

(which non can avert) meaning, there is no one who can repel it if Allah wants it to happen. Thus, Allah says,

(مِّنَ اللَّهِ ذِي الْمَعَارِجِ)

(From Allah, the Lord of the ways of ascent (Al-Ma`arij).)

### The Tafsir of 'Lord of the ways of ascent

Ali bin Abi Talhah reported from Ibn `Abbas, "Lord of the ways of ascent means loftiness and abundance." Mujahid said, "Lord of the ways of ascent means the ways of ascension into the heavens." Concerning Allah's statement,

(تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ)

(The angels and the Ruh Ta`ruju to Him) `Abdur-Razzaq reported from Ma`mar from Qatadah that Ta`ruju means to ascend. In reference to the Ruh, Abu Salih said, "They are creatures from the creation of Allah that resemble humans but they are not humans." It could be that here it means Jibril, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (Arwah) of the Children of Adam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Hadith of Al-Bara' proves.

### The Meaning of "a Day the measure whereof is fifty thousand years

Concerning Allah's statement,

(فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) This refers to the Day of Judgement. Ibn Abi Hatim recorded from Ibn `Abbas that he said concerning the Ayah,

(فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) "It is the Day of Judgement." The chain of narration of this report (to Ibn `Abbas) is authentic. Ath-Thawri reported from Simak bin Harb from `Ikrimah that he said concerning this verse, "It is the Day of Judgement." Ad-Dahhak and Ibn Zayd both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah,

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
خَمْسِينَ أَلْفَ سَنَةٍ )

(The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.)  
"It is the Day of Judgement that Allah has made to be the measure of fifty thousand years for the disbelievers. " Many Hadiths have been reported with this same meaning. Imam Ahmad recorded from Abu `Umar Al-Ghudani that he said, "I was with Abu Hurayrah when a man from Bani `Amir bin Sa`sa`ah passed and it was said: `This man is the wealthiest man of Bani `Amir.' So Abu Hurayrah said, `Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, `I have been informed that you are a man of great wealth.' The man from Bani `Amir replied, `Yes, by Allah. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned. So Abu Hurayrah said, `Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, `O Abu Hurayrah what is this' Abu Hurayrah replied, `I heard the Messenger of Allah say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا  
وَرَسَلِهَا»

(Whoever has camels and does not give their due (Zakah) in their Najdah and their Risl...) We interrupted saying, `O Messenger of Allah! What is their Najdah and Risl' He said,

«فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ  
كَأَغْدٍ مَا كَانَتْ وَأَكْثَرَهُ وَأَسْمَنِهِ وَأَشْرَهُ، ثُمَّ يُبْطَحُ  
لَهَا بِقَاعِ قَرْقَرٍ فَتَطْوُهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ  
أَخْرَاهَا أُعِيدَتْ عَلَيْهِ أَوْلَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ  
خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى  
سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي  
نَجْدَتِهَا وَرَسَلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْدٍ مَا  
كَانَتْ وَأَكْثَرَهُ وَأَسْمَنِهِ وَأَشْرَهُ، ثُمَّ يُبْطَحُ لَهَا بِقَاعِ

قَرَقِرَ، فَتَطَوَّاهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا وَتَتَطَحُّهُ كُلُّ  
 ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا  
 عَضْبَاءٌ، إِذَا جَاوَزْتَهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ  
 أَوْلَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ  
 حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ  
 لَهُ غَنَمٌ لَا يُعْطَى حَقَّهَا فِي نَجْدَتِهَا وَرَسَلِهَا فَأَتَتْهَا  
 تَأْتِي يَوْمَ الْقِيَامَةِ كَأَعْدُ مَا كَانَتْ وَأُسْمَنِهِ وَأَشْرِهِ  
 حَتَّى يُبْطِحَ لَهَا بِقَاعِ قَرَقِرٍ فَتَطَوَّاهُ كُلُّ ذَاتِ ظِلْفٍ  
 بِظِلْفِهَا وَتَتَطَحُّهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا  
 عَقْصَاءٌ وَلَا عَضْبَاءٌ إِذَا جَاوَزْتَهُ أُخْرَاهَا أُعِيدَتْ  
 عَلَيْهِ أَوْلَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ  
 سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ»

(It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakah in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakah in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him

with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell).) Then, the man from Bani `Amir said, `What is the due of the camel, O Abu Hurayrah' Abu Hurayrah said, `It is that you give (in your Zakah payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding." This Hadith was also recorded by Abu Dawud and An-Nasa'i.

### A Different Version of this Hadith

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«مَا مِنْ صَاحِبِ كَنْزٍ لَّا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَى بِهَا جَبْهُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكَمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

(There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allah judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.) Then he (Abu Hurayrah) mentions the rest of the Hadith about the sheep and camels just as mentioned before. In this narration (of Ahmad) the Prophet also added,

«الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ»

(The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.) And the Hadith continues. Muslim also recorded this Hadith in its entirety even though Al-Bukhari did not mention it. The intent behind mentioning this here is the Prophet's statement,

«حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
خَمْسِينَ أَلْفَ سَنَةٍ»

(Until Allah judges between His servants on a day whose measurement is fifty thousand years.)

### Instructing the Prophet to have Patience Then

Allah says,

(فَاصْبِرْ صَبْرًا جَمِيلًا )

(So be patient, with a good patience.) meaning, 'be patient, O Muhammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allah says in another Ayah,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ  
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.) (42:18) Thus, Allah says,

(إِنَّهُمْ يَرَوْنَهُ بَعِيدًا )

(Verily, they see it (the torment) afar off.) meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word "Ba`id" here means that which is impossible to occur.

(وَنَرَاهُ قَرِيبًا )

(But We see it (quite) near.) meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allah. All of what is approaching then it is near and it will definitely happen.

(يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ - وَتَكُونُ الْجِبَالُ  
كَالْعِهْنِ - وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا - يُبْصِرُونَهُمْ

يَوْمَ الْمُجْرِمِ لَوْ يَقْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بِبَنِيهِ -  
 وَصَحْبَتِهِ وَأَخِيهِ - وَقَصِيئَتِهِ الَّتِي تُؤَيِّهِ - وَمَنْ  
 فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ - كَلَّا إِنَّهَا لَأُظَى -  
 نَزَّاعَةً لِلشَّوَى - تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ  
 فَأَوْعَى )

(8. The Day that the sky will be like the Al-Muhl.) (9. And the mountains will be like `lhn.) (10. And no friend will ask a friend,) (11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.) (12. And his wife and his brother,) (13. And his Fasilah who sheltered him,) (14. And all that are in the earth, so that it might save him.) (15. By no means! Verily, it will be the fire of Hell,) (16. Nazza` ah the Shawa!) (17. Calling (all) such as turn their backs and turn away their faces.) (18. And collect (wealth) and hide it (from spending it in the cause of Allah).)

### Terrors of the Day of Judgement

Allah says that the torment will befall the disbelievers.

(يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ )

(The Day that the sky will be like the Al-Muhl.) Ibn `Abbas, Mujahid, `Ata, Sa`id bin Jubayr, `Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ )

(And the mountains will be like `lhn.) meaning, like fluffed wool. This was said by Mujahid, Qatadah and As-Suddi. This Ayah is similar to Allah's statement,

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ )

(And the mountains will be like carded wool.) (101:5) Concerning Allah's statement,

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيماً يُبْصِرُونَهُمْ )

(And no friend will ask a friend, though they shall be made to see one another.) Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others. Al-`Awfi

reported from Ibn `Abbas, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allah says,

(لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ )

(Every man that Day will have enough to make him careless of others.)" (80:37) This honorable Ayah is similar to Allah's statement,

(يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاخْشَوْا يَوْمًا لَّا يَجْزِي  
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ  
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allah is true.) (31:33) and He also says,

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ  
وَلَوْ كَانَ ذَا قُرْبَىٰ)

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

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا  
يَتَسَاءَلُونَ )

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (23:101) and similarly He says,

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -  
وَصَحْبَتِهِ وَبَنِيهِ - لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ  
يُغْنِيهِ )

(That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.) (80:34-37) Then Allah's saying here

(يُبَصِّرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَقْتَدِي مِنْ عَذَابِ  
يَوْمِئِذٍ بِنَيْهِ - وَصَحْبَتِهِ وَأَخِيهِ - وَفَصِيلَتِهِ الَّتِي  
تُؤْيِيهِ - وَمَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ كَلًّا)

(the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Fasilah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!) means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allah on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujahid and As-Suddi both said,

(وَفَصِيلَتِهِ)

(and his Fasilah) "This means his tribe and his kin." `Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Malik that he said, "His Fasilah is his mother." Allah said,

(إِنَّهَا لَطِي)

(Verily, it will be the fire of Hell,) Here He is describing the Hell- fire and the severity of its heat.

(نَزَّاعَةً لِّلشَّوَى)

(Nazza` ah the Shawa!) Ibn `Abbas and Mujahid both said, "It is the skin of the head." Al-Hasan Al-Basri and Thabit Al-Bunani both said,

(نَزَّاعَةً لِّلشَّوَى)

(Nazza` ah the Shawa!) "This means respectable parts of the face." Qatadah said,

(نَزَّاعَةً لِّلشَّوَى)

(Nazza` ah the Shawa!) "This means removing his important organs, and the respectable parts of his face, his creation and his limbs." Ad-Dahhak said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining." Ibn Zayd said, "The Shawa is the marrow of the bones." As for,

## (نَزَاعَةٌ)

(Nazza` ah) Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form." Concerning Allah's statement,

## (تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ فَأَوْعَى )

(Calling (all) such as turn their backs and turn away their faces. And collect and hide it.) meaning, the Fire will call out to its children whom Allah created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allah said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

## (وَجَمَعَ فَأَوْعَى )

(And collect and hide it.) meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allah that was due on it of spending and paying the Zakah. It has been recorded in a Hadith that the Prophet said,

## «لَا تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكَ»

(Do not hold back (your wealth) or else Allah will hold back from you.)

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا - إِذَا مَسَّهُ الشَّرُّ جَزُوعًا - وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا - إِلَّا الْمُصَلِّينَ - الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ - وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ - لِلسَّائِلِ وَالْمَحْرُومِ - وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ - وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ - إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ

ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأَوْلِيكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ  
لَأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ  
قَائِمُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ  
أَوْلِيكَ فِي جَنَّتٍ مُّكْرَمُونَ )

(19. Verily, man was created very impatient;) (20. Apprehensive when evil touches him;) (21. And suppressive when good touches him.) (22. Except those who are devoted to Salah.) (23. Those who with their Salah are Da'imun;) (24. And those in whose wealth there is a recognized right.) (25. For the one who asks, and for the deprived.) (26. And those who believe in the Day of Recompense.) (27. And those who fear the torment of their Lord.) (28. Verily, the torment of their Lord is that before which none can feel secure.) (29. And those who guard their private part (chastity).) (30. Except from their wives or their right hand possessions -- for (then) they are not blameworthy.) (31. But whosoever seeks beyond that, then it is those who are trespassers.) (32. And those who keep their trusts and covenants.) (33. And those who stand firm in their testimonies.) (34. And those who are with their Salah, Yuhafizun.) (35. Such shall dwell in the Gardens, honored)

### **Man is Impatient Allah informs about man and his inclination to corrupt his behavior.**

Allah says,

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا )

(Verily, man was created very impatient;) Then, Allah explains this statement by saying,

(إِذَا مَسَّهُ الشَّرُّ جَزُوعًا )

(Apprehensive when evil touches him;) meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he will receive any good after it.

(وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا )

(And suppressive when good touches him.) meaning, if he attains any blessing from Allah, he is stingy with it, not sharing it with others. He will withhold the right of Allah with that blessing. Imam Ahmad said that Abu `Abdur-Rahman informed them that Musa bin `Ali bin Rabah told them that he heard his father narrating from `Abdul-`Aziz bin Marwan bin Al-Hakim that he heard Abu Hurayrah saying, "The Messenger of Allah said,

«شَرُّ مَا فِي رَجُلٍ: شُحُّ هَالِعٌ وَجُبْنٌ خَالِعٌ»

(The worst thing that can be in a man is greedy impatience and unrestrained cowardice.) Abu Dawud recorded this Hadith from `Abdullah bin Al-Jarrah on the authority of Abu `Abdur-Rahman Al-Muqri', and this is the only Hadith through `Abdul-`Aziz with him.

### The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allah says,

(إِلَّا الْمُصَلِّينَ )

(Except those who are devoted to Salah.) meaning, man is described with blameworthy characteristics except for He whom Allah protects, helps and guides to good, making its means easy for him -- and these are those people who perform Salah.

(الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ )

(Those who with their Salah are Da'imun;) It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn Mas`ud, Masruq and Ibrahim An-Nakha`i. It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allah's statement,

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ )

(Successful indeed are the believers. Those who with their Salah are Khashi`un.) (23:1-2) This was said by `Uqbah bin `Amir. From its meanings is the same terminology used to describe standing (still) water (Al-Ma' Ad-Da'im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Da'im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer. It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Hadith that has been recorded in the Sahih on the authority of `Aishah that the Messenger of Allah said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ»

(The most beloved deeds to Allah are those that are most consistent, even if they are few.)  
Then Allah says,

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ - لِلسَّائِلِ  
وَالْمَحْرُومِ )

(And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.) meaning, in their wealth is a determined portion for those who are in need. Concerning Allah's statement,

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ )

(And those who believe in the Day of Recompense.) meaning, they are sure of the Final Return (to Allah), the Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allah says,

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ )

(And those who fear the torment of their Lord. ) meaning, they are fearful and dreadful.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ )

(Verily, the torment of their Lord is that before which none can feel secure.) meaning, no one is safe from it (Allah's torment) of those who understand the command from Allah, except by the security of Allah Himself. Then Allah says,

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ )

(And those who guard their private part (chastity).) meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allah has allowed them to be in. This is why Allah says,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ )

(Except from their wives or their right hand possessions) meaning, from their female slaves.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ  
غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْعَادُونَ )

(for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.) The explanation of this has already preceded at the beginning of Surat Al-Mu'minun, and therefore does not need to be repeated here. Allah said,

(وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

(And those who keep their trusts and covenants.) meaning, if they are given a trust they do not deceit and when they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Hadith,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).) In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

(When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.) Concerning Allah's statement,

(وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ )

(And those who stand firm in their testimonies.) This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allah says in another Ayah,

(وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ)

(Who hides it, surely, his heart is sinful.) (2:283) Then Allah says,

(وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ )

(And those who are with their Salah, Yuhafizun.) meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allah begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Surat Al-Mu'minun. It is exactly the same discussion. This is why Allah says there (in Al-Mu'minun),

(أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ  
هُمُ فِيهَا خَالِدُونَ )

(These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.) (23:10-11) And He says here,

(أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ )

(Such shall dwell in the Gardens, honored.) meaning, they will be honored with various types of pleasures and delights.

(فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ - عَنِ الْيَمِينِ  
وَعَنِ الشَّمَالِ عِزِينَ - أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ  
أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ - كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ  
- فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا  
لَقَادِرُونَ - عَلَى أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ  
بِمَسْبُوقِينَ قَدْرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا  
يَوْمَهُمُ الَّذِي يُوعَدُونَ يَوْمَ يَخْرُجُونَ مِنْ  
الْأُجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ  
خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي  
كَانُوا يُوعَدُونَ )

(36. So, what is the matter with those disbelievers, before you Muhti`in) (37. On the right and on the left, `Izin.) (38. Does every man of them hope to enter the Paradise of Delight) (39. But no! Verily, We have created them out of that which they know!) (40. But no! I swear by the Lord of the easts and the wests that surely We are Able) (41. To replace them by (others) better than them; and We are not to be outrun.) (42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.) (43. The Day when they will come out of the graves quickly as racing to a Nusub,) (44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!)

## The Rebuke of the Disbelievers and the Threat against Them

Allah rebukes the disbelievers who, in the time of the Prophet , saw him and the guidance Allah sent him with. They witnessed the magnificent miracles Allah aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allah says,

(فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ - كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ )

(Then what is wrong with them that they run away from admonition As if they were (frightened) wild donkeys. Fleeing from a beast of prey.) (74:49-51) This is the example of disbeliever. And this Ayah is similar. As Allah says,

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ )

(So what is the matter with those disbelievers, before you Muhti`in) meaning, ` what is wrong with these disbelievers who are with you, O Muhammad Why are they Muhti`in, meaning hastily running away from you' This is as Al-Hasan Al-Basri said, "Muhti`in means departing."

(عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ )

(On the right and on the left, `Izin.) The singular of `Izin is `Izah, which means separating. meaning in their separating and their differing. Al-`Awfi reported from Ibn `Abbas about the Ayah;

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ )

(So what is the matter with those disbelievers, before you Muhti`in.) "They are looking in your direction." Then the Ayah;

(عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ )

(On the right and on the left, `Izin.) he (Ibn `Abbas) said, "Al-`Izin is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ) and mocking him." Jabir bin Samurah narrated that the Messenger of Allah came out to them while they were sitting in circles. So the Messenger of Allah said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

(Why do I see you all `Izin (in groups).) Ahmad, Muslim, Abu Dawud, An-Nasa'i and Ibn Jarir all recorded this Hadith. Then, concerning Allah's statement,

(أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ  
كَلَّا)

(Does every man of them hope to enter the Paradise of Delight But no!) meaning, is this their wish, yet they flee from the Messenger in aversion to the truth Are they hoping that they will be admitted into the Gardens of Delight Nay, rather their abode is Hell. Then Allah affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allah mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allah says,

(إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ)

(Verily, We have created them out of that which they know!) meaning, from despised semen. This is as Allah says,

(الْمَ نَخَلَقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ )

(Did We not create you from a despised water (semen)) (77:20) Allah also says,

(فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ - خُلِقَ مِنْ مَّاءٍ دَافِقٍ -  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ - إِنَّهُ عَلَى  
رَجْعِهِ لَقَادِرٌ - يَوْمَ تُبْلَى السَّرَائِرُ - فَمَا لَهُ مِنْ  
قُوَّةٍ وَلَا نَاصِرٍ )

(So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.) (86:5-10) Then Allah says,

(فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ)

(But no! I swear by the Lord of the easts and the wests) meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no

final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allah says,

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) (40:57) Allah also says,

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضِ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ لِيَوْمِ  
الْمَوْتِ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is Able to do all things.) (46:33) Allah says in another Ayah,

(أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ  
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ -  
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ )

(Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"-- and it is!) (36:81,82) So here He says,

(فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَدِيرُونَ  
عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ)

(But no! I swear by the Lord of the easts and the wests that surely We are Able --to replace them by (others) better than them..) meaning, `on the Day of Judgement We will bring them

back (to life) in bodies that are better than these bodies that they have now.' For verily, Allah's power is suitable (able) to do that.

(وَمَا نَحْنُ بِمَسْبُوقِينَ)

(and We are not to be outrun.) meaning, 'We are not unable.' This is as Allah says,

(أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ - بَلَى  
قَدِيرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ)

(Does man think that We shall not assemble his bones Yes, We are able to put together in perfect order the tips of his fingers.) (75:3,4) Allah also says,

(نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ -  
عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ  
(

(We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.) (56:60,61) Ibn Jarir preferred the meaning to be: 'a nation who will obey Us and not disobey Us.' He (Ibn Jarir) interpreted it in the same way as Allah's statements,

(عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ)

(To replace them by (others) better than them..) and:

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا  
يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be like you.) (47:38) However, the first interpretation is more obvious since the other Ayat support that, and Allah the Most High knows best. Then Allah says,

(قَدْ رَهُمْ)

(So leave them) meaning, 'O Muhammad!'

(يَخُوضُوا وَيَلْعَبُوا)

(to plunge in vain talk and play about,) meaning, leave them in their denial, disbelief and obstinance.

(حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ)

(until they meet their Day which they are promised.) meaning, they are going to know the outcome of that and taste its evil consequences.

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَانَهُمْ إِلَىٰ نُصْبٍ يُؤْفَضُونَ)

(The Day when they will come out of the graves quickly as racing to a Nusub.) meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn `Abbas, Mujahid and Ad-Dahhak, all said, "As if they were rushing towards a flag." Abu `Aliyah and Yahya bin Abi Kathir both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "Nasb" (instead of Nusub) with a Fathah over the letter Nun and a Sukun over the letter Sad. This (Nasb) is a verbal noun meaning something that is erected. Al-Hasan Al-Basri recited it as "Nusub" with a Dammah over both the letter Nun and Sad. This (Nusub) means an idol. With this recitation the Ayah means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujahid, Yahya bin Abi Kathir, Muslim Al-Batin, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, Abu Salih, `Asim bin Bahdalah, Ibn Zayd and others. Concerning Allah's statement,

(خَشِعَةً أَبْصَرُهُمْ)

(With their eyes lowered in fear) meaning humbled.

(تَرَاهُمْ ذِلَّةً)

(covering them with humility.) meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allah).

(ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ)

(That is the Day which they were promised!) This is the end of the Tafsir of Surah Sa'ala Sa'il. And all praise and thanks are due to Allah.

**The Tafsir of Surah Nuh**

## (Chapter - 71)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ - أَنْ اعْبُدُوا اللَّهَ وَانْتَفَوْهُ وَأَطِيعُونَ - يَعْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ )

(1. Verily, We sent Nuh to his people (saying): "Warn your people before there comes to them a painful torment.") (2. He said: "O my people! Verily, I am a plain warner to you,") (3. "That you should worship Allah, and have Taqwa of Him, and obey me,") (4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but know.")

### Nuh's Invitation to His People

Allah says concerning Nuh that He sent him to his people commanding him to warn them of the punishment of Allah before it befell them. He was to tell them that if they would repent and turn to Allah, then the punishment would be lifted from them. Due to this Allah says,

(إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ )

("Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you.") meaning, clarity of the warning, making the matter apparent and clear.

(أَنْ اعْبُدُوا اللَّهَ وَانْتَفَوْهُ)

(That you should worship Allah, and have Taqwa of Him,) meaning, `abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

(وَأَطِيعُونَ)

(and obey me,) `In that which I command you to do and that which I forbid you from.'

(يَغْفِرُ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He will forgive you of your sins) meaning, `if you do what I command you to do and you believe in what I have been sent with to you, then Allah will forgive you for your sins.'

(وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(and respite you to an appointed term.) meaning, `He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This Ayah is used as proof by those who say that obedience (to Allah), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the Hadith,

«صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ»

(Maintaining the family ties increases the life span.) Concerning Allah's statement,

(إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ)

(Verily, the term of Allah when it comes, cannot be delayed, if you but know.) means, hasten to the obedience (of Allah) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

(قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا - فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا - وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْصِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرَوْا وَاسْتَكْبَرُوا وَاسْتَكْبَارًا - ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا - ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ

لَهُمْ إِسْرَارًا - فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ  
 غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا - وَيُمْدِدْكُمْ  
 بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ  
 أَنْهَارًا - مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا - وَقَدْ  
 خَلَقَكُمْ أَطْوَارًا - أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ  
 سَمَوَاتٍ طِبَاقًا - وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ  
 الشَّمْسَ سِرَاجًا - وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا -  
 ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا - وَاللَّهُ جَعَلَ  
 لَكُمْ الْأَرْضَ بِسَاطًا - لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا )

(5. He said: O my Lord! Verily, I have called to my people night and day,) (6. But all my calling added nothing but to (their) flight.) (7. And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted, and magnified themselves in pride.) (8. Then verily, I called to them openly (aloud).) (9. Then verily, I proclaimed to them in public, and I have appealed to them in private.) (10. I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) (11. He will send rain to you Midrar,) (12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.) (13. What is the matter with you, that you do not hope for any Waqar from Allah) (14. While He has created you (in) Atwar (stages).) (15. See you not how Allah has created the seven heavens in tiers) (16. And has made the moon a light therein, and made the sun a lamp) (17. And Allah has brought you forth from the (dust of) earth) (18. Afterwards He will return you into it (the earth), and bring you forth.) (19. And Allah has made for you the earth a wide expanse.) (20. That you may go about therein in broad roads.)

### Nuh complains about his Encounter with His People

Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said,

(رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا)

(O my Lord! Verily, I have called to my people night and day,) meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

(فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا )

(But all my calling added nothing but to (their) flight.) meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

(وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْبِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ )

(And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,) meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allah said about the disbelievers of the Quraysh.

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْءَانَ  
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ )

(And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.") (41:26)

(وَاسْتَغْشَوْا ثِيَابَهُمْ )

(covered themselves up with their garments,) Ibn Jarir recorded from Ibn `Abbas that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa`id bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

(وَأَصْرَوْا )

(and persisted,) meaning, they continued in what they were upon of associating partners with Allah and great disbelief.

(وَاسْتَكْبَرُوا اسْتِكْبَارًا )

(and magnified themselves in pride.) meaning, they were turned away from following the truth and submitting to it.

(ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا )

(Then verily, I called to them openly.) meaning, openly among the people.

(ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ )

(Then verily, I proclaimed to them in public,) meaning, with open speech and a raised voice.

(وَأَسْرَرْتُ لَهُمْ إِسْرَارًا )

(and I have appealed to them in private.) meaning, in discussions with them. So he tried various types of propagation to be more effective with them.

### What Nuh said when He called His People to Allah

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) meaning, `return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ  
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,) meaning, continuous rain. Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah. This has been reported from the Commander of the faithful, `Umar bin Al-Khattab. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ  
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar, disbelievers of the Quraysh. Qu ?s????A ?Nuh complains about his Encounter with His People Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this

long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said,

(رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا)

(O my Lord! Verily, I have called to my people night and day,) meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

(قَلَمَ يَزِدُّهُمْ دُعَائِي إِلَّا فِرَارًا)

(But all my calling added nothing but to (their) flight.) meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

(وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْبِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ)

(And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments,) meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allah said about the disbelievers of the Quraysh. n?A h complains about his Encounter with His People Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said, NnA ?What Nuh said when He called His People to Allah

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا)

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(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,) meaning, continuous rain. Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah. This has been reported from the Commander of the faithful, 'Umar bin Al-Khattab. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً - يُرْسِلِ  
السَّمَاءَ عَلَيْكُمْ مُمْرَاراً )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you (Midrar,) Then he (Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn `Abbas and others have said, "It (Midrar) means some of it (rain) following others." Concerning Allah's statement,

(وَيُضَاعِفْ لَكُمْ بِأَمْوَالِكُمْ وَأَوْلَادِكُمْ وَيَجْعَلْ لَكُمْ جَنَّاتٍ  
وَيَجْعَلْ لَكُمْ أَنْهَاراً )

(And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.) meaning, `if you repent to Allah, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

(مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَاراً )

(What is the matter with you, that you do not hope for any Waqar from Allah) meaning, great majesty. This has been said by Ibn `Abbas, Mujahid and Ad-Dahhak. Ibn `Abbas said, "That you all do not magnify Allah in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."

(وَقَدْ خَلَقَكُمْ أَطْوَاراً )

(While He has created you (in) Atwar (stages).) It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn `Abbas, `Ikrimah, Qatadah, Yahya bin Rafi`, As-Suddi and Ibn Zayd, all said this. Concerning Allah's statement,

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقاً )

(See you not how Allah has created the seven heavens in tiers) meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allah

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا -  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا )

(Allah has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp) meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allah said,

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا  
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يَعْلَمُونَ )

(It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge.) (10:5) Concerning Allah's statement,

(وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا )

(And Allah has brought you forth from the (dust of) earth) This (Nabat) is a verbal noun (for emphasis) and its usage here is most excellent.

(ثُمَّ يُعِيدُكُمْ فِيهَا)

(Afterwards He will return you into it (the earth),) (71:18) meaning, when you die.

(وَيُخْرِجُكُمْ إِخْرَاجًا)

(And bring you forth.) meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

(وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا )

(And Allah has made for you the earth a wide expanse.) meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

(لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا )

(That you may go about therein in broad roads.) meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nuh informed them of concerning Allah's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

(قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ  
يَزِدْهُ مَالَهُ وَوَلَدُهُ إِلَّا خَسَارًا - وَمَكَرُوا مَكْرًا  
كُبَّرًا - وَقَالُوا لَا تَدْرُنَّ ءَالِهَتَكُمْ وَلَا تَدْرُنَّ وَدًّا  
وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا - وَقَدْ  
أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا )

(21. Nuh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.") (22. "And they have plotted a mighty plot.") (23. "And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.' ") (24. "And indeed they have led many astray. And (O Allah): `Grant no increase to the wrongdoers save error.'")

### Nuh complains to His Lord about His People's Response

Allah says that Nuh turned to Allah to inform Allah - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allah and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allah says,

(وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدُهُ إِلَّا خَسَارًا)

(and followed one whose wealth and children give him no increase but loss.) The meaning of Allah's statement,

(وَمَكْرُوا مَكْرًا كُبْرًا )

(And they have plotted a mighty plot.) is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

(بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ  
وَنَجْعَلَ لَهُ أَنْدَادًا)

(Nay, but it was your plotting by night and day: when you orderd us to disbelieve in Allah and set up rivals to Him!) (34:33) For this reason He says here,

### The Idols of the People of Nuh and what happened to Him

(وَمَكْرُوا مَكْرًا كُبْرًا - وَقَالُوا لَا تَدْرُنَّ ءَالِهَتَكُمْ  
وَلَا تَدْرُنَّ وِدًّا وَلَا سُوعَاً وَلَا يَعُوثَ وَيَعُوقَ  
وَنَسْرًا )

(And they have plotted a mighty plot. And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.') These are the names of their idols which they used to worship besides Allah. Al-Bukhari recorded from Ibn `Abbas that he said, "The idols that were among the people of Nuh wound up among the Arabs afterwards. In reference to Wadd, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. Suwa` became the idol of the people of Hudhayl. Yaghuth became the idol of the people of Murad, then the people of Bani Ghutayf at Al-Juruf in the area of Saba' worshipped it after them. Ya`uq became the idol of the people of Hamdan. Nasr became the idol of the people of Himyar for the family of Dhu Kala`. These idols were all named after righteous men from the people of Nuh. Then when these men died, Shaytan inspired his (Nuh's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as Shaytan suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped." This has also been similarly reported from `Ikrimah, Ad-Dahhak, Qatadah and Ibn Ishaq. `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "These are statues that were worshipped in the time of Nuh." Ibn Jarir recorded from Muhammad bin Qays that he said concerning Yaghuth, Ya`uq and Nasr, "They were righteous people between the time of Adam and Nuh, and they had followers who used to adhere to their guidance. Then, when they died, their companions who used to follow them said, `If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those

people died and other people came after them, Iblis approached them and said, `They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

## The Supplication of Nuh against His People and for whoever believed in Him

Allah then says,

(وَقَدْ أَضَلُّوا كَثِيرًا)

(And indeed they have led many astray.) meaning, by the idols that they took for worship, they misled a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Adam. Al-Khalil (Prophet Ibrahim) said in his supplication,

(وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ  
أَضَلُّنَا كَثِيرًا مِّنَ النَّاسِ)

(And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind...") (14:35,36) Allah then says,

(وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا)

(Grant no increase to the wrongdoers save error.) This is a supplication from him (Nuh) against his people due to their rebellion, disbelief and obstinacy. This is just as Musa supplicated against Fir`awn and his chiefs in his statement,

(رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ  
فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.) (10:88) Verily, Allah responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had come with.

(مَّمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا  
لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا - وَقَالَ نُوحٌ رَبِّ لَا

تَذَرُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا - إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا - رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا )

(25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allah.) (26. And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!") (27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.") (28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!") Allah says,

(مَّمَّا خَطِيئَتِهِمْ)

(Because of their sins) It also has been recited as; (خطاياهم) (their errors.)

(أُغْرِقُوا)

(they were drowned,) meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

(أُغْرِقُوا فَأَدْخِلُوا نَارًا)

(they were drowned, then were made to enter the Fire.) meaning, they will be carried from the flood of the seas to the heat of the Fire.

(فَلَمْ يَجِدُوا لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا)

(And they found none to help them instead of Allah.) meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allah. This is similar to Allah's statement,

(لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَّحِمَ)

(This day there is no savior from the decree of Allah except him on whom He has mercy.) (11:43)

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنْ  
الْكَافِرِينَ دَيَّارًا )

(And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!") meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Ad-Dahhak said, "Dayyar means one." As-Suddi said, "Dayyar is the one who stays in the home." So Allah answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allah) even destroyed Nuh's (biological) son from his own loins, who separated himself from his father (Nuh). He (Nuh's son) said,

سَأْوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا  
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ  
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ )

(I will betake myself to some mountain, it will save me from the water. Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.) (11:43) Allah saved the people of the ship who believed with Nuh, and they were those whom Allah commanded Nuh to carry with him. Allah said,

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ )

(If You leave them, they will mislead Your servants,) meaning, 'if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا )

(and they will beget none but wicked disbelievers.) meaning, wicked in their deeds and disbelieving in their hearts. He (Nuh) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا )

(My Lord! Forgive me, and my parents, and him who enters my home as a believer,) Ad-Dahhak said, "This means, my Masjid." However, there is no harm in understanding the Ayah according to its apparent meaning, which would be that he (Nuh) supplicated for every person who entered his house who was a believer. Then he said,

## (وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ)

(and all the believing men and women.) He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nuh, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

## (وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا)

(And to the wrongdoers, grant You no increase but destruction!) As-Suddi said, "But destruction." Mujahid said, "But loss." This means in both this life and in the Hereafter. This is the end of the Tafsir of Surat Nuh. And all praise and thanks are due to Allah.

### The Tafsir of Surat Al-Jinn

#### (Chapter - 72)

#### Which was revealed in Makkah

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا  
إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا - يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا  
بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا - وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا  
مَا اتَّخَذَ صَحَابَةً وَلَا وِلْدًا - وَأَنَّهُ كَانَ يَقُولُ  
سَفِيهُنَا عَلَى اللَّهِ شَطَطًا - وَأَنَا ظَنَنَّا أَن لَّن نَقُولَ  
الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا - وَأَنَّهُ كَانَ رَجَالٌ  
مِّنَ الْإِنسِ يَعُوذُونَ بِرَجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ

رَهَقًا - وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ  
أَحَدًا )

(1. Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation!") (2. `It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.') (3. `And He, exalted be the Jadd of our Lord, has taken neither a wife nor a son.') (4. `And that the foolish among us used to utter against Allah that which was an enormity in falsehood.') (5. `And verily, we thought that men and Jinn would not utter a lie against Allah.') (6. `And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.') (7. `And they thought as you thought, that Allah will not send any Messenger.'))

### The Jinns listening to the Qur'an and Their Belief in It

Allah commands His Messenger to inform his people that the Jinns listened to the Qur'an, believed in it, affirmed its truthfulness and adhered to it. So Allah says,

(قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا  
إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ)

(Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation! It guides to the right path") meaning, to what is correct and success.

(فَأَمَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا)

(and we have believed therein, and we shall never join anything with our Lord.) This position (that they took) is similar to what Allah said,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْءَانَ)

(And when We sent towards you a group of the Jinns listening to the Qur'an.) (46:29) We have already presented the Hadiths that have been narrated concerning this, so there is no need to repeat them here. Concerning Allah's statement,

(وَأَنَّهُ تَعَلَىٰ جَدُّ رَبِّنَا)

(And He, exalted be the Jadd of our Lord,) `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

(جَدُّ رَبِّنَا)

(the Jadd of our Lord,) "This means, His actions, His commands and His power." Ad-Dahhak reported from Ibn `Abbas that he said, "Allah's Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujahid and `Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatadah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Darda', Mujahid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

## The Jinns Affirmation that Allah does not have a Wife and Children

Allah says,

(مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا)

(He has taken neither a wife nor a son.) meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islam and believed in the Qur'an they professed Allah's magnificence above having taken a spouse and a child (or a son). Then they said,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا )

(And that the foolish among us used to utter against Allah that which was an enormity in falsehood.) Mujahid, `Ikrimah, Qatadah and As-Suddi, all said,

(سَفِيهُنَا)

(the foolish among us) "They were referring to Iblis."

(شَطَطًا)

(that which was an enormity in falsehood.) As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا)

(And that the foolish among us used to utter) meaning, and He, eeA ? The Jinns Affirmation that Allah does not have a Wife and Children Allah says,

(مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا)

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(And that the foolish among us used to utter against Allah that which was an enormity in falsehood.) Mujahid, `Ikrimah, Qatadah and As-Suddi, all said,

(سَفِيهُنَا)

(the foolish among us) "They were referring to Iblis."

(شَطَطًا)

(that which was an enormity in falsehood.) As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا)

(And that the foolish among us used to utter) meaning, before his acceptance of Islam.

(عَلَى اللَّهِ شَطَطًا)

(against Allah that which was an enormity in falsehood.) meaning, falsehood and a lie. Thus, Allah says,

(وَأَنَّا ظَنَنَّا أَن لَّن نَّقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ  
كَذِبًا )

(And verily, we thought that men and Jinn would not utter a lie against Allah.) meaning, `we did not think that humans and Jinns would join each other in lying about Allah by attributing a spouse and a son to Him. So when we heard this Qur'an we believed in it and we knew that they (Jinns and men) had been lying about Allah in this matter.'

## Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Allah says,

(وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ  
الْجِنِّ فَزَادُوهُمْ رَهَقًا )

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, `we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islamic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them. Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the Jinns saw that the humans were seeking refuge with them due to their fear of them, they increased them in Rahaq which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatadah said concerning this Ayah,

(فَزَادُوهُمْ رَهَقًا)

(but they increased them in Rahaq.) means, "the Jinns were courageous and increased in insolence against them." As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, `I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'" Qatadah said, "When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that." Ibn Abi Hatim recorded from `Ikrimah that he said, "The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, `We seek refuge with the leader of the inhabitants of this valley.' So the Jinns said, `We see these people fleeing from us just like we flee from them.' Thus, the Jinns started coming near the humans and afflicting them with insanity and madness." Thus, Allah said,

(وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ  
الْجِنِّ فَزَادُوهُمْ رَهَقًا )

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, in sin. Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said,

(رَهَقًا)

(in Rahaq) "This means in fear." Mujahid said, "The disbelievers would increase in transgression." Concerning Allah's statement,

(وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا )

(And they thought as you thought,) means, "the Jinns were courageous and increased in insolence against them." As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, 'I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'" Qatadah said, "When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that." Ibn Abi Hatim recorded from `Ikrimah that he said, "The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, 'We seek refuge with the leader of the inhabitants of this valley.' So the Jinns said, 'We see these people fleeing from us just like we flee from them.' Thus, the Jinns started coming near the humans and afflicting them with insanity and madness." Thus, Allah said,

(وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا )

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, in sin. Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said,

(رَهَقًا)

(in Rahaq) "This means in fear." Mujahid said, "The disbelievers would increase in transgression." Concerning Allah's statement,

(وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا )

(And they thought as you thought, that Allah will not send any Messenger.) meaning, Allah would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarir.

(وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مُلْتًا حَرَسًا شَدِيدًا  
وَشُهْبًا - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ  
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا - وَأَنَّا لَا نَدْرَى

أَشْرٌ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ  
رَشْدًا )

(8. `And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.')(9. `And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.')(10. `And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.')

### **The Jinns stealing Information from the Sky before the the Messenger was sent and striking Them with flaming Fire after His Coming**

Allah informs about the Jinns when He sent His Messenger Muhammad and revealed the Qur'an to him. Among the ways He protected it (the Qur'an) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be known who was being truthful. Allah did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'an). This is why the Jinns said,

(وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مَلِيئَةً حَرَسًا شَدِيدًا  
وَشُهَبًا - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ  
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا )

(And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.) meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

(وَأَنَّا لَا نَدْرِي أَشْرٌ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ  
أَرَادَ بِهِمْ رَبُّهُمْ رَشْدًا )

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.) meaning, `we do not know if this -- the matter which has occurred in the sky -- is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech,

because they did not attribute the doing of evil to anyone and they attributed the good to Allah. Verily, it has been recorded in the Sahih,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

(And evil is not attributed to You (Allah).) It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the Hadith of Ibn `Abbas when he said, "While we were sitting with the Messenger of Allah a shooting star flashed in the sky. So the Prophet said,

«مَا كُنْتُمْ تَقُولُونَ فِي هَذَا؟»

(What did you all used to say about this) We replied, "We used to say that a great person has been born and a great person has died." The Prophet said,

«لَيْسَ كَذَلِكَ، وَلَكِنَّ اللَّهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ»

(This is not so, rather whenever Allah decrees a matter in the heaven...)" and then he went on to narrate the rest of the Hadith which we have already mentioned in its entirety in Surah Saba'. This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allah reciting (the Qur'an) while leading his Companions in prayer. Thus, they knew that this Qur'an was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Hadith of Ibn `Abbas concerning Allah's statement in Surat Al-Ahqaf,

«وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنَّ يَاسْتَمِعُونَ  
الْقُرْءَانَ»

(And (remember) when We sent towards you (Muhammad) a group of the Jinn (quietly) listening to the Qur'an.) (46:29) There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allah was victorious and dominant in the earth." So the devils before the time of Muhammad had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ta'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So `Abd Yalayl bin `Amr bin `Umayr said to them and he was referred to for judgement among them "Woe to you O people of Ta'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has

happened because of Ibn Abi Kabshah (-- meaning Muhammad ). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed." So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblis and informed him of what happened to them. So he (Iblis) said, "Bring me a handful of dirt from every land so that I may smell it." So they brought it and he smelled it and said, "It is your friend in Makkah." Then he sent a group of seven Jinns to Makkah, and they found the Prophet of Allah standing in prayer in Al-Masjid Al-Haram while reciting the Qur'an. They drew near to him eager to hear the Qur'an, until their chests almost pressed against him. Then they accepted Islam and Allah revealed their matter to His Messenger . We have mentioned this chapter in its entirety in the first section of the Kitab As-Srah with lengthy discussion. Allah knows best and unto Him is all praise and blessings.

(وَأَنَا مِنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ  
قِدْدًا - وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ  
وَلَنْ نُعْجِزَهُ هَرَبًا - وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا  
بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا -  
وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ  
فَأُولَئِكَ تَحَرَّوْا رَشَدًا - وَأَمَّا الْقَاسِطُونَ فَكَانُوا  
لِجَهَنَّمَ حَطَبًا - وَالْوَالُو اسْتَقَمُوا عَلَى الطَّرِيقَةِ  
لَأَسْقِينَهُمْ مَاءً غَدَقًا - لَنُقَاتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ  
عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا )

(11. `There are among us some that are righteous, and some the contrary; we are groups having different ways.')(12.`And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.')(13. `And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.')(14. `And of us some are Muslims, and of us some are Al-Qasitun. And whosoever has embraced Islam, then such have sought the right path.' ") (15. And as for the Qasitun, they shall be firewood for Hell.) (16. If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance.) (17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa` ad torment.)

## The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allah says that the Jinns said about themselves,

(وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ)

(There are among us some that are righteous, and some the contrary;) meaning, other than that.

(كُنَّا طَرَائِقَ قِدْدًا)

(We are groups having different ways.) meaning, on numerous differing paths and having different thoughts and opinions. Ibn `Abbas, Mujahid and others have said,

(كُنَّا طَرَائِقَ قِدْدًا)

(We are groups having different ways.) "This means among us are believers and among us are disbelievers." Ahmad bin Sulayman An-Najjad reported in his (book of) Amali that he heard Al-A`mash saying, "A Jinn came to us, so I said to him, `What is the most beloved food to your kind' He replied, `Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, `Do you have these desires (religious innovations) among your kind as we have among ours' He replied, `Yes.' Then I said, `Who are the Rafidah among you' He said, `They are the worst of us.'" I presented this chain of narration to our Shaykh, Al-Hafiz Abi Al-Hajjaj Al-Mizzi and he said its chain is authentic to Al-A`mash.

## The Jinns confess to Allah's Perfect Power

Concerning Allah's statement,

(وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا)

(And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.) meaning, `we know that the power of Allah is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

(وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ)

(And indeed when we heard the Guidance, we believed therein,) They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

(فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا)

(and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.) Ibn `Abbas, Qatadah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his sins." This is as Allah says,

(فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا)

(Then he will have no fear of injustice, nor of any curtailment.) (20:112)

(وَأَنَا مِمَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ)

(And of us some are Muslims, and of us some are Al-Qasitun.) meaning, `among us there is the Muslim and the Qasit.' The Qasit is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsit, the one who is just.

(فَمَنْ أَسْلَمَ فَأَوْلِيكَ تَحَرَّوْا رَشَدًا)

(And whosoever has embraced Islam, then such have sought the right path.) meaning, they sought salvation for themselves.

(وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا )

(And as for the Qasitun, they shall be firewood for Hell.) meaning, fuel, for they will be used to kindle it (the Fire). Concerning Allah's statement,

(وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً  
غَدَقًا لِنَقْتَنَهُمْ فِيهِ)

(If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.) The commentators have differed over the explanation of this. There are two views concerning it. The First View That if the deviant ones would stand firmly upon the path of Islam, being just upon it and remaining upon it,

(لَأَسْقَيْنَهُمْ مَاءً غَدَقًا)

(We would surely have bestowed on them water in abundance.) meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allah's statement,

(لِنَقْتَنَّهُمْ فِيهِ)

(That We might try them thereby.) is that, 'We will test them.' As Malik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

### Mentioning Those Who held this View

Al-`Awfi reported similar to this from Ibn `Abbas, and likewise said Mujahid, Sa`id bin Jubayr, Sa`id bin Al-Musayyib, `Ata, As-Suddi, Muhammad bin Ka`b Al-Qurazi, Qatadah and Ad-Dahhak. Muqatil said, "This Ayah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years." The Second View

(وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ)

(If they had believed in Allah, and went on the way,) meaning, of misguidance.

(لَأَسْقَيْنَهُمْ مَاءً غَدَقًا)

(We would surely have bestowed on them water in abundance.) meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allah says,

(فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ )

(So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows. ) (6:44) Allah also says,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they perceive not.) (23:55,56) This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Humayd. For verily, he (Ibn Humayd) said concerning Allah's statement,

(وَأَلَّوْا اسْتَقَمُوا عَلَى الطَّرِيقَةِ)

(If they had believed in Allah, and went on the way,) "This means the path of misguidance." Ibn Jarir and Ibn Abi Hatim both recorded this. Al-Baghawi also mentioned it from Ar-Rabi` bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysan. It seems that he (Al-Baghawi) took this position. And it is supported by Allah's saying, "That We might try them thereby." Concerning Allah's statement,

(وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا)

(And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa`ad torment.) meaning, a harsh, severe, agonizing and painful punishment. Ibn `Abbas, Mujahid, `Ikrimah, Qatadah and Ibn Zayd, all said,

(عَذَابًا صَعَدًا)

(in a Sa`ad torment.) "This means harsh having no relaxation in it." It has also been reported from Ibn `Abbas that he said, "It is a mountain in Hell." It has been related from Sa`id bin Jubayr that he said, "It is a well in Hell."

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا - وَأَنَّهُ  
لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا -  
قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا - قُلْ إِنِّي  
لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا - قُلْ إِنِّي لَنْ  
يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا -  
إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ  
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا -

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسِيْعَلْمُونَ مَن  
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا )

(18. And the Masjids are for Allah, so invoke not anyone along with Allah.) (19. And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) (20. Say: "I invoke only my Lord, and I associate none as partners along with Him.") (21. Say: "It is not in my power to cause you harm, or to bring you to the right path.") (22. Say: "None can protect me from Allah's punishment, nor can I find refuge except in Him.") (23. "(Mine is) but conveyance from Allah and His Messages, and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.") (24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.)

### The Command to worship Allah Alone and shun Shirk

Allah commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatadah said concerning Allah's statement,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا )

(And the Masjids are for Allah, so invoke not anyone along with Allah.) "Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allah. Thus, Allah commanded His Prophet to tell them that they should single Him out alone for worship." Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning this verse,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا )

(And the Masjids are for Allah, so invoke not anyone along with Allah.) "The Jinns said to the Prophet of Allah , `How can we come to the Masjid while we are distant - meaning very far away - from you And how can we be present for the prayer while we are far away from you' So Allah revealed this Ayah,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا )

(And the Masjids are for Allah, so invoke not anyone along with Allah.)" The Jinns crowding together to hear the Qur'an Allah said,

(وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ  
لِبَدًا )

(And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) Al-`Awfi reported from Ibn `Abbas, "When they heard the Prophet reciting the Qur'an they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'an they drew very near to him. He was unaware of them until the messenger (i.e., Jibril) came to him and made him recite,

(قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ)

(Say: "It has been revealed to me that a group of Jinn listened.") (72:1) They were listening to the Qur'an." This is one opinion and it has been reported from Az-Zubayr bin Al-`Awwam. Ibn Jarir recorded from Ibn `Abbas that he said, "The Jinns said to their people,

(لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ  
لِبَدًا)

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.)" This is the second view and it has also been reported from Sa`id bin Jubayr. Al-Hasan said, "When the Messenger of Allah stood up and said none has the right to be worshipped except Allah, and he called the people to their Lord, the Arabs almost crowded over him together (against him)." Qatadah said concerning Allah's statement,

(وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ  
لِبَدًا )

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) "Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allah insisted upon helping it, supporting it and making it victorious over those who opposed it." This is the third view and it has also been reported from Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarir. This view seems to be the most apparent meaning of the Ayah due to Allah's statement which follows it,

(قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا )

(Say: "I invoke only my Lord, and I associate none as partners along with Him.") meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger said to them

(إِنَّمَا أَدْعُو رَبِّي)

(I invoke only my Lord,) meaning, `I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.'

(وَلَا أُشْرِكُ بِهِ أَحَدًا)

(and I associate none as partners along with Him.)

### **The Messenger does not have Power to harm or give Guidance**

Concerning Allah's statement,

(قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا)

(Say: "It is not in my power to cause you harm, or to bring you to the right path.") meaning, `say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allah. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allah.' Then he (the Prophet) says about himself that no one can save him from Allah either. This means, `if I disobey Allah, then no one would be able to rescue me from His punishment.'

(وَلَنْ أجدَ مِنْ دُونِهِ مُتَحَدًّا)

(and nor can I find refuge except in Him.) Mujahid, Qatadah and As-Suddi all said, "No place to escape to."

### **It is only obligatory upon the Messenger to convey the Message**

Concerning Allah's statement,

(إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ)

((Mine is) but conveyance from Allah and His Messages,) This is an exception related to the previous statement,

(لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ)

(None can protect me from Allah's punishment,) meaning, `nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allah says,

يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.) (5:67) Then Allah says,

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَأِنَّ لَهُ نَارَ جَهَنَّمَ  
خَالِدِينَ فِيهَا أَبَدًا

(and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.) meaning, 'I will convey unto you all the Messages of Allah, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allah says,

(حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ  
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا )

(Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.) meaning, until these idolators from the Jinns and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number -- them or the believers who worship Allah alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allah.

(قُلْ إِنْ أَدْرَىٰ أَقْرَبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ  
رَبِّي أَمَدًا - عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ  
أَحَدًا - إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكَ  
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا - لِيَعْلَمَ أَنْ قَدْ

أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَى  
كُلَّ شَيْءٍ عَدَدًا )

(25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term.") (26. "The All-Knower of the Unseen, and He reveals to none His Unseen.") (27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.) (28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)

### The Messenger of Allah does not know when the Hour will be

Allah commands His Messenger to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

قُلْ إِنْ أَدْرَى أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ  
رَبِّي أَمَدًا )

(Say: "I know not whether which you are promised is near or whether my Lord will appoint for it a distant term.") meaning, a long period of time. In this noble Ayah is an evidence that the Hadith that many of the ignorant people often circulate, which says that the Prophet will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of Hadith). Verily, the Messenger of Allah was asked about the time of the Hour and he would not respond. When Jibril appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muhammad! Tell me about the Hour" So the Prophet replied,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.) On another occasion when a bedouin Arab called out to the Prophet in a loud voice saying, "O Muhammad! When will be the Hour" The Prophet said,

«وَيْحَاكَ إِنَّهَا كَانَتْ، فَمَا أَعَدَدْتَ لَهَا؟»

(Woe unto you. Verily, it will occur so what have you prepared for it) The man replied, "I have not prepared much for it of prayers and fasting, but I love Allah and His Messenger." The Prophet then replied,

«فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»