

46. Al-Ahqaf (the Valley)

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The Tafsīr of Sūrat Al-Aḥqāf (Chapter - 46)

Which was revealed in Makkah

٥٠٢

سُورَةُ الْاَحْقَافِ

وَبَدَّلَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٦﴾

وَقِيلَ الْيَوْمَ نَنْسِفُكُمْ كَمَا نَسِفْنَا لَوْمَكُمْ هَذَا وَمَا تَوْكَرُ النَّارُ وَمَا

لَكُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾ ذَلِكَ بِأَنَّهُمْ أَخَذُوا عِصْيَانًا إِنَّ اللَّهَ هُوَ وَاعِزُّكُمْ

الْحَيَاةُ الدُّنْيَا فَاَلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْبَدُونَ ﴿٣٨﴾

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٩﴾ وَلَهُ

الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٠﴾

سُورَةُ الْاَحْقَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ ﴿١﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا

السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ

كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ

دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

أُنْثَوِي يَكْتُمُونَ مِنْ قَبْلِ هَذَا أَوْ

أَنْزَلْنَا مِنْ قَبْلِهِ إِنْ كُنْتُمْ

صَادِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّنْ

يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ

لَهُ إِلَّا يَوْمَ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ

غَافِلُونَ ﴿٥﴾ وَإِذَا خِبرَ النَّاسُ كَانُوا لَهُمْ

أَعْدَاءُ وَكَانُوا بِبِادِيهِمْ كَذِبُونَ ﴿٦﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿حَمْدٌ﴾ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٣﴾ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أُنْثَوِي يَكْتُمُونَ مِنْ قَبْلِ هَذَا أَوْ أَنْزَلْنَا مِنْ قَبْلِهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَّا يَوْمَ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾ وَإِذَا خِبرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءُ وَكَانُوا بِبِادِيهِمْ كَذِبُونَ ﴿٦﴾

﴿1. Ha Mīm.﴾

﴿2. The revelation of the Book is from Allāh, the Almighty, the All-Wise.﴾

﴿3. We created not the heavens and the earth and all that is

between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.﴾

﴿4. Say: "Think you about all that you invoke besides Allāh? Show me what have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a scripture prior to this or some trace of knowledge, if you are truthful!"﴾

﴿5. And who is more astray than those who invoke besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?﴾

﴿6. And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.﴾

The Qur'ān is a Revelation from Allāh and the Universe is His True Creation

Allāh informs that He has revealed the Book to His servant and Messenger Muḥammad – may Allāh's blessings be upon him until the Day of Judgement. Allāh then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allāh then says,

﴿مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ﴾

﴿We created not the heavens and the earth and all that is between them except in truth,﴾

meaning, not in idle play and falsehood.

﴿وَابْعَثْنَا مُنْقَلَبٍ﴾

﴿and for a specified term.﴾

meaning, for a fixed and specified duration that will not increase or decrease. Allāh continues,

﴿وَالَّذِينَ كَفَرُوا عَمَّا أُذِرُوا مُعْرِضُونَ﴾

﴿But those who disbelieve, turn away from that of which they are warned.﴾

Meaning, the disbelievers are distracted from what is intended for them. Allāh has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all

of that. Therefore, they will soon realize the consequence of their behavior.

Refuting the Idolators

Allāh then says,

﴿قُلْ﴾

﴿Say﴾ meaning, to these idolators who worship others besides Allāh.

﴿أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ﴾

﴿Think you about all that you invoke besides Allāh? Show me what they have created of the earth?﴾ (46:4)

meaning, 'show me the place that they have independently created from the earth.'

﴿أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ﴾

﴿Or have they a share in the heavens?﴾

which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allāh, Exalted is He. 'How then would you worship others or join them as partners with Him? Who guided you to that? Who called you to that? Did He command you to do it, or is it something that you suggested yourselves?' Thus, He says,

﴿أَنْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا﴾

﴿Bring me a scripture prior to this﴾

meaning, 'bring a book from among the Books of Allāh that have been revealed to the Prophets, that commands you to worship these idols.'

﴿أَوْ أَنْتَرَوْ مِنْ عِلْمٍ﴾

﴿or some trace of knowledge,﴾

meaning, 'some clear evidence justifying this way you have chosen.'

﴿إِنْ كُنْتُمْ صَادِقِينَ﴾

﴿if you are truthful!﴾

meaning, 'you have absolutely no evidence for that – neither textual (from revelation) nor rational.' For this reason, some recited it;

(أَوْ أَنْزَلَهُ مِنْ عِلْمٍ)

“or something inherited from knowledge” meaning, ‘or true knowledge that you have inherited from anyone before you.’ This is similar to Mujāhid’s statement when he said,

﴿أَوْ أَنْزَلَهُ مِنْ عِلْمٍ﴾

﴿or some trace of knowledge.﴾

“Or anyone who has inherited any knowledge.”^[1]

Allāh then says,

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ إِلَٰهٌ يَوْمَ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غٰفِلُونَ ﴿٥﴾﴾

﴿And who is more astray than those who invoke besides Allāh others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them?﴾

meaning, no one is more misguided than those who invoke idols instead of Allāh, asking them for things that they cannot give – until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allāh then says,

﴿وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءُ وَكَانُوا بِعِبَادَتِهِمْ كٰفِرِينَ ﴿٦﴾﴾

﴿And when mankind are gathered, they will become their enemies and will deny their worship.﴾

This is similar to Allāh’s saying:

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾﴾

﴿They have taken gods beside Allāh, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.﴾ (19:81, 82)

[1] At-Ṭabarī 22 :94 .

وَاِذَا حُشِرَ النَّاسُ

٥٠٣

وَاِذَا حُشِرَ النَّاسُ

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعَادَتِهِمْ كافرين ﴿٦٧﴾ وَإِذَا نُنزلُ عَلَيْهِمْ مَا يَتْلُوا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ﴿٦٨﴾ أَمْ يَقُولُونَ أَفَنبئُهُ قُلُوبُ إِنْ أَفْتَرَيْنَاهُ فَلَا تَمْلِكُونَ لِي مِنْ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا نُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٦٩﴾ قُلْ مَا كُنْتُ بِدْعَاةٍ مِنَ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُ إِلَّا بِمَا تُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ ﴿٧٠﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَى مِثْلِهِ فَقَالُوا أَتَشْكُرُكُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧١﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿٧٢﴾ وَمِنْ قَبْلِهِ كَتَبَ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِمَا نَافَعْنَا بِالنَّذْرِ الَّذِينَ ظَلَمُوا وَنُشْرِي لِلْمُحْسِنِينَ ﴿٧٣﴾ إِنْ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٤﴾ أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٧٥﴾

meaning, they will betray them when they need them the most. (Ibrāhīm) Al-Khalīl, peace be upon him, said:

﴿إِنَّمَا أَخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَكُم مِّن بَعْضِكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّنْ نَّصِيرٍ﴾ ﴿٦٧﴾

﴿You have taken only idols besides Allāh! The love between you is only in the life of this world. On the Day of Resurrection, you shall disown each other and curse each other, and your abode will be the Fire, and you shall have no

helpers. ﴿29:25﴾

﴿وَإِذَا نُنزلُ عَلَيْهِمْ مَا يَتْلُوا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ﴿٦٧﴾ أَمْ يَقُولُونَ أَفَنبئُهُ قُلُوبُ إِنْ أَفْتَرَيْنَاهُ فَلَا تَمْلِكُونَ لِي مِنْ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا نُفِيضُونَ فِيهِ كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٦٩﴾ قُلْ مَا كُنْتُ بِدْعَاةٍ مِنَ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُ إِلَّا بِمَا تُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾﴾

﴿7. And when Our Clear Āyāt are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!"﴾

﴿8. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and

you! And He is the Oft-Forgiving, the Most Merciful." ﴿٩﴾

﴿9. Say: "I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner."﴾

Refuting Claims of the Idolators about the Qur'ān and the Messenger ﴿٩﴾

Concerning the disbelief and rebellion of the idolators, Allāh says that when the clear Āyāt of Allāh are recited to them they say;

﴿هَذَا سِحْرٌ مُّبِينٌ﴾

﴿This is plain magic!﴾

meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

﴿أَمْ يَقُولُونَ افْتَرَاهُ﴾

﴿Or they say: "He has fabricated it."﴾

They are referring to Muḥammad ﴿ﷺ﴾. Allāh responds saying,

﴿قُلْ إِنْ افْتَرَيْتُمْ فَلَا تَكُونُوا لِي مِنْ أَلَاءِ شَيْئًا﴾

﴿Say: "If I have fabricated it, you have no power to support me against Allāh..."﴾

which means, 'if I lie against Allāh and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth – you or anyone else – would then be able to protect me from Him.' It is similar to Allāh's saying,

﴿قُلْ إِنْ لِي مِنْ أَلَاءِ اللَّهِ أَجَدٌ وَأَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٧٢﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَةً﴾

﴿Say: "None can protect me from Allāh, nor would I find a refuge except in Him. (My duty) is only to convey from Allāh and (deliver) His Messages."﴾ (72:22-23)

Allāh says,

﴿وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَابِلِ ﴿٧٣﴾ لَأَعَذْنَا مِنْهُ بِالْيَمِينِ ﴿٧٤﴾ ثُمَّ لَقَطْنَا مِنْهُ الْآوِينَ ﴿٧٥﴾ فَمَا يَنْصُرُ مِنْ أَجْدٍ عَنْهُ حَبِيبٌ ﴿٧٦﴾﴾

﴿And if he made up a false saying concerning Us, We surely

would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.﴾ (69:44-47)

Thus, Allāh says here,

﴿قُلْ إِنْ أَفْتَرَيْتُمْ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ﴾

﴿Say: "If I have fabricated it, still you have no power to support me against Allāh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ān)! Sufficient is He as a witness between me and you!..."﴾

This is a severe threat, intimidation and warning for them. Allāh then says,

﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾

﴿And He is the Oft-Forgiving, the Most Merciful.﴾

This is an encouragement for them to repent and turn to Allāh. It means, 'despite all of this, if you turn back and repent, Allāh will accept your repentance, pardon you, forgive you, and have mercy upon on.' This is similar to Allāh's saying in Sūrat Al-Furqān,

﴿وَقَالُوا أَتُحَدِّثُ بِالْأَوَّلِينَ كَتَبْنَاهَا فِيهِ ثَمَلٌ عَلَيْهِ بُكْرَةً وَأَصِيلًا ﴿١٠﴾ قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ الْغَيْبِ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿١١﴾﴾

﴿And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful."﴾ (25:5-6)

Allāh then says,

﴿قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ﴾

﴿Say: "I am not a new thing among the Messengers..."﴾

which means, 'I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allāh has sent before me all of the Prophets to various nations.'

Allāh then says,

﴿وَمَا أَدْرِ مَا يُفْعَلُ بِي وَلَا بِكُمْ﴾

﴿nor do I know what will be done with me or with you.﴾

‘Ali bin Abi Ṭalḥah reported from Ibn ‘Abbās that he said, “It (this Āyah) was followed in revelation by,

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive for you your sins of the past and future﴾.^[1]

Similarly, ‘Ikrimah, Al-Ḥasan, and Qatādah all said that this Āyah was abrogated by the Āyah;

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

﴿That Allāh may forgive for you your sins of the past and future﴾.

They said that when the latter Āyah was revealed, one of the Muslims said to Allāh’s Messenger ﷺ, “Allāh has declared what He will do for you. But what will He do for us?” Then Allāh revealed;

﴿لِيَدْخِلَ آلُفِينٍ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿That He may admit the believing men and the believing women to Gardens under which rivers flow﴾.^[2]

This is what they said. That which has been confirmed in the Ṣaḥīḥ is that the believers said, “May you enjoy that, O Allāh’s Messenger! But what do we get?” So Allāh revealed this Āyah.^[3]

Imām Aḥmad recorded that Khārijah bin Zayd bin Thābit, reported that Umm Al-‘Alā’ – a woman from the Anṣār who had given her pledge of loyalty to Allāh’s Messenger ﷺ – said, “When the Anṣār drew lots regarding taking in the Muhājirūn to dwell with them, our lot was to have ‘Uthmān bin Maḏ’un. Later, ‘Uthmān fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial).

[1] Aṭ-Ṭabarī 22:99.

[2] Aṭ-Ṭabarī 22:99,100.

[3] Faṭḥ Al-Bārī 7:516.

Allāh's Messenger ﷺ then came in, and I said, 'O Abū As-Sā'ib! May Allāh have mercy on you. I bear witness that Allāh has indeed honored you.' Allāh's Messenger ﷺ asked,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَهُ»

«How do you know that Allāh has honored him?»

I said, 'I do not know – may my father and mother both be ransoms for you!' Allāh's Messenger ﷺ then said,

«أَمَّا مَوْ قَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّي، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللَّهِ مَا أَذْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِهِ»

«As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allāh, even though I am Allāh's Messenger, I do not know what will happen to me (after death).»

I then said, 'Never will I claim a person to be pious after this.' This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that 'Uthmān owned a running water spring. I went to Allāh's Messenger ﷺ and told him about that. Allāh's Messenger ﷺ said,

«ذَاكَ عَمَلُهُ»

«That was his (good) deeds.»^[1]

Al-Bukhārī recorded this Ḥadīth but Muslim did not. In one of the narrations, Allāh's Messenger ﷺ said,

«مَا أَذْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِهِ»

«Even though I am Allāh's Messenger, I do not know what will happen to him.»^[2]

This and similar texts indicate that it is not allowed to declare that a specific person will enter Jannah except for those who were distinctly indicated by Allāh or his Messenger ﷺ. Examples of those are the Ten,^[3] Ibn Sallām, Al-

[1] Aḥmad 6:436 and Faṭḥ Al-Bārī 7:310.

[2] Faṭḥ Al-Bārī 3:137.

[3] They are: Abu Bakr, 'Umar, 'Uthmān, 'Ali, Talḥah, Az-Zubayr, 'Abdur-Raḥmān bin 'Awf, Sa'd bin Abī Waqqās, Sa'd bin Zayd, and Abu 'Ubaydah bin Al-Jarrāḥ.

Ghumaysā',^[1] Bilāl, Surāqah, 'Abdullāh bin 'Amr bin Ḥarām (Jābir's father), the Seventy Reciters (of Qur'ān) who were assassinated near the Well of Ma'unah, Zayd bin Ḥārithah, Ja'far, Ibn Rawāḥah, and other similar individuals, may Allāh be pleased with them.

Allāh then says,

﴿إِنْ أَنِيتُ إِلَّا مَا يَوْحَىٰ إِلَيَّ﴾

﴿I only follow that which is revealed to me,﴾

which means, 'I only follow what Allāh has revealed to me of the revelation.'

﴿وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾

﴿and I am but a plain warner.﴾

meaning, 'my warnings are obvious to every person with sound intellect and reason.' And Allāh knows best.

﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ. وَشَهِدَ شَهِيدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ نَفْسِهِ. فَأَنَّىٰ
وَأَسْتَغْفِرُكُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَٰلِغِينَ﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا
مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ. فَسَبَّحُوا هَٰذَا إِنَّكَ قَدِيرٌ ﴿١٠﴾ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ
إِمَامًا وَرَحْمَةً وَهَٰذَا كُتِبَ مُصَدِّقٌ لِّمَا نَزَّلْنَا عَلَىٰ عِيسَىٰ أَنْ يُنذِرَ الَّذِينَ ظَلَمُوا وَنُفِثَ لِلشَّٰخِصِينَ ﴿١١﴾
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَوْا فَلَا حَرْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ أُولَٰئِكَ أَحْسَنُ
لِلْعَالَمِ خَلْقِينَ فِيهَا حَرَامًا بِمَا كَانُوا يَسْأَلُونَ ﴿١٣﴾﴾

﴿10. Say: "Tell me! If it was from Allāh and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!" Verily, Allāh does not guide the wrongdoing people.﴾

﴿11. And those who disbelieve say of those who believe: "Had it been a good thing, they (the poor believers) would not have preceded us to it!" And when they have not been guided by it, they say: "This is ancient falsehood!"﴾

﴿12. And before this was the Scripture of Mūsā as a guide and

^[1] Better known as Umm Sulaym, may Allāh be pleased with her. She is the mother of Anas bin Mālik, may Allāh be pleased with them.

a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.﴾

﴿13. Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm, on them shall be no fear, nor shall they grieve.﴾

﴿14. Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.﴾

The Qur'ān is Allāh's True Speech and the Position of the Disbelievers and the Muslims towards it

Allāh says,

﴿قُلْ﴾

﴿Say﴾ meaning, 'O Muḥammad to these idolators who disbelieve in the Qur'ān.'

﴿أَرَأَيْتُمْ إِنْ كَانُ﴾

﴿Tell me! If it was﴾ meaning, this Qur'ān.

﴿مِنْ عِنْدِ اللَّهِ وَكُفَرْتُمْ بِهِ.﴾

﴿from Allāh, and you disbelieved in it?﴾ meaning, 'what do you think that Allāh will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it?'

﴿وَمَشَٰهَدَ شَٰهِدٍ مِّنْ بَنِي إِسْرَٰءِيلَ عَلَىٰ مِثْلِهِ.﴾

﴿(at the same time), a witness from among the Children of Israel has testified to something similar﴾

meaning, 'the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophesied, well in advance, about things similar to that which this Qur'ān informs of.' Concerning Allāh's statement,

﴿فَآمَنَ﴾

﴿and believed﴾

'this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

﴿وَأَنذَرْتَهُمْ﴾

﴿while you rejected (the truth)!﴾

‘whereas you have arrogantly refused to follow it.’ Masrūq said: “That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book.”^[1]

﴿إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

﴿Verily, Allāh does not guide the wrongdoing people.﴾

The witness here refers to any witness in general. It includes ‘Abdullāh bin Salām^[2] and other from them as well. For indeed, this Āyah was revealed in Makkah before ‘Abdullāh bin Salām had accepted Islām. This is similar to the statement of Allāh,

﴿وَلَمَّا بَيَّنَّا لَكُمُ الْآيَاتِ الْكُبْرَىٰ قَالَ أَأُنذِرَكُم بِآيَاتِ اللَّهِ وَلَقَدْ أَتَوْا بِكُم بَرْكًا شَدِيدًا وَإِذْ يَقُولُ الْمَلَائِكَةُ نِعْمَتُ رَبِّنَا عَلَيْكُمُ لَئِن لَّمْ يَظْهَرْ عَلَيْكُمْ أَیُّهَا الْقَوْمُ أَنَّا نَكُونُ لَكُمْ قُرُونًا وَمَا عَلَيْكُمْ فِي الْآيَاتِ الْكُبْرَىٰ مِن شَكٍّ وَلَا مِن نَّكَاحٍ وَإِنَّ رَبَّنَا لَشَدِيدُ الْحَكِيمِ﴾

﴿And when it is recited to them, they say: “We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims.”﴾ (28:53)

It is also similar to Allāh’s saying,

﴿إِنَّ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لَلْأَدْقَانِ سُجَّدًا ۖ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا﴾

﴿Verily! Those who were given knowledge before it – when it is recited to them, they fall upon their faces in prostration, and they say: “Exalted is our Lord! Truly, the promise of our Lord has been fulfilled.”﴾ (17:107-108)

It has been narrated from Sa’d, may Allāh be pleased with him, that he said, “I have not heard Allāh’s Messenger ﷺ say about anyone walking on the surface of the earth that he is of the people of Jannah – except for ‘Abdullāh bin Salām. Concerning him the following Āyah was revealed,

﴿وَسَيَدَّ شَاوِدُكَ مِن بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ﴾

﴿(at the same time), a witness from among the Children of Israel has testified to something similar﴾”

[1] At-Ṭabarī 22:103-104.

[2] The Jewish scholar who accepted Islām from the Prophet ﷺ.

This has been recorded in the Two *Ṣaḥīḥs* and *An-Nasā'ī*.^[1] Similarly, Ibn 'Abbās, may Allāh be pleased with him, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Ikrimah, Yūsuf bin 'Abdullāh bin Salām, Hilāl bin Yasāf, As-Suddi, Ath-Thawrī, Mālik bin Anas and Ibn Zayd all said that this refers to 'Abdullāh bin Salām.^[2] Allāh then says,

﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

﴿And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!"﴾

which means that those who disbelieve say of those who believe in the Qur'ān: "Had it (the Qur'ān) been any good, they (the weak and poor) would not have preceded us to it!" By that, they meant Bilāl, 'Ammār, Ṣuhayb, Khabbāb, may Allāh be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allāh, and that He took special care of them. By that, they made a great and obvious error, as Allāh says:

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا﴾

﴿Thus have We tried some of them with others, that they might say: "Is it these whom Allāh has favored from among us?"﴾
(6:53)

meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allāh says,

﴿لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ﴾

﴿Had it been good, they (the weak and poor) would not have preceded us to it!﴾

Contrary to this is the position of *Ahl us-Sunnah wal-Jamā'ah*: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because

[1] Aṭ-Ṭabarī 22:104. This is recorded by Al-Bukhārī (*Faṭḥ Al-Bārī* 7:160), Muslim 4:1930, and *An-Nasā'ī* in *Al-Kubrā* 5:70.

[2] Aṭ-Ṭabarī 22:104-105, and Al-Qurtubī 16:188.

they have not left off any of the good characteristics except that they hurried to perform them.”

Allāh continues,

﴿وَاِذْ لَمْ يَهْتَدُوا بِهِ﴾

﴿And when they have not been guided by it,﴾

meaning, the Qur’ān.

﴿تَقُولُونَ هَذَا اِنْكَ قَدِيرٌ﴾

﴿they say: “This is an ancient falsehood!”﴾

meaning, an old lie. They mean by this that the Qur’ān has been quoted and taken from the ancient people, thereby belittling the Qur’ān and its followers. This is clear arrogance, as Allāh’s Messenger ﷺ said:

«بَطَرُ الْحَقِّ وَغَمْطُ النَّاسِ»

«(Arrogance is) rejecting the truth and belittling the people.»^[1]

Allāh then says,

﴿وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ﴾

﴿And before this was the Scripture of Mūsā﴾ and it was the Tawrah.

﴿اِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ﴾

﴿as a guide and mercy. And this is a Book﴾ meaning, the Qur’ān.

﴿مُصَدِّقٌ﴾

﴿confirming﴾ meaning, that which came before it of the previous Books.

﴿لِسَانًا عَرَبِيًّا﴾

﴿in the Arabic tongue,﴾ means that it is eloquent and clear.

﴿يُنْذِرُ الَّذِينَ ظَلَمُوا وَيُنَشِّئُ لِلْمُحْسِنِينَ﴾

﴿to warn those who do wrong, and as glad tidings for the doers of good.﴾

meaning, it contains a warning to the dis- believers and glad

^[1] Recorded by Muslim 1 :93.

﴿الَّذِينَ﴾

٥٠٤

﴿الَّذِينَ﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ
 كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ
 أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ
 عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحَ لِي فِي
 ذُرِّيَّتِي إِنِّي بُنِيتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٠﴾ أُولَٰئِكَ الَّذِينَ
 نَنْقُضُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ
 الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا بِوَعْدِهِ ﴿٥١﴾ وَالَّذِي قَالَ
 لِوَلَدَيْهِ أُفٍّ لَّكُمَا أَفَعِدَانِي أَنْ أَخْرُجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ
 قَبْلِي وَهُمَا يَسْتَفِihan الله وَيَلْعَنُ إِنْ وَعَدَ اللهُ حَقًّا فَيَقُولُ
 مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٥٢﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ
 الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْغَنِّ وَالْإِسْثَانِ إِنَّهُمْ كَانُوا
 خَسِيرِينَ ﴿٥٣﴾ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَلَهُمْ وَهُمْ
 لَا يَظْلَمُونَ ﴿٥٤﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبَتْ مَلِيَّتُهُمْ
 فِي حَيَاتِهِمُ الدُّنْيَا وَاسْتَنْعَمُوا بِهَا فَاَلْيَوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ
 بِمَا كَانُوا يَكْسِبُونَ ﴿٥٥﴾ فِي الْأَرْضِ بَغْيٌ لِحَقٍّ وَبِمَا كَانُوا يَفْسُقُونَ ﴿٥٦﴾

tidings for the believers. Allāh then says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾

﴿Verily, those who say: "Our Lord is (only) Allāh," and thereafter stand firm,﴾

The explanation of this has been discussed earlier in Sūrat As-Sajdah. [See 41:30] Allāh then says,

﴿وَلَا خَوْفٌ عَلَيْهِمْ﴾

﴿on them shall be no fear,﴾ meaning, concerning their future.

﴿وَلَا هُمْ يَحْزَنُونَ﴾

﴿nor shall they grieve.﴾ meaning, over what they have left behind.

Allāh continues,

﴿أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٥٧﴾﴾

﴿Such shall be the dwellers of Paradise, abiding therein (forever) – a reward for what they used to do.﴾

meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it – and Allāh knows best.

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحَ لِي فِي ذُرِّيَّتِي إِنِّي بُنِيتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿٥٠﴾ أُولَٰئِكَ الَّذِينَ نَنْقُضُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا بِوَعْدِهِ ﴿٥١﴾﴾

﴿15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."﴾

﴿16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.﴾

Allāh's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allāh follows that by giving instructions regarding the parents. These appear together in many places of the Qur'ān, such as Allāh's saying,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.﴾ (17:23)

Allāh says,

﴿أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۝﴾

﴿Be grateful to Me and to your parents. Unto Me is the final destination.﴾ (31:14)

There are many other Āyāt like this as well. Here Allāh says,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا﴾

﴿And We have enjoined on man to be dutiful and kind to his parents.﴾ (46:15)

meaning, 'We have commanded him to treat them well and show compassion towards them. Abu Dāwud Aṭ-Ṭayālisi recorded from Sa'd bin Abi Waqqās, may Allāh be pleased with him, that his mother said to him: "Hasn't Allāh commanded

that you obey your parents? Then I will not eat any food or drink any drink until you disbelieve in Allāh.” Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this *Āyah* was revealed,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا﴾

﴿And We have enjoined on man to be dutiful and kind to his parents.﴾^[1]

This was also recorded by Muslim and the *Sunan* compilers, except for Ibn Mājah.^[2]

Allāh continues,

﴿حَمَلَتْهُ أُمُّهُ كُرْهًا﴾

﴿His mother bears him with hardship.﴾

which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

﴿وَوَضَعَتْهُ كُرْهًا﴾

﴿And she delivers him with hardship.﴾

meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

﴿وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا﴾

﴿And (the period of) his gestation and weaning is thirty months,﴾

‘Alī, may Allāh be pleased with him, used this *Āyah* along with the following two *Āyāt* to prove that the minimum period of pregnancy (gestation) is six months:

﴿وَفَصْلُهُ فِي عَامَيْنِ﴾

﴿And his weaning is in two years.﴾ (31:14) and

﴿وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ إِمَّا أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةُ﴾

[1] *Musnad Aṭ-Ṭayālīsī* (28). These narrations are about Luqmān 31:14 - 15. See no: 6238 of Muslim.

[2] Muslim 4:1878, Abu Dāwud 3:177, *Tuhfat Al-Aḥwadhī* 9:48, and An-Nasāʾī in *Al-Kubrā* 6:348.

﴿The mothers suckle their children two complete years – for those who desire to complete the term of suckling.﴾ (2:233)

This is a strong and valid conclusion, and it was approved by 'Uthmān and a number of the Companions. Muḥammad bin Ishāq bin Yasār^[1] narrated from Ba'jah bin 'Abdullāh Al-Juhanī that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to 'Uthmān, may Allāh be pleased with him, and told him about that. Thus, 'Uthmān summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry? By Allāh, no one has ever approached me (for sexual relations) of Allāh's creation except him (my husband). So let Allāh decree (for me) as He wills." When she was brought before 'Uthmān, he commanded that she be stoned to death (for adultery). 'Alī heard of this, came to 'Uthmān, and said: "What are you doing?" He ('Uthmān) said: "She delivered after six months! Can this ever happen?" 'Alī, may Allāh be pleased with him, said: "Don't you read the Qur'ān?" He said: "Yes, of course!" He ('Alī) then said: 'Haven't you heard Allāh's saying,

﴿وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا﴾

﴿and his gestation and weaning is thirty months﴾, and;

﴿حَوْلَتِي كَانَ مِثْلِي﴾

﴿two complete years﴾ (2:233)

(Subtracting the two numbers) we are only left with six months." 'Uthmān, may Allāh be pleased with him, said: "By Allāh, I did not see that! Bring the woman back." But they found that she had already been killed. Ba'jah continued: "By Allāh, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, 'By Allāh! This is my son without any doubt.' Later on, Allāh afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died."^[2]

[1] This narration is not authentically transmitted.

[2] Ibn Abī Ḥātim and Ibn Al-Mundhir according to *Ad-Durr Al-Manthūr* 6:9. As stated above, this is a weak narration.

Ibn Abi Ḥātim related from his father that Farwah bin Abi Al-Maghṛā' told them that 'Alī bin Mushir narrated to them from Dāwud bin Abi Hind, who narrated from 'Ikrimah that Ibn 'Abbās, may Allāh be pleased with him, said, "When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allāh says,

﴿وَحَمْلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ اُسْدُهُٗ﴾

﴿and his gestation and weaning is thirty months, till when he attains full strength﴾.^[1]

meaning, he becomes strong, youthful, and attains full ability.

﴿وَبَلَغَ اَرْبَعِينَ سَنَةً﴾

﴿and reaches forty years,﴾

meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

﴿قَالَ رَبِّ اَرْزُقْنِي﴾

﴿he says: "My Lord! Grant me the power and ability﴾

meaning, 'inspire me.'

﴿اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِي اَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَاَنْ اَعْمَلَ صَالِحًا تَرْضَاهُ﴾

﴿that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,﴾

meaning, in the future.

﴿وَاَصْلِحْ لِي فِي ذُرِّيَّتِي﴾

﴿and make my offspring good.﴾ meaning, my offspring and descendants.

﴿اِنِّي بِنِعْمَتِكَ اِلَيْكَ وَاِنِّي مِنَ الْمُسْلِمِينَ﴾

﴿Truly, I have turned to You in repentance, and truly, I am

[1] Al-Bayhaqi 7 :332.

one of the Muslims.﴾

This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allāh with strong resolution.

Allāh then says,

﴿أُولَٰئِكَ الَّذِينَ نَنْفَعُ عَنْهُمُ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ﴾

﴿Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.﴾

meaning, those to whom applies the above description - those who repent to Allāh, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allāh will accept from them a modest amount of deeds.

﴿فِي أَصْحَابِ الْجَنَّةِ﴾

﴿among the dwellers of Paradise.﴾

which means that they will be among the dwellers of Paradise. That is Allāh's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

﴿وَعَدَ الصَّادِقِ الَّذِي كَانُوا بِوَعْدُونَ﴾

﴿That is the promise of truth that they had been promised.﴾

﴿وَالَّذِي قَالَ لِوَلَدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أَخْرُجَ وَقَدْ خَلَتْ الْقُرُونُ مِنْ قَبْلِي وَهَـمَا يَسْتَفِihan
اللهَ وَبَلَكَ مَا مِنْ إِيَّاهُ وَعَدَ اللهُ حَقًّا فَيَقُولُ مَا هَذَا إِلَّا سُلْطَانُ الْأَوَّلِينَ ﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ
عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ بَنِي الْإِنْسِ وَالْإِنْسِ إِنَّمَا كَانُوا خَيْرِينَ ﴿١٨﴾ وَلِكُلِّ دَرَجَةٍ
بِنَا عَمَلُوا وَيُؤْتِيهِمْ أَجْرَهُمْ وَهُمْ لَا يظلمُونَ ﴿١٩﴾ وَيَوْمَ يَرْضَى الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَتَكُمْ
فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَنْتَعْتُمْ بِهَا قَالِيَوْمَ تَجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ يَقُولُ
الْفَقْرُ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٢٠﴾﴾

﴿17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed?" While they invoke Allāh for help: "Woe to you! Believe! Verily, the promise of Allāh is true." But he says:

"This is nothing but the legends of the ancient."﴾

﴿18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾

﴿19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.﴾

﴿20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command.﴾

Mention of the Undutiful Children and Their End

In the previous *Āyāt*, Allāh mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allāh says,

﴿وَالَّذِي قَالَ لِوَلَدَيْهِ أُفٍّ لَّكُمَا﴾

﴿But he who says to his parents: "Uff to you! ..."﴾

As for the saying "Uff" in this *Āyah*, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about 'Abdur-Raḥmān bin Abi Bakr. But this claim is weak and rejected, because 'Abdur-Raḥmān bin Abi Bakr embraced Islām after this was revealed. His adherence to Islām was excellent, and he was among the best of his contemporaries.

Al-Bukhārī recorded from Yūsuf bin Māhak that Marwān (bin Al-Ḥakam) was governor of Hijāz (Western Arabia), appointed by Mu'āwiyah bin Abi Sufyān. He (Marwan) delivered a speech in which he mentioned Yazīd bin Mu'āwiyah and urged the people to give a pledge of allegiance after his father. 'Abdur-Raḥmān bin Abi Bakr said something to him in response to that, upon which Marwān commanded

his men: "Arrest him!" But he entered 'Āishah's house, and they were not able to capture him. Marwān then said: "This is the one about whom Allāh revealed:

﴿وَالَّذِي قَالَ لِوَلَدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي﴾

﴿But he who says to his parents: "Uff to you! Do you promise me that I will be raised - when generations before me have passed?"﴾

From behind the curtain, 'Āishah responded: "Allāh did not reveal any Qur'ān in our regard (i.e. the children of Abū Bakr), except for the declaration of my innocence."^[1]

In another report recorded by An-Nasā'ī, Muḥammad bin Ziyād reported that when Mu'āwiyah was soliciting people to pledge allegiance to his son, and Marwān declared: "This follows the tradition of Abū Bakr and 'Umar." On hearing this, 'Abdur-Raḥmān bin Abi Bakr said: "Rather, this is the tradition of Heraclius and Caesar." Marwān responded: "This is the one about whom Allāh revealed,

﴿وَالَّذِي قَالَ لِوَلَدَيْهِ أُفٍّ لَّكُمَا﴾

﴿But he who says to his parents: "Uff to you!"﴾

When that was conveyed to 'Ā'ishah, she said: "Marwān is lying! By Allāh, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allāh's Messenger ﷺ placed a curse on Marwān's father (Al-Ḥakam bin Abi Al-Āṣ when Marwān was still in his loins, so Marwān (bin Al-Ḥakam) is an outcome of Allāh's curse."^[2] As for Allāh's statement:

﴿أَتَعِدَانِي أَنْ أُخْرَجَ﴾

﴿Do you promise me that I will be raised﴾

meaning, resurrected.

﴿وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي﴾

﴿when generations before me have passed?﴾

meaning, generations of people have already passed away, and

[1] *Fath Al-Bārī* 8:439. She was referring to Sūrat An-Nūr 24:11-18.

[2] An-Nasā'ī in *Al-Kubrā* 6:458.

none of them has ever returned to tell (what happened to them)?

﴿وَهُمَا يَسْتَعِينَانِ اللَّهَ﴾

﴿While they invoke Allāh for help﴾

meaning, they ask Allāh to guide him, and they say to their son,

﴿وَبَلَّكَ آمِنًا إِنَّا رَغَدْنَا أَلَّا تَقُولُ مَا كُنَّا إِلَّا أَصْطِيرُ الْأَوَّلِينَ﴾

﴿"Woe to you! Believe! Verily, the promise of Allāh is true."﴾

But he says: "This is nothing but the legends of the ancient."﴾

Allāh then says,

﴿أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ بَيْنَ آلِ إِبْرَإِيمَ وَالْإِنسِ إِنَّهُمْ كَانُوا

خٰسِرِينَ ﴿٧٨﴾﴾

﴿They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.﴾

This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection.

Allāh's saying,

﴿أُولَئِكَ﴾

﴿Those are﴾ after He said,

﴿وَالَّذِي قَالَ﴾

﴿But he who says﴾ confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Ḥasan and Qatāḍah both said, "This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection."^[1] Allāh then says,

﴿وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا﴾

﴿And for all, there will be degrees according to that which they did,﴾

meaning that there will be degrees of punishment for each of them according to what they did.

^[1] At-Ṭabarī 22:118.

﴿وَلِيُؤْتِيَهُمْ أَجْرَهُمْ وَهُمْ لَا يَظْلَمُونَ﴾

﴿so that He might fully recompense them for their deeds, and they will not be wronged.﴾

which means Allāh will not be unjust to them even in the amount of a speck of dust or less. ‘Abdur-Raḥmān bin Zayd bin Aslam said: “The levels of the Fire descend, and those of Paradise ascend.”^[1] Allāh then says,

﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَنْتَعْتُمْ بِهَا﴾

﴿On the Day when those who disbelieve will be exposed to the Fire (it will be said): “You received your good things in the life of the world, and you took your pleasure therein...”﴾

which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, ‘Umar bin Al-Khaṭṭāb, may Allāh be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, “I am afraid of being like those whom Allāh has reproached and condemned by saying,

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَنْتَعْتُمْ بِهَا﴾

﴿You received your good things in the life of the world, and you took your pleasure therein.﴾”

Abū Mijlaz said: “Some people will lose good deeds that they had in the worldly life, and they will be told,

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا﴾

﴿You received your good things in the life of the world.﴾”

Then Allāh says,

﴿قَالِیَوْمَ نَجْزِیْ عَذَابَ الْهَوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ﴾

﴿Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allāh's command.﴾

which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in

^[1] Aṭ-Ṭabarī 22:119.

sinning and disobedience. Thus, Allāh punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell – may Allāh protect us from all of that.

﴿وَأَذْكُرْ لَنَا عَادَ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَابِ وَقَدْ خَلَّتْ يَدَايُ مِنْ يَدَيْهِ وَمَنْ خَلْفَهُ إِلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾ قَالُوا آيَاتُنَا إِنَّا فَاتِنَا فَايُنَا بِمَا نَبِئُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢١﴾ قَالَ إِنَّمَا أَلِمْ عِنْدَ اللَّهِ وَأُفْلِكُ مَا أُرْسِلْتُ بِهِ وَلَكِنْ أَرْتَكُرُ قَوْمًا يَجْهَلُونَ ﴿٢٢﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُطِيرٌ لَنْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٣﴾ تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا بَرَىٰ إِلَّا مَسَكِنَتُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٤﴾﴾

﴿21. And remember the brother of 'Ād, when he warned his people in Al-Ahqāf. And surely, warners had already passed on before him and after him (saying): "Worship none but Allāh; truly, I fear for you the torment of a mighty Day."﴾

﴿22. They said: "Have you come to delude us from our gods? Then bring us that with which you threaten us, if you are one of the truthful!"﴾

﴿23. He said: "The knowledge (of that) is only with Allāh. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"﴾

﴿24. Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!"﴾

﴿25. Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the criminal people!"﴾

The Story of 'Ād

Allāh says, consoling His Prophet ﷺ in regard to the rejection of those who opposed him among his people,

﴿وَأَذْكُرْ لَنَا عَادَ﴾

﴿And remember the brother of 'Ād,﴾

This refers to Hūd, peace be upon him. Allāh sent him to

the first people of 'Ād who inhabited Al-Ahqāf. Ahqāf is plural of Ḥaqf. According to Ibn Zayd, it means a sand dune;^[1] and according to 'Ikrimah, it means a mountain or a cave. Qatādah said: "We were informed that 'Ād was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shihr."^[2]

Under the chapter, "He Who supplicates should first mention Himself," Ibn Mājah recorded that Ibn 'Abbās narrated that the Prophet ﷺ said:

«يَرْحَمُنَا اللَّهُ وَأَخَا عَادٍ»

«May Allāh have mercy on us and the Brother of 'Ād.»^[3]

Allāh then says,

﴿وَقَدْ خَلَىٰ الْفُجُورَ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ﴾

«And surely, warners had already passed on before him and after him.»

meaning, Allāh had sent Messengers and warners to the towns surrounding the land of 'Ād. This is similar to Allāh's saying,

﴿جَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا﴾

«And We made it a deterrent punishment for those who were present and those who succeeded them.» (2:66)

And it is also similar to Allāh's saying,

﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَوْفَةً مِّثْلَ صَوْفَةِ عَادٍ وَتَمُودَ ﴿١٣﴾ إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَنِي إِدْرِيسَ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ﴾

«But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck 'Ād and Thamūd. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allāh."» (41:13-14)

Allāh then says,

﴿إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾

[1] Aṭ-Ṭabarī 22:125.

[2] Aṭ-Ṭabarī 22:124.

[3] Abu Dāwud no. 3984, and Ibn Mājah 2:1266. Al-Albānī graded this Ḥadīth weak. Al-Buṣayrī said that it is Ṣaḥīḥ.

﴿truly, I fear for you the torment of a mighty Day.﴾

meaning, Hūd said this to them (his people), and they responded to him saying,

﴿أَجِئْتَنَا بِآيَاتِكَ عَنْ مَالِنَا﴾

﴿Have you come to delude us from our gods?﴾ meaning, to prevent us.

﴿عَنْ مَالِنَا﴾

﴿from our gods?﴾

﴿فَأَيْنَا بِمَا نَدْعَا إِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ﴾

﴿Then bring us that with which you threaten us, if you are one of the truthful!﴾

They sought to hasten Allāh's torment and punishment, believing that it will not happen. This is similar to Allāh's saying,

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا﴾

﴿Those who do not believe in it (the Last Hour) seek to hasten it﴾ (42:18).

Hūd's response was,

﴿قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ﴾

﴿He said: "The knowledge (of that) is only with Allāh."﴾

which means, 'Allāh knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.'

﴿وَلَكِنِّي أَتُكْرَرُونَ قَوْمًا يَجْهَلُونَ﴾

﴿But I see that you are a people given to ignorance!﴾

which means, 'you have no comprehension or understanding.' Allāh then says,

﴿فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ﴾

﴿Then, when they saw it as a dense cloud approaching their valleys,﴾

meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and

become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face.” Allāh’s Messenger ﷺ replied,

«يَا عَائِشَةُ، مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ عَذَّبَ قَوْمٌ بِالرَّيْحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ وَقَالُوا: هَذَا غَارِضٌ مُنْطَرِفٌ»

«O ‘Ā’ishah! What would guarantee to me that they do not bring punishment? Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: “This is a cloud bringing us rain.”^[1] This is also recorded by Al-Bukhāri and Muslim.

Imām Aḥmad recorded that ‘Ā’ishah, may Allāh be pleased with her, said that when Allāh’s Messenger ﷺ saw clouds on any of the horizons, he would leave whatever he was doing – even if he was in prayer – and say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ»

«O Allāh! I seek refuge with you from any harm that it (the cloud) contains.»

If Allāh removed those clouds, the Prophet ﷺ would praise Allāh, and if rain fell, he would say:

«اللَّهُمَّ صَيِّبًا نَافِعًا»

«O Allāh! Make it pouring and beneficent.»^[2]

Muslim also recorded in his *Ṣaḥīḥ* from ‘Ā’ishah, may Allāh be pleased with her, that when the wind blew, Allāh’s Messenger ﷺ would say,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُزِيلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُزِيلَتْ بِهِ»

«O Allāh! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.»

She added that if the sky became cloudy, his color would

[1] Aḥmad 6:66, *Faṭḥ Al-Bāri* 8:441, and Muslim 2:616.

[2] Aḥmad 6:190.

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النُّذُرُ
 مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۖ أَلَّا يَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ
 عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢٦﴾ قَالُوا أَجِئْنَا بِتِلْكَ الْوَكَاعِلِ عَنْ آلِهَتِنَا فَإِنَّمَا
 بِنَا يَعْبُدُونَنَا كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ
 وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَىٰ بُرْهَانَ قَوْمٍ بِمَجهْلُونَ ﴿٢٨﴾
 فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُطِيرٌ
 بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٩﴾ تَدْمِغُ كُلَّ
 شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذَلِكَ نَجْزِي
 الْقَوْمَ الْمُجْرِمِينَ ﴿٣٠﴾ وَلَقَدْ مَكَنْتَهُمْ فِيَمَا إِنْ مَكَنْتُمْ فِيهِ
 وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
 وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
 بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣١﴾ وَلَقَدْ
 أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ
 ﴿٣٢﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً
 بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُونَ ﴿٣٣﴾

change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When 'Ā'ishah, may Allāh be pleased with her, noticed that, she asked him about it and he said:

«لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ
 عَادٍ: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ
 أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُطِيرٌ﴾»

«O 'Ā'ishah! It could be like what the people of 'Ād said, «Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!"»»^[1]

We have previously mentioned the story of the destruction of

the people of 'Ād in both Sūrat Al-A'rāf and Sūrah Hūd.^[2] Thus, there is no need to repeat it here; and verily Allāh is worthy of all praise and gratitude.

﴿وَلَقَدْ مَكَنْتَهُمْ فِيَمَا إِنْ مَكَنْتُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ
 سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا
 كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ ﴿٣١﴾ وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٣٢﴾
 فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا
 كَانُوا يَفْقَهُونَ ﴿٣٣﴾﴾

[1] Muslim 2:616.

[2] See volume four, the Tafsīr of Sūrat Al-A'rāf [7:65-72], and volume five, the Tafsīr of Sūrah Hūd [11:50 - 60].

﴿26. And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Āyāt of Allāh, and they were completely encircled by that which they used to ridicule!﴾

﴿27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.﴾

﴿28. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them? Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.﴾

Allāh says, 'We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

﴿وَجَعَلْنَا لَهُمْ سَمًا وَابْنًا وَأَقْبَدَهُ فَمَا أَغْنَى عَنْهُمْ سَمُهُمْ وَلَا ابْنُهُمْ وَلَا أَقْبَدُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allāh's signs, and they were completely encircled by that which they used to ridicule!﴾

meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allāh then says,

﴿وَلَقَدْ أَهْلَكْنَا مَا كَانُوا يَكْفُرُونَ﴾

﴿And indeed We have destroyed towns round about you,﴾

This is addressed to the people of Makkah. Allāh destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as 'Ād who were at *Al-Aḥqāf* in Ḥaḍramawt near Yemen, Thamūd whose dwellings were between Makkah and Ash-Shām (Greater Syria), Saba' who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lūṭ who dwelt

by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well. Allāh then says,

﴿وَصَرَّفْنَا الْآيَاتِ﴾

﴿and We have shown (them) the signs in various ways﴾

meaning, 'We explained and clarified them.'

﴿لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٩﴾ فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً﴾

﴿so that perhaps they might return. As for those whom they had taken for gods besides Allāh, as the means of approach to Him, why then did they not aid them?﴾

meaning, did they help them when they were in the greatest need for them?

﴿بَلْ صَلَّوْا عَنْهُمْ﴾

﴿but they vanished completely from them.﴾ Rather, they completely left them alone when they needed them the most.

﴿وَذَلِكَ إِفْكُهُمْ﴾

﴿And that was their falsehood,﴾ meaning, their lie.

﴿وَمَا كَانُوا بِفَعُولٍ﴾

﴿and what they were fabricating.﴾ which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them – and Allāh knows best.

﴿وَإِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا فُتِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُنْذِرِينَ ﴿٣٠﴾ قَالُوا يَنْقُوتَنَا إِنَّا سَمِعْنَا كُتُبًا أَنْزَلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣١﴾ يَنْقُوتَنَا لِجِئُوا دَاعِيَ اللَّهِ وَآيَاتِهِ يَوْمَ يَنْفُذُ لَكُمْ مِنْ دُونِكُمْ وَمِنْكُمْ مِّنْ عَذَابِ إِلَهِكُمْ ﴿٣٢﴾ وَمَنْ لَا يُجِيبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي سَلَاطٍ مُّبِينٍ ﴿٣٣﴾﴾

﴿29. And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people, as warners.﴾

﴿30. They said: "O our people! Verily, we have heard a Book

sent down after Mūsā, confirming what came before it, it guides to the truth and to the straight path.” ﴿

﴿31. “O our people! Respond to Allāh’s Caller, and believe in him. He (Allāh) will forgive you some of your sins, and protect you from a painful torment.” ﴿

﴿32. “And whosoever does not respond to Allāh’s Caller, he cannot escape on earth, and he will not have besides Allāh any protectors. Those are in manifest error.” ﴿

The Story of the Jinns listening to the Qur’ān

Imām Aḥmad recorded from Az-Zubayr that he commented on the Āyah;

﴿رَأَىٰ مَرْفَأًا إِلَيْكَ فَغَاثَ مِنْ الْجِنِّ يَسْمِعُونَ الْفَرَادَ﴾

﴿And (remember) when We sent towards you a group of the jinn, to listen to the Qur’ān.﴾

“They were at a place called Nakhlah^[1] while Allāh’s Messenger ﷺ was performing the ‘Ishā’ prayer, and

﴿كَادُوا يَكُونُونَ عَلَيْهِ لِيَدَا﴾

﴿they crowded on top of each other to hear him.﴾ (72:19)”

Sufyān said, “They stood on top of each other like piled wool.”^[2] Aḥmad was alone in recording this. Imām Aḥmad and the famous Imām, Al-Ḥāfiẓ Abu Bakr Al-Bayhaqī in his book *Dalā’il An-Nubuwwah*, both recorded that Ibn ‘Abbās, may Allāh be pleased with him, said, “Allāh’s Messenger ﷺ never recited Qur’ān to the Jinns, nor did he see them. Allāh’s Messenger ﷺ was heading with a group of his Companions towards the ‘Ukāẓ market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, ‘We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.’ Their people told

[1] Nakhlah is the name of a valley located between Makkah and Aṭ-Ṭā’if

[2] Aḥmad 1:167.

them, 'You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihāmah,^[1] and found Allāh's Messenger ﷺ while he was at a place called Nakhlah along the way to the 'Ukāẓ market. He was leading his Companions in the *Fajr* prayer. When the *Jinns* heard the recitation of the Qur'ān, they stopped to listen to it, and then they said: 'By Allāh! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: 'Our people! We certainly have heard an amazing recitation (the Qur'ān), it guides to the right path. So we have believed in it, and we will join none in worship with our Lord.' So Allāh revealed to His Prophet ﷺ,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَنَا أَنسَعُ نَقَرٌ مِّنَ الْجِنِّ﴾

﴿Say: It has been revealed to me that a group of Jinns have listened (to the Qur'ān).﴾ (72:19)

Thus, what was revealed to him was only the saying of the *Jinns*.^[2] Al-Bukhārī recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasā'ī in his *Tafsīr*.^[3]

'Abdullāh bin Mas'ūd reported that the *Jinns* came down upon the Prophet ﷺ while he was reciting the Qur'ān at a place called Nakhlah. When they heard him,

﴿قَالُوا أَسْمِعُوا﴾

﴿They said: "Listen quietly."﴾

meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allāh revealed,

[1] A village about seventy-two miles toward the west of Al-Madīnah.

[2] Aḥmad 1:252 and *Dalā'il An-Nubuwwah* 2:225.

[3] Al-Bukhārī no. 773, 4921, Muslim 1:331, *Tuhfat Al-Ahwadhi* 9:168, and An-Nasā'ī in *Al-Kubrā* 6:499.

﴿وَإِذْ مَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُتِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ﴾^[1]

﴿And when We sent toward you a group of Jinns, to listen to the Qur'ān. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people as warners.﴾ until His saying:

﴿مَلَكٌ مُّبِينٌ﴾

﴿manifest error.﴾^[1]

Thus, this report along with the above one by Ibn 'Abbās, may Allāh be pleased with him, indicate that Allāh's Messenger ﷺ was not aware of the presence of the Jinns at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another.

As for Allāh's saying,

﴿وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ﴾

﴿they returned to their people as warners.﴾

It means that they went back to their people and warned them about what they heard from Allāh's Messenger ﷺ. This is similar to Allāh's saying,

﴿لِيَنْفَقَهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

﴿...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil).﴾ (9:122)

This Āyah has been used as evidence that the Jinns have warners from among themselves, but no Messengers. There is no doubt that Allāh did not send Messengers from among the Jinns, because He says,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَهْلِ الْقُرَىٰ﴾

﴿And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities.﴾

[1] Al-Hākim 2:456.

(12:109)

And Allāh says,

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ﴾

﴿And We never sent before you any of the Messengers but verily they ate food and walked in the markets.﴾ (25:20)

And He says about Ibrāhīm Al-Khalīl, upon him be peace,

﴿وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ﴾

﴿...And We placed in his descendants prophethood and Scripture.﴾ (29:27)

Thus, every Prophet whom Allāh sent after Ibrāhīm was from his offspring and progeny. As for Allāh's saying in Sūrat Al-An'ām,

﴿يَسْتَعْتِرِ الْيَحْيَى وَالْإِنْسَ أَنْ يَأْتِيَكُمْ رَسُولٌ مِنْكُمْ﴾

﴿O company of jinns and human beings! Did there not come to you Messengers from among you﴾ (6:130)

It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allāh's saying,

﴿يَخْرُجُ مِنْهَا الْزَّلُّو وَالْمَرِحَاتُ﴾

﴿From both of them (salty and fresh waters) emerge pearl and Marjān.﴾^[1] (55:22)

Although He said "both of them" this applies to only one of the two types of water (the salty water). Allāh then explains how the Jinns warned their people. He says,

﴿قَالُوا يَنْقُومَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِنْ بَعْدِ مُوسَى﴾

﴿They said: "O our people! Verily, we have heard a Book sent down after Mūsā..."﴾

They did not mention 'Īsā, peace be upon him, because the Injīl that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the

^[1] See the explanation of this Āyah.

Tawrah, the Tawrah being the reference. That is why they said, "Sent down after Mūsā." This is also the way that Waraqah bin Nawfal spoke when the Prophet ﷺ told him about his first meeting with Jibrīl, An-Nāmūs, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Mūsā. I wish that I was still a young man (to support you)."^[1]

﴿مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ﴾

﴿confirming what came before it,﴾ meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

﴿يَهْدِي إِلَى الْحَقِّ﴾

﴿it guides to the truth﴾ means in belief and information.

﴿وَأَنَّ طَرِيقًا مُسْتَقِيمًا﴾

﴿and to the straight path.﴾

which means, in deeds. For verily, the Qur'ān contains two things: information and commandments. Its information is true, and its commandments are all just, as Allāh says,

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

﴿And the Word of Your Lord has been fulfilled in truth and in justice.﴾ (6:115)

Allāh says,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ﴾

﴿It is He Who has sent His Messenger with the guidance and the religion of truth.﴾ (9:122)

The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the Jinns said,

﴿يَهْدِي إِلَى الْحَقِّ﴾

﴿it guides to the truth﴾ in matters of belief,

﴿وَأَنَّ طَرِيقًا مُسْتَقِيمًا﴾

[1] See *Fath Al-Bārī* 1:30 but without the words "*Bakh, Bakh*" (very good, very good).

﴿and to the straight path.﴾ meaning, in regard to actions.

﴿يَقُولُوا أَجِيبُوا دَاعِيَ اللَّهِ﴾

﴿O our people! Respond to Allāh's Caller,﴾ This is proof that Muḥammad ﷺ has been sent to both the human beings and the Jinns. Thus, Allāh says,

﴿أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ.﴾

﴿Respond to Allāh's Caller and believe in him.﴾

Then Allāh says,

﴿يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ﴾

﴿He will then forgive you some of your sins,﴾

Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

﴿وَنُحِزَّكُمْ مِنْ عَذَابٍ أَلِيمٍ﴾

﴿and protect you from a painful torment.﴾

meaning, He will protect you from His painful punishment. Then Allāh informs that they said,

﴿وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ﴾

﴿And whosoever does not respond to Allāh's Caller, he cannot escape on earth,﴾

meaning, Allāh's power encompasses him and surrounds him.

﴿وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ﴾

﴿and he will not have besides Allāh any protectors.﴾

meaning, no one can protect him against Allāh.

﴿أُولَئِكَ فِي ضَلَالٍ مُبِينٍ﴾

﴿Those are in manifest error.﴾

This is a threat and warning. Thus, those Jinns called their people with encouragement and warning. Because of this, many of the Jinns took heed and came to Allāh's Messenger ﷺ in successive delegations; and verily, Allāh is worthy of all praise and gratitude, and Allāh knows best.

Evidence for Life after Death

Allāh says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day – Do they not see,

﴿أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِثْ بِخَلْقِهِنَّ﴾

﴿that Allāh, Who created the heavens and the earth, and was not wearied by their creation,﴾

meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be," and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead? This is similar to what Allāh said elsewhere,

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.﴾
(40:57)

Allāh responds to the above question by saying,

﴿بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿Yes, He surely is Able to do all things.﴾

Then Allāh says, as a threat and a warning to whoever disbelieves in Him,

﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ﴾

﴿And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?"﴾

meaning, it will be said to them, "Isn't this the truth? Is this magic, or do you not see?"

﴿قَالُوا بَلَىٰ وَرَبِّنَا﴾

﴿They will say: "Yes, by our Lord!"﴾ meaning, they will have no choice but to confess.

﴿قَالَ قَدْ أُوفِيَ الْعَذَابُ بِمَا كُنتُمْ تَكْفُرُونَ﴾

﴿He will say: "Then taste the torment, because you used to disbelieve!"﴾

Commanding the Prophet ﷺ to persevere

Allāh then commands His Messenger ﷺ to observe patience with those who rejected him among his people. He says,

﴿فَاصْبِرْ كَمَا صَبَرِ الْأَوَّلَاءُ مِنَ الرُّسُلِ﴾

﴿Therefore be patient as did those of determination among the Messengers.﴾

meaning, as they were patient with their people's rejection of them. "Those of determination" among the Messengers are Nūh, Ibrāhīm, Mūsā, 'Isā and the last of all of the Prophets, Muḥammad ﷺ. Allāh has specifically mentioned their names in two Āyāt: Sūrat Al-Aḥzāb (33:7) and Sūrat Ash-Shūrā (42:13).

﴿وَلَا تَسْعَىٰ لَهُمْ﴾

﴿and be in no hurry for them.﴾ which means, 'do not rush the punishment for them.' This is similar to Allāh's saying:

﴿وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهَلٌ قَلِيلًا﴾

﴿And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.﴾ (73:11)

﴿مَهَلٍ الْكَافِرِينَ أَنُفِيتُمْ رَبِّهَا﴾

﴿So allow time for the disbelievers, and leave them for a while.﴾ (86:17)

Then Allāh says:

﴿كَأَنَّهُمْ يَوْمَ رَوْنَاهَا مَا يُوعَدُونَ لَوْ بَلَّغْنَا إِلَّا سَاعَةً يَوْمَ نَهَارٍ﴾

﴿On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.﴾

Which is similar to Allāh's saying,

﴿كَأَنَّهُمْ يَوْمَ رَوْنَاهَا لَوْ بَلَّغْنَا إِلَّا عِيبَةً أَوْ ضَعْفًا﴾

﴿On the Day they see it (the Hour), it will be as though they

had not remained (in the world) except for a day's afternoon or its morning.﴾ (79:46)

and as He says,

﴿وَيَوْمَ يُخْرَجُهُمْ كَأَن لُّوا يَلْبِسُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾

﴿And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.﴾ (10:45)

Then Allāh says,

﴿بَلَّغْ﴾

﴿A clear message.﴾ meaning, this Qur'ān provides a clear concept.

﴿فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

﴿But will any be destroyed except the defiantly rebellious people?﴾

Which means that Allāh does not destroy anyone except those who choose the way of destruction. It is part of Allāh's justice that He does not punish anyone except those who deserve the punishment – and Allāh knows best.

This concludes the explanation of Sūrat Al-Ahqāf. And all praise and blessings are due to Allāh. Both success and protection from faults are by His help.