

(and will forgive you.) meaning, He will erase your mistakes,

(وَاللَّهُ شَكُورٌ)

(And Allah is Shakur) meaning, He gives abundantly in return for what was little,

(حَلِيمٌ)

(Halim) means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ)

(All-Knower of the unseen and seen, the Almighty, the All-Wise.) Its explanation has already preceded several times. This is the end of the Tafsir of Surat At-Taghabun, all the praise and appreciation is due to Allah.

The Tafsir of Surat At-Talaq

(Chapter - 65)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ
وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ
مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ
مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ
ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا
(

(1. O Prophet! When you divorce women, divorce them at their `Iddah and count their `Iddah. And have Taqwa of Allah, your Lord. And turn them not out of their homes nor shall they leave,

except in case they are guilty of Fahishah Mubayyinah. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You know not, it may be that Allah will afterward bring some new thing to pass.)

There is a Period during which Divorced Women remain in Their Homes

The Prophet was addressed first in this Ayah, to honor him, even though his Ummah is also being addressed in Allah's statement,

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ﴾

(O Prophet! When you divorce women, divorce them at their `Iddah) Al-Bukhari recorded that `Abdullah bin `Umar divorced his wife, during the lifetime of Allah's Messenger, while she was menstruating. `Umar bin Al-Khattab mentioned that to Allah's Messenger. Allah's Messenger became angry and said,

﴿لِيُرَاجِعَهَا ثُمَّ يُمْسِكُهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضَ فَتَطْهَرَ، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقَهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أُمِرَ بِهَا اللَّهُ عَزَّ وَجَلَّ﴾

(Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the `Iddah which Allah the Exalted and Most Honored has fixed.) Al-Bukhari recorded this Hadith in several parts of his Sahih. Muslim collected this Hadith and his narration uses these words,

﴿فَتِلْكَ الْعِدَّةُ الَّتِي أُمِرَ اللَّهُ أَنْ يُطَلِّقَ لَهَا النِّسَاءَ﴾

(This is the `Iddah which Allah has fixed for the women being divorced.) In his Sahih, Muslim has recorded a Hadith which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard `Abdur-Rahman bin Ayman, the freed slave of `Azzah, questioning `Abdullah bin `Umar. And Abu Az-Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses" `Abdullah answered, "During the time of Allah's Messenger, `Abdullah bin `Umar divorced his wife who was menstruating in the life time of Allah's Messenger. So Allah's Messenger said:

﴿لِيُرَاجِعَهَا﴾

(Let him take her back.) so she returned and he said:

«إِذَا طَهَّرَتْ فَلْيُطَلِّقْ أَوْ يُمَسِّكْ»

(When she is pure, then either divorce or keep her.) `Abdullah bin `Umar said, "Allah's Messenger recited this Ayah: (عَدَّتِهِنَّ فُؤُلٌ فِي فُطَّقُوهُنَّ النِّسَاءَ طَلَّقْتُمْ إِذَا النَّبِيُّ بِأَيْهَا) (O Prophet! When you divorce women, divorce them at their `Iddah) And `Abdullah (Ibn Mas`ud) commented on Allah's statement,

(فَطَّلَقُوهُنَّ لِعِدَّتِهِنَّ)

(divorce them at their `Iddah) He said, "Purity without intercourse." Similar was reported from Ibn `Umar, `Ata', Mujahid, Al-Hasan, Ibn Srin, Qatadah, Maymun bin Mihran and Muqatil bin Hayyan. It is also reported from `Ikrimah and Ad-Dahhak. `Ali bin Abi Talhah reported from Ibn `Abbas about the Ayah;

(فَطَّلَقُوهُنَّ لِعِدَّتِهِنَّ)

(divorce them at their `Iddah), "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once." And `Ikrimah said about

(فَطَّلَقُوهُنَّ لِعِدَّتِهِنَّ)

(divorce them at their `Iddah), "The `Iddah is made up of clean- liness and the menstrual period." So he divorces her while it is clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not. This is why the scholars said that there are two types of divorce, one that conforms to the Sunnah and another innovated. The divorce that conforms to the Sunnah is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a Sunnah nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated. Allah said,

(وَأَحْصُوا الْعِدَّةَ)

(and count their `Iddah.) meaning, count for it and know its beginning and end, so that the `Iddah does not become prolonged for the woman and she cannot get married again,

(وَاتَّقُوا اللَّهَ رَبَّكُمْ)

(And have Taqwa of Allah, your Lord.) in this matter.

Spending and Housing is up to the Husband during the Revocable `Iddah Period

Allah said,

(لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ)

(And turn them not out of their homes nor shall they leave,) meaning, during the duration of the `Iddah, she has the right to housing from her husband, as long as the `Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allah said,

(إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ)

(except in case they are guilty of Fahishah Mubayyinah.) meaning that the divorced wife is not to abandon her husband's house unless she commits Fahishah Mubayyinah, in which case, she vacates her husband's house. For example, Fahishah Mubayyinah implies adultery, according to `Abdullah bin Mas`ud, Ibn `Abbas, Sa`id bin Al-Musayyib, Ash-Sha`bi, Al-Hasan, Ibn Srin, Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Qilabah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, `Ata' Al-Khurasani, As-Suddi, Sa`id bin Hilal and others. Fahishah Mubayyinah implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka`b, Ibn `Abbas, `Ikrimah and others. Allah's statement,

(وَتِلْكَ حُدُودُ اللَّهِ)

(And those are the set limits of Allah.) means, these are from His legislation and prohibitions,

(وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ)

(And whosoever transgresses the set limits of Allah,) meaning, whoever violates these limits, transgresses them and implements anything else besides them,

(فَقَدْ ظَلَمَ نَفْسَهُ)

(then indeed he has wronged himself.) by doing so.

The Wisdom of `Iddah at the Husband's House

Allah said,

(لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا)

(You know not, it may be that Allah will afterward bring some new thing to pass.) meaning, 'We commanded that the divorced wife remains in her husband's house during the `Iddah period, so that the husband might regret his action and Allah decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him. Az-Zuhri said that `Ubaydullah bin `Abdullah said that Fatimah bint Qays said about Allah's statement,

(لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا)

(You know not, it may be that Allah will afterward bring some new thing to pass.) "Taking her back." Similar was said by Ash-Sha`bi, `Ata', Qatadah, Ad-Dahhak, Muqatil bin Hayyan and Ath-Thawri.

The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Hadith of Fatimah bint Qays Al-Fihriyah when her husband Abu `Amr bin Hafs divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, "By Allah I am not obligated to spend upon you." So, she went to Allah's Messenger, who said,

«لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ»

(There is no obligation on him to spend on you.) Muslim added in his narration,

«وَلَا سَكْنَى»

(nor housing.) And he ordered her to finish her `Iddah period in the house of Umm Sharik. He then said,

«تِلْكَ امْرَأَةٌ يَعْشَاهَا أَصْحَابِي، اعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ»

(She is a woman my Companions visit. Spend this period in the house of Ibn Umm Maktum, for he is a blind man;)he cannot see you if(you take off your garments.) Imam Ahmad collected this Hadith using another chain of narration. In his narration, the Messenger of Allah said,

«انظري يا بنت آل قيس إئما النفقة والسكنى
للمرأة على زوجها، ما كانت له عليها رجعة،
فإذا لم يكن له عليها رجعة فلا نفقة ولا
سكنى، اخرجي فانزلي على فلانة»

(Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.) He then said,

«إئنه يتحدت إليها، انزلي على ابن أم مكنوم
فإنه أعمى لا يراك»

(They speak to her. Therefore, go to Ibn Umm Maktum, for he is a blind man and cannot see you.) Abu Al-Qasim At-Tabarani recorded that `Amir Ash-Sha`bi went to Fatimah bint Qays, sister of Ad-Dahhak bin Qays, from the tribe of Quraysh. Fatimah was married to Abu `Amr bin Hafs bin Al-Mughirah, from Bani Makhzum. She said, "Abu `Amr bin Hafs sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, `He did not send us anything for that, nor did he request it from us.' I went to Allah's Messenger and said to him, `O Allah's Messenger! Abu `Amr bin Hafs divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.' Allah's Messenger said,

«إئما السكنى والنفقة للمرأة إذا كان لزوجها
عليها رجعة، فإذا كانت لا تحل له حتى تنكح
زوجاً غيره: فلا نفقة لها ولا سكنى»

(Spending and housing are required from the husband for his divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.)" An-Nasa'i also recorded this narration.

(فإذا بلغن أجلهن فأمسكوهن بمعروفٍ أو
فارقوهن بمعروفٍ وأشهدوا ذوى عدلٍ منكم

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَمُ يُوعَظُ بِهِ مَنْ كَانَ
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ
مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

(2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever has Taqwa of Allah, He will make a way for him to get out.) (3. And He will provide him from where he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.)

Ordaining Kindness towards Divorced Women

Allah the Exalted says that when the woman who is in her `Iddah nears the end of the `Iddah term, the husband must decide to reconcile with her, thus keeping their marriage together,

(بِمَعْرُوفٍ)

(in a good manner) while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

The Command to have Witnesses for the Return

Allah said,

(وَأَشْهَدُوا ذَوَى عَدْلٍ مِّنكُمْ)

(And take as witness two just persons from among you.) meaning when taking her back, if this is your decision. Abu Dawud and Ibn Majah recorded that `Imran bin Husayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. `Imran said, "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct." Ibn Jurayj said that `Ata' commented on the Ayah,

(وَأَشْهَدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ)

(And take as witness two just persons from among you.) "It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allah the Exalted has said, except when there is a valid excuse." Allah's statement,

(ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ)

(That will be an admonition given to him who believes in Allah and the Last Day.) means, `this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allah and the Last Day.' This legislation is meant to benefit those who fear Allah's punishment in the Hereafter.

Allah provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwa

Allah said,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ
حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out. And He will provide him from where he never could imagine.) meaning, whoever has Taqwa of Allah in what He has commanded and avoids what He has forbidden, then Allah will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about. Ibn Abi Hatim recorded that `Abdullah bin Mas`ud said, "The most comprehensive Ayah in the Qur'an is,

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins Al-`Adl (justice) and Al-Ihsan (doing good) (16:90). The greatest Ayah in the Qur'an that contains relief is,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out.)" `Ikrimah also commented on the Ayah, "Whoever divorces as Allah commanded him, then Allah will make a way out for him." Similar was reported from Ibn `Abbas and Ad-Dahhak. `Abdullah bin Mas`ud and Masruq commented on the Ayah,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out.) "It pertains to when one knows that if Allah wills He gives, and if He wills He deprives,

(مِنْ حَيْثُ لَا يَحْتَسِبُ)

(from where he never could imagine.) from resources he did not anticipate" Qatadah said,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out.) "meaning, from every doubt and the horrors experienced at the time of death,

(وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)

(And He will provide him from where he never could imagine) from where he never thought of or anticipated." Allah said,

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

(And whosoever puts his trust in Allah, then He will suffice him.) Imam Ahmad recorded that Ibn `Abbas said that he rode the Prophet's camel while sitting behind the Prophet , and the Messenger of Allah said to him,

«يَا غُلَامُ إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ،
احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ،
وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ
اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ
كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ
يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتْ
الْأَقْلَامُ وَجَعَتِ الصُّحُفُ»

(O boy! I will teach you words) so learn them(. Be mindful of Allah and He will protect you, be mindful of Allah and He will be on your side. If you ask, ask Allah, and if you seek help, seek it from Allah. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allah has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allah has decreed against you. The pens have been raised and the pages are dry.) At-Tirmidhi collected this Hadith and said: "Hasan Sahih." Allah's statement,

(إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ)

(Verily, Allah will accomplish his purpose.) meaning, Allah will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

(قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

(Indeed Allah has set a measure for all things.) This is like His saying:

(وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Everything with Him is in (due) proportion.) (13:8)

(وَاللَّائِي يَيْسُنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّتِي لَمْ يَحِضْنَ
وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ
يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا - ذَلِكَ أَمْرُ اللَّهِ
أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ
وَيُعْظِمْ لَهُ أَجْرًا)

(4. Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their `Iddah is until they lay down their burden; and whosoever has Taqwa of Allah, He will make his matter easy for him.) (5. That is the command of Allah, which He has sent down to you; and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.)

**The `Iddah of Those in Menopause and Those Who do not have
Menses**

Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her `Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah.)see 2:228(The same for the young, who have not reached the years of menstruation. Their `Iddah is three months like those in menopause. This is the meaning of His saying;

(وَالَّتِي لَمْ يَحِضْنَ)

(and for those who have no courses...) as for His saying;

(إِنْ ارْتَبْتُمْ)

(if you have doubt...) There are two opinions: First, is the saying of a group of the Salaf, like Mujahid, Az-Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not. The second, is that if you do not know the ruling in this case, then know that their `Iddah is three months. This has been reported from Sa`id bin Jubayr and it is the view preferred by Ibn Jarir. And this is the more obvious meaning. Supporting this view is what is reported from Ubay bin Ka`b that he said, "O Allah's Messenger! Some women were not mentioned in the Qur'an, the young, the old and the pregnant." Allah the Exalted and Most Honored sent down this Ayah,

(وَاللَّائِي يَيْسُنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ
وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ)

(Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their `Iddah is until they lay down their burden.) Ibn Abi Hatim recorded a simpler narration than this one from Ubay bin Ka`b who said, "O Allah's Messenger! When the Ayah in Surat Al-Baqarah was revealed prescribing the `Iddah of divorce, some people in Al-Madinah said, 'There are still some women whose `Iddah has not been mentioned in the Qur'an. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this Ayah was revealed,

(وَاللَّائِي يَيْسُنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ)

(Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses.)"

`Iddah of Pregnant Women

Allah's statement,

(وَأُولَتْ الْأُحْمَالَ أَجَلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ)

(And for those who are pregnant, their `Iddah is until they lay down their burden;) Allah says: the pregnant woman's `Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable Ayah and what is mentioned in the Prophetic Sunnah. Al-Bukhari recorded that Abu Salamah said, "A man came to Ibn `Abbas while Abu Hurayrah was sitting with him and said, `Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn `Abbas said, `)Her `Iddah period lasts until(the end of the longest among the two prescribed periods.' I recited,

(وَأُولَتْ الْأُحْمَالَ أَجَلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ)

(For those who are pregnant, their prescribed period is until they deliver their burdens;) Abu Hurayrah said, `I agree with my cousin (Abu Salamah).' Then Ibn `Abbas sent his slave Kurayb to Umm Salamah to ask her. She replied, `The husband of Subay`ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allah's Messenger married her to somebody. Abu As-Sanabil was one of those who proposed to her." Al-Bukhari collected this short form of the Hadith, which Muslim and other scholars of Hadith collected using its longer form. Imam Ahmad recorded that Al-Miswar bin Makhramah said, "Subay`ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allah's Messenger for the marriage, and he permitted her to marry, so she got married." Al-Bukhari collected this narration, as did Muslim, Abu Dawud, An-Nasa'i and Ibn Majah with a different chain of narration from the Hadith of Subay`ah. Muslim bin Al-Hajjaj recorded that `Ubaydullah bin `Abdullah bin `Utbah said that his father wrote to `Umar bin `Abdullah bin Al-Arqam Az-Zuhri, requesting that he go to Subay`ah bint Al-Harith Al-Aslamiyyah to ask her about the matter in question, and about what Allah's Messenger said to her when she sought his verdict. `Umar bin `Abdullah wrote to `Ubaydullah bin `Abdullah bin `Utbah informing him that Subay`ah told him that she had been married to Sa`d bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant. Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanabil bin Ba`kak came to her and said, `Why do I see you have beautified yourself Do you wish to remarry By Allah, you cannot marry unless four months and ten days have passed." Subay`ah said, "When he said that, I dressed myself in the evening and went to Allah's Messenger and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish." This is the narration that Muslim collected. Al-Bukhari collected this Hadith in a shorter form. Allah's statement,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا)

(and whosoever has Taqwa of Allah, He will make his matter easy for him.) means, Allah will make his matters lenient for him and will soon bring forth relief and a quick way out,

(ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ)

(That is the command of Allah, which He has sent down to you;) meaning, this is His commandment and legislation that He sent down to you through His Messenger ,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيُغْنِهِ اللَّهُ بِرِزْقِهِ وَيُعْظِمْ لَهُ أَجْرًا)

(and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.) means, Allah will prevent what he fears and multiply his reward even for the little good he does.

(أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُم فَسُدِّرْهُنَّ لَهُ أَخْرَى - لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

(6. Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them. And if they are pregnant, then spend on them till they lay down their burden. Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way. But if you make difficulties for one another, then some other woman may suckle for him.) (7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.)

The Divorced Woman has the Right to Decent Accommodations, and what is Reasonable

Allah the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her `Iddah period,

(أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ)

(Lodge them where you dwell,) means, with you,

(مِّنْ وُّجْدِكُمْ)

(according to what you have,) Ibn `Abbas, Mujahid and several others said, it refers to "Your ability." Qatadah said, "If you can only afford to accommodate her in a corner of your house, then do so."

Forbidding III-Treatment of Divorced Women

Allah's statement,

(وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ)

(and do not harm them in order to suppress them.) Muqatil bin Hayyan said, "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Mansur, from Abu Ad-Duha:

(وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ)

(and do not harm them in order to suppress them) "He divorces her, and when a few days remain, he takes her back."

The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allah said,

(وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ)

(And if they are pregnant, then spend on them till they lay down their burden.) This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, the she has then right to receive her support (maintenance) whether she is pregnant or not.

The Divorced Mother may take Compensation for suckling Her Child

Allah said,

(فَإِنْ أَرْضَعْنَ لَكُمْ)

(Then if they suckle them for you,) meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the `Iddah, then at that time they may either suckle the child or not. But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allah the Exalted said,

(فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أَجُورَهُنَّ)

(Then if they suckle the children for you, give them their due payment,) Allah said,

(وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ)

(and let each of you deal with each other in a mannerly way.) meaning, the affairs of the divorced couple should be managed in a just way without causing harm to either one of them, just as Allah the Exalted said in Surat Al-Baqarah,

(لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ)

(No mother shall be treated unfairly on account of her child, nor father on account of child.) (2:233) Allah said,

(وَإِنْ تَعَاسَرْتُم فَاسْتَرْضِعْ لَهُ أُخْرَى)

(But if you make difficulties for one another, then some other woman may suckle for him.) meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child. Allah's statement,

(لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ)

(Let the rich man spend according to his means;) means, the wealthy father or his representative should spend on the child according to his means,

وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا)

(and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him.) This is as Allah said,

(لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا)

(Allah does not burden a person beyond what He can bear.))2:286(

A Story of a Woman who had Taqwa

Allah's statement;

(سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

(Allah will grant after hardship, ease.) This is a sure promise from Him, and indeed, Allah's promises are true and He never breaks them, This is an Allah's saying;

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا)

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.))94:5-6(There is a relevant Hadith that we should mention here. Imam Ahmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, 'Do you have anything to eat' She said, 'Yes, receive the good news of Allah's provisions.' He again said to her, 'If you have anything to eat, bring it to me.' She said, 'Wait a little longer.' She was awaiting Allah's mercy. When the matter was prolonged, he said to her, 'Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, 'I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, 'I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven." Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al-Qasim (Prophet Muhammad)! This is the same statement that Muhammad said,

«لَوْ أَخَذْتُ مَا فِي رَحِيئِهَا وَلَمْ تَنْفُضْهَا
(لَطَحْنَتْهَا) إِلَى يَوْمِ الْقِيَامَةِ»

(Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.)"

(وَكَايِّنَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ
فَحَاسِبْنَهَا حِسَابًا شَدِيدًا وَعَدَبْنَاهَا عَذَابًا نُكْرًا -
فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَقِبَهُ أَمْرُهَا خُسْرًا -
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي
الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا -
رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا)

(8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it with a horrible torment.) (9. So it tasted the evil result of its affair, and the consequence of its affair was loss.) (10. Allah has prepared for them a severe torment. So have Taqwa of Allah, O men of understanding, those who believe! Allah has indeed sent down to you a Reminder.) (11. A Messenger, who recites to you the Ayat of Allah containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allah and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.)

Punishment for defying Allah's Commandments

Allah the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

(وَكَايِّنَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ)

(And many a town revolted against the command of its Lord and His Messengers;) meaning, they rebelled, rejected and arrogantly refused to obey Allah and they would not follow His Messengers,

(فَحَاسِبُنَّهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا تَكْرُرًا)

(and We called it to a severe account, and We shall punish it with a horrible torment.) meaning, horrendous and terrifying,

(فَذَاقَتْ وَبَالَ أَمْرِهَا)

(So it tasted the evil result of its affair,) meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

(وَكَانَ عَقِبَهُ أَمْرُهَا خُسْرًا أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا)

(and the consequence of its affair was loss. And Allah has prepared for them a severe torment.) means, in the Hereafter, added to the torment that was sent down on them in this life. Allah the Exalted said, after mentioning what happened to the disbelieving nations,

(فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ)

(So have Taqwa of Allah, O men of understanding,) meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

(الَّذِينَ ءَامَنُوا)

(who believe) meaning, in Allah and His Messengers,

(قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا)

(Allah has indeed sent down to you a Reminder.) meaning, this Qur'an. Allah also said,

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ)

(Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.) (15:9)

The Qualities of the Messenger

Allah's statement ,

(رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ)

(A Messenger, who recites to you the Ayat of Allah containing clear explanations,) Some said that the Messenger is the subject of what is being sent)as a reminder(because the Messenger is the one that conveys the Dhikr. Ibn Jarir said that what is correct is that the Messenger explains the Dhikr. This is why Allah the Exalted said here,

(رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ)

(A Messenger, who recites to you the Ayat of Allah containing clear explanations,) meaning, plain and apparent. The statement of Allah;

(لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may take out those who believe and do righteous good deeds, from the darkness to the light.) Allah's is like saying;

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(A Book which We have revealed unto you in order that you might lead mankind out of darkness) (14:1), and,

(اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(Allah is the Guardian of those who believe. He brings them out from darkness into light.) (2:257) meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allah the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allah also called it Ruh, in that, it brings life to the hearts,

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ
تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا
نَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَى إِلَى
صِرَاطٍ مُسْتَقِيمٍ)

(And thus We have sent to you Ruh of our command. You knew not what is the book, nor what is faith But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.) (42:52) Allah's statement,

وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ
أَحْسَنَ اللَّهُ لَهُ رِزْقًا)

(And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.) was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allah.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ
مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا
(

(12. It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allah has power over all things, and that Allah surrounds all things with (His) knowledge.)

Allah's Perfect Power

Allah the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ)

(It is Allah Who has created seven heavens) Allah said in similar Ayat, like what Prophet Nuh said to his people,

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا)

(See you not how Allah has created the seven heavens one above another) (71:15), and,

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(The seven heavens and the earth and all that is therein, glorify him.) (17:44) Allah's statement,

(وَمِنَ الْأَرْضِ مِثْلَهُنَّ)

(and of the earth the like thereof.) means, He created seven earths. In the Two Sahihs, there is a Hadith that states,

«مَنْ ظَلَمَ قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوْقَهُ مِنْ سَبْعِ
أَرْضِينَ»

(Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.) And in Sahih Al-Bukhari the wording is:

«خُسْفًا بِهِ إِلَى سَبْعِ أَرْضِينَ»

(...he will sink down to the seven earths.) In the beginning of my book, Al-Bidayah wan-Nihayah, I mentioned the various narrations for this Hadith when I narrated the story of the creation of the earth. All the thanks and praise is due to Allah. Those who explained this Hadith to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'an and the Hadith without having proof. This is the end of the Tafsir of Surat At-Talaq, all the thanks and praise is due to Allah.

The Tafsir of Surat At-Tahrim

(Chapter - 66)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

يَأْيُهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي
مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ - قَدْ فَرَضَ
اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ
الْحَكِيمُ - وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا
فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ
أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ - إِنْ تَتُوبَا
إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ
فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحُ الْمُؤْمِنِينَ
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ - عَسَى رَبُّهُ إِنْ طَلَّقَنَّ
أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكُمْ مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ
قَانِتَاتٍ تَيَّبَتِ عَيْدَتِ سَئِحَاتٍ تَيَّبَتِ وَأَبْكَارًا)

(1. O Prophet! Why do you forbid that which Allah has allowed to you, seeking to please your wives And Allah is Oft-Forgiving, Most Merciful.) (2. Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Protector and He is the All-Knower, the All-Wise.) (3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allah made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this" He said: "The All-Knower, the All-Aware has told me.") (4. If you two turn in repentance to Allah, your hearts are indeed so inclined; but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers; and after that the angels are his helpers.) (5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allah in repentance, worshipping Allah sincerely, Sa'ihat, previously married, and virgins.)

Allah censures His Prophet for Prohibiting Himself from what He has allowed for Him In the Book of Vows

Al-Bukhari recorded that `Ubayd bin `Umayr said that he heard `A'ishah claiming that Allah's Messenger used to stay for a period in the house of Zaynab bint Jahsh and drink honey in her house. (She said) "Hafsah and I decided that when the Prophet entered upon either of us, we would say, `I smell Maghafir on you. Have you eaten Maghafir' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ
وَلَنْ أَعُودَ لَهُ»

(No, but I drank honey in the house of Zaynab bint Jahsh, and I will never drink it again.)" Then the following was revealed;

(يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ)

(O Prophet! Why do you forbid that which Allah has allowed to you) up to,

(إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا)

(If you both turn in repentance to Allah, your hearts are indeed so inclined;) in reference to `A'ishah and Hafsah.

(وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا)

(And (remember) when the Prophet disclosed a matter in confidence to one of his wives,) which refers to this saying,

«بَلْ شَرِبْتُ عَسَلًا»

(But I have drunk honey.) Ibrahim bin Musa said that Hisham said that it also meant his saying,

«وَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرِي بِذَلِكَ
أَحَدًا»

(I will not drink it anymore, I have taken an oath to that. Therefore, do not inform anybody about it.) Al-Bukhari also recorded this Hadith in the Book of Divorce; then he said, "Al-Maghafir is a type of sap, and in Ar-Rimth (a type of citrus) its taste is sweet..." Al-Jawhari said, "The `Urfut is a tree of the shrub variety, which secretes Maghfur." Muslim collected this Hadith from `A'ishah in the Book of Divorce in his Sahih, and his wording is the same as Al-Bukhari in the Book of Vows. In the Book of Divorce, Al-Bukhari recorded that `A'ishah said, "Allah's Messenger liked sweets and honey. After performing the `Asr prayer, he used to visit his wives, going close to them. So he went to Hafsah, daughter of `Umar, and stayed with her

more than his usual stay. I (A'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allah's Messenger made from it.' I said, 'By Allah, we will contrive a plot against him.' I said to Sawdah bint Zam`ah, 'When the Messenger visits you and draws close to you, say to him, 'Have you eaten Maghafir' And when he says to you, 'No', then ask him, 'What is this odor' He will say to you, 'Hafsah has given me a drink of honey.' Then you should say to him, 'The honeybees might have eaten from Urfut, and I will also say the same to him. Safiyyah, you should also say this.' Sawdah later said, 'It was under compulsion that I had decided to state that which you told me; soon, by Allah, he was standing at my door.' So when Allah's Messenger came near her, she said, 'O Messenger of Allah! Did you eat Maghafir' He said, 'No.' She again said, 'Then what is this odor' He said,

«سَقَّنِي حَقْصَةَ شَرْبَةِ عَسَلٍ»

(Hafsah gave me honey to drink.) She said, 'The honeybees might have eaten from Urfut.)" A'ishah continued, "When he came to me I said the same to him. He then visited Safiyyah and she also said similar to him. When he again visited Hafsah, she said, 'O Messenger of Allah, should I not give you that (drink)' He said,

«لَا حَاجَةَ لِي فِيهِ»

(I do not need it.) Sawdah said, 'By Allah! We have prevented him from drinking honey.' I said to her, 'Keep quiet!' Muslim also recorded this Hadith, but this wording is from Al-Bukhari. In the narration of Muslim, A'ishah said, "The Messenger of Allah used to hate to have a bad odor coming from him" This is why they suggested to him that he ate Maghafir, because it causes a bad odor. When he said,

«بَلْ شَرَبْتُ عَسَلًا»

(No, I had some honey.) They said that the bees ate from a tree that is called Al-Urfut, which has Maghafir gum, suggesting that this is the reason behind the bad odor they claimed was coming from him. The latter narration, collected through Urwah from A'ishah, mentions that it was Hafsah who gave the Prophet the honey. In another narration collected from Ubayd bin Umayr, from A'ishah, it was Zaynab bint Jahsh who gave the honey to the Prophet, while A'ishah and Hafsah were the plotters. Allah knows best. Some might say that they were two separate incidents. However, it is not likely that the Ayat were revealed about both incidents, if indeed they were two separate incidents. Allah knows best. A Hadith that Imam Ahmad collected in the Musnad mentions that A'ishah and Hafsah were the plotters. Imam Ahmad recorded that Ibn Abbas said, "I was eager to ask Umar about the two ladies among the wives of the Prophet, about whom Allah said,

«إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا»

(If you two turn in repentance to Allah your hearts are indeed so inclined;) Then I performed Hajj along with Umar, and on our way back from Hajj he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, 'O Commander of the faithful! Who were the two ladies among the wives of the Prophet, to whom Allah said,

(إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا)

(If you two turn in repentance to Allah your hearts are indeed so inclined)' `Umar said, `I am astonished at your question, O Ibn `Abbas.'" - Az-Zuhri (a subnarrator) said that `Umar did not like the question, but he still answered it, saying that they were `A'ishah and Hafsa. "Then `Umar went on relating the story and said, `We, the people of Quraysh, used to have authority over our women. But when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-`Awali. Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, `Why do you dislike me talking back to you By Allah, the wives of the Prophet talk back to him, and some of them may not speak with him for the whole day, until nightfall.' Then I went to Hafsa and asked her, `Do you talk back to Allah's Messenger' She said, `Yes.' I asked, `Does any of you keep Allah's Messenger angry all day long, until night' She replied, `Yes.' I said, `Whoever among you does this is a ruined, losing person! Doesn't she fear that Allah may get angry for the anger of His Messenger and, thus, she will be ruined Don't ask Allah's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allah's Messenger than you.' He meant `A'ishah.

I, and an Ansari neighbor of mine used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me. In those days it was rumored that the Ghassan (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, `What is it Have Ghassan come' He replied that it was worse and more serious than that, adding that Allah's Messenger had divorced all his wives. I said, `Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and I performed the Subh prayer. I went to Hafsa and found her weeping. I asked her, `Has Allah's Messenger divorced all of you' She replied, `I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet to ask for his permission to see me, and the boy went in and then came out saying, `I mentioned you to him and he remained silent.' I then went out and came to the Minbar and found a group of people around it and some of them were weeping. I sat with them for some time, but could not endure the situation. So, I requested to the boy, `Will you get the permission for `Umar' He went in and then came out saying, `I mentioned you to him, but he did not reply.' So, I went to Minbar and sat with the people who were sitting by the Minbar, but I could not bear the situation, so I went to the boy again and said, `Will you get the permission for `Umar' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, `Allah's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the Salam and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet.

I said, `Have you divorced your wives, O Allah's Messenger' He raised his eyes to me and replied no. I said, `Allahu Akbar. O Allah's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madinah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, `Why do you dislike that I talk back to you By Allah, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, `Whoever does this among them is the ruined loser! Does she feel safe from Allah getting angry with her on account of His Messenger's anger In that case, she would be ruined.' On that the Prophet smiled. I then said, `O Allah's Messenger! I went to Hafsa and said to her, `Do not be tempted to imitate your companion (`A'ishah) for she is more beautiful than you and more

beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance, except three hides. I said, 'Invoke Allah, O Allah's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allah.' The Prophet sat upright and said,

«أَفِي شَكَ أَنْتَ يَا ابْنَ الْخَطَّابِ أَوْلِيكَ قَوْمٌ
عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا»

(O Ibn Al-Khattab! Do you have any doubt These people have been given rewards of their good deeds in this world only.) I asked the Prophet, 'Please beg Allah's forgiveness for me, O Allah's Messenger.' The Prophet swore that he would not go to his wives for one month, because of his severe anger towards them, until Allah the Exalted and Most Honored censured him." Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i also collected this Hadith using various chains of narration. Al-Bukhari and Muslim also collected it from Ibn `Abbas, who said, "For a whole year, I was eager to ask `Umar bin Al-Khattab about an Ayah. However, I hesitated out of respect for him. Once, he went on a Hajj trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arak. I stopped until he finished and then walked along with him and asked him, 'O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet?' This is the narration that Al-Bukhari collected, while Muslim recorded that Ibn `Abbas asked, "Who are the two women about whom Allah the Exalted said,

(وَإِنْ تَظَاهَرَا عَلَيْهِ)

(but if you help one another against him,)" `Umar replied, "A'ishah and Hafsa." Muslim mentioned the rest of the Hadith. Muslim also recorded that Ibn `Abbas said that `Umar bin Al-Khattab said to him, "When Allah's Messenger stayed away from his wives, I entered the Masjid and found people striking the ground with pebbles. They said, 'Allah's Messenger has divorced his wives.' That occurred before Hijab was commanded. I said to myself, 'I must investigate this news today.'" So he mentioned the Hadith in which he went to `A'ishah and Hafsa and admonished them. He then said, 'I went in and found Rabah, the servant of Allah's Messenger, sitting on a window sill. I called, 'O Rabah, seek permission for me from Allah's Messenger.'" He then mentioned the story as we mentioned above. `Umar continued, "I said, 'O Messenger of Allah, what trouble do you feel from your wives? If you have divorced them, verily Allah is with you, His angels, Jibril, Mikal, I, Abu Bakr and the rest of believers are with you.' Often, when I talked, all praise is due to Allah, I hoped that Allah would testify to the words that I uttered. And so the Ayat of option was revealed. Allah said,

(عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا
مِّنْكَ)

(Maybe his Lord, if he divorces you, will give him in your place wives better than you,) and,

وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ
وَصَلِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ

(but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers; and after that the angels are his helpers.) I said, `Messenger of Allah, have you divorced them' He said, `No.' I stood at the door of the Masjid and called out at the top of my voice, `The Messenger of Allah has not divorced his wives.' It was on this occasion that this Ayah was revealed,

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا
بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أَوْلِيَ الْأَمْرِ
مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

(When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.)(4:83) It was I who understood (and properly investigated) this matter." Similar was said by Sa`id bin Jubayr, `Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others. The Ayah,

(وَصَلِحُ الْمُؤْمِنِينَ)

(and the righteous among the believers;) refers to Abu Bakr and `Umar. Al-Hasan Al-Basri added `Uthman to them. Layth bin Abi Sulaym said from Mujahid:

(وَصَلِحُ الْمُؤْمِنِينَ)

(and the righteous among the believers;) includes `Ali bin Abi Talib also. Al-Bukhari recorded that Anas said, "Umar said, `The wives of the Prophet were all jealous for his affection, and I said to them,

(عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا
مِّنْكَنَّ)

(Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.) Thereafter, this Ayah was revealed." We mentioned before that `Umar said statements that were confirmed by the Qur'an, such as about the revelation about Hijab)see 33:53(and the captive idolators after the battle of Badr)see 8:67(. `Umar's suggestion to take the Station of Ibrahim as a place for prayer and Allah revealed this Ayah;

(وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you the Maqam (station) of Ibrahim as a place of prayer.) (2:125) Ibn Abi Hatim recorded that Anas said that `Umar bin Al-Khattab said, "I heard news that the Mothers of the faithful had a dispute with the Prophet . So I advised them, saying, `Either stop bothering Allah's Messenger or Allah might provide him better wives than you. Al-Hasan Al-Basri added `Uthman to them. Layth bin Abi Sulaym said from Mujahid:

(وَصَلِحُ الْمُؤْمِنِينَ)

(and the righteous among the believers;) includes `Ali bin Abi Talib also. Al-Bukhari recorded that Anas said, "Umar said, `The wives of the Prophet were all jealous for his affection, and I said to them,

(عَسَى رَبُّهُ إِن طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَنَّ)

(Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.) Thereafter, this Ayah was revealed." We mentioned before that `Umar said statements that were confirmed by the Qur'an, such as about the revelation about Hijab)see 33:53(and the captive idolators after the battle of Badr)see 8:67(. `Umar's suggestion to take the Station of Ibrahim as a place for prayer and Allah revealed this Ayah;

(وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you the Maqam (station) of Ibrahim as a place of prayer.) (2:125) Ibn Abi Hatim recorded that Anas said that `Umar bin Al-Khattab said, "I heard news that the Mothers of the faithful had a dispute with the Prophet . So I advised them, saying, `Either stop bothering Allah's Messenger or Allah might provide him better wives than you. Abu `Abdur-Rahman As-Sulami, Abu Malik, Ibrahim An-Nakha`i, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi, and others.

(يَأْيُهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ
شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ - يَأْيُهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ
إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ - يَأْيُهَا الَّذِينَ

ءَامِنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ
 أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي
 مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ
 وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ
 وَيَإْيْمَنِهِمْ يَقُولُونَ رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا
 إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(6. O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allah, but do that which they are commanded.) (7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.) (8. O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow -- the Day that Allah will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.")

Teaching One's Family the Religion and Good Behavior

`Ali bin Abi Talhah reported from Ibn `Abbas;

(قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا)

(Protect yourselves and your families against a Fire (Hell)) He said, "Work in the obedience of Allah, avoid disobedience of Allah and order your families to remember Allah, then Allah will save you from the Fire." Mujahid also commented on:

(قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا)

(Protect yourselves and your families against a Fire (Hell)) saying, "Have Taqwa of Allah and order your family to have Taqwa of Him." Qatadah said, "He commands obedience to Allah, to not disobey Allah, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it." Similar was said by Ad-Dahhak and Muqatil; "It is an obligation for the Muslim to teach his near family members, and his male and female slaves what Allah has made obligatory for them and what Allah has forbidden for them." There is a Hadith that confirms the meaning of this Ayah. Ahmad, Abu Dawud and At-Tirmidhi recorded that Ar-Rabi` bin Sabrah said that his father said that the Messenger of Allah said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا
بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا»

(Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.) This is the narration that Abu Dawud collected; At-Tirmidhi said, "This Hadith is Hasan."

Fuel for Hell and a Description of its Angels

Allah said,

(وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ)

(whose fuel is men and stones,) indicating that the Children of Adam will be fuel for the Fire that will feed it,

(وَالْحِجَارَةُ)

(and stones) in reference to the idols that were worshipped, just as Allah said in another Ayah,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!) (21:98) `Abdullah bin Mas`ud, Mujahid, Abu Ja`far Al-Baqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujahid. Allah's statement,

(عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ)

(over which are (appointed) angels stern (and) severe,) means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allah,

(شِدَادٌ)

(severe) meaning, their structure is powerful, strong and frightening,

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(who disobey not the commands they receive from Allah, but do that which they are commanded.) meaning, whatever Allah commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called Az-Zabaniyah, meaning, the keepers and guards of Hell, may Allah give us shelter from them.

No Excuse will be accepted from the Disbeliever on the Day of Resurrection

Allah said,

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ
مَا كُنْتُمْ تَعْمَلُونَ)

(O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.) meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions."

Encouraging sincere Repentance

Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا)

(O you who believe! Turn to Allah with sincere repentance!) meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he used to do. Allah said,

(عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow) And when Allah says, "it may be," it means He shall.

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ)

(the Day that Allah will not disgrace the Prophet and those who believe with him) meaning, on the Day of Resurrection, Allah will not disgrace those who believed in the Prophet ,

(نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَيَأْمَنِيهِمْ)

(Their light will run forward before them and in their right hands.) as we explained in Surat Al-Hadid,

يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ

(They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.") Mujahid, Ad-Dahhak and Al-Hasan Al-Basri and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished." Imam Ahmad recorded that a man from the tribe of Banu Kinanah said, "I prayed behind the Messenger of Allah during the year of the Conquest (of Makkah), and heard him say,

«اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ»

(O Allah! Please, do not disgrace me on the Day of Resurrection.)"

يَأْيُهَا النَّبِيُّ جَهْدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ - ضَرَبَ
اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ
كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا
فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ
مَعَ الدَّٰخِلِينَ)

(9. O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.) (10. Allah sets forth an example for those who disbelieve: the wife of Nuh and the wife of Lut. They were under two of our righteous servants, but they both betrayed them. So, they availed them not against Allah and it was said: "Enter the Fire along with those who enter!")

The Command for Jihad against the Disbelievers and the Hypocrites

Allah the Exalted orders His Messenger to perform Jihad against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allah's legislated penal code,

(وَاعْلُظْ عَلَيْهِمْ)

(and be severe against them) meaning, in this life,

(وَمَا أَوْلَاهُمْ جَهَنَّمُ وَيُسَّ الْمَصِيرُ)

(their abode will be Hell, and worst indeed is that destination.) that is, in the Hereafter.

The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection

Allah the exalted said,

(ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا)

(Allah sets forth an example for those who disbelieve) meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allah, until and unless they gain faith in their hearts. Then Allah mentioned the parable, saying,

(امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ)

(the wife of Nuh and the wife of Lut. They were under two of our righteous servants,) means, they were the wives of two of Allah's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

(فَخَانَتَاهُمَا)

(they both betrayed them.) meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allah's statement,

(فَلَمْ يُعْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا)

(So, they availed them not against Allah) means, because their wives were disbelievers,

(وَقِيلَ)

(and it was said) meaning, to these wives,

(ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ)

(Enter the Fire along with those who enter!) The part of the Ayah that reads,

(فَخَانَتَاهُمَا)

(but they both betrayed them) does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allah has granted His Prophets, as we explained in Surat An-Nur. Al-`Awfi reported from Ibn `Abbas, "They betrayed them by not following their religion. The wife of Prophet Nuh used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nuh. As for the wife of Prophet Lut, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband." Ad-Dahhak reported that Ibn `Abbas said, "No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion." Similar was said by `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak and others.

(وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا امْرَأَةٌ فِرْعَوْنَ
إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِى الْجَنَّةِ وَنَجِّنِي
مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ
وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا
فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ
وَكَانَتْ مِنَ الْقَانِتِينَ)

(11. And Allah has set forth an example for those who believe: the wife of Fir`awn, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work, and save me from the people who are wrongdoers.) (12. And Maryam, the daughter of `Imran who guarded her chastity (private part). And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub, and she was of the Qanitin.)

The Disbelievers can cause no Harm to the Believers

This is a parable that Allah made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allah the Exalted said,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً)

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except you indeed fear a danger from them.) (3:28) Qatadah said, "Fir`awn was the most tyrannical among the people of the earth and the most disbelieving. By Allah! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allah is the Just Judge Who will not punish anyone except for their own sins." Ibn Jarir recorded that Sulayman said, "The wife of Fir`awn was tortured under the sun and when Fir`awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise." Ibn Jarir said that Al-Qasim bin Abi Bazzah said, "Fir`awn's wife used to ask, 'Who prevailed' When she was told, 'Musa and Harun prevailed', she said, 'I believe in the Lord of Musa and Harun.' Fir`awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body." This is the meaning of her statement,

(رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ
فِرْعَوْنَ وَعَمَلِهِ)

(My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work,) means, 'deliver me from him, because I am innocent of his actions,'

(وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ)

(and save me from the people who are wrongdoers.) Her name was Asiyah bint Muzahim, may Allah be pleased with her. Allah said,

(وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا)

(And Maryam, the daughter of `Imran who guarded her chastity (private part).) meaning, who protected and purified her honor, by being chaste and free of immorality,

(فَنَفَخْنَا فِيهِ مِنْ رُوْحِنَا)

(And We breathed into it (private part) through Our Ruh,) meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how `Isa was conceived. This is why Allah said here,

﴿فَنَفَخْنَا فِيهِ مِنْ رُوْحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكَتُبِهِ﴾

(And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub,) meaning His decree and His legislation.

﴿وَكَانَتْ مِنَ الْقَانِتِينَ﴾

(and she was of the Qanitin.) Imam Ahmad recorded that Ibn `Abbas said, "The Messenger of Allah drew four lines on the ground and said,

﴿أَتَدْرُونَ مَا هَذَا؟﴾

(Do you know what these lines represent) They said, `Allah and His Messenger know best.' He said,

﴿أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ،
وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَأَسِيَّةُ
بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ﴾

(The best among the women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint `Imran and Asiyah bint Muzahim, wife of Fir`awn.) It is confirmed in the Two Sahih from Abu Musa Al-Ash`ari that the Messenger of Allah said,

﴿كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا
أَسِيَّةُ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ،
وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى
النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ﴾

(Many men have reached the level of perfection, but none among women have reached this level except Asiyah -- Fir`awn's wife, Maryam--the daughter of `Imran, and Khadijah--the daughter of Khuwaylid. And no doubt, the superiority of `Aishah to other women is like the superiority of Tharid to other meals.) In my book, Al-Bidayah wan-Nihayah, I have mentioned these Hadiths using their various chains of narration in relating the story of Prophet `Isa and his mother Maryam, peace be upon them, all praise be to Allah. This is the end of the Tafsir of Surat At-Tahrim, all thanks and praise are due to Allah.

The Tafsir of Surat Al-Mulk

(Chapter - 67)

Which was revealed in Makkah

The Virtues of Surat Al-Mulk

Imam Ahmad recorded from Abu Hurayrah that Allah's Messenger said,

«إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ
لصَّاحِبِهَا حَتَّى غُفِرَ لَهُ:
(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)»

(Verily, there is a chapter in the Qur'an which contains thirty Ayat that will intercede on behalf of its reciter until he is forgiven. (It is): (Blessed be He in Whose Hand is the dominion.)) This Hadith was collected by At-Tirmidhi and the four Sunan Compilers. At-Tirmidhi said concerning it, "This is a Hasan Hadith." At-Tabarani and Al-Hafiz Ad-Diya' Al-Maqdisi both recorded from Anas that the Messenger of Allah said,

«سُورَةٌ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى
أَدْخَلَتْهُ الْجَنَّةَ:
(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)»

(There is a chapter of the Qur'an that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): (Blessed be He in Whose Hand is the dominion.))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ
 قَدِيرٌ- الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ
 أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ- الَّذِي خَلَقَ
 سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ
 مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ-
 ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ
 خَاسِئًا وَهُوَ حَسِيرٌ- وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا
 بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا
 لَهُمْ عَذَابَ السَّعِيرِ-)

(1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.) (2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;) (3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts) (4. Then look again and yet again, your sight will return to you Khasi', and worn out.) (5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire.)

Glorification of Allah and mentioning the Creation of Death, Life, the Heavens and the Stars

Allah the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allah says,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) Then Allah says,

(الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ)

(Who has created death and life) Those who say that death is an existing creation use this Ayah as a proof because it is something that has been created. This Ayah means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allah's statement,

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)

(How can you disbelieve in Allah Seeing that you were dead and He gave you life.) (2:28) In this Ayah Allah named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allah says,

(ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ)

(Then He will give death, then again will bring you to life (on the Day of Resurrection)) (2:28). Concerning Allah's statement,

(لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا)

(He may test you which of you is best in deed.) it means best in deeds. This is as Muhammad bin `Ajlal said. It should be noted that Allah did not say "which of you does the most deeds." Allah then says,

(وَهُوَ الْعَزِيزُ الْغَفُورُ)

(And He is the Almighty, the Oft-Forgiving.) This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allah is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allah says,

(الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا)

(Who has created the seven heavens one above the other;) meaning stacked one on top of the other. Are they connected to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the Hadith of Isra' (the Prophet's Night Journey) and other narrations. Concerning Allah's statement,

(مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ)

(you can see no fault in the creation of the Most Gracious.) means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allah says,

(فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ)

(Then look again. Can you see any rifts) meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it Ibn `Abbas, Mujahid, Ad-Dahhak, Ath-Thawri and others said concerning Allah's statement,

(فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ)

(Then look again. Can you see any rifts) that it means cracks. As-Suddi said that,

(هَلْ تَرَى مِنْ فُطُورٍ)

(Can you see any rifts) means any tears. Qatadah said,

(هَلْ تَرَى مِنْ فُطُورٍ)

(Can you see any rifts) means, `do you see any defects O Son of Adam (mankind)' In reference to Allah's statement,

(ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ)

(Then look again and yet again,) Qatadah said, "It means (look) twice."

(يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا)

(your sight will return to you Khasi',) Ibn `Abbas said that Khasi' means humiliated. Mujahid and Qatadah both said that it means despised.

(وَهُوَ حَسِيرٌ)

(and worn out.) Ibn `Abbas said that this means it will be exhausted. Mujahid, Qatadah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the Ayah means that if you continuously looked, no matter how much you look, your sight will return to you.

(خَاسِئًا)

(Khasi') due to the inability to see any flaw or defect (in Allah's creation).

(وَهُوَ حَسِيرٌ)

(and worn out.) meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allah negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And indeed We have adorned the nearest heaven with lamps,) This refers to the stars which have been placed in the heavens, some moving and some stationary. In Allah's statement,

(وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ)

(and We have made them (as) missiles to drive away the Shayatin,) The pronoun `them' in His statement, "and We have made them" is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allah knows best. Concerning Allah's statement,

(وَأَعْتَدْنَا لَهُمُ عَذَابَ السَّعِيرِ)

(and We have prepared for them the torment of the blazing Fire.) means, `We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allah said in the beginning of Surat As-Saffat,

(إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ - وَحِفْظًا
مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ - لَا يَسْمَعُونَ إِلَى الْمَلَأِ
الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ - دُحُورًا وَلَهُمْ
عَذَابٌ وَأَصِيبٌ - إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ
شِهَابٌ ثَاقِبٌ)

(Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.))37:6-7(Qatadah said, "These stars were only created for three purposes: Allah created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarir and Ibn Abi Hatim both recorded this statement.

(وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُ الْمَصِيرُ - إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورٌ - تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ - وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ - فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ)

(6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.) (7. When they are cast therein, they will hear its Shahiq while it is simmering.) (8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you") (9. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: `Allah never sent down anything; you are only in great error.'"") (10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") (11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!)

The Description of Hell and Those Who will enter into it

Allah the Exalted says,

(و)

(and) meaning, `and We have prepared,'

(لِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُ الْمَصِيرُ)

(for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.) This means that this will be the worst end and a terrible destiny.

(إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا)

(When they are cast therein, they will hear its Shahiq) Ibn Jarir said, "This means the sound of shouting."

(وَهِيَ تَفُورُ)

(while it is simmering.) Ath-Thawri said, "It will boil them just as a small number of seeds are boiled in a lot of water." Then Allah says,

(تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ)

(It almost bursts up with fury.) meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

(تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ)

(Every time a group is cast therein, its keepers will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: `Allah never sent down anything; you are only in great error.") In these Ayat Allah reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allah's statement,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger.))17:15(Allah also says,

(حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابَهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رَسُولٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ)

(till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!") 39:71(Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

(لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ)

(Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!) meaning, 'if we would have benefited from our intellects or listened to the truth that Allah revealed, we would not have been disbelieving in Allah and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allah then says,

(فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ)

(Then they will confess their sin. So, away with the dwellers of the blazing Fire!) Imam Ahmad recorded from Abu Al-Bakhtari At-Ta'i that he heard from one of the Companions that the Messenger of Allah said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

(The people will not be destroyed until they themselves confess their guilt.)

(إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ - وَأَسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ
عَلِيمٌ بِذَاتِ الصُّدُورِ - أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ
اللطيفُ الخبيرُ - هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ
ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ
النُّشُورُ)

(12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)

(13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.) (14. Should not He Who has created know And He is the Most Kind and

Courteous, All-Aware.) (15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.)

The Reward of those Who fear their Lord unseen

Allah informs of he who fears standing before his Lord, being frightened about matters between himself and Allah when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allah. Allah mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two Sahihs,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»

(There are seven people whom Allah the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.) Then he mentioned that among those people are:

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلًا تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

(A man who is tempted by a beautiful woman of high social status, but he says: `Verily, I fear Allah.' Another person from among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.) Then He says, while informing that He is aware of the innermost conscience and secrets,

(وَأَسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.) meaning, that which occurs in the hearts (ideas, thoughts, etc.).

(أَلَا يَعْلَمُ مَنْ خَلَقَ)

(Should not He Who has created know) This means, `doesn't the Creator know'

(وَهُوَ اللَّطِيفُ الْخَبِيرُ)

(And He is the Most Kind and Courteous, All-Aware (of everything).)

Allah's Favor of subjugating the Earth to His Servants

Then Allah mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allah says,

(هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي
مَنَاكِبِهَا)

(He it is Who has made the earth subservient to you; so walk in the paths thereof) meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allah makes matters easy for you. Allah continues to say,

(وَكُلُوا مِنْ رِزْقِهِ)

(and eat of His provision.) Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allah (At-Tawakkul). This is similar to what Imam Ahmad recorded from `Umar bin Al-Khattab, that he heard the Messenger of Allah say,

«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ
كَمَا يَرْزُقُ الطَّيْرَ، تَعْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»

(If you would trust in Allah as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.) At-Tirmidhi, An-Nasa'i and Ibn Majah all recorded this Hadith. At-Tirmidhi said, "Hasan Sahih." So this confirms that the bird searches morning and evening for its sustenance while depending upon Allah. For He is the Subduer, the Controller and the One Who causes everything.

(وَإِلَيْهِ النُّشُورُ)

(And to Him will be the resurrection.) meaning, the place of return on the Day of Judgement. Ibn `Abbas, Mujahid, As-Suddi and Qatadah all said that Manakibiha (its paths) means its outermost borders, its roads and its regions.

(أَءَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تَمُورٌ - أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ
يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ -
وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ -
أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقِتٍ وَيَقْبِضْنَ مَا
يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ)

(16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake) (17. Or do you feel secure that He, Who is over the heaven, will not send against you a Hasib Then you shall know how has been My warning.) (18. And indeed those before them rejected, then how terrible was My reproach) (19. Do they not see the birds above them, spreading out their wings and folding them in None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.)

How can You feel Secure against the Punishment of Allah while He is Able to seize You however He wills

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى
ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allah is Ever All-Seer of His servants.))35:45(Here Allah says,

(أَءَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تَمُورُ)

(Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake) meaning, that it would move back and forth, and be disrupted.

(أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ
حَاصِبًا)

(Or do you feel secure that He, Who is over the heaven, will not send against you a Hasib) meaning, a wind containing gravel that will strike you, as Allah says in another Ayah,

(أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا)

(Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm Then, you shall find no trustee.) 17:68(And similarly, here Allah threatens them with His statement,

(فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ)

(Then you shall know how has been My warning.) meaning, 'how is My admonition and what will happen to those who disregard and reject it.' Then Allah says,

(وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ)

(And indeed those before them rejected,) meaning, from the previous nations and the old generations that have passed. Then Allah says,

(فَكَيْفَ كَانَ نَكِيرٍ)

(then how terrible was My reproach) meaning, 'how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

**The flight of Birds is by the Power of Allah and it is a Proof that He
sees everything small and large**

Allah says,

(أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتٍ وَيَقْبِضْنَ)

(Do they not see the birds above them, spreading out their wings and folding them in) meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

(مَا يُمَسِّكُهُنَّ)

(None upholds them) meaning, in the air,

(إِلَّا الرَّحْمَنُ)

(except the Most Gracious.) meaning, Allah holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

(إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ)

(Verily, He is the All-Seer of everything.) means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

(أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ
(

(Do they not see the birds held in the midst of the sky None upholds them but Allah. Verily, in this are clear Ayat for people who believe.))24:79(

(أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ - أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ - أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى

أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ - قُلْ هُوَ
الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - قُلْ هُوَ الَّذِي ذَرَأَكُمْ
فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ وَيَقُولُونَ مَتَى هَذَا
الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ
وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ
الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ)

(20. Who is it besides the Most Gracious that can be an army to you to help you The disbelievers are in nothing but delusion.) (21. Who is it that can provide for you if He should withhold His provision Nay, but they continue to be in pride, and flee.) (22. Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path) (23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give.") (24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered.") (25. They say: "When will this promise come to pass, if you are telling the truth") (26. Say: "The knowledge is with Allah only, and I am only a plain warner.") (27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!")

No One will help You and No One can grant Sustenance except for Allah

Allah addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allah rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allah says,

(أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُكُمْ مِّنْ دُونِ
الرَّحْمَنِ)

(Who is it besides the Most Gracious that can be an army to you to help) i meaning, there is no protector or helper for you besides Him. This is the reason that Allah says,

(إِنَّ الْكُفْرُونَ إِلَّا فِي غُرُورٍ)

(The disbelievers are in nothing but delusion.) Then Allah says,

(أَمَّنْ هَذَا الَّذِي يَرِزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ)

(Who is it that can provide for you if He should withhold His provision) meaning, who is it that can provide for you if Allah cuts off your sustenance There is no one who gives, withholds, creates, provides and helps other than Allah alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allah says,

(بَلْ لَجُّوا)

(Nay, but they continue) meaning, they persist in their transgression, lying and misguidance.

(فِي عُتُوٍّ وَنُفُورٍ)

(to be in pride, and flee.) meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

The Parable of the Disbeliever and the Believer

Then Allah says,

(أَفَمَنْ يَمْشِي مُكَبِّاً عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path) This is a parable which Allah made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

(أَمَّنْ يَمْشِي سَوِيًّا)

(or he who walks upright) meaning, he who stands erect.

(عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(on a straight path) meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be

opened up for him. However, the disbeliever will be gathered walking down on his face to the Hellfire.

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا
يَعْبُدُونَ - مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ
الْجَحِيمِ)

(Assemble those who did wrong, together with their companions and what they used to worship instead of Allah, and lead them on to the way of flaming Fire.) (37:22,23) "Companions" here means those like them. Imam Ahmad recorded from Anas bin Malik that it was said, "O Messenger of Allah! How will the people be gathered on their faces" So the Prophet replied,

«أَلَيْسَ الَّذِي أَمْشَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرًا عَلَى أَنْ
يَمْشِيَهُمْ عَلَى وُجُوهِهِمْ»

(Is not He who made them to walk on their legs able to make them walk on their faces") This Hadith is also recorded in the Two Sahih.

Allah's Power to create and It being an Evidence of the Final Abode

Allah says,

(قُلْ هُوَ الَّذِي أَنْشَأَكُمْ)

(Say it is He Who has created you,) meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

(وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ)

(and endowed you with hearing and seeing, and hearts.) meaning, intellects and powers of reasoning.

(قَلِيلًا مَّا تَشْكُرُونَ)

(Little thanks you give.) meaning, how little you use these abilities that Allah has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

(قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ)

(Say: "It is He Who has created you on the earth...") meaning, He has spread and distributed you all throughout the various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

(وَالِيهِ تُحْشَرُونَ)

(and to Him shall you be gathered.) meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allah said;

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ)

(They say: "When will this promise come to pass if you are telling the truth") meaning, 'when will this gathering after separation that you are informing us of, occur'

(قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ)

(Say: "The knowledge is with Allah only...") meaning, 'no one knows the time of the Day of Judgement exactly except Allah, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

(وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ)

(and I am only a plain warner.) meaning, 'I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allah says,

(فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا)

(But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.) means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allah will command what they were not able to reckon or fully comprehend to come to them.

(وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ

الْقِيَمَةَ وَبَدَا لَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ
- وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا
بِهِ يَسْتَهْزِءُونَ)

(and there will become apparent to them from Allah what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.) (39:47,48) This is why it will be said to them in order to scold and reprimand them,

(هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ)

(This is what you were calling for!) meaning, that you were seeking to hasten.

(قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا
فَمَنْ یُجِیرُ الْکَافِرِینَ مِنْ عَذَابِ الْإِیمِ - قُلْ هُوَ
الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلِیْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ
هُوَ فِی ضَلَالٍ مُّبِینٍ - قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ
مَآؤُكُمْ غَوْرًا فَمَنْ یَأْتِیْكُمْ بِمَآءٍ مَّعِینٍ)

(28. Say: "Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment") (29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error.") (30. Say: "Tell me! If (all) your water were to sink away, who then can supply you with flowing water")

The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance

Allah says,

(قُلْ)

(say) `O Muhammad to these idolators who are associating partners with Allah and denying His favors,'

(أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا
فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ)

(Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment) meaning, `save yourselves, for verily, there is nothing that can rescue you from Allah except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allah punishes us or has mercy on us, there is no escaping from Allah's punishment and painful torment that you will suffer.' Then Allah says,

(قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

(Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.) meaning, `we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allah says,

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and rely upon Him.) (11:123) Thus, Allah continues saying,

(فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ)

(So, you will come to know who it is that is in manifest error.) meaning, `between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

Reminding of Allah's Blessing by the springing of Water and the Threat of It being taken away Demonstrating how merciful He is to His creatures,

Allah says;

(قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا)

(Say: "Tell me! If your water were to sink away...") meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. `Gha'ir' (sinking) as used here in the Ayah, is the opposite of springing forth. This is why Allah says,

(فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ)

(who then can supply you with flowing water) meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allah. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allah's is all the praise and thanks. This is the end of the Tafsir of Surat Al-Mulk and all praise and thanks are due to Allah.

The Tafsir of Surah Nun

(Chapter - 68)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

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

(ن وَالْقَلَمِ وَمَا يَسْطُرُونَ - مَا أَنْتَ بِنِعْمَةِ رَبِّكَ
بِمَجْنُونٍ - وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ - وَإِنَّكَ
لَعَلَىٰ خُلُقٍ عَظِيمٍ - فَسَتُبْصِرُ وَيُبْصِرُونَ - بِأَيُّكُمْ
الْمَقْتُونُ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)

(1. Nun. By the pen and by what they Yastur.) (2. You, by the grace of your Lord, are not insane.) (3. And verily, for you will be reward that is not Mamnun.) (4. And verily, you are on an exalted character.) (5. You will see, and they will see,) (6. Which of you is afflicted with madness.) (7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.) We have already discussed the special letters of the Arabic alphabet at the beginning of Surat Al-Baqarah. Thus, Allah's saying,

(ن)

(Nun), is like Allah's saying,

(ص)

(Sad), and Allah's saying,

(ق)

(Qaf), and similar to them from the individual letters that appear at the beginning of Qur'anic chapters. This has been discussed at length previously and there is no need to repeat it here.

The Explanation of the Pen Concerning

Allah's statement,

(وَالْقَلَمِ)

(By the pen) The apparent meaning is that this refers to the actual pen that is used to write. This is like Allah's saying,

(اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

(Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:3-5) Therefore, this statement is Allah's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allah continues by saying,

(وَمَا يَسْطُرُونَ)

(and by what they Yastur.) Ibn `Abbas, Mujahid and Qatadah all said that this means, "what they write." As-Suddi said, "The angels and the deeds of the servants they record." Others said, "Rather, what is meant here is the pen which Allah caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present Hadiths that have been reported about the Pen. Ibn Abi Hatim recorded from Al-Walid bin `Ubadah bin As-Samit that he said, "My father called for me when he was dying and he said to me: `Verily, I heard the Messenger of Allah say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمُ فَقَالَ لَهُ: اكْتُبْ، قَالَ:
يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ
كَائِنٌ إِلَى الْأَبَدِ»

(Verily, the first of what Allah created was the Pen, and He said to it: "Write." The Pen said: "O my Lord, what shall I write" He said: "Write the decree and whatever will throughout eternity.") This Hadith has been recorded by Imam Ahmad through various routes of transmission. At-Tirmidhi also recorded it from a Hadith of Abu Dawud At-Tayalisi and he (At-Tirmidhi) said about it, "Hasan Sahih, Gharib."

Swearing by the Pen refers to the Greatness of the Prophet

Allah says,

(مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ)

(You, by the grace of your Lord, are not insane.) meaning -- and all praise is due to Allah -- `you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.'

(وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ)

(And verily, for you will be reward that is not Mamnun.) meaning, `for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.' The meaning of:

(غَيْرُ مَمْنُونٍ)

(not Mamnun) is that it will not be cut off. This is similar to Allah's statement,

(عَطَاءً غَيْرَ مَجْذُوزٍ)

(a gift without an end.) (11:108) and His statement,

(فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)

(Then they shall have a reward without end.) (95:6) Mujahid said,

(غَيْرُ مَمْنُونٍ)

(Without Mamnun) means "Without reckoning." And this refers back to what we have said before.

The Explanation of the Statement: 'Verily, You are on an Exalted Character.'

Concerning Allah's statement,

(وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ)

(And verily, you are on an exalted (standard of) character.) Al-`Awfi reported from Ibn `Abbas, "Verily, you are on a great religion, and it is Islam." Likewise said Mujahid, Abu Malik, As-Suddi and Ar-Rabi` bin Anas. Ad-Dahhak and Ibn Zayd also said this. Sa`id bin Abi `Arubah reported from Qatadah that he said concerning Allah's statement,

(وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ)

(And verily, you are on an exalted (standard of) character.) "It has been mentioned to us that Sa`d bin Hisham asked `A'ishah about the character of the Messenger of Allah , so she replied: `Have you not read the Qur'an' Sa`d said: `Of course.' Then she said: `Verily, the character of the Messenger of Allah was the Qur'an.'" `Abdur-Razzaq recorded similar to this and Imam Muslim recorded it in his Sahih on the authority of Qatadah in its full length. This means that he would act according to the commands and the prohibition in the Qur'an. His nature and character were patterned according to the Qur'an, and he abandoned his natural disposition (i.e., the carnal nature). So whatever the Qur'an commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allah gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic. This is like that which has been confirmed in the Two Sahih's that Anas said, "I served the Messenger of Allah for ten years, and he never said a word of displeasure to me (Uff), nor did he ever say to me concerning something I had done: `Why did you do that' And he never said to me concerning something I had not done: `Why didn't you do this' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allah . And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allah." Imam Al-Bukhari recorded that Al-Bara' said, "The Messenger of Allah had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short." The Hadiths concerning this matter are numerous. Abu `Isa At-Tirmidhi has a complete book on this subject called Kitab Ash-Shama'il. Imam Ahmad recorded that `A'ishah said, "The Messenger of Allah never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting Jihad in the cause of Allah. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allah were transgressed. Then, in that case he would avenge for the sake of Allah." Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah said,

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

(I have only been sent to perfect righteous behavior.) Ahmad was alone in recording this Hadith. In reference to Allah's statement,

(فَسَتُبْصِرُ وَيُبْصِرُونَ - بِأَيِّكُمْ الْمَقْتُونَ)

(You will see, and they will see, which of you is afflicted with madness.) then it means, `you will know, O Muhammad -- and those who oppose you and reject you, will know -- who is insane and misguided among you.' This is like Allah's statement,

(سَيَعْلَمُونَ غَدًا مَّنَ الْكَذَّابُ الْأَشِيرُ)

(Tomorrow they will come to know who is the liar, the insolent one!) (54:26) Allah also says,

(وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ)

(And verily (either) we or you are rightly guided or in plain error.) (34:24) Ibn Jurayj reported from Ibn `Abbas, it means "You will know and they will know on the Day of Judgement." Al-`Awfi reported from Ibn `Abbas;

(بِأَيِّكُمْ الْمَفْتُونُ)

(Which of you is Maftun (afflicted with madness) means which of you is crazy. This was also said by Mujahid and others as well. The literal meaning of Maftun is one who has been charmed or lured away from the truth and has strayed from it. Thus, the entire statement means, `so you will know and they will know,' or `you will be informed and they will be informed, as to which of you is afflicted with madness.' And Allah knows best. Then Allah says,

(إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ)

(Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.) meaning, `He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

(فَلَا تُطِعِ الْمُكَذِّبِينَ - وَدُّوا لَوْ يُدْهِنُ فَيْدُهُنُونَ -
وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ - هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ -
مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ - عُتُلٌّ بَعْدَ ذَلِكَ زَنِيمٍ - أَنْ
كَانَ ذَا مَالٍ وَبَنِينَ - إِذَا تُنْذِرَ عَلَيْهِ ءَايَاتُنَا قَالَ
أَسْطِيرُ الْأُولِينَ - سَنَسِمُهُ عَلَى الْخُرْطُومِ)

(8. So, do not obey the deniers.) (9. They wish that you should compromise with them, so they (too) would compromise with you.) (10. And do not obey every Hallaf Mahin.) (11. A Hammaz, going about with Namim,) (12. Hinderer of the good, transgressor, sinful,) (13. `Utul, and moreover Zanim.) (14. (He was so) because he had wealth and children.) (15. When Our Ayat are recited to him, he says: "Tales of the men of old!") (16. We shall brand him on the snout (nose)!)

Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path

Allah says, `just as We have favored you and given you the upright legislation and great (standard of) character,'

(فَلَا تُطِيعِ الْمُكَذِّبِينَ - وَدُّوْا لَوْ نُذْهِنُ قَيْدَهُنَّ)

(So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.) Ibn `Abbas said, "That you would permit them (their idolatry) and they also would permit you (to practice your religion)." Mujahid said,

(وَدُّوْا لَوْ نُذْهِنُ قَيْدَهُنَّ)

(They wish that you should compromise with them, so they (too) would compromise with you.) "This means that you should be quiet about their gods and abandon the truth that you are upon." Then Allah says,

(وَلَا تُطِيعُ كُلَّ حَالَفٍ مَّهِينٍ)

(And do not obey every Hallaf (one who swears much) Mahin (liar or worthless person).) This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allah's Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn `Abbas said, "Al-Mahin means the liar." Then Allah says,

(هَمَّازٍ)

(A Hammaz,) Ibn `Abbas and Qatadah both said, "This is slander."

(مَشَّاءٍ بِنَمِيمٍ)

(going about with Namim,) This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two Sahihis that Mujahid reported from Tawus that Ibn `Abbas said, "The Messenger of Allah once passed by two graves and he said,

«إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

(Verily, these two are being punished, and they are not being punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namimah.)" This Hadith has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujahid. Imam Ahmad recorded that Hudhayfah said, "I heard the Messenger of Allah saying,

«لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ»

(The slanderer will not enter into Paradise.)" This Hadith has been reported by the Group except for Ibn Majah. Concerning Allah's statement,

(مَنَّاعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٌ)

(Hinderer of good, transgressor, sinful,) it means, he refuses to give and withholds that which he has of good.

(مُعْتَدٍ)

(transgressor,) this means, in attaining that which Allah has made permissible for him, he exceeds the legislated bounds.

(أَثِيمٌ)

(sinful,) meaning, he delves into the forbidden things. Concerning Allah's statement,

(عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٌ)

(`Utul, and moreover Zanim.) `Utul means one who is cruel, harsh, strong, greedy and stingy. Imam Ahmad recorded from Al-Harithah bin Wahb that the Messenger of Allah said,

«أَلَا أَنْبِئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ
أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ. أَلَا أَنْبِئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ
عُتْلٍ جَوَّازٍ مُسْتَكْبِرٍ»

(Shall I inform you of the people of Paradise (They will be) every weak and oppressed person. When he swears by Allah, he fulfills his oath. Shall I inform you of the people of the Fire Every `Utul (cruel person), Jawwaz and arrogant person.) Al-Waki` said, "It (`Utul) is every Jawwaz, Ja`zari and arrogant person." Both Al-Bukhari and Muslim recorded this in their Two Sahih, as well as the rest of the Group, except for Abu Dawud. All of its routes of transmission are by way of Sufyan Ath-Thawri and Shu`bah who both reported it from Sa`id bin Khalid. The scholars of Arabic language have said that Ja`zari means rude and harsh, while Jawwaz means greedy and stingy. Concerning the word Zanim, Al-Bukhari recorded from Ibn `Abbas that he said concerning the Ayah,

(عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٌ)

(` Utul (cruel), and moreover Zanim.) "A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off." The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the Zanim is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarir and others among the Imams have said this. Concerning Allah's statement,

(أَنْ كَانَ ذَا مَالٍ وَبَنِينَ - إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا
قَالَ أَسْطِيرُ الْأُولِينَ)

((He was so) because he had wealth and children. When Our Ayat are recited to him, he says: "Tales of the men of old!") Allah is saying, `this is how he responds to the favors that Allah has bestowed upon him of wealth and children, by disbelieving in Allah's Ayat and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.' This is similar to Allah's statement,

(ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا
مَمْدُودًا - وَبَنِينَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا - ثُمَّ
يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا -
سَأَرْهُقُهُ صَعُودًا - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتِلَ كَيْفَ
قَدَّرَ - ثُمَّ قَتِلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ
وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا
سِحْرٌ يُؤْتَرُ - إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ - سَأُصْلِيهِ
سَقْرًا - وَمَا أَدْرَاكَ مَا سَقَرُ - لَا يُبْقَىٰ وَلَا تَذَرُ -
لَوْ آحَاةٌ لِلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ)

(Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat. I shall oblige him to face a severe torment! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!" I will cast him into Hellfire. And what will make you

know what Hellfire is It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell.))74:11-30(Then Allah said here,

(سَنَسِمُهُ عَلَى الْخُرْطُومِ)

(We shall brand him on the snout!) Ibn Jarir said, "We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals)." Others have said,

(سَنَسِمُهُ)

(We shall brand him) This is the mark of the people of the Hell-fire; meaning, 'We will blacken his face on the Day of Judgement,' and the face has been referred to here as snout.

(إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا
لَيَصْرِمُنَّهَا مُصْبِحِينَ - وَلَا يَسْتَنْتُونَ - فَطَافَ
عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ - فَأَصْبَحَتْ
كَالصَّرِيمِ - فَتَنَادُوا مُصْبِحِينَ - أَنْ اغْدُوا عَلَيَّ
حَرَّتِكُمْ إِنْ كُنْتُمْ صَرِمِينَ - فَأَنْطَلِقُوا وَهُمْ
يَتَخَفَتُونَ - أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ -
وَغَدُوا عَلَيَّ حَرِدٍ قَدِيرِينَ - فَلَمَّا رَأَوْهَا قَالُوا إِنَّا
لَضَالُّونَ بَلْ نَحْنُ مَحْرُومُونَ قَالَ أَوْسَطُهُمْ أَلَمْ
أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ)

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ - فَأَقْبَلَ بَعْضُهُمْ
عَلَى بَعْضٍ يَتْلَوُمُونَ - قَالُوا يَوَيْلَنَا إِنَّا كُنَّا
طَٰغِينَ - عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَى

رَبَّنَا رَغِبُونَ- كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ-

(17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,) (18. Without (saying: "If Allah wills.)) (19. Then there passed over it a Ta'if from your Lord while they were asleep.) (20. So by the morning, it became like As-Sarim.) (21. Then they called out (one to another as soon) as the morning broke.) (22. Saying: "Go to your tilth in the morning, if you would pluck (the fruits).") (23. So they departed, and they were whispering:) (24. "No poor person shall enter upon you into it today.") (25. And they went in the morning with Hard Qadirin.) (26. But when they saw it, they said: "Verily, we have gone astray.") (27. "Nay! Indeed we are deprived!") (28. The Awsat among them said; "Did I not tell you, `Why do you not Tusabbihun.>") (29. They said: "Glory to Our Lord! Verily, we have been wrongdoers.") (30. Then they turned one against another, blaming.) (31. They said: "Woe to us! Verily, we were Taghin.") (32. "We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.") (33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.)

A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allah made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muhammad to them. But they met him with denial, rejection and opposition. Therefore Allah says,

(إِنَّا بَلَوْنَهُمْ)

(Verily, We have tried them) meaning, `We have tested them.'

(كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ)

(as We tried the People of the Garden,) This refers to a garden containing different types of fruits and vegetation.

(إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ)

(when they swore to pluck the fruits of the (garden) in the morning,) meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

(وَلَا يَسْتَتِنُونَ)

(Without (saying: "If Allah wills.)) meaning their vow that they made. Therefore, Allah broke their vow. He then said,

(فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ)

(Then there passed over it a Taif from your Lord while they were asleep.) meaning, it was afflicted with some heavenly destruction.

(فَأَصْبَحَتْ كَالصَّرِيمِ)

(So by the morning it became like As-Sarim.) Ibn `Abbas said, "Like the dark night." Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

(فَتَنَادَوْا مُصْبِحِينَ)

(Then they called out (one to another as soon) as the morning broke.) meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allah said,

(أَنْ اذْهَبُوا عَلَىٰ حَرْتِكُمْ إِنْ كُنْتُمْ صَرْمِينَ)

((Saying:) "Go to your tilth in the morning, if you would pluck (the fruits).") meaning, `if you want to pluck your harvest fruit.'

(فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ)

(So they departed, and they were whispering:) meaning, they spoke privately about what they were doing so that no one could hear what they were saying. Then Allah, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

(فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ - أَنْ لَا يَدْخُلَهَا الْيَوْمَ
عَلَيْكُمْ مَّسْكِينٌ)

(So they departed, and they were whispering: "No poor person shall enter upon you into it today.") meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allah then said,

(وَوَدَّعُوا عَلَىٰ حَرْدٍ)

(And they went in the morning with Hard) meaning, with strength and power.

(قَدِيرِينَ)

(Qadirin) meaning, they thought they had power to do what they claimed and what they were desiring.

(فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَّالُّونَ)

(But when they saw it, they said: "Verily, we have gone astray.") meaning, when they arrived at it and came upon it, and it was in the condition which Allah changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

(إِنَّا لَضَّالُّونَ)

(Verily, we have gone astray.) meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn `Abbas and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

(بَلْ نَحْنُ مَحْرُومُونَ)

(Nay! Indeed we are deprived (of the fruits)!) meaning, 'nay, this is it, but we have no portion and no share (of harvest).'

(قَالَ أَوْسَطُهُمْ)

(The Awsat among them said,) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, Muhammad bin Ka`b, Ar-Rabi` bin Anas, Ad-Dahhak and Qatadah all said, "This means the most just of them and the best of them."

(أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ)

(Did I not tell you, 'Why do you not Tusabbihun') Mujahid, As-Suddi and Ibn Jurayj all said that,

(لَوْلَا تُسَبِّحُونَ)

(Why do you not Tusabbihun) this means "why do you not say, 'If Allah wills'" As-Suddi said, "Their making exception due to the will of Allah in that time was by glorifying Allah (Tasbih)." Ibn Jarir said, "It is a person's saying, 'If Allah wills.'" It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allah and thank Him for what He has given you and favored you with"

(قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ)

(They said: "Glory to Our Lord! Verily, we have been wrongdoers.") They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

إِنَّا كُنَّا ظَلِمِينَ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ
يَتْلَمُونَ)

("...Verily, we have been wrongdoers." Then they turned one against another, blaming.) meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طٰغِينَ)

(They said: "Woe to us! Verily, we were Taghin.") meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

عَسَى رَبَّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا
رٰغِبُونَ)

(We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.) It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allah knows best. Some of the Salaf mentioned that these people were from Yemen. Sa`id bin Jubayr said, "They were from a village that was called Darawan which was six miles from San`a' (in Yemen)." It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allah took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allah then says,

كَذٰلِكَ الْعَذَابُ)

(Such is the punishment,) meaning, such is the punishment of whoever opposes the command of Allah, is stingy with what Allah has given him and favored him with, withholds the right of the poor and needy, and responds to Allah's blessings upon him with ungratefulness (or disbelief).

وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(but truly, the punishment of the Hereafter is greater if they but knew.) meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

(إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ - أَفَنَجْعَلُ
الْمُسْلِمِينَ كَالْمُجْرِمِينَ - مَا لَكُمْ كَيْفَ تَحْكُمُونَ -
أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ - إِنَّ لَكُمْ فِيهِ لَمَا
تَخَيَّرُونَ - أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةَ إِلَى يَوْمِ
الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ - سَلِّمُوا إِلَيْهِمْ بِذَلِكَ
زَعِيمٌ - أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ
كَانُوا صَادِقِينَ)

(34. Verily, for those who have Taqwa are Gardens of Delight with their Lord.) (35. Shall We then treat the Muslims like the criminals) (36. What is the matter with you How judge you) (37. Or have you a Book wherein you learn,) (38. That you shall therein have all that you choose) (39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge) (40. Ask them, which of them will stand as surety for that!) (41. Or have they "partners" Then let them bring their "partners" if they are truthful!)

(يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا
يَسْتَطِيعُونَ - خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذِلَّةٌ وَقَدْ
كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ - قَدَّرَنِي
وَمَنْ يُكذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ
لَا يَعْلَمُونَ وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ أَمْ تَسْأَلُهُمْ
أَجْرًا فَهُمْ مِّنْ مَّعْرَمٍ مُّثْقَلُونَ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ
يَكْتُمُونَ)

(42. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.) (43. Their eyes will be cast down and ignominy will cover

them; they used to be called to prostrate themselves, while they were.) (44. Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.) (45. And I will grant them a respite. Verily, My plan is strong.) (46. Or is it that you ask them a wage, so that they are heavily burdened with debt) (47. Or that the Unseen is in their hands, so that they can write it down)

The Terror of the Day of Judgement

After Allah mentions that those who have Taqwa, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

(يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ)

(The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.) meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it. Al-Bukhari recorded that Abu Sa' id Al-Khudri said that he heard the Prophet saying,

«يُكْشَفُ رَبَّنَا عَن سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا»

(Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff plate (the bone will not bend or flex).)" This Hadith was recorded in the Two Sahihs and other books from different routes of transmission with various wordings. It is a long Hadith that is very popular. Concerning Allah's statement,

(خَشِيعَةً أَبْصَرُهُمْ تَرَ هَقَّهُمْ ذِلَّةً)

(Their eyes will be cast down and ignominy will cover them;) means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate.

Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

For Whoever denies the Qur'an

Then Allah says,

(فَدْرِنِي وَمَنْ يُكْذِبُ بِهَذَا الْحَدِيثِ)

(Then leave Me alone with such as belie this narration.) meaning, the Qur'an. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allah says,

(سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ)

(We shall punish them gradually from directions they perceive not.) meaning, and they will not even be aware of it. Rather, they will believe that it is a noble blessing from Allah, but really the same matter is actually a form of humiliation (for them). This is similar to Allah's statement,

(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) Allah also said,

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

(So, when they forgot that 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 punished them, and lo! They were plunged into destruction with deep regrets and sorrows.) Therefore, Allah says here,

(وَأْمَلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ)

(And I will grant them a respite. Verily, My plan is strong.) meaning, 'I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allah says,

(إِنَّ كَيْدِي مَتِينٌ)

(Verily, My plan is strong.) meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me.' In the Two Sahihis it is recorded from the Messenger of Allah that he said,

«إِنَّ اللَّهَ تَعَالَى لِيُؤَمِّلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقَلِّتْهُ»

(Verily Allah the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.) Then he recited,

(وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.) (11:102) In reference to Allah's statement,

(أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّن مَّعْرَمٍ مُّثْقَلُونَ - أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ)

(Or is it that you ask them for a wage, so that they are heavily burdened with debt Or that the Unseen is in their hands, so that they can write it down) the explanation of these two Ayat preceded in Surat At-Tur. The meaning of it is, 'you, O Muhammad, call them to Allah without taking any wages from them. rather, you hope for the reward with Allah. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

(فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَحَابِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ)

(لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ
مَذْمُومٌ - فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ -
وَإِن يَكَادُ الَّذِينَ كَفَرُوا لِيُزِلُّوكَ بِأَبْصَارِهِمْ لَمَّا
سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ - وَمَا هُوَ إِلَّا
ذِكْرٌ لِّلْعَالَمِينَ)

(48. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makzum.) (49. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.) (50. Then his Lord chose him and made him of the righteous.) (51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he is a madman!") (52. But it is nothing else than a Reminder to all the creatures (Alamin).)

The Command to be Patient and to refrain from being Hasty like Yunus was

Allah says,

(فَاصْبِرْ)

(So wait with patience) `O Muhammad, persevere against the harm your people cause you and their rejection. For verily, Allah will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

(وَلَا تَكُن كَصَحْبِ الْحُوتِ)

(and be not like the Companion of the Fish) meaning, Dhun-Nun, who was Yunus bin Matta, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allah). For He (Allah) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yunus) called out from the layers of darkness,

أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ

("That none has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers.") (21:87) Then Allah said concerning him,

فَأَسْتَجِبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي
الْمُؤْمِنِينَ

(So We answered his call, and delivered him from the distress. And thus We do deliver the believers.) (21:88) Allah also says,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلَبِثَ فِي بَطْنِهِ
إِلَى يَوْمٍ يُبْعَثُونَ

(Had he not been of them who glorify Allah, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.) (37:143,144) So here (in this Surah), Allah says,

إِذْ نَادَى وَهُوَ مَكْظُومٌ

(when he cried out (to Us) while he was Mākzum.) Ibn `Abbas, Mujahid and As-Suddi, all said, "while he was distressed." Then Allah goes on to say,

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ

(Then his Lord chose him and made him of the righteous.) Imam Ahmad recorded from `Abdullah that the Messenger of Allah said,

«لَا يَبْغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ
مَتَّى»

(It is not befitting for anyone to say that I am better than Yunus bin Matta.) Al-Bukhari recorded this Hadith and it is in the Two Sahihs reported from Abu Hurayrah. Concerning Allah's statement,

(وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزِلْقُونَكَ بِأَبْصَرِهِمْ)

(And verily, those who disbelieve would almost make you slip with their eyes) Ibn `Abbas, Mujahid and others have said,

(لِيُزِلْقُونَكَ)

(would make you slip) "In order to have some effect on you."

(بِأَبْصَرِهِمْ)

(with their eyes) meaning, `they will affect you by looking at you with their eyes (i.e., the evil eye).' This means `they are jealous of you due to their hatred of you, and were it not for Allah's protection of you, defending you against them (then their evil eye would harm you).'

The Effect of the Evil Eye is Real

this Ayah is a proof that the effect of the evil eye and its affliction by the command of Allah is real. Many Hadiths have been reported concerning this through numerous routes of transmission. The Hadith of Buraydah bin Al-Husayb Abu `Abdullah bin Majah recorded from Buraydah bin Al-Husayb that the Messenger of Allah said,

«لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

(There is no Ruqyah except to cure the evil eye and the sting.) This is how Ibn Majah recorded this Hadith. Imam Muslim also recorded this Hadith in his Sahih on the authority of Buraydah himself, but he did not attribute it to the Prophet . There is a story concerning this incident (as reported by Buraydah in Sahih Muslim), and At-Tirmidhi recorded the Hadith in this manner (like Muslim's version). This Hadith has also been recorded by Imam Al-Bukhari, Abu Dawud and At-Tirmidhi on the authority of `Imran bin Husayn, however, he did not attribute it to the Prophet . `Imran's wording is,

«لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

(There is no Ruqyah except to cure the evil eye and the sting.)" Muslim recorded in his Sahih from Ibn `Abbas that the Prophet said,

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْ
الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَأَغْسِلُوا»

(The evil eye is real. If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.) Muslim was alone in recording this Hadith, as Al-Bukhari did not mention it. It is reported from Ibn ` Abbas that he said, "The Messenger of Allah used to invoke Allah's protection for Al-Hasan and Al-Husayn (his grandsons) by saying,

«أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ
وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

(I seek protection for you two by the perfect Words of Allah from every Shaytan, and dangerous creature, and from every eye that is evil.) Then he would say:

«هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّدُ إِسْحَاقَ وَإِسْمَاعِيلَ
عَلَيْهِمَا السَّلَامَ»

(Thus, did Ibrahim used to seek protection for Ishaq and Isma`il (his sons).)" This Hadith was recorded by Al-Bukhari and the Sunan compilers.

The Hadith of Abu Umamah As` ad bin Sahl bin Hunayf

Ibn Majah recorded from Abu Umamah As` ad bin Sahl bin Hunayf that ` Amir bin Rabi` ah passed by Sahl bin Hunayf while he was bathing and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e., commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allah and it was said to him (the Prophet) that Sahl had been afflicted by a seizure. The Prophet then said,

«مَنْ تَتَّهَمُونَ بِهِ؟»

(Who do you blame (or hold responsible) for this) The people replied, ""Amir bin Rabi` ah." Then the Prophet said,

«عَلَّامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدَكُمْ مِنْ
أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ»

(Would one of you knowingly kill his brother If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.) Then the Prophet called for some water and he commanded ` Amir to perform Wudu' with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his Izar. Then the Prophet commanded him to pour the water over Sahl. Sufyan said that Ma` mar related from Az-Zuhri that he said, "The Prophet ordered him to turn the water pot over (empty its contents over) him (Sahl) from

behind him." An-Nasa'i recorded this Hadith through different routes from Abu Umamah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him."

The Hadith of Abu Sa`id Al-Khudri

Ibn Majah recorded that Abu Sa`id Al-Khudri said, "The Messenger of Allah used to seek refuge from the evil eye of the Jinns and the evil eye of humans. Then when the Mu`awwidhatan were revealed, he used them (for seeking protection) and abandoned everything else. This was recorded by At-Tirmidhi, and An-Nasa'i. At-Tirmidhi said, "Hasan."

Ahmad recorded from Abu Sa`id that Jibril came to the Prophet and said, "O Muhammad, are you suffering from any ailment" The Prophet said,

«نَعَمْ»

(Yes)." Then Jibril said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ»

("In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing.") This Hadith has been recorded by Muslim and the Sunan compilers except for Abu Dawud. Imam Ahmad also recorded from Abu Sa`id or Jabir bin `Abdullah that the Messenger of Allah was bothered by some illness, and Jibril came to him and said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللَّهُ يَشْفِيكَ»

(In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allah cure you.)

Another Hadith from Abu Sa`id

Imam Ahmad recorded from Abu Sa`id that Jibril came to the Prophet and said, "O Muhammad, are you suffering from any ailment" The Prophet said,

«نَعَمْ»

(Yes)." Then Jibril said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ»

("In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing.") This Hadith has been recorded by Muslim and the Sunan compilers except for Abu Dawud. Imam Ahmad also recorded from Abu Sa' id or Jabir bin `Abdullah that the Messenger of Allah was bothered by some illness, and Jibril came to him and said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللَّهُ يَشْفِيكَ»

(In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allah cure you.)

The Hadith of Asma' bint `Umays

Imam Ahmad recorded from `Ubayd bin Rifa`ah Az-Zuraqi that Asma' said, "O Messenger of Allah! Verily, Bani Ja`far are afflicted with the evil eye; should I seek to have Ruqyah " The Prophet replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقْتَهُ الْعَيْنُ»

(Yes, for if anything could overcome the divine decree, it would be the evil eye.) This Hadith has been recorded like this by At-Tirmidhi, Ibn Majah, and An-Nasa'i. At-Tirmidhi said concerning it, "Hasan Sahih."

The Hadith of `A'ishah

Ibn Majah recorded from `A'ishah, may Allah be pleased with her, that the Messenger of Allah ordered her to have Ruqyah performed as a cure against the evil eye. This was reported by Al-Bukhari and Muslim. The Hadith of Sahl bin Hunayf Imam Ahmad recorded from Abu Umamah bin Sahl bin Hunayf that his father informed him that the Messenger of Allah went out on a

journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrar from Al-Juhfah. They stopped there and Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani ` Adi bin Ka` b, ` Amir bin Rabi` ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allah and it was said to him, "O Messenger of Allah! Can you do anything for Sahl By Allah, he has not lifted his head nor has he regained consciousness." The Prophet then said,

«هَلْ تَنْهَمُونَ فِيهِ مِنْ أَحَدٍ؟»

(Do you all blame (or hold responsible) anyone for what has happened to him) They said, " ` Amir bin Rabi` ah looked at him." So the Prophet called ` Amir and he was very angry with him. He said,

«عَلَّامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ، هَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ
بَرَكَتَ؟»

(Would one of you knowingly kill his brother Why don't you ask Allah to bless your brother when you see something (of him) that you like) Then the Prophet said,

«اغْتَسِلْ لَهُ»

(Bathe for him.) So he (` Amir) washed his face, his hands, his elbows, his knees, his feet and the inside of his Izar (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him."

The Hadith of ` Amir bin Rabi` ah

Imam Ahmad recorded in his Musnad that ` Ubaydullah bin ` Amir said, " ` Amir bin Rabi` ah and Sahl bin Hanayf went off together intending to bathe. So they went about their business using coverings (to cover their nakedness). So ` Amir removed a cloak of wool that he (Sahl) was using to conceal himself. He (` Amir) said, "I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet and informed him. Then, the Prophet came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«اللَّهُمَّ اصْرِفْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا»

(O Allah! Remove from him its heat, its cold and its pain.) He (Sahl) then stood up, and Allah's Messenger said,

«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيُبْرِكْ فَإِنَّ الْعَيْنَ حَقٌّ»

(If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allah to bless it, for verily, the evil eye is real.)

The Accusation of the Disbelievers and the Reply to Them

Allah says,

(وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ)

(and they say: "Verily, he is a madman!") meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'an. Allah then says,

(وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(But it is nothing else but a Reminder to all the creatures ('Alamin).) This is the end of the explanation (Tafsir) of Surah Nun (or Al-Qalam), and all praise and blessing belong to Allah.

The Tafsir of Surat Al-Haqqah

(Chapter - 69)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

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

(الْحَاقَّةُ - مَا الْحَاقَّةُ - وَمَا أَدْرَاكَ مَا الْحَاقَّةُ -
كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ - فَأَمَّا ثَمُودُ فَأَهْلِكُوا
بِالطَّاغِيَةِ - وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ
عَاتِيَةٍ - سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ

حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرَغَى كَأَنَّهُمْ أَعْجَازُ
نَخْلِ خَاوِيَةٍ - فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ - وَجَاءَ
فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ -
فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً - إِنَّا
لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ - لِنَجْعَلَهَا
لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُذُنٌ وَعِيَةٌ)

(1. Al-Haqqah!) (2. What is Al-Haqqah) (3. And what will make you know what Al-Haqqah is) (4. Thamud and `Ad denied the Qari`ah!) (5. As for Thamud, they were destroyed by the Taghiyah!) (6. And as for `Ad, they were destroyed by a wind, Sarsar `Atiyah!) (7. Which Allah imposed on them for seven nights and eight days Husum, so that you could see men lying toppled, as if they were trunks of date palms, Khawiyah!) (8. Do you see any remnants of them) (9. And Fir`awn, and those before him, and the cities overthrown committed Al-Khati'ah.) (10. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabiya.) (11. Verily, when the water rose beyond its limits, We carried you in the ship.) (12. That We might make it an admonition for you and that it might be retained by the retaining ears.)

Warning concerning the Greatness of the Day of Judgement

-Haqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allah has declared the greatness of this matter. So He says,

(وَمَا أَدْرَاكَ مَا الْحَاقَّةُ)

(And what will make you know what Al-Haqqah is)

Mention of the Destruction of the Nations

Then Allah mentions the destruction of the nations that denied the Resurrection. He says,

(فَأَمَّا تَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ)

(As for Thamud, they were destroyed by the Taghiyah!) It is the cry which will silence them, and the quake that will silence them. Qatadah said similar to this when he said, "At-Taghiyah is

the shout." Mujahid said, "At-Taghiyah means the sins." This was also said by Ar-Rabi` bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following Ayat as proof for his statement,

(كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا)

(Thamud denied through their transgression.) Then Allah says,

(وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ)

(And as for `Ad, they were destroyed by a wind Sarsar) meaning, a cold wind. Qatadah, As-Suddi, Ar-Rabi` bin Anas and Ath-Thawri all said about,

(عَاتِيَةٍ)

(`Atiyah) "This means severe blowing of the wind." Qatadah said, "It blew fiercely upon them until it pierced their hearts." Ad-Dahhak said,

(صَرْصَرٍ)

(Sarsar) "This means cold, and

(عَاتِيَةٍ)

(`Atiyah) means, it blew fiercely upon them without any mercy or blessing." `Ali and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."

(سَخَّرَهَا عَلَيْهِمْ)

(Which Allah imposed on them) meaning, He made it overpower them.

(سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا)

(for seven nights and eight days Husum,) Husum means, complete, successive and unfortunately evil. Ibn Mas`ud, Ibn `Abbas, Mujahid, `Ikrimah, Ath-Thawri and others all said, "Husum means in succession." It has been reported that `Ikrimah and Ar-Rabi` bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allah's statement,

(فِي أَيَّامٍ نُّحِسَاتٍ)

(in days of calamity) (41: 16) It has been said that it is that which people now call A`jaz (apparently used to mean evil devastation). It seems as though the people took this term from Allah's statement,

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ
(خَاوِيَةً)

(so that you could see the people lying toppled, as if they were A`jaz (trunks) of date palms, Khawiyah!) Ibn `Abbas said about,

(خَاوِيَةً)

(Khawiyah) "It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two Sahihs that the Messenger of Allah said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكْتُ عَادٌ بِالدَّبُورِ»

(I was helped by an easterly wind and the people of `Ad were destroyed by a westerly wind.)

(فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ)

(Do you see any remnants of them) meaning, `do you find any one of them left or anyone who even attributes himself to being from them' Rather they are all gone, right down to the last of them, and Allah did not make for them any successors. Then Allah says,

(وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ)

(And Fir`awn and those before him committed (sin)) This has been recited with a Kasrah under the letter Qaf (in the word Qablahu, as Qiblahu), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a Fathah over the letter Qaf (as the word Qablahu), which means those nations before him who were similar to him. Concerning Allah's statement,

(وَالْمُؤْتَفِكَةِ)

(the overthrown cities) those nations that rejected their Messengers.

(بِالْخَاطِئَةِ)

(committed Al-Khati'ah.) Al-Khati'ah means their rejection of what Allah revealed. Ar-Rabi` said,

(بِالْخَاطِئَةِ)

(committed Al-Khati'ah.) "This means disobedience." Mujahid said, "They committed errors." Thus, Allah says,

(فَعَصَوْا رَسُولَ رَبِّهِمْ)

(And they disobeyed their Lord's Messenger,) meaning they were all of the same type, they all denied the Messenger of Allah who was sent to them. As Allah says,

(كُلُّ كَذَّبَ الرَّسُلِ فَحَقَّ وَعِيدِ)

(Everyone of them denied the Messengers, so My threat took effect.) So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allah says,

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ)

(The people of Nuh belied the Messengers)

(كَذَّبَتْ عَادُ الْمُرْسَلِينَ)

(Ad belied the Messengers.)

(كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ)

(Thamud belied the Messengers.) However, only one Messenger came to every nation. Thus, Allah says here,

(فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً)

(And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabi'ah.) Rabi'ah means, great, severe and painful. Mujahid said, "Rabi'ah means severe." As-Suddi said, "It means destructive."

A Reminder about the Blessing of the Ship

Then, Allah says,

(إِنَّا لَمَّا طَغَا الْمَاءُ)

(Verily, when the water rose beyond its limits,) meaning, it rose up over its shores by the leave of Allah and it overcame all that existed. Ibn `Abbas and others said, "The water rising beyond its boundary means it increased abundantly." This happened due to the supplication of Nuh against his people when they denied him, opposed him and worshipped other than Allah. Therefore, Allah answered his supplication and the people of the earth were covered with the flood except for those who were with Nuh in the ship. Thus, are humans all from the loins of Nuh and his progeny. For this reason Allah reminds humanity of His blessing,

(إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ)

(Verily, when the water rose beyond its limits, We carried you in the ship.) meaning, a ship running along upon the surface of the water.

(لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً)

(That We might make it an admonition for you) The pronoun "it" here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, `We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas. ' This is as Allah says,

(وَجَعَلْ لَكُمْ مِّنَ الْفُلْكِ وَالْأَنْعَمِ مَا تَرْكَبُونَ لِيَسْتَوِيَكُمْ عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ)

(and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon) (43:12, 13) And Allah said,

(وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ - وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ)

(And an Ayah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.) (36:41,42) Qatadah said, "Allah caused this ship to remain until the first people of this Ummah saw it." However, the first view (that it refers to all ships in general) is the most apparent. Allah continues saying,

(وَتَعْيِبَهَا أَدْنُ وَعَيْبَةً)

(and that it might be retained by the retaining ears.) meaning, that a receptive ear may understand and reflect upon this bounty. Ibn ` Abbas said, "This means an ear that is retentive and hearing." Qatadah said,

(أُذُنٌ وَعِيَةٌ)

(by the retaining ears.) means, "An ear that Allah gives intelligence, so it benefits by what it hears from Allah's Book." Ad-Dahhak said,

(وَتَعِيَهَا أُذُنٌ وَعِيَةٌ)

(and that it might be retained by the retaining ears.) (69:12) means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains.

(فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً - وَحُمِلَتِ
الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً - فَيَوْمَئِذٍ
وَقَعَتِ الْوَاقِعَةُ - وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ
وَاهِيَةٌ - وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ
رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ تَمَنِيَةٌ - يَوْمَئِذٍ تُعْرَضُونَ لَا
تَخْفَى مِنْكُمْ خَافِيَةٌ)

(13. Then when the Trumpet will be blown with one blowing.) (14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.) (15. Then on that Day shall the Event occur.) (16. And the heaven will be rent asunder, for that Day it will be frail and torn up.) (17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.) (18. That Day shall you be brought to Judgement, not a secret of you will be hidden.)

A Mention of the Horrors of the Day of Judgement

Allah informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allah wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing. It is emphasized here that it is one blowing, because the command of Allah cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allah goes on to say,

(وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً)

(And the earth and the mountains shall be removed from their places, and crushed with a single crushing.) meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

(فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ)

(Then on that Day shall the Event occur.) meaning, the Day of Judgement.

(وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ)

(And the heaven will be rent asunder, for that Day it will be frail and torn up.) Ibn Jurayj said, "This is like Allah's statement,

(وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا)

(And the heaven shall be opened, it will become as gates.) (78:19) Ibn `Abbas said, "It (the sky) will be torn apart and the Throne will be near it."

(وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا)

(And the angels will be on its sides,) The word Malak here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabi` bin Anas said concerning Allah's statement,

(وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا)

(And the angels will be on its sides,) "This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth.'

The Children of Adam being presented before Allah

Concerning the statement of Allah,

(يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ)

(That Day shall you be brought to Judgement, not a secret of you will be hidden.) meaning, `you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allah says,

(لَا تَخْفَى مِنْكُمْ خَافِيَةٌ)

(not a secret of you will be hidden.) Imam Ahmad recorded from Abu Musa that the Messenger of Allah said,

«يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ،
فَأَمَّا عَرَضَتَانِ فَجِدَالٌ وَمَعَاذِيرٌ، وَأَمَّا الثَّلَاثَةُ فَعِنْدَ
ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ
بِشِمَالِهِ»

(The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.) Ibn Majah and At-Tirmidhi both recorded this Hadith.

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَآؤُمُ اقْرَؤْا
كِتَابِيَهٗ - إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيَهٗ - فَهُوَ فِي
عَيْشَةٍ رَّاضِيَةٍ - فِي جَنَّةٍ عَالِيَةٍ - فُطُوفَهَا دَانِيَةٌ -
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ
(

(19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!") (20. "Surely, I did believe that I shall meet my account!") (21. So, he shall be in a life, well-pleasing.) (22. In a lofty Paradise,) (23. The fruits in bunches whereof will be low and near at hand.) (24. Eat and drink at ease for that which you have sent on before you in days past!)

The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation

Allah informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

(هَآؤُمُ اقْرَؤْا كِتَابِيَهٗ)

(Here! read my Record!) meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allah replaced their bad deeds (evils) with good deeds. `Abdur-Rahman bin Zayd said, "The meaning of

(هَآؤُمُ اقْرَؤْا كِتَابِيَهٗ)

(Here! read my Record!) is `Here, read my Book.'... The suffix `Um' is a grammatical addition." This is what he (`Abdur-Rahman) said. It seems apparent that the suffix `Um' means here `you all.' Ibn Abi Hatim recorded that `Abdullah bin `Abdullah bin Hanzalah - and he (Hanzalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allah will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, `Did you do this' The servant will respond, `Yes my Lord.' Then Allah will say to him, `I will not expose you (or dishonor you) for it, for verily, I have forgiven you. ' The person will then say, `Here (you all) read my Book!"

(إِنِّي ظَنَنْتُ أَنِّي مُلِقٌ حِسَابِيَهٗ)

(Surely, I did believe that I shall meet my account!) This will be when he (the servant of Allah) will be saved from being disgraced and exposed on the Day of Judgement. In the Sahih, it is recorded from Ibn `Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allah saying,

«يُدْنِي اللهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيَقْرُرُهُ بِدُنُوبِهِ كُلِّهَا،
حَتَّى إِذَا رَأَى أَنَّهُ قَدْ هَلَكَ قَالَ اللهُ تَعَالَى: إِنِّي
سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ،
ثُمَّ يُعْطَى كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ. وَأَمَّا الْكَافِرُ
وَالْمُنَافِقُ فَيَقُولُ الْأَشْهَادُ

(هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللهِ
عَلَى الظَّالِمِينَ)»

(Allah will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allah will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven

you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, ("These are those who lied on their Lord, and verily, the curse of Allah is on the wrongdoers.") Allah's statement,

(إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ)

(Surely, I did believe that I shall meet my account!) means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allah says,

(الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ)

((They are those) who are certain that they are going to meet their Lord.) (2:46) Allah then says,

(فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ)

(So he shall be in a life, well-pleasing.) (69:21) meaning, pleasant.

(فِي جَنَّةٍ عَالِيَةٍ)

(In a lofty Paradise,) meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Sahih that the Prophet said,

«إِنَّ الْجَنَّةَ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.) Then Allah says,

(قُطُوفُهَا دَانِيَةٌ)

(The fruits in bunches whereof will be low and near at hand.) Al-Bara' bin `Azib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed." More than one person has said this. Then Allah says,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ)

(Eat and drink at ease for that which you have sent on before you in days past!) meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Sahih that the Messenger of Allah said,

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا
مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

(Work deeds, strive, seek to draw near (to Allah) and know that none of you will be admitted into Paradise because of his deeds.) They (the Companions) said, "Not even you O Messenger of Allah" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَّغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

(Not even me, except if Allah covers me with mercy from Himself and grace.)

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلِيَّتَنِي لَمْ
أُوتَ كِتَابِيَةَ - وَلَمْ أَدْرَ مَا حِسَابِيَةَ - يَلِيَّتَهَا كَانَتْ
الْقَاضِيَةَ - مَا أَغْنَى عَنِّي مَالِيَةَ - هَلَاكَ عَنِّي
سُلْطَانِيَةَ - خُدُوهُ فَعَلُوهُ - ثُمَّ الْجَحِيمَ صَلُّوهُ - ثُمَّ
فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ - إِنَّهُ
كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ - وَلَا يَحْضُرُ عَلَى
طَعَامِ الْمِسْكِينِ - فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ -
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ - لَا يَأْكُلُهُ إِلَّا
الْخَاطِئُونَ)

(25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!") h(26. "And that I had never known how my account is!") (27. "Would that it had been my end!") (28. "My wealth has not availed me;") (29. "My power has gone from me!") (30. (It will be said): "Seize him and fetter him;") (31. "Then throw him in the blazing Fire.") (32. "Then fasten him on a chain whereof the length is seventy cubits!") (33. Verily, he used not to believe in Allah, the Most Great,) (34. And urged not the feeding of the poor.) (35.

So, no friend has he here this Day,) (36. Nor any food except filth from Ghislin.) (37. None will eat it except the Khati'un.)

The Bad Condition of Whoever is given His Record in His Left Hand

These Ayat inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allah. At this time he will be very remorseful.

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ
أُوتَ كِتَابِيَةَ - وَلَمْ أَدْرَ مَا حِسَابِيَةَ - يَلَيْتَهَا كَانَتْ
الْقَاضِيَةَ)

((He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..." Ad-Dahhak said, "Meaning a death which is not followed by any life." Likewise said Muhammad bin Ka`b, Ar-Rabi` and As-Suddi. Qatadah said, "He will hope for death even though in the worldly life it was the most hated thing to him."

(مَا أَغْنَىٰ عَنِّي مَالِيَةَ - هَلَكَ عَنِّي سُلْطَانِيَةَ)

(My wealth has not availed me; my power has gone from me.) means, 'my wealth and my honor did not protect me from the punishment of Allah and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allah says,

(حُدُوهُ فَعُلُوهُ - ثُمَّ الْجَحِيمَ صَلُّوهُ)

(Seize him and fetter him; then throw him in the blazing Fire.) meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it. Allah said,

(ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ)

(Then fasten him on a chain whereof the length is seventy cubits!) Ka`b Al-Ahbar said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-`Awfi reported that Ibn `Abbas and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel." Ibn Jurayj reported that Ibn `Abbas said,

(فَاسْلُكُوهُ)

(Then fasten him) "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted." Al-`Awfi reported from Ibn `Abbas that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet." Imam Ahmad recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ وَأَشَارَ إِلَى جُمُجْمَةٍ
أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ مَسِيرَةٌ
خَمْسِمِائَةَ سَنَةٍ، لَبَلَّغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ
أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ
خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ
أَصْلَهَا»

(If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.) At-Tirmidhi also recorded this Hadith and he said, "This Hadith is Hasan." Concerning Allah's statement,

(إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ - وَلَا يَحْضُرُ
عَلَى طَعَامِ الْمَسْكِينِ)

(Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of the poor.) meaning, he did not establish the right of Allah upon him, of obedience to Him and performing His worship. He also did not benefit Allah's creation nor did he give them their rights. For verily, Allah has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allah also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allah commanded performance of the prayer and the payment of Zakah. When the Prophet was (in his last moments) near death he said,

«الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

(The prayer (As-Salah) and your right hand possessions (i.e., slaves).) Allah says,

(فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ - وَلَا طَعَامٌ إِلَّا مِنْ
غَسْلِينَ - لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ)

(So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the Khati'un.) meaning, there is no one today who can save him from the punishment of Allah, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatadah said, "It will be the worst food of the people of the Hellfire." Ar-Rabi` and Ad-Dahhak both said, "It (Ghislin) is a tree in Hell." Shabib bin Bishr reported from `Ikrimah that Ibn `Abbas said, `Ghislin will be the blood and fluid that will flow from their flesh." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, `Ghislin is the pus of the people of the Hellfire."

(فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ - وَمَا لَا تُبْصِرُونَ - إِنَّهُ
لَقَوْلُ رَسُولٍ كَرِيمٍ - وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا
مَّا تُؤْمِنُونَ - وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ)

(38. So, I swear by whatsoever you see,) (39. And by whatsoever you see not,) (40. That this is verily the word of an honored Messenger.) (41. It is not the word of a poet, little is that you believe!) (42. Nor is it the word of a soothsayer, little is that you remember!) (43. This is the revelation sent down from the Lord of all that exists.)

The Qur'an is the Speech of Allah

Allah swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'an is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allah says,

(فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ - وَمَا لَا تُبْصِرُونَ - إِنَّهُ
لَقَوْلُ رَسُولٍ كَرِيمٍ)

(So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.) meaning, Muhammad . Allah gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allah gave this description to the angelic Messenger in Surat At-Takwir, where he said,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ
مَكِينٍ مُطْعَمٌ تَمَّ أَمِينٌ)

(Verily, this is the Word of (this Qur'an brought by) a most honorable messenger. Owner of power (and high rank) with Allah, the Lord of the Throne. Obeyed and trustworthy.) (81:19-21) And here, it refers to Jibril. Then Allah says,

(وَمَا صَاحِبُكُمْ بِمَجْنُونٍ)

(and your companion is not a madman.) (81:22) meaning, Muhammad .

(وَلَقَدْ رَءَاهُ بِالْأَفُقِ الْمُبِينِ)

(And indeed he saw him in the clear horizon.) (81:23) meaning, Muhammad saw Jibril in his true form in which Allah created him.

(وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ)

(And he is not Danin with the Unseen.) (81:24) meaning, suspicious.

(وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ)

(And it (the Qur'an) is not he word of the outcast Shaytan.) (81:25) This is similar to what is being said here.

(وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ - وَلَا
بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ)

(It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!) So in one instance Allah applies the term messenger to the angelic Messenger and in another instance He applies it to the human Messenger (Muhammad). This is because both of them are conveying from Allah that which has been entrusted to them of Allah's revelation and Speech. Thus, Allah says,

(تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ)

(This is the revelation sent down from the Lord of all that exists.)

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لِأَخَذْنَا مِنْهُ
 بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِّنْ
 أَحَدٍ عَنْهُ حَاجِزِينَ - وَإِنَّهُ لَتَذَكْرَةٌ لِّلْمُتَّقِينَ - وَإِنَّا
 لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ - وَإِنَّهُ لَحَسْرَةٌ عَلَى
 الْكَافِرِينَ - وَإِنَّهُ لِحَقُّ الْيَقِينِ فَسَبِّحْ بِاسْمِ رَبِّكَ
 الْعَظِيمِ)

(44. And if he had forged a false saying concerning Us,) (45. We surely would have seized him by his right hand,) (46. And then We certainly would have cut off Al-Watin from him,) (47. And none of you could have prevented it from him.) (48. And verily, this is a Reminder for those who have Taqwa.) (49. And verily, We know that there are some among you that deny.) (50. And indeed it will be an anguish for the disbelievers. (51. And verily, it (this Qur'an) is an absolute truth with certainty.) (52. So, glorify the Name of your Lord, the Most Great.)

If the Prophet forged anything against Allah, then Allah would punish Him

Allah says,

(وَلَوْ تَقَوَّلَ عَلَيْنَا)

(And if he had forged a false saying concerning Us,) meaning, `if Muhammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muhammad did not do any of this (as the disbelievers claimed).' Thus, Allah says,

(لِأَخَذْنَا مِنْهُ بِالْيَمِينِ)

(We surely would have seized him by his right hand,) It has been said that this means, `We would seize him by the right hand because it is more stronger in grabbing.'

(ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ)

(And then We certainly would have cut off Al-Watin from him,) Ibn `Abbas said, "It (Al-Watin) refers to the artery of the heart, and it is the vein that is attached to the heart." This has also been said by `Ikrimah, Sa`id bin Jubayr, Al-Hakim, Qatadah, Ad-Dahhak, Muslim Al-Batin and

Abu Sakhr Humayd bin Ziyad. Muhammad bin Ka`b said, "It (Al-Watin) is the heart, its blood, and whatever is near it." Concerning Allah's statement,

(فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ)

(And none of you could have prevented it from him.) means, `none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muhammad) is truthful, righteous and guided because Allah determined what he is to convey from Him, and Allah helps him with fantastic miracles and definite proofs. Then Allah says,

(وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ)

(And verily, this (Qur'an) is a Reminder for those who have Taqwa.) meaning, the Qur'an. This is just as Allah says,

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them.") Then Allah says,

(وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ)

(And verily, We know that there are some among you that deny (this Qur'an).) meaning, with this explanation and clarification, there will still be among you those who reject the Qur'an. Then Allah says,

(وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ)

(And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).) Ibn Jarir said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement." He (Ibn Jarir) also mentioned a similar statement from Qatadah. It is possible that the meaning of the pronoun (it) may also refer to the Qur'an, in which case the verse would mean that the Qur'an and belief in it are a cause of anguish for the disbelievers. This is as Allah says,

(كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ لَا يُؤْمِنُونَ
بِهِ)

(Thus have We caused it (the denial of the Qur'an) to enter the hearts of the criminals. They will not believe in it.) (26:200,201) And Allah said,

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire) (34:54). Therefore, Allah says here,

(وَإِنَّهُ لَحَقُّ الْيَقِينِ)

(And verily, it (this Qur'an) is an absolute truth with certainty.) meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allah says,

(فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ)

(So glorify the Name of your Lord, the Most Great.) meaning, He Who sent down this magnificent Qur'an. This is the end of the explanation (Tafsir) of Surat Al-Haqqah. And to Allah belong all praise and blessings.

The Tafsir of Surah Sa'ala Sa'il

(Chapter - 70)

Which was revealed in Makkah

(اللَّهُ الرَّحْمَنُ الرَّحِيمُ)

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

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ
- مِّنَ اللَّهِ ذِي الْمَعَارِجِ - تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ -
فَاصْبِرْ صَبْرًا جَمِيلًا - إِنَّهُمْ يَرَوْنَهُ بَعِيدًا - وَنَرَاهُ
قَرِيبًا)

(1. A questioner asked concerning a torment about to befall) (2. Upon the disbelievers, which none can avert,) (3. From Allah, the Lord of the ways of ascent.) (4. The angels and the Ruh

ascend to Him in a Day the measure whereof is fifty thousand years.) (5. So be patient, with a good patience.) (6. Verily, they see it (the torment) afar off.) (7. But We see it near.)

A Request to hasten the Day of Judgement

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ)

(A questioner asked concerning a torment about to befall) This Ayah contains an assumed meaning that is alluded to by the letter "Ba". It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allah's statement,

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ)

(And they ask you to hasten on the torment! And Allah fails not His promise.) (22:47) meaning, that its torment will occur and there is no avoiding it. Al-`Awfi reported from Ibn `Abbas concerning the Ayah,

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ)

(A questioner asked concerning a torment about to befall) "That is the questioning of the disbelievers about the torment of Allah and it will occur to them." Ibn Abi Najih reported from Mujahid that he said concerning Allah's statement

(سَأَلَ سَائِلٌ)

(A questioner asked), "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

(O Allah! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.)" (8:32) Allah's statement,

(وَاقِعِلِ الْكَافِرِينَ)

(about to befall (Waqi`) upon the disbelievers,) means, it is waiting in preparation for the disbelievers. Ibn `Abbas said, "Waqi` means coming."

(لَيْسَ لَهُ دَافِعٌ)