

# 29: Sura Ankabut

<b>The Tafsir of Sūrat Al-'Ankabūt (Chapter - 29)</b>	457
The Believers are tested so that it may be known Who is Sincere and Who is Lying	457
The Evildoers cannot escape from Allāh	459
Allāh will fulfill the Hopes of the Righteous	460
<b>The Command to be Good and Dutiful to Parents</b>	462
The Attitudes of the Hypocrites and the Ways in which	

Allāh tests People	464
The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return To Disbelief	466
Nūḥ and his People	470
Ibrāhīm's preaching to His People	472
The Evidence for Life after Death	475
The Response of Ibrāhīm's People – and how Allāh controlled the Fire	478
The Faith of Lūṭ and His Emigration with Ibrāhīm	480
Allāh gave Ibrāhīm, Ishāq and Ya'qūb, and ordained Prophethood in His Offspring	481
The preaching of Lūṭ and what happened between Him and His People	484
The Angels went to Ibrāhīm and then to Lūṭ, may peace be upon them both	486
Shu'ayb and His People	488
The Destruction of Nations Who rejected Their Messengers	490
Likening the gods of the Idolators to the House of a Spider	492
The Command to convey the Message, to recite the Qur'ān and to pray	493
Arguing with the People of the Book	495
Evidence that the Qur'ān was revealed from Allāh	498
The Idolators's demand for Signs, and the Response	501
How the Idolators asked for the Torment to be hastened on	505
Advice to migrate and the Promise of Provision and a Goodly Reward	508
Evidences of <i>Tawḥīd</i>	511
The Blessing of the Sanctuary	514

## The Tafsīr of Sūrat Al-'Ankabūt (Chapter - 29)

**Which was revealed in Makkah**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Most Gracious, the Most Merciful.*

﴿أَلَمْ يَأْتِ الْإِنْسَانَ أَنْ بُرْكَوا أَنْ يَقُولُوا ۖ آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾ أَمْ حَسِبَ الَّذِينَ يَمْلِكُونَ السَّيِّئَاتِ أَنْ يَسْفِهُنَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾﴾

﴿1. Alif Lām Mīm.﴾

﴿2. Do people think that they will be left alone because they say: "We believe," and will not be tested.﴾

﴿3. And We indeed tested those who were before them so that Allāh will indeed know those who are true, and He will know those who are liars.﴾

﴿4. Or think those who do evil deeds that they can outstrip Us? Evil is that which they judge!﴾

### **The Believers are tested so that it may be known Who is Sincere and Who is Lying**

In the beginning of the Tafsīr of Sūrat Al-Baqarah, we discussed the letters which appear at the beginning of some Sūrahs.

﴿أَلَمْ يَأْتِ الْإِنْسَانَ أَنْ يُرْكَو أَنْ يَقُولُوا ۖ آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾﴾

﴿Do people think that they will be left alone because they say: "We believe," and will not be tested.﴾

This is a rebuke in the form of a question, meaning that Allāh will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Ḥadīth:

«أَشَدُّ النَّاسِ بَلَاءَ الْإِنِّيَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمَنَلُ فَإِلَّا مَنَلُ، يَنْتَلَى الرَّجُلُ عَلَى

حَسَبَ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ لَهُ فِي الْبَلَاءِ»

«The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stonger his religious commitment, the stronger his test.»<sup>[1]</sup>

This Āyah is like the Āyah,

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْمُرُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الَّذِينَ لَا يَأْمُرُونَ﴾

«Do you think that you will enter Paradise without Allāh knowing those of you who fought (in His cause) and knowing those who are the patient?» (3:142)

There is a similar Āyah in Sūrat At-Tawbah. And Allāh says:

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْمُرُ اللَّهُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

«Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the help of Allāh is near!» (2:214)

Allāh says here:

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

«And We indeed tested those who were before them so that Allāh will know those who are true, and will know those who are liars.»

meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allāh, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imāms of Ahlus-Sunnah wal-Jamā'ah are agreed on this. This

<sup>[1]</sup> Tuhfat Al-Aḥwadhī 7:78.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٧

الْعَنْكَابُوتُ

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾ وَوَصَّيْنَا الْإِنْسَانَ  
بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾  
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾  
وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ  
فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ  
إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾  
وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾  
وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا  
وَلْنَحْمِلَ خَطَايَكُمْ وَمَا هُم بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ  
شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنَّا لَا  
مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْعَلُونَ ﴿١٣﴾  
وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ  
إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

is the view of Ibn 'Abbās and others concerning phrases such as the *Āyah*,

﴿إِلَّا نَعْلَمُ﴾

﴿only that We know﴾ (2:143).<sup>[1]</sup> Meaning, only to see – because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

### The Evildoers cannot escape from Allāh

Allāh said:

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْفُتُوا سَاءَ مَا يَحْكُمُونَ﴾ ﴿١٤﴾

﴿Or think those

who do evil deeds that they can outstrip Us? Evil is that which they judge!﴾

means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allāh says:

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْفُتُوا﴾

﴿Or think those who do evil deeds that they can outstrip Us﴾

meaning, "escape" from Us.

[1] Please note that these *Āyāt* are usually translated with the meaning of Allāh "tests" instead of "will know." They are to be understood with that general meaning as well as the explanation above.

﴿سَاءَ مَا يَحْكُمُونَ﴾

﴿Evil is that which they judge!﴾ what they think is evil.

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ ﴿٥﴾ وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٦﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٧﴾﴾

﴿5. Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.﴾

﴿6. And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.﴾

﴿7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.﴾

### Allāh will fulfill the Hopes of the Righteous

Allāh's saying;

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ﴾

﴿Whoever hopes in meeting with Allāh,﴾

means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allāh, then Allāh will fulfill his hopes and reward him for his deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allāh says:

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ ﴿٥﴾﴾

﴿Whoever hopes in meeting with Allāh, then Allāh's term is surely coming, and He is the All-Hearer, the All-Knower.﴾

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ﴾

﴿And whosoever strives, he strives only for himself.﴾

This is like the Āyah,

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ﴾

﴿Whosoever does righteous good deed, it is for himself﴾ (41:46).

Whoever does a righteous deed, the benefit of that deed will come back to him, for Allāh has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allāh says:

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

﴿And whosoever strives, he strives only for himself. Verily, Allāh stands not in need of any of the creatures.﴾

Then Allāh tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the Āyah,

﴿إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا ذَرَّةً وَإِن تَكُ حَسَنَةً يَّضْعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا﴾

﴿Surely, Allāh wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.﴾ (4:40).

And He says here:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ﴾

﴿Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.﴾

﴿وَوَضَّيْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾  
﴿الصَّالِحِينَ﴾

﴿8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you

*have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.﴾*

﴿9. And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.﴾

### **The Command to be Good and Dutiful to Parents**

Allāh commands His servants to be dutiful to parents, after urging them to adhere to belief in His *Tawhīd*, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allāh says:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَالْوَٰلِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْقَكْبَرُ أَكْهَمًا أَوْ  
كَلَامًا فَلَا تَقُلْ لَّهُمَا قَوْلًا كَرِيهًا ۚ وَأَخْفِضْ لَهُمَا جَنَاحَ  
الذِّلِّ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝﴾

﴿And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."﴾  
(17:23-24)

Although Allāh orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

﴿وَإِنْ جَاهِدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ﴾

﴿but if they strive to make associate with Me, which you have no knowledge of, then obey them not.﴾

meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allāh will reward you for your kindness towards them and your patience in adhering to your religion. It is Allāh Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be



gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allāh says:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ﴾

﴿And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.﴾

In his *Tafsīr* of this *Āyah*, At-Tirmidhi recorded that Sa'd said: "Four *Āyāt* were revealed concerning me – and he told his story. He said: "Umm Sa'd said: 'Did Allāh not command you to honor your parents? By Allāh, I will not eat or drink anything until I die or you renounce Islām.' When they wanted to feed her, they would force her mouth open. Then this *Āyah* was revealed:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَسَنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

﴿And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.﴾<sup>[1]</sup>

This *Hadīth* was also recorded by Imām Aḥmad, Muslim, Abu Dāwūd and An-Nasā'ī.<sup>[2]</sup> At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*."

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاء نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْمُكَذِّبِينَ﴾  
﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾

﴿10. Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allāh Best Aware of what is in the breasts of the creatures?﴾

﴿11. And indeed Allāh knows those who believe, and verily, He knows the hypocrites.﴾

[1] *Tuḥfat Al-Aḥwadhī* 9:48.

[2] Aḥmad 1:181, Muslim 4:1877, Abu Dāwūd 3:177, An-Nasā'ī in *Al-Kubrā* 6:348

## The Attitudes of the Hypocrites and the Ways in which Allāh tests People

Allāh mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allāh, so they leave Islām. Allāh says:

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَمَلَ فِتْنَةَ النَّاسِ كَذَابٍ ثُوًى﴾

﴿Of mankind are some who say: "We believe in Allāh." But if they are made to suffer for Allāh, they consider the trial of mankind as Allāh's punishment;﴾

Ibn 'Abbās said, "Meaning that their trial is leaving Islām if they are made to suffer for Allāh."<sup>[1]</sup> This was also the view of others among the Salaf. This Āyah is like the Āyah,

﴿وَمِنَ النَّاسِ مَن يَبْعُدُ اللَّهُ عَنْ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ. وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ﴾

﴿And among mankind is he who worships Allāh as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face...﴾ until:

﴿ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ﴾

﴿That is a straying far away﴾ [22:11-12].

Then Allāh says:

﴿وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

﴿and if victory comes from your Lord, they will say: "Verily, we were with you."﴾

meaning, "if victory comes from your Lord, O Muḥammad, and there are spoils of war, these people will say to you, 'We were with you,' i.e., we are your brothers in faith." This is like the Āyāt:

﴿الَّذِينَ يَرْتَابُونَ يَكْفُرُونَ فَإِنْ كَانَ لَكُمْ فِتْنَةٌ مِنْ اللَّهِ فَالَوْ أَنَّهُ نَكَلَىٰ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ فَأَلَوْ أَنَّهُ تَسَعَّدَ عَلَيْكُمْ وَتَمَتَّعَكُمْ بِالنَّارِ﴾

﴿Those who wait and watch about you; if you gain a victory

[1] Aṭ-Ṭabari 20:13.

from Allāh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" ﴿4:141﴾

﴿فَمَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصْبِحُوا عَلَى مَا أَسْرُوا فِي أَنْفُسِهِمْ نَدِيمِينَ﴾

﴿Perhaps Allāh may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves﴾ (5:52).

And Allāh tells us about them here:

﴿وَلَكِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

﴿and if victory comes from your Lord, they will say: "Verily, we were with you."﴾

Then Allāh says:

﴿أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْغَالِبِينَ﴾

﴿Is not Allāh Best Aware of what is in the breasts of the creatures?﴾

meaning, 'does Allāh not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you?'

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾

﴿And indeed Allāh knows those who believe, and verily He knows the hypocrites.﴾

Allāh will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allāh both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allāh says:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَنَّكُمْ لَبَارِكُوا﴾

﴿And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.﴾ (47:31)

After the battle of Uḥud, with its trials and tribulations for the Muslims, Allāh said:

﴿مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ﴾

﴿Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...﴾  
(3:179)

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ  
خَطِيئَتِهِمْ مِنْ غَيْرِهِ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْتَا لَا مَعَهُمْ أَثْقَالٌ وَلَبِئْسَ لِلْجَحْدِ  
الْبَكِيَّةَ عَنْ مَا كَانُوا يُفْعَلُونَ ﴿١٣﴾﴾

﴿12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.﴾

﴿13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.﴾

### **The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief**

Allāh tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

﴿وَلْنَحْمِلْ خَطِيئَتَكُمْ﴾

﴿and let us bear your sins.﴾ meaning, 'if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allāh says, proving this to be a lie:

﴿وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ غَيْرِهِ إِنَّهُمْ لَكَاذِبُونَ﴾

﴿Never will they bear anything of their sins. Surely, they are liars.﴾

in their claim that they will bear the sins of others, for no person will bear the sins of another. Allāh says:

﴿وَلَنْ تَنفَعُ مَفْعَلُهُ إِلَّا جَلِيلًا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin﴾  
(35:18).

﴿وَلَا يَسْتَلْ حِمْدُ حِمْدًا ۖ يَصْرُوفُهُمْ﴾

«And no friend will ask a friend (about his condition), though they shall be made to see one another» (70:10-11).

﴿وَلِيَحْمِلُوا أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ﴾

«And verily, they shall bear their own loads, and other loads besides their own.»

Here Allāh tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allāh says:

﴿يَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ﴾

«That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge» (16:25).

In the Ṣaḥīḥ, it says:

«مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْآخِرِ مِثْلُ أَجْرِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يُنْقُصَ مِنْ أَجْرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يُنْقُصَ مِنْ آثَامِهِمْ شَيْئًا»

«Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.»<sup>[1]</sup>

In the Ṣaḥīḥ, it also says:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

«No person is killed unlawfully, but a share of the guilt will be upon the first son of Ādam, because he was the first one to

[1] Muslim 4:2060.

initiate the idea of killing another.»<sup>[1]</sup>

﴿وَلَيَسْأَلَنَّ يَوْمَ الْفَيْصَةِ عَمَّا كَانُوا يَقْتُلُونَ﴾

«and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.»

means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Hātim recorded that Abu Umāmah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ conveyed the Message with which he was sent, then he said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللَّهَ يَعِزُّهُ يَوْمَ الْقِيَامَةِ يَقُولُ: وَعِزَّتِي وَجَلَالِي لَا يَجُوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يَنَادِي مُنَادٍ يَقُولُ: أَيْنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي بِتَبَعِهِ مِنَ الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيُشَحِّصُ النَّاسَ إِلَيْهَا أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمَنِ عِزٌّ وَجَلٌّ، ثُمَّ يَأْمُرُ الْمُنَادِي فَيَنَادِي: مَنْ كَانَتْ لَهُ تِبَاعَةٌ أَوْ ظَلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيَقْبِلُونَ حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمَنِ، يَقُولُ الرَّحْمَنُ: أَفْضُوا عَنْ عِبْدِي، فَيَقُولُونَ: كَيْفَ نَقْضِي عَنْهُ؟ يَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ، وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظَّلَامَاتِ، يَقُولُ: أَفْضُوا عَنْ عِبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، يَقُولُ: خُذُوا مِنْ سَيِّئَاتِهِمْ فَاخْلُوهَا عَلَيْهِ»

«Beware of injustice, for Allāh will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so?" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter?" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still be people with scores to be settled. Allāh will say, "Settle the matter for My servant." They will

<sup>[1]</sup> Faṭḥ Al-Bārī 6:419.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٨

الْأَنْكَابُوتُ

فَأَنجَيْنَاهُ وَأَصْحَابَ السِّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾ وَإِذْ هَمَزَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَانْقُضُوا ذِكْرَكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾ إِنَّمَا تَقْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَنًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَقْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِنْ تَكْذِبُوا فَقَدْ كَذَّبْتُمْ أَمْرًا مِنْ قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا أَنْ يَبْلُغَ الْأَمْرُ إِلَى أَهْلِهِ عَٰلَمِينَ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَفِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أُنْتَرِفُ بِمُعْجِزَاتٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَكْسِبُونَ مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

say, "He does not have even one good deed left." Allāh will say, "Take from their evil deeds and give them to him."<sup>1</sup> Then the Prophet ﷺ quoted this Āyah:

﴿وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيَسْأَلَنَّ يَوْمَ الْفَيْسَمَةِ عَمَّا كَانُوا يَفْعَلُونَ﴾ ﴿٢٣﴾

«And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.»<sup>11</sup>

There is a corroborating report in the *Ṣaḥīḥ* with a different chain of

narration:

«إِنَّ الرَّجُلَ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ عَرْصِي هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِي، وَهَذَا مِنْ حَسَنَاتِي، فَإِذَا لَمْ تَبَقْ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ فَطُرِحَ عَلَيْهِ»

«A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on

[1] Ad-Durr Al-Manthūr 5:272.

him.<sup>[1]</sup>

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ﴾<sup>(١٤)</sup> فَأَجَبْنَاهُ وَأَصْحَبَ السَّيْفِينِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

﴿14. And indeed We sent Nūḥ to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.﴾

﴿15. Then We saved him and the Companions of the Boat, and made it an Āyah for all people.﴾

### Nūḥ and His People

Here Allāh consoles His servant and Messenger Muḥammad ﷺ by telling him that Nūḥ, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allāh says:

﴿فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ﴾

﴿and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.﴾

meaning, 'after this long period of time, when the Message and the warning had been of no avail, so, O Muḥammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allāh guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَرَوْ جَدَّتْهُمْ كُلُّ آيَةٍ﴾

﴿Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them﴾ (10:96-97).

Know that Allāh will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low.

It was recorded that Ibn 'Abbās said: "Nūḥ received his

[1] Muslim 4:1997.



mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread.<sup>[1]</sup>

﴿فَأَنجَيْنَاهُ وَأَصْحَابَ الْيَتِيمَ﴾

﴿Then We saved him and the Companions of the Boat,﴾

means, those who believed in Nūḥ, peace be upon him. We have already discussed this in detail in Sūrah Hūd,<sup>[2]</sup> and there is no need to repeat it here.

﴿وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ﴾

﴿and made it (the ship) an Āyah for all people.﴾

means, 'We caused that ship to remain,' whether in itself, as Qatādah said, that it remained until the beginning of Islām, on Mount Jūdi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allāh had saved them from the Flood.<sup>[3]</sup> This is like the Āyāt:

﴿وَأَيُّهُمْ لَمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَعِينِ ﴿١٤﴾ وَجَعَلْنَاهُمْ لِمِ يُنْزِلُوا مَا يَرْكَبُونَ ﴿١٥﴾﴾

﴿And an Āyah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride﴾ until:

﴿وَمَتَّعْنَا إِلَىٰ حِينٍ﴾

﴿and as an enjoyment for a while﴾ [36:41-44].

﴿إِنَّا لَنَّا لَمَّا آتَاكَ حَمَلُكَ فِي اللَّيْلِ ﴿١٦﴾ لَنَجْعَلَهَا لَكَ تَذَكُّرًا وَنَسِيًّا أَدْنَىٰ رَيْبَةٍ ﴿١٧﴾﴾

﴿Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.﴾ (69:11-12)

And Allāh says here:

﴿فَأَنجَيْنَاهُ وَأَصْحَابَ الْيَتِيمَ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ﴾

﴿Then We saved him and the Companions of the Boat, and made it an Āyah for all people.﴾

This is a shift from referring to one specific ship to speaking

[1] Ibn Abi Hātim no. 17186, Ad-Durr Al-Manthūr 5:273.

[2] See volume five, the Tafsīr of Sūrah Hūd (10:25).

[3] Aṭ-Ṭabari 20:18.



worship Allāh alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrāhīm said to his people:

﴿اعْبُدُوا اللَّهَ وَاتَّقُوهُ﴾

﴿Worship Allāh, and have Taqwā of Him,﴾ meaning worship Him and fear Him Alone, with all sincerity.

﴿ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

﴿that is better for you if you know.﴾

if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter.

Then Allāh states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-'Awfi from Ibn 'Abbās.<sup>[1]</sup> It was also the view of Mujāhid and As-Suddī. Al-Wālibi reported from Ibn 'Abbās: "You invent falsehood, means, you carve idols,"<sup>[2]</sup> which do not have the power to provide for you.

﴿فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ﴾

﴿so seek from Allāh your provision,﴾ This emphasizes the idea of asking Allāh Alone. This is like the Āyāt:

﴿إِنَّاكَ نَعْبُدُ وَإِنَّاكَ نَسْتَعِينُ﴾

﴿You (Alone) we worship, and You (Alone) we ask for help.﴾  
(1:5)

And His saying:

﴿رَبِّ آتِنِي فِي عِلِّيِّنَ﴾

﴿My Lord! Build for me, with You, a home in Paradise﴾  
(66:11).

Allāh says here:

<sup>[1]</sup> Aṭ-Ṭabari 20:19.

<sup>[2]</sup> Aṭ-Ṭabari 20:19.

﴿فَاسْأَلُوا﴾

﴿so seek﴾ meaning, ask for

﴿عِنْدَ اللَّهِ الرَّزْقُ﴾

﴿from Allāh your provision,﴾ meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

﴿وَأَعْبُدُوا وَاشْكُرُوا لِلَّهِ﴾

﴿and worship Him, and be grateful to Him.﴾

Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

﴿إِلَيْهِ تُرْجَعُونَ﴾

﴿To Him you will be brought back.﴾ means, on the Day of Resurrection, when He will reward or punish each person according to his deeds.

His saying:

﴿وَلَنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ﴾

﴿And if you deny, then nations before you have denied.﴾

means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

﴿وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَسُ الْبَيِّنَاتِ﴾

﴿And the duty of the Messenger is only to convey plainly.﴾

All the Messengers have to do is to convey the Message as Allāh has commanded them. Allāh guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatādah said concerning the *Āyah*:

﴿وَلَنْ تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِنْ قَبْلِكُمْ﴾

﴿And if you deny, then nations before you have denied.﴾

"These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatādah implies that the narrative (about Ibrāhīm) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrāhīm's) people..." in *Āyah* 24. This was also stated by Ibn Jarīr. From the context

it appears that Ibrāhīm, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

﴿فَمَا كَانَتْ جَوَابَ قَوْمِهِ﴾

﴿"And nothing was the answer of his people..."﴾(29:24)

And Allāh knows best.

﴿أَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يَذَلُّهُم مِّنْ بَيْنِهِمْ مَّن بَشَاءَ وَيَرْحَمُ مَن بَشَاءَ وَلَئِن تَقْلُبُونَ ﴿٢١﴾ وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَالَّذِينَ كَفَرُوا يَتَنَبَّأُ اللَّهُ وَلِقَائِهِمْ أُولَئِكَ يَبْشُرُونَ بِمَا كَانُوا يَكْفُرُونَ﴾

﴿19. See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.﴾

﴿20. Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter. Verily, Allāh is able to do all things."﴾

﴿21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.﴾

﴿22. And you cannot escape in the earth or in the heaven. And besides Allāh you have neither any protector nor any helper.﴾

﴿23. And those who disbelieve in the Āyāt of Allāh and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.﴾

## The Evidence for Life after Death

Allāh tells us that Ibrāhīm, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allāh created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allāh has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys,

deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allāh says:

﴿أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

«See they not how Allāh originates the creation, then repeats it. Verily, that is easy for Allāh.»

This is like the Āyah:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

«And He it is Who originates the creation, then He will repeat it; and this is easier for Him» (30:27).

Then Allāh says:

﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْفِخُ النَّفْثَةَ الْأُخْرَىٰ﴾

«Say: "Travel in the land and see how He originated the creation, and then Allāh will bring forth the creation of the Hereafter."»

meaning, the Day of Resurrection.

﴿إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

«Verily, Allāh is able to do all things.»

﴿يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ﴾

«He punishes whom He wills, and shows mercy to whom He wills;»

He is the Ruler Who is in control, Who does as He wishes and judges as He wants, and there is none who can put back His judgement. None can question Him about what He does; rather it is they who will be questioned, for His is the power to create and to command, and whatever He decides is fair and just, for He is the sovereign who cannot be unjust in the slightest. According to a *Ḥadīth* recorded by the *Sunan* compilers:

«إِنَّ اللَّهَ لَوِ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَّهُمْ»

«If Allāh willed to punish the dwellers of His heavens and His earth, He would do so, while He would not be unjust to

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٣٩٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَأَقْتُلُوهُ أَوْ حَرِّقُوهُ  
فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ  
(١٩) وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ  
فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم  
بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ  
وَمَا لَكُم مِّن نَّاصِرِينَ (٢٠) \* فَنَامَ لَهُ لُوطٌ وَقَالَ  
إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ (٢١) وَوَهَبْنَا  
لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ  
وَهَآئِنْتَ أَجْرُهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ  
(٢٢) وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتُونَ الْفَحِشَةَ  
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (٢٣) أَيْسَرُكُمْ  
لِتَأْتُوا الرِّجَالَ وَتَقَاطِعُوا السَّبِيلَ وَتَأْتُوا  
فِي كَادِبِكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا  
أَنْ قَالُوا أَأَتَيْنَا بَعْدَ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ  
(٢٤) قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (٢٥)

them. <sup>(1)</sup>

Allāh says:

﴿يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ  
وَرَأَيْتَهُ تَقْلُبُونَ﴾

«He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.»

You will return to Him on the Day of Resurrection.

﴿وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ  
وَلَا فِي السَّمَاءِ﴾

«And you cannot escape on the earth or in the heaven.»

No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants,

and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

﴿وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ﴾ (٢٦) وَالَّذِينَ كَفَرُوا يَتَابَعُوا اللَّهَ  
وَلِقَائِهِ﴾

«And besides Allāh you have neither any protector nor any helper. And those who disbelieve in the Āyāt of Allāh and the meeting with Him,»

Those who disbelieved in the signs of Allāh and denied the Resurrection,

﴿أُولَٰئِكَ يَلْعَنُ مِن رَّحْمَتِي﴾

<sup>(1)</sup> Abu Dāwud 5:75, Ibn Mājah 1:30.

﴿such have no hope of My mercy﴾

they will have no share in it,

﴿وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿and for such there is a painful torment.﴾

meaning, extremely painful, in this world and the next.

فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَعْلَمَنَّ بَعْضُكُمْ بَعْضًا وَمَأْوَاهُمْ النَّارُ وَمَا لَكُمْ مِنْ نَصِيرَةٍ ﴿٢٥﴾

﴿24. So nothing was the answer of people except that they said: "Kill him or burn him." Then Allāh saved him from the fire. Verily, in this are indeed signs for a people who believe.﴾

﴿25. And (Ibrāhīm) said: "You have taken idols instead of Allāh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper."﴾

### **The Response of Ibrāhīm's People – and how Allāh controlled the Fire**

Allāh tells us how Ibrāhīm's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrāhīm addressed them with his words of clear guidance,

﴿إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ﴾

﴿except that they said: "Kill him or burn him."﴾

This was because proof had clearly been established against them, so they resorted to using their power and strength.

﴿قَالُوا إِنَّمَا لَمْ يَبْنِ فَانْفُتُوهُ فِي الْجَحِيمِ ﴿٢٦﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٢٧﴾﴾

﴿They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.﴾ (37:97-98).

They spent a long time gathering a huge amount of firewood,



they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrāhīm, seized him and put him into a catapult, then they threw him into the fire. But Allāh made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allāh made him an Imām for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

﴿فَأَجْنَحَهُ اللَّهُ مِنَ النَّارِ﴾

﴿Then Allāh saved him from the fire.﴾ means, He rescued him from it by making it cool and safe for him.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿Verily, in this are indeed signs for a people who believe.﴾

Ibrāhīm, peace be upon him, explains to his people that idols are incapable of doing anything,

﴿وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿And (Ibrāhīm) said: "You have taken idols instead of Allāh.

The love between you is only in the life of this world,﴾

Here Ibrāhīm was rebuking his people for their evil deed of worshipping idols, and telling them: 'You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

﴿ثُمَّ يَوْمَ الْقِيَامَةِ﴾

﴿but on the Day of Resurrection,﴾ the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

﴿يَكْفُرُ بَعْضُكُم بِبَعْضٍ﴾

﴿you shall deny each other,﴾ meaning, 'you will denounce one another and deny whatever was between you,'

﴿وَيَلْعَنُ بَعْضُكُم بَعْضًا﴾

﴿and curse each other,﴾ means, the followers will curse their

leaders and the leaders will curse their followers.

﴿كُلَّمَا دَخَلَ أَقْطَبٌ لَمَسَتْ أُخْتَهَا﴾

﴿Every time a new nation enters (the Fire), it curses its sister nation (that went before)﴾ (7:37).

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

﴿Friends on that Day will be foes one to another except those who have Taqwā.﴾ (43:67)

And Allāh says here:

﴿ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَعْلَمَنَّ بَعْضُكُمْ بِبَعْضٍ وَأَنْتُمْ أَنْتُمْ﴾

﴿but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,﴾

meaning, 'your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allāh.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

﴿فَقَامَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْمَكِيدُ ﴿٢٦﴾ وَوَقَّعْنَا لَهُ الْإِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَإِنَّ الصَّالِحِينَ ﴿٢٧﴾﴾

﴿26. So, Lūṭ believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."﴾

﴿27. And We bestowed on him, Ishāq and Ya'qūb, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾

### The Faith of Lūṭ and His Emigration with Ibrāhīm

Allāh tells us that Lūṭ believed in Ibrāhīm. It was said that he was the son of Ibrāhīm's brother, and that his name was Lūṭ bin Hārān bin Āzar. None of Ibrāhīm's people believed in Ibrāhīm besides Lūṭ and Sārah the wife of Ibrāhīm. But if it is asked how we may reconcile this Āyah with the Ḥadīth narrated in the Ṣaḥīḥ which says that when Ibrāhīm passed by that tyrant and he asked about Sārah and what her

relationship was to him, Ibrāhīm said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems – and Allāh knows best – that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lūṭ believed in him and migrated with him to Syria, then during Ibrāhīm's lifetime he was sent as a Messenger to the people of Sadūm (Sodom) where he settled.<sup>[1]</sup> We have already discussed their story and more is to come.

﴿وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي﴾

«He (Ibrāhīm) said: "I will emigrate for the sake of my Lord."»

It may be that the pronoun in the verb "he said" refers to Lūṭ, because he was the last person mentioned before this phrase; or it may refer to Ibrāhīm. Ibn 'Abbās and Aḍ-Ḍaḥḥāk said that Ibrāhīm is the one who is referred in the phrase.

﴿فَقَامَ لُوطُ﴾

«So, Lūṭ believed in him.» i.e., out of all his people. Then Allāh tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

﴿إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ﴾

«Verily, He is the All-Mighty, the All-Wise.»

Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative.

Qatādah said, "They migrated together from Kūthā, which is on the outskirts of Kufa, and went to Syria."<sup>[2]</sup>

**Allāh gave Ibrāhīm, Ishāq and Ya'qūb, and ordained Prophethood in His Offspring**

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ﴾

[1] *Faṭḥ Al-Bārī* 6:447.

[2] *Aṭ-Ṭabari* 20:26.

﴿And We bestowed on him, Ishāq and Ya'qūb,﴾

This is like the Āyah,

﴿فَلَمَّا اعْتَرَفَهُمْ وَمَا يَبْدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا﴾

﴿So, when he had turned away from them and from those whom they worshipped besides Allāh, We gave him Ishāq and Ya'qūb, and each one of them We made a Prophet.﴾ (19:49)

That is, when he left his people, Allāh gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allāh also says:

﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً﴾

﴿And We bestowed upon him Ishāq, and Ya'qūb in addition﴾  
(21:72)

meaning, as an additional gift. This is like the Āyah,

﴿فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ﴾

﴿But We gave her glad tidings of Ishāq, and after Ishāq, of Ya'qūb.﴾ (11:71)

meaning, to this son would be born a son during their lives, who would be a delight to them.

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿and We ordained among his offspring prophethood and the Book,﴾

This is a tremendous blessing. Not only did Allāh take him as a close friend and make him an Imām for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrāhīm there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya'qūb bin Ishāq bin Ibrāhīm to the last of them, 'Īsā bin Maryam, who stood in the midst of his people and announced the good news of the Hāshimi Qurashi Arab Prophet, the last of all the Messengers, the leader of the sons of Ādam in this world and the next, whom Allāh chose from the heart of the Arab nation, from the descendants of Ismā'īl bin Ibrāhīm, may peace be upon them. There is no Prophet from the line of

Ismā'īl besides him, may the best of blessings and peace be upon him,

﴿وَمَا آتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾

﴿and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾

Allāh granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn 'Abbās, Mujāhid, Qatādah and others said: "He obeyed Allāh in all ways."<sup>[1]</sup> This is like the Āyah,

﴿وَابْرَاهِيمَ الَّذِي وَفَّى﴾

﴿And of Ibrāhīm who fulfilled all.﴾ (53:37)

He did all that he was commanded to do and obeyed his Lord to the utmost. Allāh says:

﴿وَمَا آتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾

﴿and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.﴾

And He says:

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

﴿Verily, Ibrāhīm was an Ummah, Qānit to Allāh, a Hanīf,<sup>[2]</sup> and he was not one of the idolators﴾ until:

﴿وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾

﴿and in the Hereafter he shall be of the righteous﴾ (16:120-122).

﴿وَلَوْلَا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتُونَ الدِّينَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْمَلَكِينَ﴾<sup>(١٦)</sup> ﴿أَيُّكُمْ لَأَتُونَ اتِّبَاعَ الْفِتْرِ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي سَادِيكُمُ الْمَسْكَرَ﴾<sup>(١٧)</sup> ﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا إِنَّنَا بِمَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ﴾<sup>(١٨)</sup> ﴿قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ﴾<sup>(١٩)</sup>

[1] At-Ṭabari 20:27 28.

[2] See volume six, the Tafsīr of Sūrat Al-Isrā' (16-120).

﴿28. And (remember) Lūṭ, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures."﴾

﴿29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allāh's torment upon us if you are one of the truthful."﴾

﴿30. He said: "My Lord! Give me victory over the people who are corrupt."﴾

### **The preaching of Lūṭ and what happened between Him and His People**

Allāh tells us that His Prophet Lūṭ, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Ādam had ever committed before them. As well as doing this, they also disbelieved in Allāh and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

﴿وَتَأْتُونَ فِي سَادِيكُمْ الْمُنْكَرَ﴾

﴿And practice Al-Munkar in your meetings.﴾

This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujāhid.<sup>[1]</sup>

Some said that they used to compete in passing gas and laughing. This was the view of 'Ā'ishah, may Allāh be pleased with her, and Al-Qāsim.<sup>[2]</sup> Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

﴿فَمَا كَانَتْ جَوَابَ قَوْلِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ﴾

﴿But his people gave no answer except that they said: "Bring

[1] Aṭ-Ṭabari 20:29, Al-Baghawi 3:466.

[2] Aṭ-Ṭabari 20:30.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠٠

الرَّحْمَنِ الرَّحِيمِ

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا  
 أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ﴿٣١﴾  
 قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنِ فِيهَا النَّجِيبَةُ  
 وَأَهْلُهُ إِلَّا أَمْرَانَهُ كَانَتْ مِنَ الْغَيْرِ ﴿٣٢﴾ وَلَمَّا  
 أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَافَ بِهِمْ ذُرْعًا  
 وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيكَ وَأَهْلَكَ إِلَّا أَمْرَانَكُ  
 كَانَتْ مِنَ الْغَيْرِ ﴿٣٣﴾ إِنَّا مُنْزِلُونَ عَلَى أَهْلِ  
 هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ  
 ﴿٣٤﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ  
 ﴿٣٥﴾ وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَقَوَّمُ عِبْدُكُمْ  
 اللَّهُ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَتَّبِعُوا فِي الْأَرْضِ مُفْسِدِينَ  
 ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
 دَارِهِمْ جَنِينَ ﴿٣٧﴾ وَعَادَ وَاعْمُودَ وَقَدْ تَبَيَّنَ  
 لَكُمْ مِنْ مَسَكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ  
 أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾

كَانَتْ مِنَ الْغَيْرِ ﴿٣١﴾ وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَافَ بِهِمْ ذُرْعًا وَقَالُوا لَا  
 تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجِيكَ وَأَهْلَكَ إِلَّا أَمْرَانَكُ كَانَتْ مِنَ الْغَيْرِ ﴿٣٢﴾ إِنَّا مُنْزِلُونَ عَلَى  
 أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٣﴾ وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً  
 لِقَوْمٍ يَعْقِلُونَ ﴿٣٤﴾

Allāh's torment upon us if you are one of the truthful." ﴿٣١﴾

This is indicative of their disbelief, scornful attitude and stubbornness. So Allāh's Prophet asked for help against them, and said:

﴿رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ﴾

﴿My Lord! Give me victory over the people who are corrupt.﴾

﴿وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنِ فِيهَا النَّجِيبَةُ وَأَهْلُهُ إِلَّا أَمْرَانَهُ

﴿31. And when Our messengers came to Ibrāhīm with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers."﴾

﴿32. Ibrāhīm said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind."﴾

﴿33. And when Our messengers came to Lūṭ, he was grieved

*because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind."﴾*

﴿34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾

﴿35. And indeed We have left thereof an evident Āyah for a folk who understand.﴾

### **The Angels went to Ibrāhīm and then to Lūṭ, may peace be upon them both**

When Lūṭ, peace be upon him, asked Allāh to help him against them, Allāh sent angels to help him. They first came to Ibrāhīm in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sārah, who was present, and she was astonished by this, as we have already explained in our *Tafsīr* of *Sūrat Hūd* and *Sūrat Al-Ḥijr*. When they brought this news to Ibrāhīm and told him that they were sent to destroy the people of Lūṭ, he began to speak up for them, hoping to win more time for them so that they might be guided by Allāh. When they said, "We have come to destroy the people of this township,"

﴿قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَكْثَرُ بِمَن فِيهَا نَنْجِيكَ وَأَهْلَكَ إِلَّا أَمْرَانَا كَذَبَ يَن

الْمَلَكِينَ﴾

﴿(Ibrāhīm) said: "But there is Lūṭ in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind."﴾

meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lūṭ in the form of handsome young men. When he saw them like that,

﴿يَسَىٰ، يَوْمَ وَصَّاهُ يَوْمَ دُرَّعَا﴾



﴿he was grieved because of them, and felt straitened on their account.﴾

means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

﴿وَقَالُوا لَا تَعْظَمْ وَلَا تَحْزَنْ إِنَّا مُنْجِرُونَ ۚ وَأَهْلَكَ إِلَّا أُنثَىٰكَ كَانَتْ مِنْ أَتْلُفَاتِ ۚ إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ۚ﴾

﴿They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious."﴾

Jibrīl, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allāh rained upon them:

﴿حِجَارَةً مِّن سِجِّيلٍ مُّنضُودٍ ۚ مُّسَوَّمَةٌ عِندَ رَبِّكَ ۚ وَمَا هِيَ مِنَ الْأَلْبَابِ بِمُعِيرٍ ۚ﴾

﴿stones of Sijjīl,<sup>[1]</sup> in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.﴾ [11:82-83]

Allāh turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allāh says:

﴿وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً﴾

﴿And indeed We have left thereof an evident Āyah﴾ i.e., a clear sign,

﴿لِقَوْمٍ يَعْقِلُونَ﴾

﴿for a folk who understand.﴾ This is like the Āyah,

﴿وَلَا تَكُ لِنَارٍ لَّنُورٍ عَلَيْهِمْ مُّصْبِحِينَ ۚ وَاللَّيْلِ أَتْلَا تَقْلُوبُ ۚ﴾

﴿Verily, you pass by them in the morning And at night; will

<sup>[1]</sup> See volume five, the Tafsīr of Sūrah Hūd (11:82).

you not then reflect?﴾ (37:137-138)

﴿وَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنذَرُوا آلَهُمْ قَالُوا لِمَ نَدْعُوا اللَّهَ وَأَنذَرُونا إِلَيْهِمُ الْآخِرَ وَلَا تَعْمَلُونَ فِي الْأَرْضِ مَنَعِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَخَذَّهْمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٣٧﴾﴾

﴿36. And to Madyan, We sent their brother Shu'ayb. He said: "O my people! Worship Allāh and hope for the last Day, and commit no mischief on the earth as mischief-makers."﴾

﴿37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.﴾

### Shu'ayb and His People

Allāh tells us that His servant and Messenger Shu'ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allāh Alone with no partner or associate, and to fear the wrath and punishment of Allāh on the Day of Resurrection. He said:

﴿يَنْقُورِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ﴾

﴿O my people! Worship Allāh and hope for the last Day,﴾

Ibn Jarir said: "Some of them said that this meant: Fear the Last Day."<sup>[1]</sup> This is like the *Āyah*,

﴿لَمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

﴿for those who look forward to (meeting with) Allāh and the Last Day﴾ (60:6).

﴿وَلَا تَعْمَلُوا فِي الْأَرْضِ مَنَعِينَ﴾

﴿and commit no mischief on the earth as mischief-makers.﴾

This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allāh and His Messenger. So Allāh destroyed them with a mighty earthquake that convulsed their land, and the *Ṣayḥah* (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken.

[1] At-Ṭabari 20:34.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠١

الْأَنْكَابُوتُ

وَقُرُوتٍ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ جَاءَهُمْ مُوسَى  
بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِينَ  
(٣٨) فَكَلَّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا  
وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّبْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ  
الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ  
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٣٩) مَثَلُ الَّذِينَ  
اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ  
أَتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَ الْعِبُوتِ لَبَيْتُ الْعَنْكَبُوتِ  
لَوْ كَانُوا يَعْلَمُونَ (٤٠) إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ  
دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٤١) وَتِلْكَ  
الْأَمْثَلُ نُصَرِّفُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ  
(٤٢) خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ  
لَآيَةً لِلْمُؤْمِنِينَ (٤٣) أَتَى مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ  
وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ  
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ (٤٤)

This was the torment of a great day. We have already examined their story in detail in Sūrat Al-A'rāf, Sūrat Hūd and Sūrat Ash-Shu'arā'.<sup>[1]</sup>

﴿فَأَسْبَحُوا فِي دَارِهِمْ جَنِينَ﴾

﴿and they lay, prostrate in their dwellings.﴾

Qatādah said, "They were dead."<sup>[2]</sup> Others said that they were thrown on top of one another.<sup>[3]</sup>

﴿وَعَادًا وَثَمُودًا وَقَدْ بَيَّنَّ

لَكُمْ مِنْ مَسَاجِدِهِمْ وَرَزَقَ

لَهُمُ النَّبِطَ لَأَعْمَلَهُمْ فَصَدَّهُمْ

عَنِ السَّبِيلِ وَكَانُوا مُتَجَبِّينَ (٣٨)

وَقُرُوتٍ وَفِرْعَوْنَ وَهَمَانَ

وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ

فَلْيَسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا

سَاقِينَ (٣٩) فَكَلَّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّبْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٤٠)

سَاقِينَ (٣٨) فَكَلَّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّبْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (٤٠)

﴿38. And 'Ād and Thamūd! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shayṭān made their deeds fair seeming to them, and turned them away

[1] Volume four, the Tafsīr of Sūrat Al-A'rāf (7:85), volume five, the Tafsīr of Sūrah Hūd (11:84), and volume seven, the Tafsīr of Sūrat Ash-Shu'arā' (29:36).

[2] Aṭ-Ṭabari 20:34

[3] Aṭ-Ṭabari 20:34

*from the path, though they were intelligent.﴾*

﴿39. And Qārūn, Fir'awn, and Hāmān. And indeed Mūsā came to them with clear Āyāt, but they were arrogant in the land, yet they could not outstrip Us.﴾

﴿40. So, We punished each for his sins, of them were some on whom We sent a Ḥāṣib, and of them were some who were overtaken by Aṣ-Ṣayḥah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allāh Who wronged them, but they wronged themselves.﴾

### **The Destruction of Nations Who rejected Their Messengers**

Allāh tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. 'Ād, the people of Hūd, peace be upon him, used to live in the Aḥqāf (curved sand-hills), near Ḥaḍramawt, in the Yemen. Thamūd, the people of Ṣāliḥ, lived in Al-Ḥijr, near Wādi Al-Qurā. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qārūn was the owner of great wealth and had the keys to immense treasures. Fir'awn, the king of Egypt at the time of Mūsā, and his minister Hāmān were two Copts who disbelieved in Allāh and His Messenger, peace be upon him.

﴿وَكُلًّا أَخَذْنَا بِذُنُوبِهِ﴾

﴿So, We punished each for his sins,﴾ their punishments fit their crimes.

﴿فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا﴾

﴿of them were some on whom We sent a Ḥāṣib,﴾

This was the case with 'Ād, and this happened because they said: "Who is stronger than us?" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

﴿وَمِنْهُمْ مَّنْ أَخَذَتْهُ الْعِصْبَةُ﴾

﴿and of them were some who were overtaken by Aṣ-Ṣayḥah,﴾

This is what happened to Thamūd, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allāh's Prophet Ṣāliḥ and the believers with him, or to stone them. So the Ṣayḥah struck them, taking away their powers of speech and movement.

﴿وَمِنْهُمْ مَّنْ حَفَفْنَا بِهِ الْأَرْضَ﴾

﴿and of them were some whom We caused the earth to swallow,﴾

This refers to Qārūn who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allāh caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

﴿وَمِنْهُمْ مَّنْ أَغْرَقْنَا﴾

﴿and of them were some whom We drowned.﴾

This refers to Fir'aun, his minister Hāmān and their troops, all of whom were drowned in a single morning, not one of them escaped.

﴿وَمَا كَانَتْ اللَّهُ يُظْلِمُهُمْ﴾

﴿It was not Allāh Who wronged them,﴾

in what He did to them,

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they wronged themselves.﴾ that happened to them as a punishment for what they did with their own hands.

﴿مَثَلُ الَّذِينَ أَخَذُوا مِنَ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْفَكْرِينَ أَخَذَتْ يَتَا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْفَكْرِينَ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٨﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعَوْنَ مِنْ دُونِهِ مِنْ نَفٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٩﴾ وَذَلِكَ الْأَمَثَلُ نَصْرِيهَا لِلنَّاسِ وَمَا يَقُولُهَا إِلَّا الْمَكِلُونَ ﴿٤٠﴾﴾

﴿41. The parable of those who seek protectors from other than Allāh is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house – if they but knew.﴾

﴿42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.﴾

﴿43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allāh).﴾

### **Likening the gods of the Idolators to the House of a Spider**

This is how Allāh described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allāh. This is unlike the Muslim believer, whose heart is devoted to Allāh, yet he still does righteous deeds and follows the Laws of Allāh, for he has grasped the most trustworthy handle that will never break because it is so strong and firm.

Then Allāh warns those who worship others besides Him and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

﴿وَذَلِكَ الْأَمَثَلُ نَضْرِبُهُمَا لِلثَّانِيْنَ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

﴿And these are the examples We give for mankind; but none will understand them except those who have knowledge.﴾

meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Ḥatīm recorded that 'Amr bin Murrah said, "I never came across an *Āyah* of the Book of Allāh that I did not know, but it grieved me, because I heard that Allāh says:

﴿وَذَلِكَ الْأَمَثَلُ نَضْرِبُهُمَا لِلثَّانِيْنَ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾

﴿And these are the examples We give for mankind; but none will understand them except those who have knowledge.﴾<sup>[11]</sup>

﴿خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ أَتَىٰ مَا أُوتِيَ إِلَيْكَ مِن الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنفَعُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾﴾

﴿44. Allāh created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.﴾

﴿45. Recite what has been revealed to you of the Book, and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Faḥshā' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allāh is greater indeed. And Allāh knows what you do.﴾

Allāh tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

﴿يُخَوِّدُ كُلَّ نَفْسٍ بِمَا تَسْعَى﴾

﴿that every person may be rewarded for that which he strives﴾ (20:15).

﴿يُخَوِّدُ الَّذِينَ اسْتَوْا بِمَا عَمِلُوا وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْمَعْنَى﴾

﴿that He may requite those who do evil with that which they have done, and reward those who do good, with what is best﴾ (53:31).

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٦﴾﴾

﴿Verily, therein is surely a sign for those who believe.﴾

meaning, there is clear evidence that Allāh is alone in creating, controlling, and in His divinity.

### **The Command to convey the Message, to recite the Qur'ān and to pray**

Then Allāh commands His Messenger ﷺ and the believers to recite the Qur'ān, which means both reciting it and conveying

[11] Ibn Abi Ḥatīm no. 17344, Ad-Durr Al-Manthūr 6:464.

it to people.

﴿وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

﴿and perform the Ṣalāh. Verily, the Ṣalāh prevents from Al-Faḥshā' and Al-Munkar and the remembrance of Allāh is greater indeed.﴾

Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things.

Imām Aḥmad recorded that Abu Hurayrah said:

"A man came to the Prophet ﷺ and said, 'So-and-so prays at night, but when morning comes, he steals.' The Prophet ﷺ said:

«إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ»

«What you are saying (i.e., the Ṣalāh) will stop him from doing that.»<sup>[1]</sup>

Prayer also includes the remembering of Allāh, which is the higher objective, Allāh says:

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾

﴿and the remembrance of Allāh is greater indeed.﴾

more important than the former.

﴿وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

﴿And Allāh knows what you do.﴾ means, He knows all that you do and say. Abu Al-'Āliyah commented on the Āyah:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

﴿Verily, the Ṣalāh prevents from immoral sins and evil wicked deeds﴾

"Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allāh alone (*Ikhlāṣ*), fear of Allāh, and remembrance of Allāh. *Ikhlāṣ* makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allāh is the Qur'ān which contains commands and

[1] Aḥmad 2:447.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠٢

الْأَنْكَابُوتُ

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (٤٠٢)  
 وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَانَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٠٣﴾ وَمَا كُنْتَ تَسْتَلُومُنَّ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُطُهُ يَمِينُكَ إِذَا لَزَمْتَ أَنْ تَبْطُلَ ﴿٤٠٤﴾ بَلْ هُوَ ءَايَاتٌ يَتَذَكَّرُ فِي صُورِ الذِّكْرِ أَوْ تَوَالِفَ مَا يَحْكُمُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٠٥﴾ وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ ءَايَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٤٠٦﴾ أَوَلَمْ يَكُنْ لَهُمْ ءَاتَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ ﴿٤٠٧﴾ قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٤٠٨﴾

prohibitions.”<sup>[1]</sup> Ibn ‘Awn Al-Anṣārī said: “When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allāh which is greater.”

﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (٤٠٢)

46. And argue not with the People of the Scripture, except with that which is better -

except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted." ﴿﴾

### Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allāh says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

﴿Invite to the way of your Lord with wisdom and fair preaching...﴾ (16:125)

[1] Ibn Abi Hātim recorded this narration under this Āyah.

And Allāh said to Mūsā and Hārūn when he sent them to Fir'aun:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى﴾

﴿And speak to him mildly, perhaps he may accept admonition or fear.﴾ (20:44)

Allāh says here:

﴿إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴿except with such of them as do wrong;﴾

meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allāh says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ﴾

﴿Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power﴾ until:

﴿إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾

﴿Verily, Allāh is All-Strong, All-Mighty﴾ (57:25).

Jābir said: "We were commanded to strike with the sword whoever opposes the Book of Allāh."

And His saying:

﴿وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنزِلَ إِلَيْكُمْ﴾

﴿and say (to them): "We believe in that which has been revealed to us and revealed to you;﴾

means, 'if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.'

Imām Al-Bukhārī, may Allāh have mercy on him, recorded

that Abu Hurayrah, may Allāh be pleased with him, said, "The People of the Book used to read the Tawrah in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allāh ﷺ said:

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكْذِبُوهُمْ، وَقُولُوا: آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْكُمْ، وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُونَ»

*"Do not believe the People of the Book and do not deny them. Say: "We believe in Allāh and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted.""*

This *Hadīth* was narrated only by Al-Bukhāri.<sup>[1]</sup>

Al-Bukhāri recorded that Ibn 'Abbās said: "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allāh ﷺ is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, 'This is from Allāh,' to purchase with it a small price? Should not the knowledge that you have, prevent you from asking them? No, by Allāh, we have never seen any of them asking you about what was sent down to you."<sup>[2]</sup>

Al-Bukhāri recorded that Ḥumayd bin 'Abdur-Raḥmān heard Mu'āwiyah talking to a group of Quraysh in Al-Madīnah. He mentioned Ka'b Al-Aḥbār, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies."

I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great *Ummah*.

﴿وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُوشِكُ بِهِمْ مِنْ هُنَالِكَ مَنْ يَأْمُرُ بِهِمْ

[1] *Faṭḥ Al-Bārī* 8:20.

[2] Al-Bukhāri no. 7363.

وَمَا يَجْعَلُ يَتَابِعُنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُّهُ  
بِيَمِينِكَ إِذَا لَأَزْنَابُ الْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ آيَاتٌ يَتَنَبَّأُ فِي صُُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا  
يَجْعَلُ يَتَابِعُنَا إِلَّا الْفَالِغُونَ ﴿٤٩﴾

﴿47. And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Āyāt.﴾

﴿48. Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.﴾

﴿49. Nay, but it is clear Āyāt, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Āyāt.﴾

### Evidence for the Fact that the Qur'ān was revealed from Allāh

Ibn Jarīr said: "Allāh says, 'just as We revealed the Books to the Messengers who came before you, O Muḥammad, so We have also revealed this Book to you.'"<sup>[1]</sup> What he said is good and fits the context.

Allāh's saying:

﴿وَالَّذِينَ آمَنَتْهُمْ الْكِتَابَ يُؤْمِنُونَ بِهِ﴾

﴿and those whom We gave the Scripture believe therein﴾

means, those knowledgeable rabbis and scholars among them who learned it and recited it properly, such as 'Abdullāh bin Salām, Salmān Al-Farisi and others like them.

﴿وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ﴾

﴿as also believe therein some of these﴾ meaning, the Quraysh Arabs and others.

﴿وَمَا يَجْعَلُ يَتَابِعُنَا إِلَّا الْكَافِرُونَ﴾

﴿and none but the disbelievers reject Our Āyāt.﴾

No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays

<sup>[1]</sup> Aṭ-Ṭabari 20:50.

and light of the sun by their covering an eye.

Then Allāh says:

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّ بِيَمِينِكَ﴾

«Neither did you read any book before it (this Qur'ān) nor did you write any book with your right hand.»

meaning, 'you lived among your people for a long time before you brought this Qur'ān. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allāh says:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ﴾

«Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrah and the Injil, - he commands them with good; and forbids them from evil.» (7:157)

This is how the Messenger of Allāh ﷺ will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places.

Allāh's saying:

﴿إِنَّا لَأَرْنَابَ الْبُاطِلُونَ﴾

«In that case, indeed, the followers of falsehood might have doubted.»

means, 'if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

﴿وَقَالُوا أَتُؤْتِيهِ الْآيَاتِ بَدَلًا أَكُتِّبَهَا فِيهِ نَسْنَاءٌ عَلَيْهِ بُكْرَةً وَأُمْسِيًا﴾

«And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon."» (25:5)

Allāh says:

﴿قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

«Say: "It has been sent down by Him Who knows the secret of the heavens and the earth" (25:6).

And Allāh says here:

﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ﴾

«Nay, but it is (Qur'ān), the clear Āyāt, (preserved) in the breasts of those who have been given knowledge.»

meaning, this Qur'ān is clear Āyāt which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allāh makes it easy to memorize, recite and interpret. This is like the Āyah,

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ﴾

«And We have indeed made the Qur'ān easy to understand and remember; then is there any one who will remember?» (54:17).

The Messenger of Allāh ﷺ said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَى مِثْلِهِ النَّبِيُّ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ رَحِيًّا  
أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

«There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the most followers among them.»<sup>[1]</sup>

According to the Ḥadīth of 'Iyād bin Ḥimār, recorded in Ṣaḥīḥ Muslim, Allāh says:

«إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ، وَمُنَزَّلَ عَلَيْكَ كِتَابًا لَا يَغِيْلُهُ الْمَاءُ، تَقْرُؤُهُ نَائِمًا وَنَظَّافًا»

«"I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake."»<sup>[2]</sup>

This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript.

[1] *Fath Al-Bāri* 8:619.

[2] *Muslim* 4:2197.

This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this *Ummah* was described as carrying their holy Books in their hearts.

﴿وَمَا يَجْعَلُ يَمَانِنَا إِلَّا الْفَالِغُونَ﴾

﴿And none but the wrongdoers deny Our Āyāt﴾

Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allāh says:

﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ بَرُّوا

الْمَذَابِ الْأَيْمِ ۚ﴾

﴿Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.﴾ (10:96-97)

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ

ثُبُتٌ ۚ أَوَلَمْ يَكُنْ لَهُمْ الْكِتَابُ الَّذِي بَيَّنَّا عَلَيْهِمْ أَنَّ فِي ذَلِكَ لَرَحْمَةً

وَذِكْرًا لِّقَوْمٍ يُؤْمِنُونَ ۚ﴾ قُلْ كَفَرَ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَيْدًا مَّا فِي

السَّمَوَاتِ وَالْأَرْضِ ۚ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ۚ﴾

﴿50. And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allāh, and I am only a plain warner."﴾

﴿51. Is it not sufficient for them that We have sent down to you the Book which is recited to them? Verily, herein is mercy and a reminder for a people who believe.﴾

﴿52. Say: "Sufficient is Allāh for a witness between me and you. He knows what is in the heavens and on the earth." And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾

### The Idolators' demand for Signs, and the Response

Allāh tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muḥammad ﷺ was indeed the Messenger of Allāh, just as

Ṣāliḥ was given the sign of the she-camel. Allāh says:

﴿قُلْ﴾

﴿Say﴾ – ‘O Muḥammad’ –

﴿إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ﴾

﴿The signs are only with Allāh﴾ meaning, ‘the matter rests with Allāh, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.’ This is like the Āyah,

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَإِنَّا نَمُودُ أَتَانَةً مِّمَّكَ فَتَطْلَمُوا﴾  
﴿بِهَا﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong﴾ (17:59).

﴿وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ﴾

﴿and I am only a plain warner﴾ means, ‘I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allāh to you.’

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًا مُّزِينًا﴾

﴿He whom Allāh guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him.﴾  
(18:17)

﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills﴾ (2:272).

Then Allāh shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muḥammad ﷺ had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten *Sūrah*s, or even one *Sūrah* like it.



﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ﴾

«Is it not sufficient for them that We have sent down to you the Book which is recited to them?»

means, 'is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.' As Allāh says:

﴿أَوَلَمْ يَكُنْ لَّهُمْ آيَةٌ أَن يَلْعَنُوا عِلْمَهُمْ بَلَىٰ إِنَّهُمْ إِلَىٰ آيَاتِ اللَّهِ يُكْفَرُونَ﴾

«Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)?» (26:197)

﴿وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّنَا أَوْلَمْ تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ﴾

«They say: "Why does he not bring us a sign from his Lord?" Has there not come to them the proof of that which is in the former Scriptures?» (20:133)

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«مَّا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

«There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allāh reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.»<sup>[1]</sup>

It was also recorded by Al-Bukhāri and Muslim.<sup>[2]</sup>

Indeed Allāh has said:

[1] Aḥmad 2:341.

[2] Faṭḥ Al-Bārī 8:619, Muslim 1:134.

﴿إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرًا لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿Verily, herein is mercy and a reminder for a people who believe.﴾

In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners.

Then Allāh says:

﴿قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُم شَهِيدًا﴾

﴿Say: "Sufficient is Allāh for a witness between me and you..."﴾

'He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allāh says elsewhere:

﴿وَلَوْ نَفَقَلْنَا عَنْكَ غِثًا وَغِثًا ۖ لَآخَذْنَا مِنْهُ بِالْيَمِينِ ۚ ثُمَّ لَقَطْنَا مِنْهُ الْوَتِينَ ۚ ﴿٦٩﴾ فَمَا يَسْكُرُ مِنْ ۖ لَمِدٍ عَنْهُ حَبِيرٍ ۚ ﴿٧٠﴾﴾

﴿And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.﴾ (69:44-47).

'But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

﴿بِمَلَأَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ﴾

﴿He knows what is in the heavens and the earth.﴾

means, nothing is hidden from Him at all.

﴿وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾

﴿And those who believe in falsehood, and disbelieve in Allāh, it is they who are the losers.﴾

means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allāh even when there was proof that they

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ  
وَلِيَّا يَنْتَهُمُ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ  
وَلِيَّا جَهَنَّمَ لَمْ تُحِيطْ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَفْسَدُ لَهُمُ الْعَذَابُ  
مِنْ قُوْفِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوْقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾  
يَعْبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَسِعَةٌ فَإِنِّي فَاعِدُوكُم بِمَا كُنْتُمْ  
تَعْمَلُونَ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾ وَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُؤْتِيَنَّهُمْ مِنَ الْجَنَّةِ غُرَافًا تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِمَا نِعَمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾ الَّذِينَ  
صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾ وَكَأَيِّن مِّن دَابَّةٍ لَّا تَحْمِلُ  
رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾ وَلَئِنْ  
سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
لَيَقُولَنَّ اللَّهُ فَاَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ يَكُلُّ شَيْءًا وَعَلِيمٌ ﴿٦٢﴾ وَلَئِنْ سَأَلْتَهُمْ  
مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا  
لَيَقُولَنَّ اللَّهُ قُلِّ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾

were telling the truth, and for worshipping false gods with no evidence. Allāh will punish them for all that, for He is All-Wise and All-Knowing.

﴿وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلِيَّا يَنْتَهُمُ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ﴾ ﴿٥٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلِيَّا جَهَنَّمَ لَمْ تُحِيطْ بِالْكَافِرِينَ ﴿٥٤﴾ يَوْمَ يَفْسَدُ لَهُمُ الْعَذَابُ مِنْ قُوْفِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوْقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

﴿53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have

come to them. And surely, it will come upon them suddenly while they perceive not!﴾

﴿54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.﴾

﴿55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do."﴾

### How the Idolators asked for the Torment to be hastened on

Allāh tells us of the ignorance of the idolators and how they asked for the punishment of Allāh to be hastened so that it would befall them quickly. This is like the *Āyah*,

﴿رَأَوْا فَسَأَلُوا اللَّهَ هَلْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمَّا يَلِيزَ عَلَيْنَا جِجَارُهُ مِنْ

السَّلَوِ أَوْ أَنْتَنَا بِمَذَابِ آلِيسِرِ ﴿٣٢﴾

﴿And when they said: "O Allāh! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment."﴾ (8:32).

And Allāh says here:

﴿وَسْتَغْلِبُوكَ بِالدَّابِّ وَلَوْلَا أَجَلٌ مُّسَمًّى لِّجَاءِ الدَّابِّ﴾

﴿And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.﴾

Were it not for the fact that Allāh has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allāh says:

﴿وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَتَعَوَّنُونَ ﴿٣٣﴾ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَكِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٣٤﴾﴾

﴿And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.﴾

means, 'they ask you to hasten on the punishment, but it will undoubtedly befall them.'

﴿يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ﴾

﴿On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,﴾

This is like the *Āyah*,

﴿لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ﴾

﴿Theirs will be a bed of Hell, and over them coverings (of Hellfire)﴾ (7:41).

﴿لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ﴾

﴿They shall have coverings of Fire, above them and coverings (of Fire) beneath them﴾ (39:16).

﴿لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِِهِمْ أُنَارٌ وَلَا عَنْ ظُهُورِهِمْ﴾

﴿If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs﴾ (21:39).

The Fire will cover them from all sides, which is more effective as a physical punishment.

﴿وَيَقُولُ دُوقُوا مَا كُنتُمْ تَعْمَلُونَ﴾

﴿and it will be said: "Taste what you used to do."﴾

This is a threat and a rebuke, which is a form of psychological punishment, as in the Āyah,

﴿يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ﴾ ﴿١٨﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْتُهُ بِقَدَرٍ ﴿١٩﴾

﴿The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement.﴾ (54:48-49)

﴿يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً﴾ ﴿٢٢﴾ هَذِهِ النَّارُ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ﴿٢٣﴾ أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿٢٤﴾ أَصَلَوْا فَأَصْبَحُوا لَا وَصِيْعًا مَوَاهٍ عَلَيْكُمْ إِنَّمَا تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٥﴾

﴿The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see? Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.﴾ (52:13-16)

﴿يَتَّبِعُنَا الَّذِينَ مَآمَنُوا مِنَّا أَرْضٍ وَرِيعَةً فَإِنِّي فَأَعْبُدُونِ﴾ ﴿٥٦﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِنَّا رُجِعُوهُمْ ﴿٥٧﴾ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُؤْتِيَنَّهُمْ مِنَ الْجَنَّةِ غُرًّا يُجْرُونَ مِنْ حَتَّىٰ إِذَا أَنهَرُوا خَلَّيْنِ فِيهَا يَسْمَعُونَ أَصْوَاتٍ لِّلَّذِينَ هُمْ يَرْتَدُّونَ ﴿٥٨﴾ وَكَأَنِّ مِنْ دَاخِلِهَا يَقُولُ رَزَقَنَا اللَّهُ غَيْرَ الَّذِي رَزَقْنَاكُمْ وَهُمْ السَّمِيعُ الْعَلِيمُ ﴿٥٩﴾

﴿56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.﴾

﴿57. Everyone shall taste death. Then unto Us you shall be returned.﴾

﴿58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath

*which rivers flow, to live therein forever. Excellent is the reward for the workers.﴾*

﴿59. Those who are patient, and put their trust in their Lord.﴾

﴿60. And so many a moving creature carries not its own provision! Allāh provides for it and for you. And He is the All-Hearer, the All-Knower.﴾

### **Advice to migrate and the Promise of Provision and a Goodly Reward**

Allāh commands His believing servants to migrate from a land in which they are not able to establish Islām, to the spacious earth of Allāh where they can do so, by declaring Allāh to be One and worshipping Him as He has commanded. Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعِبُكُمْ﴾

*﴿O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.﴾*

When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Aṣḥamah, the Negus or king, may Allāh have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allāh ﷺ and his remaining Companions migrated to Al-Madīnah, formerly known as Yathrib, may Allāh protect it.

Then Allāh says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ﴾

*﴿Everyone shall taste death. Then unto Us you shall be returned.﴾*

meaning, 'wherever you are, death will catch up with you, so always obey Allāh and be where Allāh commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allāh, and whoever was obedient to Him will have the best reward.' Allāh says:

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُم مِّنَ الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ﴾

*﴿And those who believe and do righteous good deeds, to them*

*We shall surely give lofty dwellings in Paradise, underneath which rivers flow,﴾*

meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow – water, wine, honey and milk – which they can direct and cause to flow wherever they wish.'

﴿خَالِدِينَ فِيهَا﴾

﴿to live therein forever.﴾ means, they will remain there forever, never wanting to leave.

﴿يَنۡعَمُ أَجۡرُ الْعَمَلِينَ﴾

﴿Excellent is the reward for the workers.﴾

these rooms will be a blessed reward for the good deeds of the believers,

﴿الَّذِينَ صَبَرُوا﴾

﴿Those who are patient,﴾ in adhering to their religion, who migrated for the sake of Allāh and fought the enemy, leaving behind their families and relatives to seek Allāh's Face, and hoping for that which is with Him, believing His promise.

Ibn Abi Ḥātim, may Allāh have mercy on him, recorded from Abu Mu'āniq Al-Ash'ari that Abu Mālik Al-Ash'ari told him that the Messenger of Allāh ﷺ told him:

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا، وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللَّهُ تَعَالَى لِمَنْ أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ وَالصَّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ»

«In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allāh has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.»<sup>[1]</sup>

﴿وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿and put their trust in their Lord.﴾

[1] Aṭ-Ṭabarānī 17:372.

in all their affairs, spiritual and worldly alike. Then Allāh tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhājirīn migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allāh says:

﴿وَكَايْنٍ مِّن دَاخِرٍ لَا تَحْمِلُ رِزْقَهَا﴾

﴿And so many a moving creature carries not its own provision!﴾

meaning, it does not have the ability to gather its provision and save it for tomorrow.

﴿اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ﴾

﴿Allāh provides for it and for you.﴾

means, Allāh allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allāh says:

﴿وَمَا مِّن دَاخِرٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ يَرْزُقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَسُجُودَهَا كُلِّ فِي كِتَابٍ مُّبِينٍ﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.﴾ (11:6)

﴿وَهُوَ السَّمِيعُ الْكَلِيمُ﴾

﴿And He is the All-Hearer, the All-Knower.﴾

means, He hears all that His servants say and He knows their every movements.

﴿وَلَمَّا سَأَلْتَهُم مَّن خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْكُونَ﴾<sup>(١١)</sup>  
 اللَّهُ يَسْطُرُ الزُّرْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّا اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ<sup>(١٢)</sup> وَلَمَّا سَأَلْتَهُم مَّن  
 رَزَقَهُم مِّنَ السَّمَاءِ مَاءً فَأَنبَأُوا بِالْأَرْضِ بِمَا رَزَقَتْهُمُ أَنَّ اللَّهَ قُلِ الْحَمْدُ لِلَّهِ بَلْ  
 أَكْثَرُ لَا يَعْلَمُونَ﴾<sup>(١٣)</sup>

﴿61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?"



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٠٤

الْأَنْكَابُوتُ

وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ  
لِئْهَى الْحَيَوانِ لَوْ كَانُوا يَعْلَمُونَ ﴿٦١﴾ فَإِذَا رَكِبُوا فِي  
الْفَلَائِكِ دَعَا اللَّهَ تَخْلِصِنِي لَهُ الدِّينَ فَلَمَّا نَجَّيْنَاهُمْ إِلَى الْبَرِّ إِذَا  
هُمْ يَشْرِكُونَ ﴿٦٢﴾ لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَسْمَعُوا قُصُوفَ  
يَعْلَمُونَ ﴿٦٣﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُشْخَفُ  
النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ  
﴿٦٤﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ  
لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٥﴾ وَالَّذِينَ  
جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٦﴾

سُورَةُ الْاَنْكَابُوتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْعَلَمِ ﴿١﴾ غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ  
غَلِبِهِمْ يَتَفَكَّهُونَ ﴿٣﴾ فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ  
مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَ يُنْفَخُ الْفُجْرُ الْمُؤْمِنُونَ ﴿٤﴾  
يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾

They will surely reply: "Allāh." How then are they deviating? ﴿61﴾

﴿62﴾ Allāh expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allāh is the All-Knower of everything. ﴿63﴾

﴿64﴾ And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allāh." Say: "All the praises and thanks be to Allāh!" Nay, most of them have no sense. ﴿65﴾

### Evidences of Tawhīd

Allāh states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allāh stated that He has alone created everything, and that He alone is controlling them – if this is how it is, then why worship anyone else? Why put one's trust in anyone else? Since dominion is His Alone, then let worship be for Him Alone. Allāh often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His

Lordship, as they said in their *Talbiyah* (during *Hajj* and *Umrah*: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has."

﴿وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهُمُ وَلِيٌّ وَلَيْسَ إِلَهُكَ الدَّارُ الْآخِرَةُ لَيْمَى الْجَوَانُ تَرَكَاوُ  
يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ  
يُشْرِكُونَ ﴿٦٥﴾ يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَسْتُمْ لَهُمْ فُرْقَةٌ يَعْلَمُونَ ﴿٦٦﴾﴾

﴿64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter – that is the life indeed, if they but knew.﴾

﴿65. And when they embark on a ship, they invoke Allāh, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.﴾

﴿66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.﴾

Allāh tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:

﴿وَلَيْسَ إِلَهُكَ الدَّارُ الْآخِرَةُ لَيْمَى الْجَوَانُ﴾

﴿Verily, the home of the Hereafter – that is the life indeed,﴾

means, the true everlasting life that will never end, but will continue forever and ever.

﴿تَرَكَاوُ يَكْفُرُونَ﴾

﴿if they but knew.﴾

means, they would prefer that which will last over that which will pass away. Then Allāh says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time?

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

﴿And when they embark on a ship, they invoke Allāh, making their faith pure for Him only,﴾

This is like the Āyah,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ صَلَّوْا إِلَّاهُ قَلَّمَا يَجْعَلْ إِلَى الْوَيْلِ أَعْرَاضًا﴾

﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safely to land, you turn away﴾ (17:67).

Allāh says here:

﴿قَلَّمَا يَجْنِبُهُمْ إِلَى الْوَيْلِ إِذَا هُمْ يُشْرِكُونَ﴾

﴿but when He brings them safely to land, behold, they give a share of their worship to others.﴾

Muḥammad bin Ishāq reported from 'Ikrimah bin Abi Jahl that when the Messenger of Allāh ﷺ conquered Makkah, he ('Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: "O people, pray sincerely to your Lord alone, for no one can save us from this except Him." 'Ikrimah said: "By Allāh, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allāh, I vow to You that if I come out of this, I will go and put my hand in the hand of Muḥammad and I will find him kind and merciful." And this is what indeed did happen.<sup>[1]</sup>

﴿لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَسْتَفْتُوا﴾

﴿So that they become ingrate for that which We have given them, and that they take their enjoyment,﴾

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّاوِيَا وَيُخَفَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾﴾

﴿67. Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them? Then do they believe in falsehood, and deny the graces of Allāh?﴾

﴿68. And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him? Is

<sup>[1]</sup> Aṭ-Ṭabarānī 3:301.

there not a dwelling in Hell for the disbelievers?﴾

﴿69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴾

### The Blessing of the Sanctuary

Here Allāh reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allāh says:

﴿لَا يَلْفُتْ فُرىٰنِ ۖ لَّيْلِيْهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ۚ فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۚ  
الَّذِىْٓ اٰطَعُوْهُ مِنْ جُوعٍ وَّامْنَةٍ مِنْ خَوْفٍ ۚ﴾

﴿For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.﴾ (106:1-4)

﴿اَفَاَلْبَطِلُ يُؤْمِنُوْنَ وَيَنْفَعُوْهُمُ اللّٰهُ يَكْفُرُوْنَ﴾

﴿Then do they believe in falsehood, and deny the graces of Allāh?﴾

means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals?

﴿يَدَّٰلُوْا نِعْمَتَ اللّٰهِ كَفْرًا وَّاسْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ۚ﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction?﴾ (14:28)

They disbelieved in the Prophet, servant and Messenger of Allāh ﷺ, when what they should have done was to worship Allāh Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allāh took His blessing away from them, and killed those of

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ﴾

﴿And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?﴾

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

﴿Is there not a dwelling in Hell for the disbelievers?﴾

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِينَا﴾

﴿As for those who strive hard for Us,﴾

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

﴿We will surely guide them to Our paths.﴾

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Ḥātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad – one of the people of 'Akkā (Palestine) – said, concerning the Āyah:

﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

﴿As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴾

"Those who act upon what they know, Allāh will guide them to that which they do not know." Aḥmad bin Abu Al-Hawāri said, "I told this to Abu Sulaymān Ad-Dārāni, and he liked it and said: 'No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allāh because it was in accordance with what he himself felt.'"

﴿وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

﴿And verily, Allāh is with the doers of good.﴾ Ibn Abi Hātim recorded that Ash-Sha'bi said; "ʿIsā bin Maryam, peace be upon him, said: 'Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.' " And Allāh knows best.

This is the end of the Tafsīr of Sūrat Al-'Ankabūt. All praise and thanks are due to Allāh.