(So) that I may therewith warn you and whomsoever it may reach.) 6:19 (This Qur’an is for all mankind and the Jinns, just as Allah said in the beginning of this Surah,

(Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light.) 14:1 (Allah said next,

(in order that they may be warned thereby), or to receive and draw lessons from it,

(and that they may know that He is the only One God) using its proofs and evidences that testify that there is no true deity except Allah,

(and that men of understanding may take heed.) meaning those who have good minds. aThis is the end of the Tafsir of Surah Ibrahim, and all praise is due to Allah.

The Tafsir of Surat Al-Hijr

(Chapter -15)

Which was revealed in Makkah

In the Name of Allah, the Most Gracious, the Most Merciful.
The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Surahs. Allah said:

(1. Alif-Lam-Ra. These are Ayat of the Book and a plain Qur'an.) (2. How much would those who disbelieved wish that they had been Muslims.) (3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!)

(1) ﴿بَلْ الَّذِينَ كَفَرُوا لُوْ كَانُوا مُسْلِمِينَ ﴾ (Rûmâ yûdû lâlîn kafûrâ)

(How much would those who disbelieved wish) Here Allah tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world. Regarding Allah's saying,

(2) ﴿بَلْ الَّذِينَ كَفَرُوا لُوْ كَانُوا مُسْلِمِينَ ﴾ (Rûmâ yûdû lâlîn kafûrâ)

(How much would those who disbelieved wish that they had been Muslims.) Sufyan Ath-Thawri reported from Salamah bin Kuhayl, who reported from Abi Az-Za' ra', from 'Abdullah, who said: "This is about the Jahannamiyyun (the sinners among the believers who will stay in Hell for some time), when they see them being brought out of Hell.''

(3) ﴿دِرْهُمْ يَأْكُلو وَيَتَمَّنُّوهَا ﴾ (Zrûhûm yâakûlûwâ wîytamûnûwâ)

(Leave them to eat and enjoy) this is a stern and definitive threat for them, like His saying.
(Say: "Enjoy your brief life! But certainly, your destination is the Fire!") 14:30

(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.) 77:46

(They will soon come to know!) that is, their punishment.

(And never did We destroy a township but there was a known decree for it.) (5. No nation can advance its term, nor delay it.)

Every Township has its allotted Time

Allah is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their Shirk, their stubbornness and disbelief for which they deserved to be destroyed.

(And never did We destroy a township but there was a known decree for it.) (5. No nation can advance its term, nor delay it.)
(6. And they say: "O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed! Verily, you are a madman!") (7. "Why do you not bring angels to us if you are of the truthful") (8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!" (9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'an) and surely We will guard it (from corruption).)

**The Accusation that the Prophet was a Madman and Demands for Him to bring down Angels**

Allah tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

(O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed!) i.e., the one who claims to receive it.

(Verily, you are a mad man!) i.e., by your invitation to us to follow you and leave the way of our forefathers.

(Why do you not bring angels to us) i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth. This is similar to what Pharaoh said:

(Why then are not golden bracelets bestowed on him, or angels sent along with him)(43:53). And Allah said:
(And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you.") (25:21-22) For this reason Allah said:

(We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!) Mujahid said in this Ayah:

(We do not send the angels down except with the truth) ”i.e.,( with the Message and the punishment." Then Allah, may He be exalted, stated that He is the One Who revealed the Dhikr to him, which is the Qur'an, and He is protecting it from being changed or altered.

(10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.) (11. And there never came a Messenger to them but that they mocked him.)
The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger for the rejection of the disbelieving Quraysh, Allah says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

(Thus We allow it to enter the hearts of the guilty.) Anas and Al-Hasan Al-Basri said that this referred to Shirk.

(and already the example of the ancients has gone forth.) meaning the destruction wrought by Allah on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known.

(And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long).) (They would surely say (in the evening): “Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched.”)

The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allah explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them, and they were to be taken up through it, they would still not believe. Rather, they would say:
(Our eyes have been (as if) dazzled.) Mujahid, Ibn Kathir and Ad-Dahhak said, "this means our vision has been blocked." Qatadah narrated that Ibn `Abbas said, "this means our eyesight has been taken away." Al-`Awfi reported that Ibn `Abbas said, "this means we were confused and put under a spell."

("سَكَرْتُ أَبْصَرَنَا")

(Our eyes have been (as if) dazzled.) Ibn Zayd said: "The one who is dazzled is the one who cannot reason."

(وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بَرُوجًا وَزَيَّنَهَا لِلنَّظَّرِينَ) وَحَفَظَنَّهَا مِنْ كُلِّ شِيْطَانٍ رَجِيمٍ - إلَّا مَنْ أَسْتَرَقَ السَّمَاعَ فَاتَّبَعَهُ شَهَابٌ مَّيِينٍ - وَالأَرْضَ مَدْنَانَهَا وَأَلْقَانَ فِيهَا رُوسَيٍّ وَأَسْبَنَ فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ - وَجَعَلَنَا لَكُمْ فِيهَا مَعِيشٌ وَمَنْ لَسْتُمْ لَهُ بَرَزْقٌ

(16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. ) (17. And We have guarded it (near heaven) from every outcast Shaytan (devil).) (18. Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.) (19. And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow in it, in due proportion.) (20. And in it We have provided means of living, for you and for those whom you provide not.)

The Power of Allah and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allah mentions His creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with which He has adorned it. Here, Mujahid and Qatadah said that Buruj (big stars) refers to the heavenly bodies. (I say): This is like the Ayah:

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بَرُوجًا)

(Blessed be He Who has placed the big stars in the heavens.) 25:61 (`Atiyah Al-`Awfi said: "Buruj here refers to sentinel fortresses." He made the "shooting stars" to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star" comes to him and destroys..."
him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends among humans, as is stated in the Sahih. Explaining this Ayah, Al-Bukhari reported from Abu Hurayrah that the Prophet said:

«إذًا قضَى اللهّ الأمَرَ في السَّمَاءِ ضَرَبَتِ الملاكِيَّةَ بأجْبَحْتَهَا حْضُعَاً أَلَّا لَقُولِهُ كَانَهُ سَلِيْلَةٌ على صَفْوَانٍ»

(When Allah decrees any matter in heaven, the angels beat their wings in submission to His Word, with a sound like a chain beating on a smooth rock.) (Ali and other subnarrators said, "The sound reaches them." "When the fright leaves their (angels') hearts, they (angels) are asked: 'What did your Lord say'? They respond: 'The truth. And He is the Most High, the Most Great.' So those who hope to hear something listen, and they are standing one above the other." Sufyan, the narrator, described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. "Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit down to the one beneath him, so he brings it to the earth." Perhaps Sufyan said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune-teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven.'" Then Allah mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that He has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

(من كُلِّ شَيْءٍ مُّؤْرُونٍ)

(all kinds of things in due proportion.) Ibn `Abbas said that this with their predetermined proportions. This was also the opinion of Sa`id bin Jubayr, `Ikrimah, Abu Malik, Mujahid, Al-Hakim bin Utaybah, Al-Hasan bin Muhammad, Abu Salih and Qatadah.

(وَجَعَلَنَا لِكُمْ فِيهَا مَعَيْشَ)

(And We have provided therein means of living, for you) Here Allah mentions that He created the earth with different means of provisions and livelihood of all kinds.

(وَمَن لَّسْتُمْ لَهُ بِرَزَقٍ)

(and for those whom you provide not.) Mujahid said, "This refers to the riding animals and the cattle." Ibn Jarir said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allah, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allah alone."
The Supplies for All Things are with Allah

Allah tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him.

(وَإِنَّ مَنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنَهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدْرٍ مَّعَلُومٍ - وَأَرْسَلْنَا الرِّيَاحَ لِوَاقِفٍ فَأَنزَلْنَا مِنَ السَّمَاء مَا فَأْسَقْتُكُمُوهُ وَمَا أَنْثَمْ لَهُ بِخَزَائِنٍ - وَإِنَّا لْنَحْنُ نَحْيَ وَنِمِيتُ وَنَحْنُ الْوَرَثُونَ - وَلَقَدْ عَلِمَنَا المُسْتَقَدِّمِينَ مِنْكُمْ وَلَقَدْ عَلِمَنَا المُسْتَتَخْرِينَ - وَإِنَّ رَبُّكَ هُوَ يُحْسَرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ)

(21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.) (22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.) (23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.) (24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.) (25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.)

Benefits of the Winds
(And We send the winds fertilizing.) i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (Ar-Rih Al-'Aqim, see Adh-Dharyiat 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

(And We sent the winds fertilizing.) `Abdullah bin Mas'ud said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously." This was also the opinion of Ibn `Abbas, Ibrahim An-Nakha'i and Qatadah. Ad-Dahhak said: "Allah sends it to the clouds and it gets fertilized and becomes full of water." `Ubayd bin `Umayr Al-Laythi said: "Allah sends the wind which stirs up the earth, then Allah sends the wind which raises clouds, then Allah sends the wind which forms clouds, then Allah sends the fertilizing wind which pollinates the trees. Then he recited,

Fresh Water is a Blessing from Allah

(and We give it to you to drink,) This means, "and We send it down to you fresh and sweet, so that you can drink it; if We had wished, We could have made it salty (and undrinkable)", as Allah points out in another Ayah in Surat Al-Waqi`ah, where He says:

(Tell Me! The water that you drink, is it you who cause it to come down from the rain clouds, or are We the cause of it coming down If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allah)) (56:68-70). And Allah says:
(He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.) (16:10)

(and it is not you who are the owners of its supply.) The meaning is, "You are not taking care of it; rather We send it down and take care of it for you, making springs and wells flourish on the earth." If Allah so willed, He could make it disappear, but by His mercy He sends it down and makes it fresh and sweet, maintaining the springs, wells, rivers and so on, so that they may drink from it all year long, water their livestock and irrigate their crops.

The Power of Allah to initiate and renew Creation

(And certainly We! We it is Who give life, and cause death.) Here Allah tells us of His power to initiate creation and renew it. He is the One Who brings life to creatures out of nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

(And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards), and it was stated that it refers to the rows for prayer. Muhammad bin Ka`b said, "This is not the case.
(And indeed, We know the first generations of you who had passed away) it refers to those who are dead or have been killed, and;

(المُستَخْرِينَ)

(and also those who will come afterwards) meaning those who have yet to be created.

(وَإِنَّ رَبّكَ هُوَ الَّذِي خَلَقَهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ)

(And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing). "Awn bin ` Abdullah said, "May Allah help you and reward you with good."

(وَلَقَدْ خَلَقْنَا الإِنسَانَ مِن صَلْصَلٍ مَّنْ حَمَا مُسْتَنْوٍ - وَالْجَانَّ خَلَقْنَاهُ مِن قَبْلٍ مَّن نَّارٍ السَّمَوُمِ)

(26. And indeed, We created man from dried (sounding) clay of altered mud.) (27. And the Jinn, We created earlier from the smokeless flame of fire.)

The Substances from which Mankind and Jinns were created

Ibn ` Abbas, Mujahid and Qatadah said that Salsal means dry mud. The apparent meaning is similar to the Ayah:

(خَلَقَ الإِنسَانَ مِن صَلْصَلٍ كَالْفَخْالِرِ - وَخَلَقَ الجَانَّ مِن مَّأْرَجٍ مِّن نَّارٍ)

(He created man (Adam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire.) (55:14-15) It was also reported from Mujahid that,

(صَلْصَلٍ)

(dried (sounding) clay) means "putrid", but it is more appropriate to interpret an Ayah with another Ayah.
(من حَمَا مَسْتُونٍ)

(of altered mud) means the dried clay that comes from mud, which is soil. "Altered" here means smooth.

(وَالجََّانَ خَلَقْتَهُ مِنْ قَبْلُ)

(And the Jinn, We created earlier) means before creating humans.

(من نَّارٍ السَّمُومُ)

(from the smokeless flame of fire.) Ibn `Abbas said, "It is the smokeless flame that kills." Abu Dawud At-Tayalisi said that Shu`bah narrated to them from Abu Ishaq, who said: "I visited `Umar Al-Asamm when he was sick, and he said: 'Shall I not tell you a Hadith that I heard from `Abdullah bin Mas`ud He said: 'This smokeless flame is one of the seventy parts of the smokeless fire from which the Jinn were created. Then he recited,)

(وَالجََّانَ خَلَقْتَهُ مِنْ قَبْلُ مِنْ نَّارٍ السَّمُومُ)

(And the Jinn, We created earlier from the smokeless flame of fire)." The following is found in the Sahih,

«خَلِقْتِ الْمَلَأِيْكَةَ مِنْ نَّورٍ، وَخَلِقْتِ الْجَانَ مِنْ مَارِجٍ مِنْ نَّارٍ، وَخَلِقْتَ آدَمَ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, the Jinn were created from a smokeless flame of fire, and Adam was created from that which has been described to you.) The Ayah is intended to point out the noble nature, good essence and pure origin of Adam.

(وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِيْكَةِ إِلَى خَلِقَتِهِمْ بِشَرَاءٍ مِّنْ صَلَاصِلِ مَنْ حَمَا مَسْتُونٍ - قَالَ الصَّلَاةُ وَالْبَكْرَةُ وَالْبِطَخُتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَجَدَينَ - فَسَجَدَ المَلَأِيْكَةُ كُلُّهُمْ أَجْمَعُونَ - إِلاَّ إِبْلِيسُ أَبَى أَنْ يَكُونَ مَعَ السَّجَدِينَ - قَالَ إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ
The creation of Adam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblis

Allah informs us of how He mentioned Adam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblis, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblis said:

(I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.) this is like when he said,

(I am better than him (Adam), You created me from Fire and him You created from clay.) (7:12) and

("Do you see this one whom You have honored above me...") 17:62

"قالَ فَاخْرُجْ مِنْهَا فَإِلَّا كَرَمَةٌ رَحِيمٌ - وَإِنَّ عَلَيْكَ اللَّعْنَةَ إلى يَوْمِ الْدِّينِ - قَالَ رَبِّ فَأَنْظُرْنِي إِلَى يَوْمٍ (28. And (remember) when your Lord said to the angels: "I am going to create a man (Adam) from dried (sounding) clay of altered mud.") (29. "So, when I have fashioned him completely and breathed into him (Adam) of My spirit (the soul which I created for him,) then fall down, prostrating yourselves before him.") (30. So the angels prostrated themselves, all of them together.) (31. Except Iblis (Shaytan) - he refused to be among the prostrate.) (32. (Allah) said: "O Iblis! What is your reason for not among the prostrate" (33. Iblis said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.")
The Expulsion of Iblis from Jannah, and His Reprieve until the Day of Resurrection

Allah tells us how He issued an unconditional command to Iblis to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would hound him until the Day of Resurrection. It was reported that Sa`id bin Jubayr said: "When Allah cursed Iblis, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hatim.

The Threat of Iblis to tempt Mankind, and Allah's Promise of Hell for him

(34. (Allah) said: "Then leave, for verily, you are an outcast.") (35. "And verily, the curse shall be upon you until the Day of Recompense.") (36. Iblis said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected.") (37. Allah said: "Then verily, you are of those reprieved,") (38. "Until the Day of the time appointed.")

(39. Iblis said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.") (40. "Except Your chosen (guided) servants among them.") (41. (Allah) said: "This is the way which will lead straight to Me.") (42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you.") (43. And surely, Hell is the place promised for them all.") (44. It has seven gates, for each of those gates is a class assigned.)
Allah informed about the rebellion and arrogance of Iblis, in that he said to the Lord:

(بِمَا أَعْوَيْتَني)

(Because You misled me,) i.e., because You misled me and misguided me.

(لَأَرَيْنَّنَّ لَهُمْ)

(I shall indeed adorn the path of error for them) meaning, for the progeny of Adam.

(فِي الأُرْضِ)

(on the earth,) meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

(وَلَا أَغْوِيَّنَهُمْ أَجْمَعِينَ)

(and I shall mislead them all.) meaning - just as You have misled me and have ordained that for me.

(إِلَّا عَبَادَكَ مِنْهُمْ المُخْلَصِينَ)

(Except Your chosen, (guided) servants among them.) This is like the Ayah:

(أَرَعَيْتَكَ هَذَا الَّذِى كَرَمَتْ عَلَى لِيْنٍ أَحَرَّتْنِ إِلَى يَوْمَ الْقِيَمَةِ لَا حَتَّى نَكُنَّ دُرِّيْنَ إِلَّا قَلِيلًا)

("Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!") (17:62).

(قَالَ)

((Allah) said), i.e., threatening and warning Iblis.

(هَذَا صِرَاطٌ عَلَى مُسْتَقِيمٍ)

(This is the way which will lead straight to Me.) means, `all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.' This is like the Ayah:
(Verily, your Lord is ever watchful.) (89:14) and

(And it is up to Allah to show the right way.) (16:9)

(Certainly, you shall have no authority over My servants) meaning, `you will have no way to reach those for whom I have decreed guidance.'

(except those of the astray who follow you.) Ibn Jarir mentioned that Yazid bin Qusayt said: "The Prophets used to have Masjids outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allah decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allah - meaning Iblis - came and sat between him and the Qiblah (direction of prayer). The Prophet said, 'I seek refuge with Allah from the accursed Shaytan.' The enemy of Allah said, 'Do you know who you are seeking refuge from Here he is!' The Prophet said, 'I seek refuge with Allah from the accursed Shaytan', and he repeated that three times. Then the enemy of Allah said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Adam' Each of them was insisting that the other answer first, then the Prophet said, Allah says,

(Certainly, you shall have no authority over My servants, except those of the astray who follow you.) The enemy of Allah said, 'I heard this before you were even born.' The Prophet said, 'And Allah says,

(And if an evil whisper comes to you from Shaytan then seek refuge with Allah. Verily, He is All-Hearing, All-Knowing) (7: 200). By Allah, I never sense that you are near but I seek refuge with Allah from you.' The enemy of Allah said, 'You have spoken the truth. In this way you will be
saved from me.’ The Prophet said, ‘Tell me in what ways you overpower the son of Adam.’ He said, ‘I seize him at times of anger and times of desire.’

(وَإِنَّ جَهَنَّ لَمَوْعَدُ هُمْ أَجْمَعُينَ)

(And surely, Hell is the place promised for them all.) meaning, Hell is the abode designated for all those who follow Iblis, as Allah says in the Qur’an:

(وَمَن يَكَفُّرْ بَيْنَ الْأَحْزَابِ قَالَ اللَّهُ مَوْعَدُهُ)

(but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur’an), the Fire will be their promised meeting place.) (11:17)

The Gates of Hell are Seven

Then Allah tells us that Hell has seven gates:

(لَكَلِّ بَابٍ مِنْ هُمْ جَزَءٌ مَّقْسَومٌ)

(for each of those gates is a (special) class (of sinners) assigned.) means, for each gate a portion of the followers of Iblis have been decreed, and they will have no choice in the matter. May Allah save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds. Ibn Abi Hatim recorded that Samurah bin Jundub reported from the Prophet about,

(لَكَلِّ بَابٍ مِنْ هُمْ جَزَءٌ مَّقْسَومٌ)

(for each of those gates is a class assigned.) He said,

«إِنَّ مِنْ أُهْلِ النَّارِ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَتِهِ، وَإِنَّ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حَجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقِيَهُ»

(Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.) The degree of which will depend upon their deeds. This is like the Ayah;

(لَكَلِّ بَابٍ مِنْ هُمْ جَزَءٌ مَّقْسَومٌ)
(for each of those gates is a class assigned.)

-enter it in peace and security.) (46. (It will be said to them): "Enter it in peace and security.") (47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) (48. No sense of fatigue shall touch them, nor shall they be asked to leave it. (49. Declare to My servants that I am truly the Forgiving, the Most Merciful.) (50. And that My torment is indeed the most painful torment.)

Description of the People of Paradise

Since Allah mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

(Enter it in peace) meaning free of all problems.

(And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.) Al-Qasim narrated that Abu Umamah said: "The people
of Paradise will enter Paradise with whatever enmity is left in their hearts from this world.
Then, when they come together, Allah will remove whatever hatred the world has left in their
hearts." Then he recited:

وَتَزَعَّمُنَا مَا فِي صُدُورِهِم مَّنْ غَلَبَ

(And We shall remove any deep feeling of bitterness from their breasts.) This is how it was
narrated in this report, but Al-Qasim bin `Abdur-Rahman is weak in his reports from Abu
Umamah. However, this is in accord with the report in the Sahih where Qatadah says, "Abu Al-
Mutawakkil An-Naji told us that Abu Sa`id Al-Khudri told them that the Messenger of Allah said:

يَخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارَ، فَيُحْبَسُونَ عَلَى

(And We shall remove any deep feeling of bitterness from their breasts.) This is how it was
narrated in this report, but Al-Qasim bin `Abdur-Rahman is weak in his reports from Abu
Umamah. However, this is in accord with the report in the Sahih where Qatadah says, "Abu Al-
Mutawakkil An-Naji told us that Abu Sa`id Al-Khudri told them that the Messenger of Allah said:

قَنْطَرَةٍ بَيْنَ الْجَنَّةَ وَالنَّارِ. فَيَقْتَصُ لِبَعْضِهِمْ مِنْ

(The believers will be removed from the Fire, and they will be detained on a bridge between
Paradise and Hell. Then judgment will be passed between them concerning any wrong they
have committed in this world against one another, until they are cleansed and purified. Then
permission will be given to them to enter Paradise.)"

(لا يَمْسَهُمْ فِيهَا نَصَبًّ)

(No sense of fatigue shall touch them) meaning no harm or hardship, as was reported in the
Sahih:

أَنَّ اللَّهَ أَمْرَيْنِي أَنْ أُبْشِرَ حَدِيْجَةَ بِبَيْتٍ فِي الْجَنَّةِ

(Allah commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which
there will be no toil and no fatigue.)

وَمَا هُمْ مَنْهَا بِمُخْرَجِينَ

(nor shall they (ever) be asked to leave it.) As was reported in the Hadith:
(It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.) Allah says:

(Wherein they shall dwell (forever). They will have no desire to be removed from it.) (18:108)

(Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.) meaning, 'O Muhammad, tell My servants that I am the source of mercy and I am the source of punishment.' Similar Ayat to this have already been quoted above, which indicate that we must always be in a state between hope (for Allah's mercy) and fear (of His punishment).

(51. And tell them about the guests (i. e., the angels) of Ibrahim.) (52. When they entered upon him, and said: "Salaman (peace!)." He said: "Indeed we are frightened of you.") (53. They
said: "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom.") (54. He said: "Do you give me this good news while old age has overtaken me Of what then is your news about") (55. They said: "We give you good news in truth. So do not be of those who despair.") (56. He said: "And who despairs of the mercy of his Lord except those who are astray")

The Guests of Ibrahim and their Good News of a Son for Him

Allah is saying: `Tell them, O Muhammad, about the story of

(ضييف إبراهيم)

(the guests of Ibrahim.)'

(دخلوا عليه فقالوا سلامًا قال إني منكم وجلون)

(they entered upon him, and said: "Salaman (peace!)." He said: "Indeed we are frightened of you.") meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

(قالوا لا توجه)

(They said: "Do not be afraid!...") meaning, do not be scared.

(وبشروه بعلم عليم)

(We bring you the good news of a boy possessing much knowledge and wisdom.) this refers to Ishaq, as was previously mentioned in Surat Hud. Then

(قال)

(He said) meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

(أبشرتموني على أن مسنني الكبر قيم نبشرون)

(Do you give me this good news while old age has overtaken me Of what then is your news about) They responded by confirming the good news they had brought, good news after good news:
(They said: "We give you good news in truth. So do not be of those who despair.")

(They said: "We give you good news in truth. So do not be of those who despair.")

(57. He said: "What then is the business for which you have come, O messengers")  (58. They said: "We have been sent to a guilty people.")  (59. "(All) except the family of Lut, all of whom we are to save (from the destruction).")  (60. "Except for his wife, of whom We have decreed that she shall be of those who remain behind.")

The Reason why the Angels came

Allah tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

(We have been sent to a guilty people.) meaning the people of Lut. They told him that they were going to save the family of Lut from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

(Except for his wife, of whom We have decreed that she shall be of those who remain behind.)

i.e., she was one of those who would be left behind and will be destroyed.
(61. Then when the messengers (the angels) came to the family of Lut) (62. He (Lut) said: "Verily, you are people unknown to me.") (63. They said: "Nay, we have come to you with that (torment) which they have been doubting.") (64. "And we have brought you the truth and certainly we tell the truth.")

The Angels coming to Lut

Allah tells us about when the angels came to Lut in the form of young men with handsome faces. When they entered his home, he said:

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(قالَ إِنَّكُمْ قُوَّمٌ مُّنَكَرُونَ - قَالُوا بَلْ حِينَتَكُمْ بِمَا
كَانُوا فِيهِ يَمْتَرُونَ )
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("Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting.") meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

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(وَآتَيْنَاهُ الْحَقّ)
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(And we have brought you the truth) is like the Ayah,

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(مَا نَزْلَ الْمَلِكَةِ إِلَّا الْحَقّ)
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(We do not send the angels down except with the truth) 15:8 and

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(وَإِنَّا لَصَدِيقِنَّ)
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(and certainly, we tell the truth.) They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.
(65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered.") (66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.)

**Lut is ordered to leave with His Family during the Night**

Allah tells us that His angels ordered Lut to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allah would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

(وَلا يَلْتَفَّنَ مِنكُمْ أَحَدٌ) (and let no one amongst you look back,) meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

(وَامْضُوْا حِيْثُ نَوْمَرُونَ) (but go on to where you are ordered.) - it is as if they had a guide with them to show them the way.

(وَقَضَيْنَاهَا إِلَيْهِ ذَلِكَ الأَمْرِ) (And We made this decree known to him) meaning - We already told him about that.

(أنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُّصْبِحِينَ) (that those (sinners) would be rooted out in the early morning.) meaning in the morning, as in another Ayah:

(إِنَّ مَوْعِدَهُمُ الصَّبُحُ أَلِيَّ السَّنَبَ الصَّبُحُ بَقَرْبِيٍّ) (Indeed, morning is their appointed time. Is not the morning near) 11:81

(وَجَاءَ أَهْلُ المَدِينَةِ يَسْتَبْشِرُونَ - قَالَ إِنَّ هَؤُلَاءِ ضَيِّقٍ فَلا تَفْضِحُونَ - وَآتُوا اللَّهَ وَلَا نَحْرُونَ - قَالُوا أُولَمْ نَنْهَكَ عَنِ الْعَلَمِينَ - قَالَ هَؤُلَاءِ بَنَاتِي)
(67. And the inhabitants of the city came rejoicing.) (68. )Lut( said: "Verily, these are my guests, so do not shame me.") (69. "And have Taqwa of Allah, and do not disgrace me.") (70. They said: "Did we not forbid you from entertaining any of the `Alamin") (71. )Lut( said: "These are my daughters, if you must act (so.") (72. Verily, by your life, in their wild intoxication, they were wandering blindly.)

The People of the City arrive upon the Angels, thinking that they are Men

Allah tells us about how Lut's people came to him when they found out about his handsome guests, and they came happily rejoicing about them.

(Lut( said: "Verily, these are my guests, so do not shame me. And have Taqwa of Allah, and do not disgrace me.") This is what Lut said to them before he knew that his guests were messengers from Allah, as mentioned in Surat Hud, but here (in this Surah), we have already been told that they are messengers from Allah, and this is followed by an account of Lut's people coming and his exchange with them. However, here the conjunction (wa, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him,

(Al-Lam m-`An`Alamin)

(Verily, by your life, in their wild intoxication, they were wandering blindly.) Allah swore by the life of His Prophet , which is an immense honor reflecting his high rank and noble status. `Amr bin Malik An-Nakari reported from Abu Al-Jawza' that Ibn `Abbas said: "Allah has never
created or made or formed any soul that is dearer to him than Muhammad. I never heard that
Allah swore by the life of anyone else. Allah says,

(لَعْمَرْكَ إِنَّهُمْ لَفِي سَكَرَتِيْهِمْ يَعْمَهُونَ)

(Verily, by your life, in their wild intoxication, they were wandering blindly.) meaning, by your
life and the length of your stay in this world,

(إِنَّهُمْ لَفِي سَكَرَتِيْهِمْ يَعْمَهُونَ)

(in their wild intoxication, they were wandering blindly.) This was reported by Ibn Jarir.
Qatadah said:

(لَفِي سَكَرَتِيْهِمْ)

(in their wild intoxication) "It means - in their misguided state;

(يَعْمَهُونَ)

(they were wandering blindly) means - they were playing. "`Ali bin Abi Talhah reported that
Ibn `Abbas said:

(لَعْمَرْكَ)

(Verily, by your life) means by your life, and

(إِنَّهُمْ لَفِي سَكَرَتِيْهِمْ يَعْمَهُونَ)

(in their wild intoxication, they were wandering blindly.) means that they were confused."

(فَأَخْذَتْهُمُ الصَّيْحَةُ مُشْرَقِيْنِ - فَجَعَلُنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةٌ مُنَّ سَيْجِيلٍ - إِنَّ فِي ذلِّكَ لَا يِتِ لِلَّمَتَوْصِمِينَ - وَإِنَّهَا لِبِسَبِيلٍ مُقِيمٍ - إِنَّ فِي ذلِّكَ لَا يِتِ لِلَّمُؤْمِنِينَ)

(73. So the Sayhah overtook them at the time of sunrise.) (74. And We turned them upside
down and rained stones of baked clay upon them.) (75. Surely, in this are signs for those who
(And verily, they were right on the highroad.) (Surely, there is indeed a sign in that for the believers.)

The Destruction of the People of Lut

Allah said;

قُلْ إِنْ فِي ذَلِكَ لَآيَةٌ لِّلَّمُتَوَسَّمِينَ (So the Sayhah overtook them) This is the piercing sound that came to them when the sun rose, which was accompanied by the city being flipped upside down, and stones of baked clay (As-Sijjil) raining down upon them. The discussion of As-Sijjil in Surah Hud is a sufficient explanation. Allah said:

إنَّ فِي ذَلِكَ لَآيَةٌ لِّلَّمُتَوَسَّمِينَ (Surely, in this are signs for those who see.) meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujahid said concerning the phrase,

للَّمُتَوَسَّمِينَ (those who see) he said, “those who have insight and discernment.” It was reported from Ibn `Abbas and Ad-Dahhak that it referred to those who look. Qatadah said: “those who learn lessons”.

للَّمُتَوَسَّمِينَ (those who see) therefore the meaning is “those who ponder”.

The City of Sodom on the Highroad

وَإِنَّهَا لِيُسَبِّبُ مَقِيمٍ (And verily, they were right on the highroad.) meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the Ayah,
(Verily, you pass by them in the morning, and at night. Will you not then reflect) (37:137-138).

(Surely, there is indeed a sign in that for the believers.) meaning, 'All that We did to the people of Lut, from the destruction and the vengeance, to how We saved Lut and his family, these are clear signs to those who believe in Allah and His Messengers.'

(78. And the Dwellers of Al-Aykah, were also wrongdoers.) (79. So, We took vengeance on them. They are both on an open route, plain to see.)

The Destruction of the Dwellers of Al-Aykah, the People of Shu‘ayb

The Dwellers of Al-Aykah, were the people of Shu‘ayb. Ad-Dahhak, Qatadah and others said that Al-Aykah refers to intertwined trees. Their evildoing included associating partners with Allah (Shirk), banditry and cheating in weights and measures. Allah punished them with the Sayhah (the awful cry or torment), the earthquake, and the torment of the Day of Shadow. They lived near the people of Lut, but at a later time, and the people of Lut were known to them, which is why Allah says,

(They are both on an open route, plain to see.) Ibn `Abbas, Mujahid, Ad-Dahhak and others said, "a visible route." This is why, when Shu’ ayb warned his people, he said to them,

(And the people of Lut are not far off from you!) (11:89)
The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamud

The Dwellers of the Al Hijr were the people of Thamud who rejected their Prophet, Salih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers, thus they are described as rejecting “the Messengers”. Allah tells us that he (Salih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allah created for them out of a solid rock in response to the supplication of Salih. This she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well-known. When they rebelled and killed it, he said to them,

(And as for Thamud, We showed them and made the path of truth clear but they preferred blindness to guidance.) 41:17 (Allah tells us that,)

(And they used to hew out dwellings from the mountains, (feeling) secure.) meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in

(And verily, the Dwellers of Al-Hijr denied the Messengers.) (81. And We gave them Our signs, but they were averse to them.) (82. And they used to hew out dwellings from the mountains, (feeling) secure.) (83. But the Sayhah (torment - awful cry) overtook them in the early morning.) (84. And all that they used to earn availed them not.)

(Enjoy yourselves in your homes for three days. This is a promise which will not be belied.) 11:65 (Allah said:)

(And they used to hew out dwellings from the mountains, (feeling) secure.) meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in
the Al-Hijr through which the Messenger of Allah passed on his way to Tabuk. He covered his head and urged his camel to go faster, saying to his Companions:

»لا تدْخِلُوا بيوتَ الْقُوْمِ الْمُعْدِّبينَ إلَّا أَنْ تَكُونُوا بَاكِينِينَ، فَإِنَّ لَمْ يَتَبَكُوا فَتَبَكَّكُوا خَشْيَةَ أَنْ يُصْيِبْكُمْ مَا أَصَابَهُمْ»

(Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.)

(فَأَخْذِنَّهُمُ الصَّيْحَةُ مُصْبِحِينَ)

(But the Sayhah (torment - awful cry) overtook them in the early morning.) meaning in the morning of the fourth day.

(فَمَا أَغْلَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ)

(And all that they used to earn availed them not.) meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

(وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بَلْ حَقَّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الجَمِيلُ

(إنَّ رَبَّكَ هُوَ الْخَلْقُ العَلِيمُ)

(85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness.)

(86. Verily, your Lord is the Knowing Creator.)

The World has been created for some Purpose, then the Hour will come

Allah says,
(And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming), i.e., with justice to -

(ليِّجَّزِى الْذِّينَ أَسَاءُوا بِمَا عَمِلُوا)

(requite those who do evil with that which they have done) 53:31( Allah says,

(وَمَا خَلَقْنَا السَّمَاوَاتِ وَالأَرْضَ وَمَا بَيْنَهُمَا بَطْلاً
ذَلِكَ ظَنُّ الْذِّينَ كَفَرُوا فَوَيْلٌ لِلْذِّينَ كَفَرُوا مِنَ النَّارِ)

(And We did not create the heaven and the earth, and all that is between them without purpose! That is what those who disbelieve think! Then let those who disbelieve be warned of the Fire!) (38:27)

(أَفْحَسَبُتُمْ أَنَّا خَلَقْنَا عِبَادَتَكُمْ وَأَنْتُمْ إِلَّا نُرْجِعُونَ - فَتَعَلَّى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرَشِ الْكَرِيمِ)

(“Did you think that We created you in play, and that you would not be brought back to Us” So exalted be Allah, the Truth, the King. none has the right to be worshipped but He, the Lord of the Honored Throne!)(23:115-116). Then Allah informed His Prophet about the Hour, and that it will be the faults of the idolators when they insult him and reject the Message that he brings to them. This is like the Ayah,

(فَأَصْطَفِحُ عِنْهُمْ وَقُلْ سَلَمٌ فَسَوْفَ يَعْلَمُونَ)

(So turn away from them, and say: "Salam (Peace!)." But they will come to know) (43:89). Mujahid, Qatadah and others said: "This was before fighting was prescribed". It is as they said, because this Surah was revealed in Makkah and fighting was prescribed after the Hijrah.

(إِنَّ رَبَّكَ هُوَ الْخَلَقُ الْعَلِيمُ)
(Verily, your Lord is the Knowing Creator)(15:86). This is a confirmation of the Day of Resurrection and that Allah, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

(أوَلَٰئِكَ الْذِّى خَلَقَ السَّمَوَاتِ وَالْأَرْذُ ٓبِقَادِرٍ)

(عَلَىٰ أَن يَخَلُّقَ مِثْلَهُ بَلَىٰ وَهُوَ الْخَلَقُ الْعَلِيمُ)

(إِنَّمَا أَمَرَهُ إِذَا أَرَادَ شَيْئًا أَن يُقُولَ لَهُ كَنْ فَيْكُونُ
فَسُبْحَانَ الْذِّى يِدِهِ مَلْكُ كُلِّ شَيْءٍ كَلِّ شَيْءٍ وَإِلَيْهِ
تُرْجَعُونَ)

(Is not He, Who created the heavens and the earth able to create the like of them Yes, indeed! He is the Knowing, Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return.)(36:81-83).

(وَلَقَدْ عَطَيْنَاكُمْ سَبْعًا مِّنَ الْمَثَانِيِّ وَالْقَرْءَانِ الْعَظِيمِ
- لَا تَمْدَّنَّ عَيْنِيَّكَ إِلَّا مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ
وَلَا تَحَرُّنَّ عَلَيْهِمْ وَأَحْفَضُ جَنَاحَكَ لِلْمُؤْمِنِينَ)

(87. And indeed, We have bestowed upon you seven of the Mathani, and the Grand Qur'an.)
(88. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.)

A Reminder of the Blessing of the Qur'an and the Command to focus on its Message

Allah is saying to His Prophet : Since We have given you the Grand Qur'an, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion.

(وَأَخْفِضْ جَنَاحَكَ لِمَن اتَّبَعَكَ مِنَ المُؤْمِنِينَ)

(And lower your wings to the believers who follow you) (26:215) meaning - be gentle with them, like the Ayah,
(Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful)(9:128). There were some differences among the scholars over the meaning of "seven of the Mathani". Ibn Mas`ud, Ibn `Umar, Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and others said that they are the seven long (Surahs), meaning Al-Baqarah, Al-`Imran, An-Nisa', Al-Ma'idah, Al-An'am, Al-A`raf and Yunus. There are texts to this effect reported from Ibn `Abbas and Sa`id bin Jubayr. Sa`id said: "In them, Allah explains the obligations, the Hudud (legal limits), stories and rulings." Ibn `Abbas said, "He explains the parables, stories and lessons." The second opinion is that they (the seven of the Mathani) are Al-Fatihah, which is composed of seven Ayat. This was reported from `Ali, `Umar, Ibn Mas`ud and Ibn `Abbas. Ibn `Abbas said: "The Bismillah, is completing seven Ayah, which Allah has given exclusively to you (Muslims)." This is also the opinion of Ibrahim An-Nakha`i, `Abdullah bin `Umayr, Ibn Abi Mulaykah, Shahr bin Hawshab, Al-Hasan Al-Basri and Mujahid. Al-Bukhari, may Allah have mercy on him, recorded two Hadiths on this topic. (The first) was recorded from Abu Sa`id bin Al-Mu`alla, who said: "The Prophet passed by me while I was praying. He called out for me but I did not come until I finished my prayer. Then I came to him, and He asked,

ما منعك أن تأتيني؟

(What stopped you from coming to me) I said, `I was praying'. He said,

yasshallah ton diD` (Allah يَقُل اللّهُ)

(He says) يَأُيُّهَا الذِّينَ ءَامَنُوا اسْتَجِيبُوا لِلّهِ وَلِلرَّسُولِ إِذَا دَعَاهُمُ

(O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he calls you...) 8:24

Alla aku'llamuk' a'uzum sūra'ī fi al-fur'ān qab'il an 'ahjurm man al-masjīd

(Shall I not teach you the most magnificent Surah before I leave the Masjid) Then the Prophet went to leave the Masjid, and I reminded him, so he said,
(Al-Hamdu Lillahi Rabbi Al-‘Alamin)

("Al-Hamdu Lillahi Rabbi Al-‘Alamin") All praises and thanks be to Allah, the Lord of all that exists (1:2).

(This is the seven of the Mathani and the Qur’an which I have been given.)" (The second Hadith) was reported from Abu Hurayrah who said that the Messenger of Allah said:

«أم القرآن هي السبعة المنائني و القرآن العظيم»

(Umm Al-Qur'an (the Mother or the Essence of the Qur'an), is the seven Mathani, and the Grand Qur'an.) This means that Al-Fatihah is the seven Mathani and the Grand Qur'an, but this does not contradict the statement that the seven Mathani are the seven long Surahs, because they also share these attributes, as does the whole Qur'an. As Allah says,

(الله نزل أحسن الحديث كنتبا متشبيها متنائي)

(Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-recited) (39:23). So it is oft-recited in one way, and its parts resemble one another in another way, and this is also the Grand Qur'an.

(لا تطمع عينيك إلى ما منعنا به أزوّاجا منْهُم)

(Look not with your eyes ambitiously at what We have given to certain classes of them.) 20: 131 (meaning, be content with the Grand Qur'an that Allah has given to you, and do not long for the luxuries and transient delights that they have.

(لا تطمع عينيك)

(Look not with your eyes ambitiously) Al-Awfi reported that Ibn `Abbas said: "He in this Ayah forbade a man to wish for what his companion has.

(إلى ما منعنا به أزوّاجا منْهُم)

(at what We have given to certain classes of them,) Mujahid said: "This refers to the rich."
The Messenger is a Plain Warner

Allah commanded His Prophet to tell the people:

(إِنِّى أَنَا النَّذِيرُ الْمُبِينُ)

(I am indeed a plain warner) coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allah sent His punishment and vengeance. In the two Sāhihs it is reported from Abu Musa that the Prophet said:

«إِنِّى مَثَلٌ وَمَثَلٌ مَّا بَعْتُني اللَّهُ بَيْهُ كَمَثَلٌ رَّجُلٍ أَتِى قَوْمٍ فَقَالَ: يَا قُوْمِ إِنِّى رَأَيْتُ الْجَيْشَ بَعْيَتٌ، وَإِنِّى أَنَا النَّذِيرُ العَرْيَانُ قَالَ النَّجَاءُ النَّجَاءَ، فَأَطَاعَهُ طَايَقَةٌ مِّنْ قُوْمِهِ فَأَذَلَّجُوا وَأُنْتَلَجُوا عَلَى مُهَلَّهِمْ فَنَجَّوُا، وَكَذَٰلِكَ مَثَلُ طَايَقَةٍ مِّنْهُمْ فَأَصْبَحُوا مِّكَانَتِهِمْ فَصَبَحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاحَهُمْ، فَذَٰلِكَ مَثَلُ مِّنْ أَطَاعَنِي وَاتَّبَعَنِي حَيَّانًا مَا جَعَلْتُ بَيْهُ وَمَثَلُ مِّنْ عَصَائِي وَكَذَٰلِكَ مَا جَعَلْتُ بَيْهُ مِّنَ الْحَقِّ»

(The parable of myself and that with which Allah has sent me is that of a man who came to his people and said, "O people! I have seen the invading army with my own eyes, and I am a
naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the invading army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.)

Explanation of "Al-Muqtasimin

(المُقَتَسِمِينَ)

("the Muqtasimin") refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allah tells us about the people of Salih:

(قالوا تَقَاسَمُوا بِاللَّهِ لَنْ يُبْعَثَ عُمُومُ الَّذِينَ مَنْ يَمُوتُنَّ)

(They said, "Swear to one another )Taqasamu( by Allah that we shall make a secret night attack on him and his household") 27:49( i.e., they plotted to kill him at night. Mujahid said "Taqasamu means they swore an oath."

(وَأَقَسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لاَ يُبْعَثُ اللَّهُ مَنْ يَمُوتُ)

(And they swear by Allah with their strongest oaths, that Allah will not raise up one who dies)(16:38).

(أَوْلَمْ تَكُونُوا أَقَسَمَتْمُ مَنْ قَبْلُ)

((It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)) (14:44)

(أَهَوَّلَاءُ الْذِينَ أَقَسَمَتْمُنَّ لاَ يَنَالُهُمْ اللَّهُ يرَحْمَةً)

(Are they those, of whom you swore that Allah would never show them mercy))7:49( It is as if they took an oath for every single thing that they denied in this world, so they are called the Muqtasimin.

(الذِينَ جَعَلُوا الْقُرْءَآنَ عِضْينَ)
(Who have made the Qur'an into parts.) meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al-Bukhari reported that Ibn `Abbas said,

(جَعَلُوا الْقُرْآنَ عِضْيِينَ)

(Who have made the Qur'an into parts.) "They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it." Some have said that Al-Mutaqasimin refers to the Quraysh, that the Qur'an means this Qur'an as opposed to the Scriptures of the People of the Book, and that "made it into parts" referred to what `Ata' said that some of them said that he (the Prophet ) was a soothsayer, some said he was crazy, or a soothsayer. These various allegations were the parts. This opinion was also reported from Ad-Dahhak and others. Muhammad bin Ishaq reported from Ibn `Abbas that Al-Walid bin Al-Mughirah - holding a noble position among the people - rallied a group of Quraysh behind him when Al-Mawsim (the time for pilgrims to meet in Makkah for Hajj) had come. He said to them, "O people of Quraysh! The time of Al-Mawsim has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu `Abd Shams, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say" He said, "By Allah, what he says is as palatable to the average person as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allah revealed concerning them:

(أَلَذِينَ جَعَلُوا الْقُرْآنَ عِضْيِينَ)

(Who have made the Qur'an into parts.) meaning, of different types, and

(فَوَرَّبِّكَ لَتَسْلُطُهُمْ أَجْمَعِينَ - عَمَّا كَأَنَّوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do. Those were the group who said that about the Messenger of Allah."

(فَوَرَّبِّكَ لَتَسْلُطُهُمْ أَجْمَعِينَ - عَمَّا كَأَنَّوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) Abu Ja`far reported from Ar-Rabi` that Abu Al-`Aliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers." `Ali bin Abi Talhah reported that Ibn `Abbas said,

(فَوَرَّبِّكَ لَتَسْلُطُهُمْ أَجْمَعِينَ - عَمَّا كَأَنَّوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) then he said:
The Command to proclaim the Truth openly

Allah commanded His Messenger to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn `Abbas said that the Ayah,

(قَاصِدَتْ عِبَادُهُمْ بِمَا تُؤْمَرُ) (94. Therefore openly proclaim what you have been commanded, and turn away from the idolators.) (95. Truly, We will suffice you against the mockers.) (96. Who make another god along with Allah; but they will come to know.) (97. Indeed, We know that your breast becomes tight because of what they say.) (98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).) (99. And worship your Lord until the certainty (i.e. death) comes to you.)

(قَاصِدَتْ عِبَادُهُمْ بِمَا تُؤْمَرُ) (Therefore openly proclaim that what you have been commanded,) means, "Go ahead with it."

According to another report it means, (لْهَا قَابِلَةُ الْمُسْتَهْزِئِينَ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا عَالِئَرًا تَسْوَفُ يَعْمُلُونَ - وَلَنَعْلَمُ أَنَّكَ يَضْيِقُ صَدْرُكَ بِمَا يَقُولُونَ - فَسَبْحُ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّجَدِينَ - وَاعْبُدْ رَبِّكَ حَتَّى يَأْتِيكَ الْيَقِينُ) (Therefore openly proclaim that which you are commanded) then he and his Companions came out into the open."
The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allah's statement,

وَأَعْرِضْ عَنِ الْمُشْرِكِينَ إِنَّكَ كَفِيْنَكَ المُسَتََهِرِينَ

(and turn away from idolators. Truly, We will suffice you against the mockers.) meaning - convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allah.

وَدُوَّاً لَوْ نُدْهِنْ قَيْدَهُنَّ

(They wish that you should compromise for them, so that they would compromise for you) (68:9). Do not fear them because Allah will suffice you against them, and He will protect you from them. This is like the Ayah:

يَايَهَا الرَّسُولُ بَلْغِيَّ مَا أَنْزَلْ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلْغَتْ رَسَالَتُهُ وَاللَّهُ يَغْصِمُكَ مِنَ النَّاسِ

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

Muhammad bin Ishaq said: “The great ones of the mockers were five people, who were elders and noblemen among their people. From Bani Asad bin `Abd Al-'Uzza bin Qusayy there was Al-Aswad bin Al-Muttalib Abu Zam`ah. According to what I heard, the Messenger of Allah () had supplicated against him because of the pain and mockery he had suffered at his hands. He had said,

أَلْلَّهُمَّ أَعْمِمْ بَصْرَهُ، وَأَتْنَكِلَهُ وَلَدَهُ

(O Allah, make him blind and take (the life of) his son.) From Bani Zahrah there was Al-Aswad bin `Abd Yaghuth bin Wahb bin `Abd Manaf bin Zahrah. From Bani Makhzum there was Al-Walid bin Al-Mughirah bin `Abdullah bin `Umar bin Makhzum. From Bani Sahm bin `Amr bin Husays bin Ka`b bin Lu'ayy there was Al-`As bin Wa'il bin Hisham bin Sa`id bin Sa`d. From Khuza`ah there was Al-Harith bin At-Talatilah bin `Amr bin Al-Harith bin `Abd `Amr bin Malkan. When their evil went to extremes and their mockery of the Messenger of Allah went too far, Allah revealed:
Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allah; but they will come to know.) Ibn Ishaq said: Yazid bin Ruman told me that `Urwah bin Az-Zubayr or one of the other scholars said that Jibril came to the Messenger of Allah when he was performing Tawaf around the House (the Ka`bah). He stood and the Messenger of Allah stood next to him. Al-Aswad Ibn Al-Mutalib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin `Abd Yaghuth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walid bin Al-Mughirah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-`As bin Wa'il passed by, and he pointed to the instep of his foot. He (Al-`As) set off on his donkey, heading for At-Ta`if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Harith bin At-Talatilah passed by and he pointed at his head. It filled with pus and killed him."

(Who make another god along with Allah; but they will come to know.) This is a strong warning and grave threat against those who have other deities along with Allah.

Encouragement to bear Difficulties, and the Command to glorify and worship Allah until Death

Allah said,

(Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).) meaning `We know, O Muhammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allah. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering
Allah, praising Him, glorifying Him, and worshipping Him (which means Salah, or prayer)' Hence Allah says:

(Спе́бъ ухмд Рбък и кн мн аль-сыджин)

(So glorify the praises of your Lord and be of those who prostrate themselves (to Him)) Imam Ahmad reported from Nu`aim bin Hammar that he heard the Messenger of Allah say:

قال الله تعالى يأ بن آدم لا تعجز عن أربع ركعات من أوال النهار أكفاك آخره

(Allah said, "O son of Adam! It is not too difficult for you to perform four Rакаt at the beginning of the day, (and if you do them,) I will take care of you until the end of it.")

(واعبد ربك حتى يأتنيك اليقين)

(And worship your Lord until the certainty comes to you) (15: 99). Al-Bukhari said: “Sa`lim said, “(This means) death.”” This Sa`lim is Sa`lim bin `Abdullah bin `Umar. Ibn Jarir also recorded from Sa`lim bin `Abdullah,

(واعبد ربك حتى يأتنيك اليقين)

(And worship your Lord until the Yaqin comes to you.) He said, "Death." It is reported in the Sahih from Umm Al-`Ala' - one of the women of the Ansar - that when the Messenger of Allah entered upon `Uthman bin Maz`un after he had died, Umm Al-`Ala' said, "May the mercy of Allah be upon you, Abu As-Sa`ib. My testimony over you is that Allah has honored you." The Messenger of Allah said,

(وَمَا يَدْرِيكُ أَنَّ اللَّهَ أَكْرَمُهُ؟)

(How do you know that Allah has honored him) I said, "May my father and mother be sacrificed for you, O Messenger of Allah! If not him, then who else” He said,

أَمَّا هَوَّ فَقَدْ جَاءَهُ الْيَقِينُ، وَإِنِّي لْأَرْجُو لَهُ الخَيْر

(As far as he is concerned, the death has come to him, and I hope for good for him.) This is evidence that the meaning of this Ayah,
(And worship your Lord until the certainty comes to you.) is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability. It was reported in Sahih Al-Bukhari from `Imran bin Husayn that the Messenger of Allah said:

«صلٍّ قائمًا، فإن لم تستطع فقاعدًا، فإن لم تستطع فعلى جنب»

(Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.) From this we may understand that it is a mistake to interpret Yaqin (the certainty) as Ma`rifah (“spiritual knowing”) as some of the Sufis do. According to them, when one of them attains the level of Ma`rifah, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allah, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by Yaqin here is death, as we have stated above. To Allah be praise and thanks. Praise be to Allah for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind. This is the end of the Tafsir of Surat Al-Hijr. Praise be to Allah, the Lord of all that exists.

The Tafsir of Surat An-Nahl

(Chapter - 16)

Which was revealed in Makkah

(بسم الله الرحمن الرحيم)

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

(أتى أمرُ الله فلا تَسْتَعْجِلُوه سَبْحَانَه وَتَعَلَى عَمَّا يُشَرَّكُون)

(1. The Event ordained by Allah has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.)

Warning about the approach of the Hour