The Tafsir of Surah Nun  
(Chapter - 68)  
Which was revealed in Makkah

(بسم الله الرحمن الرحيم)

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

(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 dis- cussed at length previously and there is no need to repeat it here.
The Explanation of the Pen Concerning Allah's statement,

\\(وَالقلم\\)

(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,

\\(إِقرأَ وَرَبُّكَ الَّذِي عَلِمَ بالقلمٍ عَلِمَ الإنسَنَ 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 يَسْتَطِرُونَ\\)

(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, "Father, 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 `Ubada b 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 أَوْلَىَ الْمَآ خَلْقَ الْهَلِلَ الْقلمُ قَالَ لَهُ: أَكْتُبْ مَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: أَكْتُبَ الْقَدْرُ وَمَا هُوَ كَأَنَّ إِلَىِ النَّافِئِ»\\)

(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,
(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.'

(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:

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

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

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

(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,

(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,
(And verily, you are on an exalted (standard of) character.) "It has been mentioned to us that Sa`d bin Hisham asked 'Aishah 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 Sahihs 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 anything 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 'Aishah 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 بَعْنِتُ لِتَتَمُّ مَصَالِحَ الأَخْلَاقِ»

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

(فَسَنْبَصِرُونَ وَيَبْصِرُوْنَ بَيْكَمْ المَقْلِونُ)

(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,

(سَيَعْلُمُونَ غَداً مَّنَ الْكَذِّبُ الْأَشْرِ)  

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

(وَإِنَّا أَوْ إِيَّاکُمْ لَعَلَّى هُدَىٰ أَوْ فِي ضَلَّالٍ 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;

(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,

(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.'

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,'
(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,

(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,

(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,

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

(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 Sahihs that Mujahid reported from Tawus that Ibn `Abbas said, "The Messenger of Allah once passed by two graves and he said,"

(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,
(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 مُعَتَّدٌ أَثِيمٌ)

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

(مُعَتَّدٌ)

(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,

(عُتُلٌ 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,

أَلَيْتُ أَتَبْنَبْكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعْيفٍ مَتَضَعَّفٍ لَوْ أَقَسَمَ عَلَى اللَّهِ لأَبْرَهَمُ أَلَيْتُ أَتَبْنَبْكُمْ بِأَهْلِ الدَّارِ؟ كُلُّ عُتُلٍ جَوْاَظٌ مُسْتَكْبِرٌ

(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,
'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, ((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, (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).}

Then Allah said here,

(سنَسَمِعُ عَلَى الْخَرْطُومِ)

(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,

(سنَسَمِعُ)

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

(إِذْ أَقْسَمُوا لَيْسَ صَرْمُتْهَا 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 يَسْتَنْثِنُونَ) (Without (saying: "If Allah wills.") meaning their vow that they made. Therefore, Allah broke their vow. He then said,
(Then there passed over it a Ta'il from your Lord while they were asleep.) meaning, it was afflicted with some heavenly destruction.

(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."

(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,

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

(And they went in the morning with Hard) meaning, with strength and power.
(Qadirin) meaning, they thought they had power to do what they claimed and what they were desiring.

(فلما رأوه قالوا إننا لضلalcon)

(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,

(إننا لضلalcon)

(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,

(بلى نحن محرومون)

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

(قال أوسعطهم)

(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."

(ألم أقل لكم لو لا تسبحون)

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

(لو لا تسبحون)

(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"

(قالوا سبحن ربنا إننا كنا ظلمنين)

(They said, `Why do you glorify Allah and thank Him?') Mujahid and Ibn Jurayj all said that, "If Allah wills"
(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,

(أَنَاَ كُنِّيۡتُ بِعَظَمَيۡنِ فَأَقَبِلَۡ بِعَظَمٍ عَلَىٰ بَعْضٍ بَيْتُلَومُونَ)

("...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 يُؤْلِنَا إِنَّا كُنِّيۡتُ طَغِينَ)

(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.'

(عَسَىٰ رَبِّنَا أَنْ يُبْدِلۡنَا خَيْرًا مَنْهَا إِنَّاٰ إِلَىٰ رَبِّنَا رَغِبُونَ)

(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,

(كَذَلِكَ 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).

(وَلِعَذَابِ الْأَخِرَةِ أُكَبَّرُ لَوْ كَانُوا يَعْلُمُونَ)
(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.

(إنَّ لِلمَتَّقِينَ عِندَ رَبِّهِمْ جَنَّتَ النَّعَيمِ - أَفْنَجِعْ
المُسْلِمِينَ كَالمُجْرِمِينَ - ما لِكُمْ كَيْفَ تَحْكُمُونَ -
أَمْ لِكُمْ كَتَبَ فِيهِ نَذْرُسُونَ - إنَّ لِكُمْ فِيهِ لَمَا
تَخَيَّرُونَ - أمْ لَكُمْ أَيْمَنَ عَلَيْنَا بِلَعْةٌ إِلَى يَوْمِ
القِيَمَةِ إِنَّ لِكُمْ لَمَا تَحْكُمُونَ - سَلِيمُ أيْمَنُ بِذَلِكَ
زَعِيمٍ - أمْ لَهُمْ شَرَكَاءَ فَلِيَأْتُوا بِشُرَكَائِهِمْ إِنَّ
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!)

(يُوْمَ يُكْشَفُ عَنِ السَّاجِدِ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلا
يُسَتَّطِيعُونَ - خَشْيَةٌ أَبْصَرَهُمْ تَرْهَقُهُمْ ذِلَّةً وَقَدْ
كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ - قَدْرِيُّ
وَمَنْ يُكْذِبُ بِهِذَا الْحَدِيثِ سَنْسَدِرُ جَهَمَ مَنْ حَيْثُ
لا يَعْلَمُونَ وأَمْلِي لَهُمْ إِنَّ كَيْدَ مَتَّينٍ أَمْ تَسْلِمُهُ
أَجْرًا فَهُمْ مِنْ مَعْرِمٍ مُثْقَلُونَ أَمْ عِنْدَهُمْ العَيْبُ فَهُمْ
يَكْتُبُونَ)

(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,

(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)
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,

(فَذَرْنِي وَمَنْ يَكَذِّبُ بِهِذَا الحَدِيثِ)

(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,

(سَنَسْتَنْدِرُ جِهَمْ مَنْ 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,

(أَيُّحِبُّسُونَ أَنَّمَا نَمْدُحُهُمْ بِهِ مِنْ مَالِ وَبَيْنِ بَيْنَ)

(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,

(قَلْلَمَا نُسِوا مَا ذَكَرُوا وَهُمْ قَتَّلُوا عَلَيْهِمْ أَبُوَابَ كُلٍّ)

(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,
(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,

(إنَّ كَيْدِيِّ مَتَينٍ)

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

«إنَّ اللهَ تَعَالَى لَيْمِي لِلْظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقَلِّثْهُ»

(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 أَخْدُ رَبُّكَ إِذَا أَخَذَ الْقَرَآءَ وَهِيَ ظَلِيمَةٌ إِنَّ أَخْدَهُ أَلِيمُ 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 تَسْلُهُمْ أَجَرًا فَهُمْ مَنْ مَعْرِمُ مُتَقِلُونَ - أَمْ يُعَيِّبُهُمْ عِنْدَهُمْ يَكْتُبُونَ)

(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.'

(فَاصِبُ ٰ لَحُكمِ رَبِّكَ وَلَا تَجْنَ كَسَحِبِ الحُوتِ إِذْ نَادَى وَهُوَ مَكْطُومٌ)
The Command to be Patient and to refrain from being Hasty like Yunus was

Allah says,

(وَلَا تَكُنْ كَصَحِبِ 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,
"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, (So We answered his call, and delivered him from the distress. And thus We do deliver the believers.) (21:88) Allah also says, (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, (when he cried out (to Us) while he was Makzum.) Ibn `Abbas, Mujahid and As-Suddi, all said, "while he was distressed." Then Allah goes on to say, (Then his Lord chose him and made him of the righteous.) Imam Ahmad recorded from `Abdullah that the Messenger of Allah said, (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,
(And verily, those who disbelieve would almost make you slip with their eyes) Ibn `Abbas, Mujahid and others have said,

(لُبِرَ لُقُونَكَ)

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

(بَأْبِصَرُهَمْ)

(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

the 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,

«لَمْ عَرِقَّةَ إِلَّا مَنْ عَيْنٌ أَوْ حُمَةٌ»

(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,

«لَمْ عَرِقَّةَ إِلَّا مَنْ عَيْنٌ أَوْ حُمَةٌ»

(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,
(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,

أَعْيَدُكُمَا بِكَلِمَاتِ اللَّهِ الثَّامِنَةُ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ، وَمِنْ كُلِّ عَيْنٍ لَّامَةٍ" ـ حَدِيثٌ وُجِّهٌـ

(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 يَعْوَدُ 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,

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

« أَعْلَمَ أَيْتَلُ أَحَدُكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ مَا يُعَجِّبُهُ فَلْيَذِعُ عَلَيْهِ لِلَّهِ بِالْبُرْكَةَ»

(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 (Sahh) 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-Nasai. 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,

"(Yes)." Then Jibril said,

("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,
(Yes).” Then Jibril said,

بيسَمُ اللهِ أَرْقِيَكَ مِنْ كُلِّ شَيْءِ يُؤْذِيكَ، وَمِنْ كُلِّ نَفْسٍ وَعَيْنٍ تَشْتَنِيكَ، وَاللَّهُ يُشْفِيكَ، يَسَمُّ اللهِ أَرْقِيَكَ

(“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,

بيسَمُ اللهِ أَرْقِيَكَ مِنْ كُلِّ شَيْءِ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللَّهُ يُشْفِيكَ

(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 يُسْقِيَ الْقَدَرَ لَسَبَقْتُهُ 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,

(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,

(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,

(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,

(O Allah! Remove from him its heat, its cold and its pain.) He (Sahl) then stood up, and Allah's Messenger said,
(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 لِّلْعَالَمِينَ) (But it is nothing else but a Reminder to all the creatures (Al-Amin).) 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.)

(الحَاقَةُ - مَا الحَاقَةُ - وَمَا أَذْرَاكَ مَا الحَاقَةُ - كَذَّبَتْ نَمُودُ وَعَادُ بِالقَارَعَةِ - فَأَمَّا نَمُودُ فَأَهْلُكُوا بالطَّاغِيَةِ - وَأَمَّا عَادُ فَأَهْلُكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ - سَحَرَهَا عَلَيْهِمْ سَبْعُ لِيَالٍ وَتَثْمِينَةٌ آيَامٌ