

52. At-Tur (the Mount)

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The Tafsīr of Sūrat At-Tūr, (Chapter - 52)

Which was revealed in Makkah

The Virtues of Sūrat At-Tūr

Mālik narrated that Jubayr bin Muṭ'im said, "I heard the Prophet ﷺ reciting Sūrat At-Tūr while praying *Maghrib*. Surely, I have never heard a more beautiful voice or recitation than his recitation."^[1] This *Ḥadīth* is recorded in the Two *Ṣaḥīḥs* using a chain of narration that includes Mālik.^[2] Al-Bukhārī recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allāh ﷺ, and he said,

«طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتَ رَاكِبٌ»

«Perform Ṭawāf (of the Ka'bah) behind the crowd, while you are riding.»

So, I performed Ṭawāf while the Messenger of Allāh was praying beside the House, reciting At-Tūr."^[3]

بِسْمِ اللَّهِ الرَّكَّابِ الرَّحِيمِ

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

﴿وَالطُّورِ ۝١ وَكِتَابٍ مَقْطُوعٍ ۝٢ فِي زَفْوٍ مَنشُورٍ ۝٣ وَاللَّيْلِ الْمَقْشُورِ ۝٤ وَالنَّجْمِ الْمُدْجَرِ ۝٥﴾
 وَالْبَحْرِ الْمَنْجُورِ ۝٦ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝٧ مَا لَهُ مِنْ دَافِعٍ ۝٨ يَوْمَ تُنْفَخُ أَسْفُكُهُ مَوَازِجُ ۝٩
 وَتُفْسِرُ الْجِبَالُ سَيْبًا ۝١٠ قَوْلًا يَوْمَهُ لِلْمُذَكِّينَ ۝١١ الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝١٢ يَوْمَ
 يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً ۝١٣ هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝١٤ أَفَيْسَ هَذَا أَمْ
 أَنْتُمْ لَا تَبْصُرُونَ ۝١٥ أَصَلُّوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ
 تَعْمَلُونَ ﴿١٦﴾

[1] *Al-Muwatta'* 1:78.

[2] *Faḥ Al-Bārī* 2:289 and *Muslim* 1:338.

[3] *Faḥ Al-Bārī* 8:468.

- ﴿1. By the Tūr﴾
 ﴿2. And the Book inscribed﴾
 ﴿3. In parchment unrolled﴾
 ﴿4. And by Al-Bayt Al-Ma'mūr﴾
 ﴿5. And the roof raised high﴾
 ﴿6. And by the sea that is Masjūr﴾
 ﴿7. Verily, the torment of your Lord will surely come to pass﴾
 ﴿8. There is none that can avert it﴾
 ﴿9. On the Day when Tamūr the heaven Mawr﴾
 ﴿10. And Tasir the mountains Sayr﴾
 ﴿11. Then woe that Day to those who denied﴾
 ﴿12. Those who were, in their falsehood, playing﴾
 ﴿13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing﴾
 ﴿14. This is the Fire which you used to deny﴾
 ﴿15. Is this magic or do you not see﴾
 ﴿16. Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being required for what you used to do﴾

Allāh swears that the Coming of Torment is Near

Allāh swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it.

Aṭ-Ṭūr is the mount that has trees, similar to the mount where Allāh spoke to Mūsā, while Mūsā was on it, and the mount on which Allāh started the prophethood of ʿĪsā. A mount that does not have trees is called *Jabal*, not *Ṭūr*. Allāh said,

﴿كَتَبَ مَسْطُورًا﴾

﴿And by the Book inscribed﴾, it is said that it means *Al-Lawḥ Al-Mahfuz*, (the Preserved Table). It is also said that it refers to the divinely revealed inscribed Books that people recite, and this is why Allāh said,

﴿فِي رَقٍّ مَّنْشُورٍ ۖ وَاللَّيْلِ الْمَعْمُورِ﴾

﴿In parchment unrolled. And by Al-Bayt Al-Ma'mūr.﴾

In the Two *Ṣaḥīḥs* it is confirmed that the Messenger of Allāh ﷺ said in the *Ḥadīth* about *Al-Isrā'*, after ascending to the seventh heaven:

«ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

«Then, I was taken to Al-Bayt Al-Ma'mūr. It is visited every day by seventy thousand angels who will not come back to visit it again.»^[1]

The angels worship Allāh in *Al-Bayt Al-Ma'mūr* and perform *Ṭawāf* around it just as the people of the earth perform *Ṭawāf* around the *Ka'bah*. *Al-Bayt Al-Ma'mūr* is the *Ka'bah* of those who reside in the seventh heaven. During the *Isrā'* journey, the Prophet saw Ibrāhīm Al-Khalīl, who was reclining with his back on *Al-Bayt Al-Ma'mūr*. It was Ibrāhīm who built the *Ka'bah* on earth, and surely, the reward is compatible with the action.

Al-Bayt Al-Ma'mūr is parallel to the *Ka'bah*; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called *Bayt Al-'Izzah*. And Allāh knows best.

The statement of Allāh the Exalted,

﴿وَالسَّمَاءِ الرَّفُوعِ﴾

﴿And by the roof raised high.﴾ Sufyān Ath-Thawri, Shu'bah, and Abu Al-Aḥwas, all narrated from Simāk, from Khālid bin 'Ar'arah, from 'Ali bin Abi Ṭālib:

﴿وَالسَّمَاءِ الرَّفُوعِ﴾

﴿And by the roof raised high﴾ "Meaning the heaven." Sufyān added, "Then 'Ali recited,

﴿وَجَعَلْنَا السَّمَاءَ سَفَافًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ﴾

﴿And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.﴾^[2](21:32)

[1] *Faḥ Al-Bārī* 6:349 and Muslim 1:150.

[2] *Aṭ-Ṭabari* 22:257-258.

Similar was said by Mujāhid, Qatādah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarīr.^[1]

The statement of Allāh the Exalted,

﴿وَالْبَحْرُ الْمَسْجُورُ﴾

﴿And by the sea that is Masjūr.﴾ The majority say it refers to the oceans of the earth. *Masjūr*, means, the sea will be kindled with fire on the Day of Resurrection just as Allāh said in another *Āyah*,

﴿وَإِذَا الْبَحَارُ سُجِّرَتْ﴾

﴿And when the seas become as blazing fire.﴾ (81:6)

i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Saʿīd bin Al-Musayyib from 'Alī bin Abi Ṭālib.^[2]

It was also reported from Ibn 'Abbās, and it is the view of Saʿīd bin Jubayr, Mujāhid, 'Abdullāh bin 'Ubayd bin 'Umayr and others. Qatādah said, "*Masjūr* is the 'filled sea.'" Ibn Jarīr preferred this explanation saying, "The sea is not lit with fire now, so it is filled."

Allāh's statement;

﴿إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ﴾

﴿Verily, the torment of your Lord will surely come to pass.﴾

contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allāh stated in another *Āyah*;

﴿مَّا لَهُم مِّن دَافِعٍ﴾

﴿There is none that can avert it.﴾ indicating that when Allāh decides to send the torment upon them, none can prevent it or stop it from striking them.

Al-Ḥāfiẓ Abu Bakr Ibn Abi Ad-Dunyā recorded that Ja'far bin Zayd Al-'Abdi said, "One night, in Al-Madīnah, 'Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. 'Umar stood

[1] Aṭ-Ṭabari 22:458.

[2] Aṭ-Ṭabari 22:458.

quietly, listening to his recitation; the man was reciting,

﴿وَالطُّورِ﴾

﴿By At-Tūr﴾, until he reached the Āyah,

﴿إِنَّ عَذَابَ رَبِّكَ لَآتٍ ۚ مَا لَمْ مِنْ دَافِعٍ﴾

﴿Verily, the torment of your Lord will surely come to pass.
There is none that can avert it.﴾

‘Umar said, ‘By the Lord of the Ka’bah, this is a true vow.’ ‘Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness.” May Allāh be pleased with ‘Umar.

Describing the Day of Torment, the Day of Resurrection

Allāh said;

﴿يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا﴾

﴿On the Day when Tamūr the heaven Mawr﴾

Ibn ‘Abbās and Qatādah said: “Shaking violently.”^[1] Also from Ibn ‘Abbās, “Split.” Mujāhid said: “Spin violently.” Aḍ-Ḍaḥḥāk commented on the Āyah, saying, “The earth will violently spin and move by the command of Allāh, and its areas will violently move towards each other.”^[2] This was preferred by Ibn Jarīr, because of the meaning of the word, *Mawra*, which denotes meanings of spinning and shaking. Allāh said,

﴿وَتَنبَثِرُ الْجِبَالُ سَبْرًا﴾

﴿And Tasīr the mountains will Sayr.﴾

will fade away and become scattered particles of dust blown away by the wind,

﴿فَمَنْ يَبْعِدُ لِّلْمُكَذِّبِينَ﴾

﴿Then woe that Day to those who denied﴾, woe to them that Day as a result of Allāh’s torment, punishment and affliction that He will direct at them,

[1] At-Ṭabari 22:462.

[2] At-Ṭabari 22:362.

﴿الَّذِينَ هُمْ فِي حُورٍ يَلْعَبُونَ﴾

«Those who were in their falsehood, playing.»

meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

﴿يَوْمَ يُدْعَوْنَ﴾

«The Day when they will be pushed down by force»

meaning, they will be violently driven and shoved,

﴿إِلَى نَارٍ جَهَنَّمَ دَعَا﴾

«to the fire of Hell, with a horrible, forceful pushing.»

Mujāhid, Ash-Sha'bi, Muḥammad bin Ka'b, Aḍ-Ḍaḥḥāk, As-Suddi and Ath-Thawri said that this *Āyah* means, "They will be violently shoved into the Fire."^[1] Allāh said,

﴿هَذِهِ النَّارُ الَّتِي كُنْتُمْ يَهَا تُكَذِّبُونَ﴾

«This is the Fire, which you used to deny.» meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

﴿أَفَيْسَرَ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ﴾

«Is this magic or do you not see? Enter therein»

meaning, enter the Fire, 'which will encircle you from every direction,'

﴿فَأَصْبِرُوا أَوْ لَا صَبْرًا سَوَاءٌ عَلَيْكُمْ﴾

«and whether you are patient of it or impatient of it, it is all the same.»

'whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

﴿إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ﴾

«You are only being requited for what you used to do.»

and surely, Allāh is never unjust with anyone. Most certainly, Allāh recompenses each according to their deeds.

[1] Aṭ-Ṭabari 22:464 and Ad-Durr Al-Manthūr 7:631.

٥٢٤
 أَفَسِحْرُهُذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٧﴾ أَصْلَوْهَا فَاصْبِرُوا
 أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٨﴾
 إِنَّ الْمُنَافِقِينَ فِي جَهَنَّمَ وَنَعِيمٍ ﴿١٩﴾ فَتَكْبِهِينَ بِمَا أَنَّهُمْ رِثِمٌ
 وَوَقْنَهُمْ رِثِمٌ عَذَابُ الْجَحِيمِ ﴿٢٠﴾ كَلُوا وَاشْرَبُوا هَنِيئًا بِمَا
 كُنْتُمْ تَعْمَلُونَ ﴿٢١﴾ مُتَكِبِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ
 بِحُورٍ عِينٍ ﴿٢٢﴾ وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّ
 يَتْلُونَ زُرِّيَّتَهُمْ وَمَا أَلَتْهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ وَكُلَّ امْرَأَةٍ بِمَا كَسَبَ
 رِثِيمٌ ﴿٢٣﴾ وَأَمْدَدْنَاهُمْ بِفِكَهٍمْ وَلَحْمٍ مِمَّا يَشْتَهُونَ ﴿٢٤﴾ يَشْرَبُونَ
 فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيَةٌ ﴿٢٥﴾ وَيَطُوفُ عَلَيْهِمْ عِلَّانٌ
 لَهُمْ كَأَنَّهُمْ لَوْلُوكُمْ كُنُونَ ﴿٢٦﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ
 ﴿٢٧﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُتَشَفِّقِينَ ﴿٢٨﴾ فَمَنْ أَلَّه
 عَلَيْنَا وَوَقَّنَا عَذَابَ السُّمُورِ ﴿٢٩﴾ إِنَّا كُنَّا مِنْ قَبْلُ
 نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٣٠﴾ فَذَكِّرْنَا أَنْتَ يَنْعَمَ
 رَبِّكَ بِكَاهِنٍ وَلَا يَجْنُونَ ﴿٣١﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرْنَاهُ رِيبَ
 أَلْمُسُونِ ﴿٣٢﴾ قُلْ تَرَى صُوفَاءَ فِي مَعَكُمْ مِنَ الْمُنَرِّصِينَ ﴿٣٣﴾

﴿١٧﴾ إِنَّ الْمُنَافِقِينَ فِي جَهَنَّمَ وَنَعِيمٍ
 فَتَكْبِهِينَ بِمَا أَنَّهُمْ رِثِمٌ وَوَقْنَهُمْ
 رِثِمٌ عَذَابُ الْجَحِيمِ ﴿١٨﴾ كَلُوا
 وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ
 تَعْمَلُونَ ﴿١٩﴾ مُتَكِبِينَ عَلَى سُرُرٍ
 مَصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ
 عِينٍ ﴿٢٠﴾

¶17. Verily, those who have Taqwā will be in Gardens and Delight.

¶18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

¶19. "Eat and drink with happiness because of what you used to do."

¶20. They will recline on thrones Masfufah. And We shall marry them to Hūr (fair females) with wide lovely eyes.

Description of the Destination of the Happy

Allāh the Exalted described the destination of the happy ones,

﴿١٧﴾ إِنَّ الْمُنَافِقِينَ فِي جَهَنَّمَ وَنَعِيمٍ

¶Verily, those who have Taqwā will be in Gardens and Delight.

in contrast to the torment and punishment of the miserable;

﴿١٨﴾ فَتَكْبِهِينَ بِمَا أَنَّهُمْ رِثِمٌ

¶Enjoying in that which their Lord has bestowed on them,

meaning, enjoying the various types of delight that Allāh has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

﴿وَوَقَّعَهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ﴾

﴿and (the fact that) their Lord saved them from the torment of the blazing Fire.﴾

He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allāh the Exalted,

﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ﴾

﴿"Eat and drink with happiness because of what you used to do"﴾

is similar to another of His statements,

﴿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)

meaning this is the just reward for your deeds; surely, all this is a favor from Allāh and a reward from Him. Allāh the Exalted said,

﴿مُتَّكِئِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ﴾

﴿They will recline (with ease) on thrones Masfufah.﴾

Ath-Thawri reported from Ḥuṣayn, from Mujāhid, from Ibn 'Abbās: "Thrones in howdahs." And the meaning of,

﴿Masfufah﴾ is they will be facing each other,

﴿عَلَى سُرُرٍ مُتَقَابِلِينَ﴾

﴿Facing one another on thrones.﴾ (37:44) Allāh said next,

﴿وَنَزَوَّجْنَهُمْ بِحُورٍ عِينٍ﴾

﴿And We shall marry them to Ḥūr (fair females) with wide lovely eyes.﴾

We made for them righteous spouses, beautiful wives from *Al-Ḥur Al-ʿAyn*. We mentioned the description of *Al-Ḥur Al-ʿAyn* in several other places in this *Tafsīr*, and therefore, it is not necessary to repeat their description here.^[1]

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْغَفَّارِ ﴿٢١﴾ دُرِّيَّتُهُمْ وَمَا أَلْقَتْهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ﴿٢٢﴾ كَسَبَ رِزْقًا ﴿٢٣﴾ وَأَمْدَدْنَاهُمْ فِيكَهْرٍ وَلَعَلَّ رَبَّمَا يَشْكُرُونَ ﴿٢٤﴾ فِيهَا كَأْسًا لَا تَغَيَّرُ فِيهَا وَلَا تَأْتِيهِمُ ﴿٢٥﴾ وَيَطُوفُ عَلَيْهِمْ زُجْجَانٌ بِهِمُ كَأْتِيهِمْ لُؤْلُؤٌ مَكُونٌ ﴿٢٦﴾ وَأَقْلَقَ بَعْضُهُمْ عَلَى بَعْضٍ يَسْتَأْذِنُونَ ﴿٢٧﴾ قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٨﴾ فَسَكَ اللَّهُ عَيْنًا وَوَكُنَّا عَذَابَ السَّوْمِ ﴿٢٩﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٣٠﴾﴾

﴿21. And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.﴾

﴿22. And We shall provide them with fruit and meat such as they desire.﴾

﴿23. There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.﴾

﴿24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.﴾

﴿25. And some of them draw near to others, questioning.﴾

﴿26. Saying: "Aforetime, we were afraid in the midst of our families."﴾

﴿27. "So Allāh has been gracious to us, and has saved us from the torment of the Fire."﴾

﴿28. "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful."﴾

The Offspring of Righteous Believers will be elevated to Their Grades in Paradise

In this *Āyah*, Allāh the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate

[1] See the *Tafsīr* of Sūrat *Ar-Rahmān* (55:56 and 72) and *Aṣ-Ṣaffāt* (37:48-49), and *Ad-Dukhān* (44:54).

their parents regarding faith, Allāh will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allāh will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allāh will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

﴿الْمَقَاتِلَ فِيهِمْ ذُرِّيَّتُهُمْ وََمَا أَكْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾

«to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.»

Ath-Thawri reported that Ibn 'Abbās said, "Verily, Allāh elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn 'Abbās then recited this Āyah,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ اللَّهِ فَأَلْهَمْنَا الْفَقَاتِلَ فِيهِمْ ذُرِّيَّتَهُمْ وَمَا أَكْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ﴾

«And those who believe and whose offspring follow them in faith, - to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.»^[1]

Ibn Jarīr and Ibn Abi Ḥātim recorded this statement from Sufyān Ath-Thawri from Ibn 'Abbās.^[2] Ibn Abi Ḥātim also recorded that Ibn 'Abbās commented on Allāh's statement,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ اللَّهِ فَأَلْهَمْنَا الْفَقَاتِلَ فِيهِمْ ذُرِّيَّتَهُمْ﴾

«And those who believe and whose offspring follow them in faith, - to them shall We join their offspring.»

saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them."

'Abdullah, son of Imām Aḥmad, recorded that 'Alī said, "Khadijah asked the Prophet ﷺ about two of her children who died during the time of Jāhiliyyah, and the Messenger of Allāh ﷺ said;

[1] Tafsīr Ath-Thawri 283.

[2] Aṭ-Ṭabari 22:467.

«هُمَا فِي النَّارِ»

«They are both in the Fire.»

When he saw sadness on her face, he said,

«لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتَهُمَا»

«If you saw their dwelling place, you would hate them.»

She said, 'O Allāh's Messenger! What about my children with you.' He said,

«فِي الْجَنَّةِ»

«They are in Paradise.» The Messenger of Allāh ﷺ said,

«إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ»

«Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.»

The Prophet ﷺ then recited the Āyah,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ﴾

«And those who believe and whose offspring follow them in faith...»^[1]

Certainly, it is Allāh's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allāh for them. Imām Aḥmad recorded that Abu Hurayrah, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَنَّى لِي هَذَا؟ فَيَقُولُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ»

«Verily, Allāh shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this?" Allāh will reply, "Through your son's invoking Me to forgive

[1] Aḥmad 1:135. This is a weak Ḥadīth according to the majority of the scholars.

you.”^[1]

This *Ḥadīth* has an authentic chain of narration, but it was not recorded in the *Ṣaḥīḥ* this way. However, there is a witnessing narration for it in *Ṣaḥīḥ Muslim*, from the *Ḥadīth* of Abu Hurayrah, who said that the Messenger of Allāh ﷺ said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

«When the Son of Ādam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allāh for him.»^[2]

Allāh is Just with the Sinners

Allāh the Exalted said,

﴿كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ﴾

«Every person is a pledge for that which he has earned.»

After Allāh mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

﴿كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ﴾

«Every person is a pledge for that which he has earned.»

Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring. Allāh the Exalted said,

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أُنَاصِبُ الَّذِينَ هُمْ فِي جَنَّتٍ يَسْأَلُونَ عَنِ الْمُجْرِمِينَ﴾

«Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.» (74:38-41)

[1] Ḥmad 2:509.

[2] Muslim 3:1255.

Description of the *Khamr* of Paradise and the Delight of its Dwellers

Allāh said,

﴿وَأَمْدَدْنَهُمْ فِيكَهْوَ وَلَعَجِ مَا يَشْفُونَ﴾

﴿And We shall provide them with fruit and meat such as they desire.﴾

meaning, 'We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

﴿يَسْرَوْنَ فِيهَا كَأَنَّ﴾

﴿There they shall pass from hand to hand a cup,﴾

meaning, of wine, according to Aḍ-Ḍaḥḥāk,

﴿لَا لَوْ فِيهَا وَلَا نَائِرٌ﴾

﴿free from any Laghw, and free from Ta'thīm﴾

meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn 'Abbās said that *Laghw* means 'falsehood' while *Ta'thīm* means 'lying'.^[1] Mujāhid said, "They do not curse each other nor sin." Qatādah said, "These were the consequences of drinking in this life, and *Shayṭān* helped in this regard. Allāh purified the wine of the Hereafter from the ills and harm caused by the wine of this life."^[2] Therefore, Allāh has purified the wine of the Hereafter from causing headaches, stomachaches and intoxication like the wine of this life. Allāh stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allāh also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

﴿بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٢٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُمَرِّضُونَ ﴿٢٧﴾﴾

﴿White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.﴾ (37:46-47) and,

[1] Aṭ-Ṭabari:22:474.

[2] Aṭ-Ṭabari 22:474.

﴿لَا يَصْدَعُونَ عَنْهَا وَلَا يُزْفُونَ﴾

«Wherefrom they will get neither nay aching of the head nor any intoxication.» (56:19)

Allāh the Exalted said here,

﴿يَتَرَعَّوْنَ فِيهَا كَأَنَّ لَا لَهْوَ فِيهَا وَلَا تَأْيِيْمٌ﴾

«There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.»

Allāh said,

﴿وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ﴾

«And there will go round boy-servants of theirs to serve them as if they were preserved pearls.»

This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَّعِينٍ ﴿١٨﴾﴾

«Immortal boys will go around them with cups, and jugs, and a glass of flowing wine.» (56:17-18)

Allāh the Exalted said,

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ﴾

«And some of them draw near to others, questioning.»

meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

﴿قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُتَشَفِّعِينَ﴾

«Saying: "Aforetime, we were afraid in the midst of our families."»

meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

﴿فَمَنْ أَلَّهَ عَلَيْنَا وَوَقَّانَا عَذَابَ
 السَّعِيرِ﴾
 ﴿٢٩﴾ أَمْ تَأْمُرُهُمْ أَخْلُسَهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاعُونَ ﴿٣٠﴾ أَمْ يَقُولُونَ نَقُولُهُ
 بَلْ لَا يُؤْمِنُونَ ﴿٣١﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ
 ﴿٣٢﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٣﴾ أَمْ خَلَقُوا
 السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْمِنُونَ ﴿٣٤﴾ أَمْ عِنْدَهُمْ خَزَائِنُ
 رَبِّكَ أَمْ هُمْ الْمُسَبِّطُونَ ﴿٣٥﴾ أَمْ لَهُمْ سُلَّمٌ يَسْمِعُونَ فِيهِ فَلْيَأْتِ
 مُسْمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٦﴾ أَمْ لَهُ الْآبَتُ وَلَكُمُ الْآبَتُونَ ﴿٣٧﴾
 أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٣٨﴾ أَمْ عِنْدَهُمْ الْغَيْبُ فَهُمْ
 يَكْتُمُونَ ﴿٣٩﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ ﴿٤٠﴾
 أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤١﴾ وَإِنْ يَرَوْا كِسْفًا
 مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٤٢﴾ فَذَرَهُمْ حَتَّى يَلَاقُوا
 يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٣﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا
 وَلَا هُمْ يُنصَرُونَ ﴿٤٤﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ
 أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٥﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ
 بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٦﴾ وَمِنْ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٧﴾

سُورَةُ الْبَقَرَةِ

﴿فَمَنْ أَلَّهَ عَلَيْنَا وَوَقَّانَا عَذَابَ
السَّعِيرِ﴾

﴿So Allāh has been gracious to us, and has saved us from the torment of the Fire.﴾

meaning, 'He has granted us a favor and saved us from what we feared,'

﴿إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ﴾

﴿Verily, We used to invoke Him before.﴾

meaning, 'we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

﴿إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾

﴿Verily, He is the Most Subtle, the Most

Merciful.﴾

﴿فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ﴾ أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَبُّهُ
 السَّعِيرِ ﴿٢٩﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَصِينَ ﴿٣٠﴾ أَمْ تَأْمُرُهُمْ أَخْلُسَهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ
 طَاعُونَ ﴿٣١﴾ أَمْ يَقُولُونَ نَقُولُهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٢﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٣﴾

﴿29. Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.﴾

﴿30. Or do they say: "A poet! We await for him some calamity by time!"﴾

﴿31. Say: "Wait! I am with you among those who wait!"﴾

﴿32. Or do their minds command them this or are they people transgressing all bounds?﴾

﴿33. Or do they say: "He has forged it?" Nay! They believe

not!﴾

﴿34. Let them then produce a recitation like unto it if they are truthful.﴾

Absolving the Prophet ﷺ of the False Accusations the Idolators made against Him

Allāh the Exalted commands His Messenger ﷺ to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allāh refutes the false accusations that the liars and sinners accused the Prophet ﷺ of,

﴿مَذْكُورٌ مَّا أَنْتَ بِمَنْتَ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ﴾

﴿Therefore, remind. By the grace of Allāh, you are neither a Kāhin nor a madman.﴾

Allāh says, 'by the grace of Allāh, you, O Muḥammad, are not a Kāhin, as the ignorant Quraysh idolators claim.' A Kāhin is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

﴿وَلَا مَجْنُونٍ﴾

﴿nor a madman﴾ whom Shayṭān has possessed with insanity. Allāh the Exalted said, while chastising the pagans for uttering false statements about the Prophet ﷺ,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَبُّنَا السَّمَوَاتِ﴾

﴿Or do they say: "A poet! We await for him some calamity by time!"﴾

They said, 'We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.' Allāh the Exalted said,

﴿قُلْ رَاصِبُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَاصِبِينَ﴾

﴿Say: "Wait! I am with you among those who wait!"﴾

'wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.' Muḥammad bin Ishāq reported that 'Abdullāh bin Abi Najih said that Mujāhid said that Ibn 'Abbās said, "When the Quraysh gathered in the Dār An-Nadwah (their meeting place) to

discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nābighah, for he is a poet just like them.' Allāh the Exalted said in response to their statement,

﴿أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَبُّنَا السَّاعَةَ﴾

﴿Or do they say: "A poet! We await for him some calamity by time!"﴾^[1]

Allāh the Exalted said,

﴿أَمْ نَأْمُرُهُمْ بِالْحَقِّ﴾

﴿Or do their minds command them this﴾, 'do their minds command them to tell these lies against you (O Muḥammad), even though they know in their hearts that they are untrue and false,'

﴿أَمْ لَهُمْ قَوْمٌ طَاغُوتٌ﴾

﴿or are they people transgressing all bounds?﴾

'surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muḥammad).' Allāh the Exalted said,

﴿أَمْ يَقُولُونَ نَقَّلَهُ﴾

﴿Or do they say: "He has forged it?"﴾

They said, 'he has forged this Qur'ān and brought it from his own.' Allāh the Exalted responded to them,

﴿بَلْ لَا يَزِيدُكَ﴾

﴿Nay! They believe not!﴾, meaning, their disbelief drives them to utter these statements,

﴿فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾

﴿Let them then produce a recitation like unto it if they are truthful.﴾

meaning, if they are truthful in their statement that

^[1] At-Ṭabari 22:479, Sīrah Ibn Hishām 1:480-482, and it is an unauthentic narration. For the complete story see volume four, the Tafsīr of Sūrat Al-Anfāl (8:30).

Muḥammad ﷺ has forged this Qur'ān and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'ān! And even if they combine their strength to that of the people of the earth, *Jinns* and mankind alike, they will never produce something like the Qur'ān, or ten *Surahs* like it, or even one *Sūrah*!

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾ ٣٥ ﴿أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يَوْمِنُونَ﴾ ٣٦ ﴿أَمْ عِنْدَهُمْ خَزَائِنُ رَيْكِ أَمْ هُمْ الْمُهَيِّضُونَ﴾ ٣٧ ﴿أَمْ لَهُمْ شُرَكَاءُ يَتَّبِعُونَ فِيهِ ظُلُمَاتٌ مَسْتَعْصِمَةٌ بِسُلْطَانٍ مُبِينٍ﴾ ٣٨ ﴿أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ﴾ ٣٩ ﴿أَمْ تَتَّخِذُهُم بِرَأْسِ الْغَيْبِ قَوْمٌ مُنْكَرُونَ﴾ ٤٠ ﴿أَمْ عِنْدَهُ الْغَيْبُ فَهُمْ يَكْتُبُونَ﴾ ٤١ ﴿أَمْ يُرِيدُونَ كَيْدًا وَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ﴾ ٤٢ ﴿أَمْ لَهُمْ إِلَهُ غَيْرُ اللَّهِ﴾ ٤٣ ﴿سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ﴾ ٤٤

﴿35. Or were they created by nothing? Or were they themselves the creators?﴾

﴿36. Or did they create the heavens and the earth? Nay, but they have no firm belief.﴾

﴿37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾

﴿38. Or have they a stairway (to heaven), by means of which they listen? Then let their listener produce some manifest proof.﴾

﴿39. Or has He only daughters and you have sons?﴾

﴿40. Or is it that you ask a wage from them so that they are burdened with a load of debt?﴾

﴿41. Or that the Unseen is with them, and they write it down?﴾

﴿42. Or do they intend a plot? But those who disbelieve are themselves plotted against!﴾

﴿43. Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners.﴾

Affirming *Tawḥīd* and annulling the Plots of the Idolators

This is the position where *Tawḥīd* of Allāh's Lordship and Divinity are affirmed. Allāh the Exalted said,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾

﴿Or were they created by nothing? Or were they themselves the creators?﴾

Allāh asks them, were they created without a maker or did they create themselves? Neither is true. Allāh is the One Who created them and brought them into existence after they were nothing. Al-Bukhārī recorded that Jubayr bin Muţ'īm said, "I heard the Prophet ﷺ recite Sūrat At-Tūr in Al-Maghrib prayer and when he reached this Āyah,

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْمِنُونَ ﴿٣٥﴾

﴿أَمْ عَنْدهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ﴾

﴿Or were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?﴾, I felt my heart would fly away."^[1]

This Ḥadīth is collected in the Two Ṣaḥīḥs using various chains of narration.^[2] Jubayr bin Muţ'īm went to the Messenger of Allāh ﷺ after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet ﷺ recite this Āyah was one of the reasons that he later embraced Islām. Allāh the Exalted said,

﴿أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُؤْمِنُونَ﴾

﴿Or did they create the heavens and the earth? Nay, but they have no firm belief.﴾

meaning, Allāh is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allāh Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

﴿أَمْ عَنْدهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ﴾

﴿Or are with them the treasures of your Lord? Or are they the

[1] *Faḥ Al-Bārī* 8 :469.

[2] *Faḥ Al-Bārī* 2 :289, 6 :194 and 7 :375 and Muslim 3 :338 and 339.

tyrants with the authority to do as they like?﴾

meanings, do they have the authority to do whatever they will in His kingdom? Do they hold the keys to His treasures in their hands?

﴿أَمْ هُمُ الْمُتَعَبِّطُونَ﴾

﴿or are they the tyrants with the authority to do as they like?﴾

meanings, are they the tyrants who would hold the creation to account? Never, Allāh the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills.

Allāh the Exalted said,

﴿أَمْ لَهُمْ سُلَّمٌ يَسْتَوْنَهُ﴾

﴿Or have they a stairway, by means of which they listen.﴾

meaning, do they have a stairway to heaven (to the place where the angels are),

﴿فَلْيَأْتِ مُسْتَعِمُّهُمْ بِسُلْطَانٍ مُبِينٍ﴾

﴿Then let their listener produce some manifest proof.﴾

meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allāh admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allāh's daughters and worshipped them besides Allāh,

﴿أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ﴾

﴿Or has He only daughters and you have sons?﴾

Allāh sends a strong warning and stern admonition to them in this Āyah and a sure promise. Allāh said,

﴿أَمْ تَسْأَلُهُمْ أَجْرًا﴾

﴿Or is it that you ask a wage from them﴾ meaning, 'as a remuneration for your preaching Allāh's Message to them? Nay,

you, do not ask them for a wage,'

﴿هُمْ يَنْتَقِرُونَ﴾

﴿so that they are burdened with a load of debt?﴾, meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

﴿أَمْ عِنْدَهُ الْغَيْبُ فَهُمْ يَكْتُبُونَ﴾

﴿Or that the Unseen is with them, and they write it down?﴾

means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allāh,

﴿أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ﴾

﴿Or do they intend a plot? But those who disbelieve are themselves plotted against!﴾

Allāh the Exalted is asking, 'Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions? If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

﴿أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿Or have they a god other than Allāh? Glorified be Allāh from all that they ascribe as partners (to Him).﴾

This Āyah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allāh. Allāh next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

﴿سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

﴿Glorified be Allāh from all that they ascribe as partners (to Him).﴾

﴿إِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ﴾ (٤٤) ﴿فَذَرَهُمْ حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ﴾ (٤٥) ﴿يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ﴾ (٤٦) ﴿وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَٰكِن أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (٤٧) ﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾ (٤٨) ﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ الْجُودِ﴾ (٤٩)

﴿44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!"﴾

﴿45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).﴾

﴿46. The Day when their plotting shall not avail them at all, nor will they be helped.﴾

﴿47. And verily, for those who do wrong, there is another punishment before this; but most of them know not.﴾

﴿48. So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.﴾

﴿49. And in the nighttime also glorify His praises and at the setting of the stars.﴾

The Stubbornness of the Idolators; Their Punishment

Allāh the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

﴿وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

﴿And if they were to see a piece of the heaven falling down,﴾

meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allāh the Exalted said in other *Āyāt*,

﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾ قَالُوا إِنَّمَا سُبُكَّتْ أَبْصَارُنَا بِلََّ غَرِّ ﴿١٥﴾ فَهُمْ مُّسْتَعْزِلُونَ ﴿١٦﴾﴾

﴿And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched."﴾ (15:14-15) Allāh the Exalted said,

﴿فَذَرَّهُمْ﴾

﴿So leave them alone﴾, 'O Muḥammad,'

﴿حَتَّىٰ يَلْقَوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ﴾

﴿till they meet their Day, in which they will sink into a

fainting.﴾

on the Day of Resurrection,

﴿يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا﴾

﴿The Day when their plotting shall not avail them at all,﴾

meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

﴿وَلَا هُمْ يُنصَرُونَ﴾

﴿nor will they be helped.﴾ Allāh the Exalted said,

﴿وَأِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ﴾

﴿And verily, for those who do wrong, there is another punishment before this;﴾

meaning, that of being the torment in this world. Allāh the Exalted said in another Āyah,

﴿وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.﴾(32:21) Allāh said;

﴿وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

﴿but most of them know not.﴾ meaning, 'We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.' A Ḥadīth states that,

Ordering the Prophet ﷺ to have Patience and to glorify Allāh

Allāh the Exalted said,

﴿رَاضٍ بِمَعْرِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾

﴿So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;﴾

meaning, 'be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and

Protection, and We will surely protect you from the people,'

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

«and glorify the praises of your Lord when you get up.»

Ad-Daḥḥāk said, "Meaning to stand for the Ṣalāh (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You."^[1]

In his *Ṣaḥīḥ*, Muslim recorded that 'Umar used to recite this supplication when he began Ṣalāh.^[2]

Aḥmad and the *Sunan* compilers recorded this Ḥadīth from Abu Sa'īd and other Companions, who stated that the Prophet ﷺ used to say that.^[3] Abu Al-Jawzā' commented on the *Āyah*;

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

«and glorify the praises of your Lord when you get up.» "From your sleep, from your bed."^[4] And this is the view chosen by Ibn Jarīr.^[5] Supporting this view is the Ḥadīth that Imām Aḥmad recorded that 'Ubādah bin Aṣ-Ṣāmit said that the Messenger of Allāh ﷺ said,

«مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي - أَوْ قَالَ: ثُمَّ دَعَا - اسْتَجِيبَ لَهُ، فَإِنْ عَزَمَ فَتَوَضَّأَ ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ»

«Whoever gets up at night and says: 'La ilāha illallāh, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allāh, and all praise is due to Allāh, and La illāha illallāh and Allāh is Greater. There is neither might nor power except Allāh.' And then says, 'O Lord! Forgive me.' Or invokes (Allāh), he will be

[1] Aṭ-Ṭabari 22:489.

[2] Muslim 1:299.

[3] Aḥmad 3:50, Abu Dāwūd 1:490, *Tuḥfat Al-Aḥwadhī* 2:47 and 50, An-Nasā'ī, 2:132 and Ibn Mājah 1:264 and 265.

[4] Al-Qurṭubī 17:79.

[5] Aṭ-Ṭabari 22:488.

responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.^[1]

Al-Bukhārī and the Sunan compilers also recorded this Ḥadīth.^[2]

Ibn Abi Najīḥ reported that Mujāhid commented on the Āyah,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿and glorify the praises of your Lord when you get up.﴾

saying, "From every gathering you sit in." Ath-Thawri said that Abu Ishāq narrated that Abu Al-Aḥwas said that,

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ﴾

﴿and glorify the praises of your Lord when you get up.﴾ "When a person wants to stand from a gathering, he says: 'Glory be to You, O Allāh, and with Your praise.'^[3]

Abu Hurayrah narrated that the Prophet ﷺ said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَعَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غَفَرَ اللَّهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

«Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, 'Glory be to You O Allāh', and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allāh will forgive him what he has said in that gathering.»

This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasā'ī in [ʿAmal] *Al-Yawm wal-Laylah*.^[4] At-Tirmidhi said, "*Ḥasan Ṣaḥīḥ*." It was also recorded by Al-Ḥākim in his *Mustadrak*, and he said, "Its chain meets the criteria of Muslim."^[5]

[1] Aḥmad 5:313.

[2] *Fath Al-Bārī* 3:47, Abu Dāwud 5:305, *Tuḥfat Al-Aḥwadhi* 9:359, An-Nasā'ī in *Al-Kubrā* 6:215 and Ibn Mājah 2:1276.

[3] Al-Qurṭubī 17:78.

[4] *Tuḥfat Al-Aḥwadhi* 9:392 and An-Nasā'ī in *Al-Kubrā* 6:105.

[5] Al-Ḥākim, 1:536.

Allāh the Exalted said;

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ﴾

﴿And in the nighttime also glorify His praises﴾, meaning remember and worship Allāh by reciting the Qur'ān and praying at night. Allāh the Exalted said in another Āyah,

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

﴿And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqām Maḥmūd.﴾ (17:79) Allāh said;

﴿وَإِذْ نَزَلَ النُّجُومُ﴾

﴿and at the setting of the stars.﴾ is in reference to the two voluntary *Rak'ahs* before the Dawn prayer, according to a Ḥadīth from Ibn 'Abbās. These two *Rak'ahs* are an established *Sunnah* performed before the stars are about to set.^[1] It is confirmed in the Two *Ṣaḥīḥs* from 'Ā'ishah, may Allāh be pleased with her, who said, "The Prophet ﷺ was never more regular and particular in offering any voluntary prayer than the two (*Sunnah*) *Rak'ahs* of the *Fajr* prayer."^[2] In another narration collected by Muslim, [the Prophet ﷺ said,]

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

«Two (*Sunnah*) *Rak'ahs* before *Fajr* are better than this life and all that in it.»^[3]

This is the end of the *Tafsīr* of *Sūrat Aṭ-Ṭūr*, all praise and gratitude is due to Allāh.

[1] Aṭ-Ṭabari-22:379.

[2] *Faṭḥ Al-Bāri* 3:55 and Muslim 1:501.

[3] Muslim 1:501.