

35: Sura Fathir

| | |
|--|-----|
| The <i>Tafsir</i> of <i>Sūrah Fāṭir</i> | 119 |
| The Power of Allāh | 119 |
| None can withhold the Mercy of Allāh | 120 |
| The Evidence of <i>Tawḥīd</i> | 122 |
| Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection | 123 |
| The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection | 125 |
| Evidence of Life after Death | 127 |
| Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh | 128 |
| Righteous Deeds ascend to Allāh | 129 |
| Allāh is the Creator and Knower of the Unseen | 131 |
| The Blessings and Signs of Allāh | 134 |
| The gods of the Idolators do not even own a <i>Qitṁir</i> | 135 |

| | |
|---|-----|
| Mankind is in need of Allāh, and each Person will carry | |
| His own Burdens on the Day of Resurrection | 138 |
| The Believer and the Disbeliever are not equal | 140 |
| The Perfect Power of Allāh | 143 |
| The Muslims will be the Ones Who gain in the Hereafter | 146 |
| The Qur'ān is The true Book of Allāh | 147 |
| The Inheritance of the Qur'ān is of three kinds | 148 |
| The Virtues of the Scholars | 150 |
| The Punishment of the Disbeliever and Their condition in Hell | 153 |
| The Helplessness of the false gods and the Power of Allāh | 160 |
| They longed for a Warner to come, but when He came, | |
| They disbelieved in Him | 162 |
| Remember the Bad Consequences of disbelieving in | |
| the Prophets | 164 |
| The Wisdom behind delaying the Punishment | 165 |

The Tafsīr of Sūrah Fāṭir (Chapter - 35)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَكِ رُسُلًا أُولَٰئِكَ أَجْعَلُ مَنًى وَتِلْكَ رُشْعٌ بَرِيدٌ فِي
الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾﴾

﴿1. All praise is due to Allāh, Fāṭir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allāh is Able to do all things.﴾

The Power of Allāh

Ibn ‘Abbās, may Allāh be pleased with him, said, “I did not know what *Fāṭir As-Samawāti wal-Arḍ* meant until two bedouins came to me disputing over a well. One of them said to his companion, ‘*Ana Faṭartuhā*,’ meaning, ‘I started it.’”^[1] Ibn ‘Abbās, may Allāh be pleased with him, also said,

﴿فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾

﴿Fāṭir of the heavens and the earth,﴾

means, “The Originator of the heavens and the earth.”^[2] Aḍ-Ḍaḥḥāk said, “Every time the phrase *Fāṭir As-Samawāti wal-Arḍ* is used in the Qur’ān, it means the Creator of the heavens and the earth.”^[3]

﴿جَاعِلِ الْمَلَكِ رُسُلًا﴾

﴿Who made the angels messengers﴾ means, between Him and His Prophets.

[1] *Ad-Durr Al-Manthūr* 7 :3.

[2] *Ad-Durr Al-Manthūr* 7 :3.

[3] *Ad-Durr Al-Manthūr* 7 :3.

﴿أُزِلَ أَيْمَنُ﴾

﴿with wings﴾ means, with which they fly to convey quickly that which they have been commanded to convey.

﴿ثَلَاثَ وَرُبْعَ﴾

﴿two or three or four.﴾ means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the *Ḥadīth* mentioning that the Messenger of Allāh ﷺ saw Jibrīl, peace be upon him, on the Night of the *Isrā'* with six hundred wings. Between each pair of wings was a distance like that between the east and the west.^[1] Allāh says:

﴿يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿He increases in creation what He wills. Verily, Allāh is Able to do all things.﴾

As-Suddi said, "He increases their wings and creates them as He wills."^[2]

﴿مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ

الْعَلِيمُ﴾

﴿2. Whatever of mercy, Allāh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.﴾

None can withhold the Mercy of Allāh

Allāh tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives.

Imām Aḥmad recorded that Warrād, the freed slave of Al-Mughīrah bin Shu'bah, said, "Mu'āwiyah wrote to Al-Mughīrah bin Shu'bah, saying, 'Write for me what you heard from the Messenger of Allāh ﷺ.' So Al-Mughīrah called me and I wrote for him: 'I heard the Messenger of Allāh ﷺ say when he finished praying,

[1] *Faṭḥ Al-Bārī* 6:361.

[2] *Ad-Durr Al-Manthūr* 7:4.

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«There is no god (worthy of worship) except Allāh alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things. O Allāh, there is none who can withhold what You give, and none can give what You withhold, and good fortune and richness in anything cannot benefit one against Your will.»

‘And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one’s mother, and withholding from others while asking from them.’^[1] This was also recorded by Al-Bukhārī and Muslim, with several chain of narration.^[2]

It was recorded in *Ṣaḥīḥ Muslim* that Abu Sa‘īd Al-Khudri, may Allāh be pleased with him, said, “When the Messenger of Allāh ﷺ raised his head from bowing, he would say:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَاءِ وَالْأَرْضِ، وَمِثْلُ مَا
شِئْتَ مِنْ شَيْءٍ بَعْدُ، اللَّهُمَّ أَهْلُ النَّاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُنَّا لَكَ عَبْدٌ،
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

«Allāh hears those who praise Him. O Allāh, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allāh, the One deserving praise and glory. The truest words that any servant says – and all of us are Your servants – are: O Allāh, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.»^[3]

This Āyah is like the Āyah:

﴿وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ، إِلَّا هُوَ وَإِذَا يَرْزُقُكَ يَخْتَارُ فَلَا رَادَّ لِفَضْلِهِ﴾

«And if Allāh touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor» (10:107).

[1] Aḥmad 4:250.

[2] *Faṭḥ Al-Bāri* 2:378 11:137, 521, Muslim 1:414, 415.

[3] Muslim 1:347.

وَلَا يَكْذِبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٣﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ ﴿٤٤﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٤٥﴾ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٤٦﴾ أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٤٧﴾ وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ مَعَابِفَ فَسَقَتِهِ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٤٨﴾ مَنْ كَانَ يُرِيدِ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكُفْرُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُورِثُ ﴿٤٩﴾ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يَقْصُصُ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٥٠﴾

And there are many similar Āyāt.

﴿يَا أَيُّهَا النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ﴾

﴿3. O mankind! Remember the grace of Allāh upon you! Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? Lā ilāha illā Huwa. How then are you turning away (from Him)?﴾

The Evidence of Tawhīd

Allāh shows His servants that they

should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allāh says:

﴿لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ﴾

﴿Lā ilāha illā Huwa. How then are you turning away (from Him)?﴾

meaning, 'how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods?' And Allāh knows best.

﴿وَلَا يَكْذِبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ ﴿١﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللَّهِ الْغُرُورُ﴾ ﴿٢﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ

﴿عَذَابًا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنَ الْمُحْضَرِّينَ﴾

﴿4. And if they deny you, so were Messengers denied before you. And to Allāh return all matters.﴾

﴿5. O mankind! Verily, the promise of Allāh is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allāh.﴾

﴿6. Surely, Shayṭān is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.﴾

Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection

Allāh says: 'Even if these idolators who associate others with Allāh disbelieve in you, O Muḥammad, and go against the Message of *Tawḥīd* that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allāh alone, but their people denied them and went against them.

﴿وَلِلَّهِ اللَّهُ رُجُوعُ الْأُمُورِ﴾

﴿And to Allāh return all matters (for decision).﴾

means, 'We will requite them for that in full.' Then Allāh says:

﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ﴾

﴿O mankind! Verily, the promise of Allāh is true.﴾

meaning the Resurrection will undoubtedly come to pass.

﴿فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا﴾

﴿So, let not this present life deceive you,﴾

means, 'this life is as nothing in compare to the great good that Allāh has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

﴿وَلَا يَغُرَّنَّكُمُ بِاللَّهِ الْفَرُودُ﴾

﴿and let not the chief deceiver deceive you about Allāh.﴾

This refers to *Shayṭān*, as stated by Ibn ‘Abbās,^[1] may Allāh be pleased with him. Meaning, do not let the *Shayṭān* tempt you and divert you away from following the Messengers of Allāh and believing what they say, for he is the chief deceiver and arch-liar. This *Āyah* is like the *Āyah* that appears at the end of *Sūrah Luqmān*:

﴿فَلَا تَتَزَكُّمُ الْهَيَاةُ الدُّنْيَا وَلَا يَتَزَكُّمُ بِاللَّهِ الْغُرُورُ﴾

﴿let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allāh﴾ (31:33).

Then Allāh tells us of the enmity of Iblīs towards the sons of Ādam:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا﴾

﴿Surely, *Shayṭān* is an enemy to you, so take (treat) him as an enemy.﴾

meaning, ‘he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.’

﴿إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾

﴿He only invites his followers that they may become the dwellers of the blazing Fire.﴾

means, ‘he only wants to misguide you so that you will enter the blazing Fire with him.’ This is a manifest enemy, and we ask Allāh, the All-Powerful and Almighty to make us enemies of *Shayṭān* and to make us followers of the Book of Allāh and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the *Āyah*:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

فَإَنفَجَدْنَاهُ وَدَرَبْنَاهُ أَرْوَاحًا مِنْ دُونِ وَهْمٍ لَكُمْ عَدُوٌّ يَنْسُ لِلظَّالِمِينَ بَدَلًا ۝﴾

﴿And (remember) when We said to the angels: “Prostrate yourselves unto Ādam.” So they prostrated themselves except Iblīs. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblīs) and his offspring as

[1] Aṭ-Ṭabari 20:438.

protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the wrongdoers.﴾
(18:50)

﴿الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝٧ أَمَّنْ زَيْنٌ لَّهُمْ سُوءٌ عَلَيْهِمْ. قَرَأَهُ حَسَنًا فَإِنْ اللَّهُ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَةً إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝٨﴾

﴿7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.﴾

﴿8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good? Verily, Allāh sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allāh is the All-Knower of what they do!﴾

The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection

Having stated that the ultimate destiny of the followers of Iblīs will be the blazing Fire, Allāh then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the *Shayṭān* and disobeyed Ar-Raḥmān. And He tells us that those who believed in Allāh and His Messengers

﴿وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ﴾

﴿and do righteous good deeds, theirs will be forgiveness﴾

meaning, from whatever sins they did,

﴿وَأَجْرٌ كَبِيرٌ﴾

﴿and a great reward.﴾ for the good deeds that they did. Then Allāh says:

﴿أَمَّنْ زَيْنٌ لَّهُمْ سُوءٌ عَلَيْهِمْ. قَرَأَهُ حَسَنًا﴾

﴿Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good?﴾

meaning, 'such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i.e., a person who is like that has been misguided by Allāh, so what

can you do for him? You cannot help him at all.'

﴿فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ﴾

﴿Verily, Allāh sends astray whom He wills and guides whom He wills.﴾ means according to His decree.

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ﴾

﴿So destroy not yourself in sorrow for them.﴾

means, do not grieve about that, for Allāh is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allāh says:

﴿إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾

﴿Truly, Allāh is the All-Knower of what they do!﴾

﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُبْرِحَ مَحَابَا فَسَقَتْهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ⑩﴾ مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْزَوُ ⑪﴾ وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ⑫﴾

49. And it is Allāh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!﴾

10. Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.﴾

11. And Allāh did create you from dust, then from Nutfah,^[1] then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

[1] See volume six, the explanation of Sūrat Al-Ḥajj 22:4, and Sūrat Al-Mu'minūn 23:13 in volume six.

Evidence of Life after Death

Often Allāh refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of Sūrat Al-Ḥajj, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

﴿أَمْزَنَ رُبَّتْ وَأَنْبَتَ مِنْ كُلِّ نَوْعٍ بِهِجٍ﴾

﴿it is stirred (to life), and it swells and puts forth every lovely kind (of growth)﴾ (22:5).

So too, when Allāh wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the Ṣaḥīḥ:

﴿كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجَبُ الذَّنْبِ، مِنْهُ خُلِقَ وَمِنْهُ يُرَكَّبُ﴾

«Every part of the son of Ādam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.»^[1]

Allāh says:

﴿كَذَلِكَ النُّشُورُ﴾

﴿As such (will be) the Resurrection!﴾ According to the Ḥadīth of Abu Razīn: "I said, 'O Messenger of Allāh, how will Allāh bring the dead back to life? What is the sign of that in His creation?' He ﷺ said:

﴿يَا أَبَا رَازِينَ! أَمَّا مَرَرْتُ بِوَادِي قَوْمِكَ مُنْجِلًا ثُمَّ مَرَرْتُ بِهِ يَهْتَرُ خَضِرًا﴾

«O Abu Razīn, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green?»

I said, 'Yes.' He ﷺ said:

﴿وَكَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى﴾

«Thus will Allāh bring the dead back to life.»^[2]

[1] Muslim 4:2271.

[2] Aḥmad 4:12.

Honor, Power and Glory in this World and in the Hereafter come only by obeying Allāh

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ فَلِلَّهِ الْإِزَّةُ جَمِيعًا﴾

﴿Whosoever desires Al-'Izzah then to Allāh belongs all Al-'Izzah.﴾

means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allāh, may He be exalted. This will help him reach his goal, for Allāh is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory. This is like the *Āyāt*:

﴿الَّذِينَ يَتَّبِعُونَ الْكُفْرَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْبَسْنَاهُمْ فِي الْقُلُوبِ الْإِزَّةَ فَإِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿Those who take disbelievers for protectors instead of believers, do they seek Al-'Izzah with them? Verily, then to Allāh belongs all honor, power and glory.﴾ (4:139)

﴿وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿And let not their speech grieve you, for all Al-'Izzah belongs to Allāh﴾ (10:65).

﴿وَالِلَّهِ الْإِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾

﴿But Al-'Izzah belongs to Allāh, and to His Messenger, and to the believers, but the hypocrites know not﴾ (63:8).

Mujāhid said:

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ﴾

﴿Whosoever desires Al-'Izzah﴾ means, by worshipping idols,

﴿فَإِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿then to Allāh belongs Al-'Izzah.﴾^[1]

﴿مَنْ كَانَ يُرِيدُ الْإِزَّةَ فَإِنَّ الْإِزَّةَ لِلَّهِ جَمِيعًا﴾

﴿Whosoever desires Al-'Izzah then to Allāh belongs Al-'Izzah.﴾ means, let him seek honor, power and glory through obeying

^[1] At-Ṭabari 20:443.

Allāh, may He be glorified.^[1]

Righteous Deeds ascend to Allāh

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ﴾

﴿To Him ascend the good words,﴾ means, words of remembrance, recitation of Qur'ān, and supplications. This was the view of more than one of the Salaf.

Ibn Jarīr recorded that Al-Mukhāriq bin Sulaym said that "Abdullāh bin Mas'ūd, may Allāh be pleased with him, said to them, "If we tell you a *Ḥadīth*, we will bring you proof of it from the Book of Allāh. When the Muslim servants says, 'Glory and praise be to Allāh, there is no god worthy of worship except Allāh, Allāh is Most Great and blessed be Allāh,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allāh, may He be glorified." Then 'Abdullāh, may Allāh be pleased with him, recited:

﴿إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

﴿To Him ascend the good words, and the righteous deeds exalt it﴾.^[2]

Imām Aḥmad recorded that An-Nu'mān bin Bashīr, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«الَّذِينَ يَذْكُرُونَ اللَّهَ مِنْ جَلَالِ اللَّهِ مِنْ تَسْبِيحِهِ وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَاطَفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيُّ كَدَوِيِّ النَّحْلِ، يَذْكُرْنَ بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ اللَّهِ شَيْءٌ يَذْكُرُ بِهِ»

«Those who remember Allāh and glory Allāh by saying, 'Glory be to Allāh, Allāh is most Great, all praise is due to Allāh and Lā ilāha illallāh, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allāh mentioning him?»^[3]

[1] Aṭ-Ṭabari 20:444.

[2] Aṭ-Ṭabari 20:444.

[3] Aḥmad 4:268.

This was also recorded by Ibn Mājah.^[1]

﴿وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ﴾

﴿and the righteous deeds exalt it﴾. ‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās, may Allāh be pleased with him, said, “The good word is the remembrance of Allāh, may He be exalted, which is taken up to Allāh, and the righteous deed is the performance of obligatory duties. Whoever remembers Allāh when doing an obligatory duty, his deed carries his remembrance of Allāh and takes it up to Allāh, may He be exalted. Whoever remembers Allāh and does not perform the obligatory duties, his words will be rejected, as will his deed.”^[2]

﴿وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ﴾

﴿but those who plot evils﴾, Mujāhid, Sa‘id bin Jubayr and Shahr bin Ḥawshab said, “This refers to those who show off by their actions,”^[3] i.e., they deceive the people by giving the impression that they are obeying Allāh, when in fact they are hated by Allāh for showing off. Allāh says:

﴿لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْرَرُ﴾

﴿theirs will be severe torment. And the plotting of such will perish﴾.

meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allāh will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allāh).

[1] Ibn Mājah 2:1252.

[2] Aṭ-Ṭabari 20:445.

[3] Aṭ-Ṭabari 20:447.

Allāh is the Creator and Knower of the Unseen

﴿وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ﴾

﴿And Allāh did create you from dust, then from Nutfah,﴾

means, He initiated the creation of your father Ādam from dust; then He created his offspring from semen of worthless water.

﴿ثُمَّ جَعَلَكُمْ أَزْوَاجًا﴾

﴿then He made you pairs.﴾ means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

﴿وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ﴾

﴿And no female conceives or gives birth but with His knowledge.﴾

means, He knows about that and nothing is hidden from Him at all, but,

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَدْرِكُهَا وَلَا يَبْلُغُهَا وَلَا حَبَّةٌ فِي ظِلْمَتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي

كِتَابٍ مُبِينٍ ﴿٥٩﴾

﴿not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.﴾ (6:59)

We have already discussed in this respect in the Āyah:

﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَرَىٰ مِنَ الْآزْوَاجِ وَمَا تَرْدَادُ وَكُلُّ شَيْءٍ عِنْدُ

بِعْدَابٍ ﴿٦٠﴾ عِنْدَ الْغَيْبِ وَالْفَتْهَةِ الْكَبِيرِ السَّمَاءِ ﴿٦١﴾﴾

﴿Allāh knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.﴾ (13:8-9).

﴿وَمَا يُعَمَّرْ مِنْ مُعَمَّرٍ وَلَا يُنْقَصْ مِنْ عُمرِهِ إِلَّا فِي كِتَابٍ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.﴾

means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

﴿وَلَا يُنْقَضُ مِنْ عُمْرِهِ﴾

﴿nor is a part cut off from his life,﴾ Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Allāh will not be cut off. It was reported via Al-'Awfī that Ibn 'Abbās said concerning the Āyah,

﴿وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمْرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

There is no one for whom Allāh has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been decreed for him, he will not surpass it. And there is no one for whom Allāh has decreed a short life but it will end when he reaches the age that has been decreed for him. Allāh says:

﴿وَلَا يُنْقَضُ مِنْ عُمْرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allāh.﴾

He said, "That is recorded in a Book with Him."^[1] This was also the view of Aḍ-Ḍaḥḥāk bin Muzāhim. On the other hand, some of them said, "The phrase

﴿وَمَا يُعْمَرُ مِنْ مُعَمَّرٍ﴾

﴿And no aged man is granted a length of life﴾

means, what He decrees for him of life, and

﴿وَلَا يُنْقَضُ مِنْ عُمْرِهِ﴾

﴿nor is a part cut off from his life﴾ means, his time is constantly decreasing. All of this is known to Allāh year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allāh in His Book." This was reported by Ibn Jarīr from Abu Mālik,^[2] and was also the view of As-

[1] Aṭ-Ṭabari 20:447.

[2] Aṭ-Ṭabari 20:447.

تِلْكَ آيَاتُهَا

٤٣٦

الْبَحْرَيْنِ

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا
 مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ
 حَبْلَهُ تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ
 وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُولِجُ
 النَّهَارُ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
 لِأَجَلٍ مُسَمًّى ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ
 تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْعٍ ﴿١٣﴾ إِنْ
 تَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ وَلَا يُسْمِعُوا مَسْأَلَكُمْ أَبْوَابُكُمْ
 وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يَنْبَغُكَ مِنْ خَيْرٍ
 ﴿١٤﴾ يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ
 الْحَمِيدُ ﴿١٥﴾ إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾
 وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ
 تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلٍهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ
 إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ
 وَمَنْ تَرَكْنَا فَاِنتَاهُ تَرْكًا لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾

Suddi and 'Aṭā' Al-Khurāsānī.

In the *Tafsīr* of this *Āyah*, An-Nasā'ī recorded that Anas bin Mālik, may Allāh be pleased with him, said, "I heard the Messenger of Allāh ﷺ say:

«مَنْ سَرَّهُ أَنْ يَسْطَلَ لَهُ فِي رِزْقِهِ
 وَيَنْشَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ
 رَجْمَهُ»

«Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.»^[1]

It was also recorded by Al-Bukhārī, Muslim and Abu Dāwud.^[2]

﴿إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Surely, that is easy for Allāh.﴾ means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حَبْلَهُ تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاجِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ﴾

﴿12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and

[1] An-Nasā'ī in *Al-Kubrā* 6:438.

[2] *Fath Al-Bārī* 4:553, Muslim 4:1982, Abu Dāwud 2:321.

bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.﴾

The Blessings and Signs of Allāh

Allāh says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

﴿وَمِنَّا يَنْعُ لُبَّاجٌ﴾

﴿and that is salty and bitter.﴾ means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allāh says:

﴿وَمِنَّا يَنْعُ لُبَّاجٌ﴾

﴿and that is salty and bitter.﴾

Then Allāh says:

﴿وَمِنْ كُلِّ تَاجُوتٍ لِّمَمًا تَبَرَّكٌ﴾

﴿And from them both you eat fresh tender meat,﴾ meaning, fish.

﴿وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا﴾

﴿and derive the ornaments that you wear.﴾ This is like the Āyah:

﴿يَخْرُجُ مِنْهَا الذَّوْلُ وَالزَّيْتَانُ ۚ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ شَيْئًا وَلَا أَعْلَمُ بِمَا تَكْتُمُونَ﴾

﴿Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny?﴾ (55:22-23).

﴿وَرَأَى الْفُلْكَ فِيهِ مَوَاجِرَ﴾

﴿And you see the ships cleaving,﴾ means, they travel through it, plowing through the water with their beak-shaped bows. Mujāhid said, "The wind drives the ships, and the wind cannot drive any ships except the big ones.

﴿وَلَسْتَغْنُوا مِنْ فَضْلِهِ﴾

﴿that you may seek of His bounty,﴾ means, through your journeys to engage in trade from one land to another.

﴿وَلَكُمْ تَنْكُرُونَ﴾

﴿and that you may give thanks.﴾ means, that you may give thanks to your Lord for subjugating this mighty creation – the sea – to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِنِزَارِكُمْ وَلَا بِنِعْمَتِكُمْ مِثْلَ خَيْرٍ ﴿١٤﴾﴾

﴿13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allāh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitṡmīr.﴾

﴿14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.﴾

The gods of the Idolators do not even own a Qitṡmīr

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ﴾

﴿And He has subjected the sun and the moon,﴾

and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

﴿كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾

﴿each runs its course for a term appointed.﴾ means, until the Day of Resurrection.

﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ﴾

﴿Such is Allāh, your Lord?﴾ means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

﴿وَالَّذِينَ نَدْعُونَ مِنْ دُونِهِ﴾

﴿And those, whom you invoke or call upon instead of Him,﴾ means, 'the idols and false gods whom you claim to be in the form of angels who are close to Allāh,'

﴿مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

﴿own not even a Qitmīr.﴾ Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Ikrimah, 'Atā', 'Aṭiyah Al-'Awfi, Al-Ḥasan, Qatādah and others said, "This is the thread that is attached to the pit of a date."^[1] In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this Qitmīr. Then Allāh says:

﴿إِنْ نَدْعُوهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ﴾

﴿If you invoke them, they hear not your call;﴾

means, 'the gods upon whom you call instead of Allāh, do not hear your supplication, because they are inanimate and have no soul in them.'

﴿وَلَوْ سَمِعُوا مَا آمَنُوا لَكَ﴾

﴿and if (in case) they were to hear, they could not grant it to you.﴾

means, 'they are not able to do any of the things that you ask them for.'

﴿وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بَشِرِكِكُمْ﴾

^[1] Aṭ-Ṭabari 20:453.

﴿And on the Day of Resurrection, they will disown your worshipping them﴾

means, 'they will disown you.' This is like the Āyāt:

﴿وَمَنْ أَسْأَلُ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْبَاسِ وَهُمْ عَنْ دُعَائِهِمْ غَفُولُونَ ﴿١٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْنَاءَ وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿١٦﴾﴾

﴿And who is more astray than one who calls on besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.﴾ (46:5-6), and

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً مَّا لَهُمْ إِلَهًُا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴿And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.﴾ (19:81-82)

﴿وَلَا يَنْتَعِكَ مِنْهُ خَبِيرٌ﴾

﴿And none can inform you like Him Who is the All-Knower.﴾

means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatādah said, "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth."^[1]

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾ إِنْ بَشَأَ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿١٨﴾ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِذْلِهَا لَا يَجْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ﴿١٩﴾ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ. وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٠﴾﴾

﴿15. O mankind! it is you who stand in need of Allāh. But Allāh is the Rich, Worthy of all praise.﴾

﴿16. If He willed, He could destroy you and bring about a new creation.﴾

﴿17. And that is not hard for Allāh.﴾

[1] At-Ṭabari 20:454.

﴿18. And no bearer of burdens shall bear another's burden ; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Ṣalāh. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allāh is the Return (of all).﴾

Mankind is in need of Allāh, and each Person will carry His own Burdens on the Day of Resurrection

Allāh tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ﴾

﴿O mankind! it is you who stand in need of Allāh.﴾

meaning, they need Him in all that they do, but He has no need of them at all. Allāh says:

﴿وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

﴿But Allāh is the Rich, Worthy of all praise.﴾ meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

﴿إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ﴾

﴿If He willed, He could destroy you and bring about a new creation.﴾

means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

﴿وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ﴾

﴿And that is not hard for Allāh.﴾

Allāh's saying:

﴿وَلَا يُزِيدُ وَارِدًا وَوَدَّ اخْتِصَافُ﴾

﴿And no bearer of burdens shall bear another's burden ;﴾

means, on the Day of Resurrection.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١١﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿١٢﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿١٣﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿١٤﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿١٥﴾
 إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿١٦﴾ إِنَّ
 أَنتَ إِلَّا نَذِيرٌ ﴿١٧﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ
 أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿١٨﴾ وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ
 مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ وَإِلَّا يَكْتُوبِ
 الْمُنِيرُ ﴿١٩﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٠﴾
 أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا
 أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا
 وَغَرَابِيبُ سُودٌ ﴿٢١﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ أَلَا تَعْلَمُ
 مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ
 إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ
 وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً
 يَرْجُونَ بَحْرَةَ لَّنْ نَّجُورَ ﴿٢٣﴾ لِيُؤْفِقَهُمُ أَجُورَهُمْ
 وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٢٤﴾

﴿وَلَن تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا﴾

﴿and if one heavily laden calls another to (bear) his load,﴾

means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

﴿لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ﴾

﴿nothing of it will be lifted even though he be near of kin.﴾

means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation.

Then Allāh says:

﴿إِنَّمَا نُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ﴾

﴿You can warn only those who fear their Lord unseen and perform the Ṣalāh.﴾

means, 'the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

﴿وَمَن تَزَكَّ فَإِنَّا بَتَرَكْ لِّفْسِيءٍ﴾

﴿And he who purifies himself, then he purifies only for the benefit of himself.﴾

means, who does righteous deeds, the benefit of that will come back to him,

﴿وَالِلَّهِ الْمَصِيرُ﴾

﴿And to Allāh is the Return.﴾ means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

﴿رَبِّمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۚ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۚ وَلَا الظُّلُمُتُ وَلَا الظُّلُ ۚ وَلَا الْحَيُّوُتُ وَلَا الْمَيُّوُتُ ۚ وَلَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۚ إِنَّ أَنتَ إِلَّا نَذِيرٌ ۚ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۚ وَإِن يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۚ وَالزُّبُرِ ۚ وَالْكِتَابِ الْمُنِيرِ ۚ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا ۚ فَكَيْفَ كَانَ نَكِيرِ ۚ﴾

﴿19. Not alike are the blind and the seeing.﴾

﴿20. Nor are (depths of) darkness and light.﴾

﴿21. Nor are the shade and the sun's heat.﴾

﴿22. Nor are the living and the dead. Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves.﴾

﴿23. You are only a warner.﴾

﴿24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.﴾

﴿25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.﴾

﴿26. Then I took hold of those who disbelieved, and how terrible was My denial!﴾

The Believer and the Disbeliever are not equal

Allāh says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allāh makes of the believers who are the living, and the disbelievers who are

the dead. This is like the *Āyāt*:

﴿أَوَ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَمْ نُورًا يَمْشِي بِهِ فِي النَّارِ كَمَنْ مَثَلٌ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا﴾

﴿Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men - like him who is in the (depths of) darkness from which he can never come out?﴾ (6:122),

﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسَوِيانِ مَثَلًا﴾

﴿The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared?﴾ (11:24)

The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens (Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

﴿إِنَّ اللَّهَ يُسَمِعُ مَنْ يَشَاءُ﴾

﴿Verily, Allāh makes whom He wills to hear,﴾

means. He guides them to listen to the proof and accept it and adhere it.

﴿وَمَا أَنْتَ بِمُسْمِعٍ مَن فِي الْقُبُورِ﴾

﴿but you cannot make hear those who are in graves.﴾

means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

﴿إِنْ أَنْتَ إِلَّا نَذِيرٌ﴾

﴿You are only a warner﴾ means, 'all you have to do is to convey the Message and warn them, and Allāh leaves astray whomsoever He wills and guides whomsoever He wills.'

﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا﴾

﴿Verily, We have sent you with the truth, a bearer of glad tidings and a warner.﴾

means, a bearer of glad tidings to the believers and a warner to the disbelievers.

﴿وَلَا مَن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾

means, there was never any nation among the sons of Ādam but Allāh sent warners to them, and left them with no excuse. This is like the Āyāt:

﴿إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴿You are only a warner, and to every people there is a guide﴾ (13:7).

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh, and avoid all false deities." Then of them were some whom Allāh guided and of them were some upon whom the straying was justified﴾ (16:36).

And there are many similar Āyāt.

﴿وَلَا يَكْذِبُونَكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ﴾

﴿And if they deny you, those before them also denied. Their Messengers came to them with clear signs,﴾

means, clear miracles and definitive proofs.

﴿وَالْأَنْبِيَاءِ﴾

﴿and with the Scriptures,﴾ means, the Books.

﴿وَالْكِتَابِ الْمُنِيرِ﴾

﴿and with the Book giving light.﴾ means, clear and obvious.

﴿ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا﴾

﴿Then I took hold of those who disbelieved,﴾

means, 'despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

﴿كَيْفَ كَانَتْ نَكِيرًا﴾

﴿and how terrible was My denial!﴾ means, 'how great and intense and terrible do you think My punishment was?' And Allāh knows best.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ
بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ ۚ وَمِنَ النَّبَاتِ وَالْأَشْجَارِ يُخْتَلِفُ
أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُسْلِمُونَ ۚ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ۝٢٨﴾

﴿27. See you not that Allāh sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharābīb black.﴾

﴿28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.﴾

The Perfect Power of Allāh

Allāh tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another Āyah where Allāh says:

﴿وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَتٌ رَحَّتْ مِنْ بَعْدِ رَزَقٍ وَخَيْلٌ مُنْقَلَبٌ رَبَاحٌ ۚ وَغَيْرُ صَوَانٍ يَنْقَى بِمَاءٍ
وَحِدٍ ۚ وَنُفِصْلٌ بَعْضًا عَلَى بَعْضٍ فِي الْأَكْثَلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝٢٩﴾

﴿And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt for the

people who understand.﴾ (13:4)

﴿وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا﴾

﴿and among the mountains are Judad, white and red, of varying colors﴾

means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn 'Abbās said *Al-Judad* means pathways. This was also the view of Abu Mālik, Al-Ḥasan, Qatādah and As-Suddi. And there are some mountains which are very black. Ikrimah said, "*Al-Gharābīb* means mountains which are high and black. This was also the view of Abu Mālik, 'Aṭā' Al-Khurasāni and Qatādah.^[1] Ibn Jarīr said, "When the Arabs describe something as being very black, they say *Ghīrbīb*."

﴿وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ﴾

﴿And likewise, men and moving creatures and cattle are of various colors.﴾

means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Slavs and Romans who are very white, and the Arabs who are in between, and the Indians. Allāh says in another *Āyah*:

﴿وَاخْتَلَفَ أَلْسِنَتُهُمْ وَأَلْوَانُكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّعَالَمِينَ﴾

﴿and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge﴾ (30:22).

Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allāh, the Best of creators.

Allāh then says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُسْلِمُونَ﴾

[1] Aṭ-Ṭabari 20:461.

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him.

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the Āyah:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُلْتَمُونَ﴾

﴿It is only those who have knowledge among His servants that fear Allāh.﴾

those who know that Allāh is able to do all things.^[1] Ibn ‘Abbās said, “The one among His servants who knows about Ar-Raḥmān, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa‘īd bin Jubayr said, “Fear is what stands between you and disobeying Allāh, may He be glorified.” Al-Ḥasan Al-Baṣrī said, “The knowledgeable person is the one who fears Ar-Raḥmān with regard to the Unseen, who likes that which Allāh wants him to like, and who shuns that which angers Allāh.” Then Al-Ḥasan recited:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْمُلْتَمُونَ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ﴾

﴿It is only those among His servants who have knowledge that fear Allāh. Verily, Allāh is Almighty, Oft-Forgiving.﴾

Sufyān Ath-Thawrī narrated from Abu Ḥayyān At-Taymī from a man who said, “It used to be said that the knowledgeable are of three types: (first) one who knows Allāh and the command of Allāh, (second) one who knows Allāh but does not know the command of Allāh, and (third) one who knows the command of Allāh but does not know Allāh. The one who knows Allāh and the command of Allāh is the one who fears

[1] Aṭ-Ṭabari 20:462.

Allāh and knows the limits (*Hudūd*) and the obligatory duties (*Farā'id*). The one who knows Allāh but does not know the command of Allāh is the one who fears Allāh but does not know the limits (*Hudūd*) and the obligatory duties (*Farā'id*). The one who knows the command of Allāh but does not know Allāh is the one who knows the limits (*Hudūd*) and the obligatory duties (*Farā'id*) but does not fear Allāh."

﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُولَ ۚ لِيُؤْتِيَهُمْ أَجْرَهُم بِزِيدِهِمْ مِن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ﴾

﴿29. Verily, those who recite the Book of Allāh, and perform the Ṣalāh, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.﴾

﴿30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.﴾

The Muslims will be the Ones Who gain in the Hereafter

Here Allāh tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allāh has provided for them secretly and openly,

﴿يَرْجُونَ تِجَارَةً لَّنْ تَبُولَ ۚ﴾

﴿they hope for a (sure) trade-gain that will never perish.﴾

means, they hope for a reward from Allāh which will inevitably be theirs. Allāh says:

﴿لِيُؤْتِيَهُمْ أَجْرَهُم بِزِيدِهِمْ مِن فَضْلِهِ ۚ﴾

﴿That He may pay them their wages in full, and give them (even) more, out of His grace.﴾

meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

﴿إِنَّهُ غَفُورٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٤٣٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُذِنُ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾ جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرٍ مِنْ ذَهَبٍ وَيُؤْتَوْنَ أُولَٰئِهَا سُهُمٌ فِيهَا حَرِيرٌ ﴿٣٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾ الَّذِي أَلْحَنَّا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا الْغُوبُ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرْ وَجَاءَكُمُ الْنَذِيرُ فَذُوقُوا أَلَمَ اللَّظَالِمِينَ مِنْ نَّبِيِّ ﴿٣٧﴾ إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

«Verily, He is Oft-Forgiving.» means, He forgives their sins,

﴿نَكْرٌ﴾

«Most Ready to appreciate.» means, He appreciates even a little of their good deeds.

﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾﴾

«31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allāh is indeed All-Aware and All-Seer of His servants.»

The Qur'ān is The true Book of Allāh

﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ﴾

«And what We have revealed to you» – ‘O Muḥammad, of the Book,’ i.e., the Qur’ān,

﴿هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

«It is the (very) truth confirming that which was (revealed) before it.»

means, of the previous books. It confirms them just as they bore witness to the coming of the Qur’ān and that it would be sent down from the Lord of the worlds.

﴿إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ﴾

﴿Verily, Allāh is indeed All-Aware and All-Seer of His servants.﴾

means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muḥammad ﷺ is higher than that of all the others, may the blessings and peace of Allāh be upon them all.

﴿ثُمَّ لَوْ رَأَيْنَا الَّذِينَ صَفَقْنَا مِنْ عِبَادِنَا فِيهِمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

﴿32. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allāh's leave, foremost in good deeds. That - that is indeed a great grace.﴾

The Inheritance of the Qur'ān is of three kinds

Allāh says: 'Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this Ummah, who are divided into three types.'

Allāh says:

﴿فِيهِمْ ظَالِمٌ لِنَفْسِهِ﴾

﴿Then of them are some who wrong themselves,﴾

these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُمْ مُقْتَصِدٌ﴾

﴿and of them are some who follow a middle course,﴾

these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْذِنُ اللَّهُ﴾

﴿and of them are some who are, by Allāh's leave, foremost in good deeds.﴾

these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible.

‘Ali bin Abi Ṭalḥah reported that Ibn ‘Abbās commented on the *Āyah*:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

«Then We gave the Book as inheritance to such of Our servants whom We chose.»

“This refers to the *Ummah* of Muḥammad ﷺ. Allāh caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account.”^[1] Abu Al-Qāsim Aṭ-Ṭabarāni reported from Ibn ‘Abbās that the Messenger of Allāh ﷺ said one day:

«شَفَاعَتِي لِأَهْلِ الْكِبَايِرِ مِنْ أُمَّتِي»

«My intercession will be for those among my *Ummah* who commit major sins.»

Ibn ‘Abbās, may Allāh be pleased with him, said, “Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allāh; and those who wrong themselves and *Ashāb Al-A’rāf*^[2] will enter Paradise by the intercession of Muḥammad ﷺ.”^[3]

It was also reported from a number of the *Salaf* that those among this *Ummah* who wrong themselves are still among those whom Allāh has chosen, even though they are imperfect and fell short [by not adhering to the straight path]. Others said that those who wrong themselves are not part of this *Ummah* and are not among those whom Allāh has chosen and who inherited the Book. The correct view is that they are also part of this *Ummah*.

[1] Aṭ-Ṭabari 20:465.

[2] See volume four, the *Tafsīr* of *Sūrat Al-A’rāf* [7:46].

[3] Aṭ-Ṭabarāni 11:189.

The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imām Aḥmad, may Allāh have mercy on him, recorded that Qays bin Kathīr said, "One of the people of Al-Madīnah came to Abu Ad-Dardā', may Allāh be pleased with him, when he was in Damascus. [Abu Ad-Dardā'] said, 'What brought you here, my brother?' He said, 'A Ḥadīth which I heard that you narrate from the Messenger of Allāh ﷺ.' He said, 'Have you come for trade?' He said, 'No.' He said, 'Have you come for any other reason?' He said, 'No.' He said, 'Have you come only to seek this Ḥadīth?' He said, 'Yes.' He, may Allāh be pleased with him said, 'I heard the Messenger of Allāh ﷺ say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللَّهُ تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِعَالِمٍ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْجِبَّتَانِ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ بِحِطِّ وَافٍ»

«Whoever follows a path to seek knowledge, Allāh will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinārs and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.»^[1]

It was also reported by Abu Dāwud, At-Tirmidhi and Ibn Mājah.^[2]

﴿جَنَّتْ عَدْنٍ يَدْخُلُونَهَا يُعَلَّنُونَ فِيهَا مِنْ أَسَاوِدَ مِنْ ذَهَبٍ وَلَوْثُوا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾^[3]
وَقَالُوا لَقَدْ لَبِثْنَا لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْغُرُفَ إِنَّكَ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٤٠﴾ الَّذِي أَطْلَعَنَا دَارَ

^[1] Aḥmad 5:196.

^[2] Abu Dāwud 4:157, Tuhfat Al-Aḥwadhi 7:450, Ibn Mājah 1:81.

الْمَقَامِ مِنْ فَضْلِهِ. لَا يَسْتَأْذِنُ فِيهَا نَسَبٌ وَلَا يَسْتَأْذِنُ فِيهَا نُعُوبٌ ﴿٣٣﴾

﴿33. 'Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.﴾

﴿34. And they will say: "All praise and thanks be to Allāh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate."﴾

﴿35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."﴾

Allāh tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allāh.

﴿يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِدَ مِنْ ذَهَبٍ وَلُؤْلُؤًا﴾

﴿therein will they be adorned with bracelets of gold and pearls,﴾

It was recorded in the Ṣaḥīḥ from Abu Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh ﷺ said:

«تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ»

«The ornaments of the believer will reach as far as his Wudū' .»^[1]

﴿وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾

﴿and their garments therein will be of silk.﴾

For this reason it is forbidden for them (the males) in this world, but Allāh will permit it for them in the Hereafter. It was recorded in the Ṣaḥīḥ that the Messenger of Allāh ﷺ said:

«مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الْآخِرَةِ»

«Whoever wears silk in this world, will not wear it in the Hereafter.»^[2]

[1] Muslim 1:219.

[2] Faṭḥ Al-Bāri 10:296. This applies only to males.

And he ﷺ said:

«هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

«It is for them in this world, and for you in the Hereafter.»^[1]

﴿وَقَالُوا لَنُحْمَدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ﴾

«And they will say: "All the praises and thanks be to Allāh, Who has removed from us (all) grief..."»

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

Ibn 'Abbās, may Allāh be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

﴿الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ﴾

«Who, out of His grace, has lodged us in a home that will last forever,»

means, 'Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said:

«لَنْ يَدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ»

«None of you will enter Paradise by virtue of his good deeds.»

They said, "Not even you, O Messenger of Allāh?" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ تَعَالَى بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

«Not even me, unless Allāh encompasses me with His mercy and grace.»^[2]

﴿لَا يَسُئُنَا فِيهَا نَصَبٌ وَلَا يَسُئُنَا فِيهَا لُغُوبٌ﴾

«where toil will touch us not nor weariness will touch us.»

means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that

[1] *Faṭḥ Al-Bāri* 10:296.

[2] *Faṭḥ Al-Bāri* 10:132.

neither their bodies nor their souls will become exhausted; and Allāh knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allāh says:

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْفَالِئَةِ﴾

﴿Eat and drink at ease for that which you have sent on before you in days past!﴾ (69:24)

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ يَجْزِي كُلَّ كَافِرٍ ۝ وَهُمْ يَصْطَلِحُونَ فِيهَا رِثًا أَخْرَجْنَا نَقْمًا صَلَاحًا عَنِ الَّذِي كُنَّا نَعْمَلُ ۖ أَوَلَمْ نَذْكُرْكُمْ مَا نَذْكُرُ فِيهِ مِنْ تَذَكُّرٍ لِّرِجَاءِكُمْ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ ۝﴾

﴿36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !﴾

﴿37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allāh will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you. For the wrongdoers there is no helper."﴾

The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allāh now starts to tell us what the state of doomed will be. He says:

﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا﴾

﴿But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die﴾

This is like the Āyah:

﴿لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝﴾

﴿Wherein he will neither die nor live﴾ (20:74).

It was reported in *Ṣaḥīḥ Muslim* that the Messenger of Allāh ﷺ said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا وَلَا يُحْيَوْنَ»

«As for the people of Hell who will dwell therein, they will neither live nor die there.»^[1]

And Allāh says:

﴿وَكَاذِبًا يَنْتَكِبُ لِيُقِضَ عَلَيْهِمْ وَعَلَيْكَ رَبُّكَ قَالَ إِنَّكَ تُنْكِرُ﴾

«And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."» (43:77).

When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allāh says:

﴿لَا يَقْضِي عَلَيْهِمْ فَيْسُورًا وَلَا يُخَفِّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

«Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them.»

This is like the *Āyāt*:

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُتَسَاوِينَ ﴿٧٤﴾ لَا يُخَفَّفُ عَنْهُمْ وَهُمْ فِيهِ مُلْسِرُونَ ﴿٧٥﴾﴾

«Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.» (43:74-75).

﴿كَلَّمَا خَفَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾﴾

«whenever it abates, We shall increase for them the fierceness of the Fire» (17:97), and

﴿نَذْرُؤُنَا فَانْزِلْهُمْ إِلَّا تَرْجِيئُكُمْ إِلَّا عَذَابًا ﴿٣٠﴾﴾

«So taste you. No increase shall We give you, except in torment.» (78:30).

Then Allāh says:

﴿كَذَلِكَ نَجْزِي كُلَّ كَاذِبٍ﴾

[1] Muslim 1:172.

﴿Thus do We requite every disbeliever!﴾

meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

﴿وَهُمْ يَصْطَرِحُونَ فِيهَا﴾

﴿Therein they will cry﴾ means, they will call out in the Fire, beseeching Allāh with their voices:

﴿رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ﴾

﴿“Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.”﴾

which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allāh, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the Āyah where Allāh tells us that they will say:

﴿فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ ﴿١٢﴾ تَوَلَّوْا﴾

﴿Then is there any way to get out (of the Fire). (It will be said): “This is because, when Allāh Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!﴾ (40:11,12)

i.e., ‘there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.’ Allāh says here:

﴿أَوَلَمْ نَعْمَرْكُمْ مَا يُدْكِرُ فِيهِ مَنْ تَذَكَّرُ وَحَاءَكُمُ النَّذِيرُ﴾

﴿Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you.﴾

meaning, ‘did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes?’

Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Prophet ﷺ said:

«لَقَدْ أَعَذَّرَ اللَّهُ تَعَالَى إِلَى عَبْدٍ أَخِيَاهُ حَتَّى بَلَغَ سِتِينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَعَذَّرَ اللَّهُ تَعَالَى إِلَيْهِ، لَقَدْ أَعَذَّرَ اللَّهُ تَعَالَى إِلَيْهِ»

«Allāh has left no excuse for the person who lives to be sixty or seventy years old; Allāh has left no excuse for him; Allāh has left no excuse for him.»^[1]

Imām Al-Bukhārī also recorded, in the Book of *Riqāq* in his *Ṣaḥīḥ*, that Abu Hurayrah, may Allāh be pleased with him, said, "The Messenger of Allāh ﷺ said:

«أَعَذَّرَ اللَّهُ عَزَّ وَجَلَّ إِلَى امْرِئٍ آخَرَ عُمُرُهُ حَتَّى بَلَغَ سِتِينَ سَنَةً»

«Allāh has left no excuse for a man who reaches the age of sixty.»^[2]

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

«مَنْ عَمَّرَهُ اللَّهُ تَعَالَى سِتِينَ سَنَةً فَقَدْ أَعَذَّرَ إِلَيْهِ فِي الْعُمُرِ»

«Whoever is granted a long life until the age of sixty, Allāh has left no excuse for him.»^[3]

This was also recorded by Imām Aḥmad and An-Nasā'ī in *Ar-Riqāq*.^[4] Because this is the age at which Allāh removes any excuse from His servants, this is the usual age of people in this *Ummah*, as was reported in the *Ḥadīth* of Abu Hurayrah, may Allāh be pleased with him, who said, "The Messenger of Allāh ﷺ said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ، وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِكَ»

«The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.»

This was also recorded by At-Tirmidhi and Ibn Mājah in the Book of *Zuhd* [of his *Sunan*].^[5]

﴿وَعَاظَكُمْ النَّبِيُّ ﷺ﴾

[1] Aḥmad 2:275.

[2] *Faḥ Al-Bārī* 11:243.

[3] At-Ṭabari 20:478.

[4] Aḥmad 2:417, *Tuḥfat Al-Ashraf* 9:472.

[5] At-Tirmidhi no. 3550, Ibn Mājah no. 4236.

﴿And the warner came to you.﴾ It was reported that Ibn 'Abbās, may Allāh be pleased with him, 'Ikrimah, Abu Ja'far Al-Bāqir, may Allāh be pleased with him, Qatādah and Sufyān bin 'Uyaynah said, "This means grey hair."^[1] As-Suddi and 'Abdur-Raḥmān bin Zayd bin Aslam said, "This means the Messenger of Allāh ﷺ" and Ibn Zayd recited,

﴿هَذَا نَذِيرٌ مِنَ النَّذِيرِ الْأُولَى﴾

﴿This is a warner of the (series of) warners of old.﴾ (53:56).^[2]

This is the correct view according to Shaybān who narrated that Qatādah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them."^[3] This is also the view favored by Ibn Jarīr, and it is the apparent meaning of the Āyah:

﴿وَنَادُوا بِمَلِكٍ لِّيَقْضِيَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكَ عَنِكُمُوهَا لَاقِيَةٌ ﴿٧٨﴾ لَقَدْ جِئْتُمُوهَا بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمُ الْعَوَىٰ كُرْهُونَ ﴿٧٩﴾﴾

﴿And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth.﴾ (43:77-78)

meaning: 'We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allāh says:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا﴾

﴿And We never punish until We have sent a Messenger﴾ (17:15).

﴿كُلَّمَا أَلْقَىٰ فِيهَا صَوْجٌ سَأَلْتَهُ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨٠﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٨١﴾﴾

﴿Every time a group is cast therein, its keepers will ask: "Did no warner come to you?" They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allāh never sent down anything; you are only in great error'."﴾ (67:8-9).

﴿فَذُوقُوا مَا لِلظَّالِمِينَ مِن عَذَابٍ﴾

[1] Al-Baghawi 3:573.

[2] Aṭ-Ṭabari 20:478.

[3] Ad-Durr Al-Manthūr 7:32.

هُوَ الَّذِي جَعَلَكَ خَلِيفَ فِي الْأَرْضِ مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا
يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ
كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٨﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ نَدْعُونَ مِنْ
دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَمْ لَهُ اتِّبَاعُهُمْ كِتَابُهُمْ عَلَى يَمِينٍ مِنْهُ بَلْ إِنْ يَحْكُمُوا بِغُلَاظِ الْقُلُوبِ
بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا ﴿٣٩﴾ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ
وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ عِبَادِهِ
إِنَّهُ كَانَ جَلِيمًا غَفُورًا ﴿٤٠﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ
جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَى مِنَ الْإِثْمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
مَارَاهُمُ إِلَّا نُفُورًا ﴿٤١﴾ اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ
وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ
الْأَوَّلِينَ فَلَنْ يَحْدِلَ سُنَّتُ اللَّهِ تَبْدِيلًا وَلَنْ يَحْدِلَ سُنَّتُ اللَّهِ تَحْوِيلًا
﴿٤٢﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٣﴾

«So taste you. For the wrongdoers there is no helper.»

means, 'taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

﴿٣٨﴾ إِنَّ اللَّهَ عَالِمُ غَيْبِ
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمُ
بِدَاتِ السُّدُورِ ﴿٣٩﴾ هُوَ الَّذِي
جَعَلَكَ خَلِيفَ فِي الْأَرْضِ مَنْ كَفَرَ
فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ
كُفْرُهُمْ إِلَّا مَقْتًا وَلَا
يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا
خَسَارًا ﴿٤٠﴾

﴿38. Verily, Allāh is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.﴾

﴿39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.﴾

Here Allāh tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allāh says:

﴿هُوَ الَّذِي جَعَلَكَ خَلِيفَ فِي الْأَرْضِ﴾

﴿He it is Who has made you successors generations after generations in the earth,﴾

meaning, all people succeed one another, generation after generation. This is like the Āyah:

﴿وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ﴾

﴿and makes you inheritors of the earth, generations after generations﴾ (27:62).

﴿فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ﴾

﴿so whosoever disbelieves, on him will be his disbelief.﴾

means, he and no one else will have to bear the consequences of that.

﴿وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا سَفَا﴾

﴿And the disbelief of the disbelievers adds nothing but hatred of their Lord.﴾

means, the longer they persist in their disbelief, the more Allāh hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

﴿قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ أَمْ لَهُمْ خَلْقٌ مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ لَهُمْ كِتَابٌ مِنْهُمْ عَلَى بَيِّنَةٍ وَمَنْ يَدْعُ الْغَالِبُونَ بِمَعْشَرٍ إِلَّا عَرُودًا ۖ إِنَّ اللَّهَ يُسَلِّطُ السَّمَوَاتِ وَالْأَرْضِ أَنْ تَزُولَا وَلَكِنْ زَالَتَا إِنْ أُنْسِكُمَا مِنْ أَمْرِ رَبٍّ عَزِيزٍ ۚ إِنَّهُ كَانَ حَسِيبًا عَفُورًا ۝﴾

40. Say: "Have you considered your partners whom you call upon besides Allāh? Show Me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the wrongdoers promise one another nothing but delusions."﴾

41. Verily, Allāh grasps the heavens and the earth lest they should move away from their places, and if they were to move

away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.﴾

The Helplessness of the false gods and the Power of Allāh

Allāh tells His Messenger ﷺ to say to the idolators:

﴿أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ﴾

﴿Have you considered your partners whom you call upon besides Allāh?﴾

the idols and rivals.

﴿أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ﴾

﴿Show Me what they have created of the earth. Or have they any share in the heavens?﴾

meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

﴿أَمْ آتَيْنَاهُم كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ﴾

﴿Or have We given them a Book, so that they act on clear proof therefrom?﴾

meaning, 'have We revealed to them a Book on which they base their Shirk and disbelief?' This is not the case at all.

﴿بَلْ إِن يَبِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا﴾

﴿Nay, the wrongdoers promise one another nothing but delusions.﴾

means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood.

Then Allāh tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

﴿إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا﴾

﴿Verily, Allāh grasps the heavens and the earth lest they should move away from their places,﴾

means, lest they should shift from where they are. This is like the Āyat:

﴿وَنُفِثَ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

«He withholds the heaven from falling on the earth except by His leave» (22:65), and

﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ﴾

«And among His signs is that the heaven and the earth stand by His command» (30:25).

﴿وَلَكِنْ زَالًا إِنْ أَسْكَحْتُمَا مِنْ لَمَعٍ بَيْنَ يَدَيْهِ﴾

«and if they were to move away from their places, there is not one that could grasp them after Him.»

means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

﴿إِنَّهُمْ كَانُوا حَلِيمًا غَفُورًا﴾

«Truly, He is Ever Most Forbearing, Oft-Forgiving.»

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أُنْفُسِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ أَوَّلَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا ۚ أَسْكَبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَنْ يَحْدِثَ اللَّهُ نَبْذِيلًا وَلَنْ يَحْدِثَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۚ﴾

442. And they swore by Allāh their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but flight (from the truth).»

443. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So, no change will you find in Allāh's Sunnah, and no turning off will you find in Allāh's Sunnah.»

They longed for a Warner to come, but when He came, They disbelieved in Him

Allāh tells us how Quraysh and the Arabs swore by Allāh their most binding oath before the Messenger ﷺ came to them,

﴿لَيْتَ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِبْدَىٰ الْأَوَّلِينَ﴾

﴿that if a warner came to them, they would be more guided than any of the nations;﴾

i.e., than any of the nations to whom Messengers had been sent. This was the view of Aḍ-Ḍaḥḥāk and others. This is like the Āyāt:

﴿أَن تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَىٰ طَائِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٦٦﴾
أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ
وَهُدًى وَرَحْمَةٌ مِّنْ أَعْلَاهُ مَن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا﴾

﴿Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Āyāt of Allāh and turns away therefrom?﴾ (6:156-157)

﴿وَإِن كَانُوا يَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّا عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَّكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكُفُّوا بِهِ
سَوْفَ يَعْلَمُونَ ﴿١٧٠﴾﴾

﴿And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allāh!" But they disbelieve therein, so they will come to know!﴾ (37:167-170)

Allāh says:

﴿فَلَمَّا جَاءَهُمْ نَذِيرٌ﴾

﴿yet when a warner came to them,﴾ – meaning, Muḥammad ﷺ with the Book revealed to him, i.e., the Clear Qurʾān,

﴿مَا زَادَهُمْ إِلَّا مُّؤْمَرًا﴾

﴿it increased in them nothing but flight (from the truth).﴾

means, they only increased in their disbelief. Then Allāh explains this further:

﴿أَسْكَبُوا فِي الْأَرْضِ﴾

﴿(They took to flight because of their) arrogance in the land﴾

means, they were too arrogant to follow the signs of Allāh.

﴿وَمَكَرَ السَّيِّئُ﴾

﴿and their plotting of evil.﴾ means, they plotted to prevent people from following the path of Allāh.

﴿وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾

﴿But the evil plot encompasses only him who makes it.﴾

means, the evil consequences of that will come back upon them and not on others.

﴿فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ﴾

﴿Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old?﴾

meaning, the punishment of Allāh for disbelieving in His Messengers and going against His command.

﴿وَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا﴾

﴿and no turning off will you find in Allāh's Sunnah.﴾

means, it does not change or alter, and this is what happens to every disbeliever.

﴿وَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا﴾

﴿and no turning off will you find in Allāh's Sunnah.﴾ means,

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ﴾

﴿But when Allāh wills a people's punishment, there can be no turning back of it﴾ (13:11).

This means, no one can remove that from them or ward it off from them. And Allāh knows best.

﴿أَوَلَمْ يَبْسُفُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُمْ كَانَتْ عَلَيْهِمْ قَدِيرًا﴾ ﴿١٢﴾ وَلَوْ يَوَاجِبُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَهُ عَلَى ظَهْرِهِمَا مِنْ ذَنْبِهِمْ وَلَكِنْ يُؤَخِّرُهُمْ إِنَّ أَجَلَ شَيْءٍ فَإِذَا

الْمُرْسَلِينَ ٤٤٠ الْمُرْسَلِينَ

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظُهُرِهِمْ دَابِئَهُمْ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ فَلَا يَكُونُ اللَّهُ كَانَ يُعَاذُهُ بِصِيرًا ۖ ﴿٤٤﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْ ۖ وَالْقُرْآنِ الْحَكِيمِ ﴿١﴾ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢﴾ عَلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٣﴾ تَنْزِيلَ الْغُرُورِ الرَّحِيمِ ﴿٤﴾ لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٥﴾ لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٦﴾ إِنَّا جَعَلْنَا فِي أَنْعَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٧﴾ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٨﴾ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٩﴾ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ ﴿١٠﴾ فَبِمَا كَفَرَتْهُمْ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾ إِنَّا نَحْنُ نُحْيِي الْمَوْتِ وَنُكْسِبُ مَا قَدَّمُوا وَآخَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

جَاءَ أَجْلُهُمْ فَلَا يَكُونُ اللَّهُ كَانَ يُعَاذُهُ بِصِيرًا ۖ ﴿٤٤﴾

﴿44. Have they not traveled in the land, and seen what was the end of those before them - though they were superior to them in power? Allāh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.﴾

﴿45. And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allāh is Ever All-Seer of His

servants.﴾

Remember the Bad Consequences of disbelieving in the Prophets

Allāh says: 'say, O Muḥammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allāh destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allāh when the command of the Lord came. Nothing is impossible for

Him when He wants it to happen in the heavens or on earth.'

﴿إِنَّهُ كَانَ عَلِيمًا قَدِيرًا﴾

﴿Verily, He is All-Knowing, All-Able.﴾ means, He knows all that exists and is able to do all things.

The Wisdom behind delaying the Punishment

Then Allāh says:

﴿وَلَوْ يَؤْخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنَ الذَّكْوَةِ﴾

﴿And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;﴾

meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops.

Saʿīd bin Jubayr and As-Suddi commented on the Āyah:

﴿مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنَ الذَّكْوَةِ﴾

﴿He would not leave a moving creature on the surface of the earth;﴾

"This means, He would have stopped sending rain to them, and all the animals would have died as a result."

﴿وَلَكِنْ يُوَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى﴾

﴿but He gives them respite to an appointed term,﴾

means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

﴿فَإِذَا جَاءَ أَجَلُهُمْ فَلَا يَخِفُّ اللَّهُ بِرَبْعَادِهِ﴾

﴿and when their term comes, then verily, Allāh is Ever All-Seer of His servants.﴾

This is the end of the Tafsīr of Sūrah Fāṭir. All praise and gratitude is due to Allāh.