

تَفْسِيرُ سُورَةِ يٰس

# Tafseer Soorah Yaa Seen

A Commentary on the 36<sup>th</sup> Chapter of the Qur'aan

by

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## TRANSLITERATION SYSTEM

أ	’		ط	t
ب	b		ظ	<u>z</u>
ت	t		ع	‘
ث	th		غ	gh
ج	j		ف	f
ح	<u>h</u>		ق	q
خ	kh		ك	k
د	d		ل	l
ذ	<u>th</u>		م	m
ر	r		ن	n
ز	z		ه	h
س	s		ة	h/t
ش	sh		و	w
ص	<u>s</u>		ي	y
ض	<u>d</u>			

اَ	a		اَ	aa
إِ	i		يِ	ee
أُ	u		وُ	oo

أَيِ	ay			
أَوِ	aw			

## FOREWORD

*All praise belongs to Allaah, as such we should thank Him and seek His help. Let us seek refuge in Allaah from the wickedness within our souls and the evil consequences of our deeds. For, whosoever Allaah guides none can misguide, and whosoever He allows to go astray, none can guide. I bear witness that there is no god worthy of worship besides Allaah, who is without partner. And I bear witness that Muhammad is His slave and messenger.*

The commentary on Soorah Yaa Seen was first presented in the year 2000 during my weekly *Tafseer* program on Sharjah Television called, *Understanding the Qur'aan*. Subsequently, I made the intention to publish this commentary along with commentaries on some other popular chapters of the Qur'aan like al-Kahf, al-Waaqi'ah, and al-Mulk. However, none of these commentaries were ever published.

The idea to publish this commentary resurfaced as a result of my decision to do the *Tafseer* of *Soorah Yaa Seen* once again. This time it was presented in my Friday *Tafseer* class at the Qatar Guest Center, Doha, Qatar, which lasted from November 2005 until .... 2006. However, like my commentary on Soorah al-Kahf, this commentary is a greatly expanded version of the original one done four years earlier and which was based mainly on *Tafseer Ibn Katheer*. This *Tafseer* contains a far greater depth of understanding due to my drawing on a number of other classical and contemporary commentaries like al-Qurtubee's *al-Jaami' li Ahkaam al-Qur'aan*, Ibn al-Qayyim's *Compilations*, ash-Shawkaanee's *Fat'h al-Qadeer*, ash-Shanqeetee's *Adwaa ul-Bayaan*, as-Sa'dee's *Tayseer al-Kareem ar-Rahmaan*, and Al 'Uthaymeen's *Tafseer Soorah YaaSeen*. It also contains further reflection on the verses based on my personal experience and exposure to knowledge during the intervening five years.

I would like to thank my students from Qatar Guest Center and others for taking the time to edit the manuscript prior to publication as well as all others who have contributed in other ways to this work's publication. May Allaah accept our efforts as sincere righteous deeds done for His pleasure, and put our collective efforts in our scales of good deeds on the Day when neither wealth nor family will benefit.

Dr. Bilal Philips  
Qatar, November, 2005

## TAFSEER SOORAH YAA SEEN (36)

### Name of the Soorah

This Soorah takes its name from the Arabic letters *Yaa* and *Seen* occur in the first verse of this chapter. However, it should be noted that although this chapter is most commonly known by this name, most of the names of the Qur'aanic chapters were not mentioned by the Prophet (ﷺ) himself. As a result, in some printings of the Qur'aan the ninth chapter is entitled *at-Tawbah* (Repentance) while in others it is entitled *al-Baraa'ah* (Innocence), in some the seventeenth chapter is called *al-Israa'* (The Night Journey) and in others it is called *Banee Israa'eel* (The Israelites). This variation in the names does not in any way indicate changes or contradictions within the Qur'aan because the majority of chapter titles were chosen by the companions of the Prophet (ﷺ) and scholars of later generations for identification purposes.

There are, however, a few chapters which the Prophet (ﷺ) referred to by titles. For example, the first chapter commonly known as *Soorah al-Faatihah* (The Opening) was referred to by the Prophet (ﷺ) as "*Faatihatul-Kitaab* (The Opening of the Scripture) and the second chapter known as *Sooratul-Baqarah* (The Cow),"

عَنْ ابْنِ عَبَّاسٍ قَالَ بَيْنَمَا جِبْرِيلُ قَاعِدٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا بَابٌ مِنَ السَّمَاءِ فَتِيحَ الْيَوْمِ لَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ فَسَلَّمَ وَقَالَ أَبْشِرْ بِنُورَيْنِ أُوتِيْتَهُمَا لَمْ يُؤْتِيَهُمَا نَبِيٌّ قَبْلَكَ فَاتِحَةُ الْكِتَابِ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ لَنْ تَقْرَأَ بِحَرْفٍ مِنْهُمَا إِلَّا أُعْطِيَتهُ

Ibn 'Abbaas said: While Gabriel was sitting with the Prophet (ﷺ) he heard a creaking sound above him. He lifted his head and said: That is a gate opened in heaven today which has never been opened before. Then when an angel descended through it, he said: This is an angel who came down to earth who has never come down before. He greeted and said: Rejoice in two lights given to you which have not been given to any prophet before you: *Faatihatul-Kitaab* and the concluding verses of *Suratul-Baqarah*. Whenever you recite a letter from either of them you will be given a reward.<sup>1</sup>

The first chapter was also referred to in other narrations as *Ummul-Kitaab* (The Essence of the Scripture) and *Sooratul-Hamd* (The Chapter of Praise), as well as a variety of other names. These names or titles were used to identify the chapters or to bring out one or more of its important themes. They were not revealed with the Qur'aan and as such cannot be considered part of the Qur'aan. Thus, variations in their names in no way affect the purity and authenticity of the Qur'aan's text.

It was not until the third century after the *hijrah* (ninth century C.E.) that people began the practice of writing chapter names in the Qur'aan, numbering the verses and adding symbols in the margin indicating the divisions of the Qur'aan.<sup>2</sup> There were also symbols indicating the ends of the verses and places for recitational pauses (such as ط and لا). Most scholars of that time were initially opposed to these additions fearing that their widespread acceptance might lead to these symbols being considered a part of the Qur'aan in later times.

Al-Halleemee, one of the major Qur'aanic scholars of that time said,

<sup>1</sup> *Sahih Muslim*, vol. 2, p. 386, no. 1760.

<sup>2</sup> E.g. the thirtieth part called *Juz*, or a section called *Rukoo'* indicated by an 'Ayn (ع).

“Writing in the tenths and fifths<sup>3</sup>, names of the chapters and the numbers of the verses are all despised, based on Ibn Mas‘ood’s statement, ‘Free the Qur’aan from any additions.’ However, vowel marks,<sup>4</sup> are allowed because they do not have form similar to that of the text of the Qur’aan. They are only necessary indications of correct pronunciation and their presence does no harm.”<sup>5</sup>

In time, however, the opposition of the early scholars was overwhelmed by the will of the masses and such additions became common place.

## Place of Revelation

There are no authentic *hadeeths* to indicate when or where this chapter was revealed. However, most scholars of *Tafseer* (Qur’aanic exegesis) have concluded from its subject-matter and style that it was among the early chapters revealed in Makkah [prior to the Hijrah].<sup>6</sup> Makkan chapters are noted for their powerful choppy style and elaborate language while Madeenah chapters have a long relaxed style because they address the believers among whom were People of the Scripture who did not possess the rhetorical skills of the Arabs.<sup>7</sup>

Other scholars of *Tafseer* considered the chapter to be Makkan<sup>8</sup> with the exception of verse 12 which they held was revealed concerning the Salamah clan from the Ansaars (Muslim converts) of Madeenah who wanted to leave their tribal lands and relocate beside the Mosque of the Messenger (ﷺ).<sup>9</sup>

## The Virtues of the Soorah

This chapter is popular among Muslims due to the many special merits associated with reading it according to various statements attributed to Prophet Muhammad (ﷺ). However, none of these merits are confirmed by authentic narrations. The various narrations range in rating from generally inauthentic (*da‘eef*) to fabricated (*mawḍoo‘*). Since they can be found in commentaries translated into English like that of Ibn Katheer<sup>10</sup> and *Tafheem al-Qur’an* by Abul-Alaa al-Maududi, as well as books of supplications and Fiqh, a sampling of the most prominent narrations are mentioned below.

### 1. Recitation for the Dead

*Soorah YaaSeen* is most commonly known as the Qur’aanic chapter to recite for the dead or dying. This practice is based on the following inauthentic *hadeeth*:

<sup>3</sup> I.e. a tenth portion of the Qur’aan and a fifth portion of the Qur’aan.

<sup>4</sup> The grammarian, Abul-Aswad ad-Du‘alee (d. 638 CE) was reported to have suggested to the fourth Caliph, ‘Alee, that signs indicating vowelling be included in order to avoid mispronunciation of the Qur’aan which could easily lead to the distortion of its meanings. The marks which he developed are not the same as those used today. The *Fat-hah* (vowel “a”) was indicated by a dot above the beginning of the letter; *Kasrah* (vowel “e” or “i”) was indicated by a dot below the beginning of the letter and *Dammah* (vowel “u”) was indicated by a dot at the end of the letter. (*Mabaahith fee ‘Uloom al-Qur’aan*, pp. 150-151)

<sup>5</sup> *Mabaahith fee ‘Uloom al-Qur’aan*, pp. 150-153.

<sup>6</sup> *Tafseer al-Qurtubee*, vol. 15, p. 3.

<sup>7</sup> *Tafseer Soorah Yaaseen*, p. 5.

<sup>8</sup> Makkan revelations are defined as all verses and chapters of the Qur’aan which were revealed to the Prophet (ﷺ) before his emigration to Madeenah (*Hijrah* 622 CE). This category also includes verses which were revealed in Taa’if, as well as those revealed in other areas outside of Makkah. Madeenan revelations are all those verses and chapters of the Qur’aan which were revealed after the *Hijrah*. This includes verses which were revealed during the battles, as well as those revealed in Makkah and Minaa during and after the Farewell Pilgrimage. (*Al-Itqaan*, vol. 1, p. 23)

<sup>9</sup> *Al-Jaami‘ li Ahkaam al-Qur’aan*, vol. 15, p. .

<sup>10</sup> *Tafsir Ibn Kathir*, vol. , p. .

عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْرُؤُوا يَسَ عَلَى مَوْتَاكُمْ

Ma'qil ibn Yasaar narrated that the Prophet (ﷺ) said, “Recite YaaSeen on your dead.”<sup>11</sup>

It should be noted that the Prophet (ﷺ) did urge those present at the time of those who are dying to say good words,<sup>12</sup> and the Qur’aan is the best of words. Thus, the recitation of any chapter of the Qur’aan for the dying is commendable. If Soorah YaaSeen is recited on this basis, there is not harm in doing so.

The following narration found in *Musnad Ahmad* is also not authentic:

حَدَّثَنَا أَبُو الْمُغِيرَةِ حَدَّثَنَا صَفْوَانُ حَدَّثَنِي الْمَشَيْخَةُ أَنَّهُمْ حَضَرُوا عُضَيْفَ بْنَ الْحَارِثِ الثُّمَالِيِّ حِينَ اشْتَدَّ سَوْفُهُ فَقَالَ هَلْ مِنْكُمْ أَحَدٌ يَقْرَأُ يَسَ قَالَ فَقَرَأَهَا صَالِحُ بْنُ شَرِيحٍ السَّكُونِيُّ فَلَمَّا بَلَغَ أَرْبَعِينَ مِنْهَا قُبِضَ قَالَ فَكَانَ الْمَشَيْخَةُ يَقُولُونَ إِذَا قُرِئَتْ عِنْدَ الْمَيِّتِ خُفِّفَ عَنْهُ بِهَا

A group of shaykhs related that when they visited Ghudayfah ibn al-Haarith ath-Thumaalee he regained his strength and requested of them, “Is any of you able to recite YaaSeen?” Saalih ibn Shurayh as-Sukoonee recited it and when he reached its fortieth verse, Ghudayfah passed away. The sub-narrator, Safwaan, said that the shaykhs used to say, “If it is read near a dying person it will make his passing easier.”<sup>13</sup>

The following narration from *Musnad Ibn ‘Adee* is rated “fabricated”:

((مَنْ دَخَلَ الْمَقَابِرَ فَقَرَأَ سُورَةَ يَسَ خَفَّفَ اللَّهُ عَنْهُ يَوْمَئِذٍ وَكَانَ لَهُ بِعَدَدِ حُرُوفِهَا حَسَنَاتٌ))

“Whoever enters a graveyard and recites Soorah YaaSeen, Allaah will reduce his sins that day and he will have good deeds for every letter from it.”<sup>14</sup>

<sup>11</sup> *Sunan Abu Dawud*, vol.2, p. 889 no. 3115 and *Sunan Ibn-i-Majah*, vol. 2, p. 367 no. 1448. See also *Mishkat Al-Masabih*, vol. 1, p. 338. It is declared unauthentic in *Da‘eef Sunan Abee Daawood*, p. 316, no. 683. It is narrated by Aboo ‘Uthmaan, Sa’d, (*maqbool*) from his father whose name was unknown (*majhool*) from the companion Ma’qil. What is authentic is what Aboo Sa’eed al-Khudree and Aboo Hurayrah quoted the Prophet (ﷺ) as saying,

((لَقُّوْا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ الْمَوْتِ دَخَلَ الْجَنَّةَ يَوْمًا مِنَ الدَّهْرِ، وَإِنْ أَصَابَهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ))

“Prompt your dying ones (to say): laa ilaaha il-lal-laah and whoever’s last words before dying are: laa ilaaha il-lal-laah, will enter paradise one day, even if he is afflicted before that by punishment.” (*Sahih Muslim*, vol. 2, p. 435, no. 1996, *Sunan Abu Dawud*, vol. 2, p. 887, no. 3111, *Sunan Ibn-i-Majah*, vol. 2, p. 365, no. 1444, *Mishkat Al-Masabih*, vol.1, p. 337 and *Riyadh-us-Saleeheen*, vol. 2, p. 474, no. 918)

<sup>12</sup> This point is based on the following authentic *hadeeth*:

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ﷺ : (( إِذَا حَضَرْتُمُ الْمَرِيضَ أَوِ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ ))

Umm Salamah reported that the Prophet (ﷺ) said, “If you are in the presence of a sick or dying person, you should say good things for verily the angels say “Aameen” to whatever you say.” (*Sahih Muslim* vol. 2, p. 436, no. 2002, *Sunan Abu Dawud*, vol. 2, p. 887, no. 3109, *Sunan Ibn-i-Majah*, vol. 2, pp. 366-7, no. 1447 and *Mishkat Al-Masabih*, vol. 1, p. 337.)

<sup>13</sup> *Musnad Ahmad*, CD no. 16355. The shaykhs are unknown (*majhool*) and there was a difference of opinion regarding Ghudayfah’s being a companion of the Prophet (ﷺ). In any case, even if he was a companion and the shaykhs were known and reliable, it would only be a companion’s preference as he did not attribute it to the Prophet (ﷺ).

<sup>14</sup> *Musnad Ibn ‘Adee*, vol. 5, p. 152 and rated fabricated in *Da‘eef al-Jaami‘ as-Sagheer*, no. 5606.

## 2. The Heart of the Qur'aan

عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ وَ مَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ

Anas ibn Maalik quoted the Prophet (ﷺ) as saying, “Everything has a heart, and the heart of the Qur’aan is YaaSeen. Allaah records for whoever recites it the recitation of the Qur’aan ten times.”<sup>15</sup>

## 3. Forgiveness of Sins

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ يَسَ فِي لَيْلَةِ ابْتِغَاءِ وَجْهِ اللَّهِ غُفِرَ لَهُ فِي تِلْكَ اللَّيْلَةِ

Aboo Hurayrah related that the Messenger of Allaah (ﷺ) said, “Whoever recites YaaSeen during the night seeking the pleasure of Allaah, will be forgiven in that same night.”<sup>16</sup>

## 4. A Tree in Paradise

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَرَأَ طه وَ يَسَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِأَلْفِ عَامٍ فَلَمَّا سَمِعَتْ الْمَلَائِكَةُ الْقُرْآنَ قَالَتْ طُوبَى لَأُمَّةٍ يَنْزِلُ هَذَا عَلَيْهَا وَطُوبَى لِأَجْوَابٍ تَحْمِلُ هَذَا وَطُوبَى لِلْأَلْسِنَةِ تَتَكَلَّمُ بِهَذَا

Aboo Hurayrah quoted Allaah’s Messenger (ﷺ) as saying, “Allaah, Most Blessed and Transcendent, recited Taahaa and YaaSeen one thousand years before He created the heavens and earth. When the angels heard the Qur’aan, they said, ‘Blessed is a nation in which this is revealed, blessed are those have this within them, and blessed are the tongues which speak this.’”<sup>17</sup>

## 5. Needs Taken Care of

عَنْ عَطَاءِ بْنِ أَبِي رَاحٍ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ يَسَ فِي صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ

‘Aṭaa ibn Abee Rabaah said, “It reached me that Allaah’s Messenger (ﷺ) said, ‘Whoever recites YaaSeen in the beginning of the day will find all his needs taken care of.’”<sup>18</sup>

<sup>15</sup> *Sunan at-Tirmithi*, vol., pp., no. Kitaab: Fadaa’il al Qur’aan, Baab: Maa jaa’a fee faḍl yaaseen. At-Tirmithi himself said the following after recording this narration: This is a *ghareeb* (strange) *hadeeth*. It is only known through Humayd ibn ‘Abdir-Rahmaan, and in Basrah from Qataadah only by this way, and Haroon Aboo Muhammad is unknown (*majhool*).

<sup>16</sup> *Sunan ad-Daarimee*, vol., p., no., Kitaab: Fadaa’il al Qur’aan; Baab: Faḍl Yaaseen. This narration is inauthentic due to the presence of the father of al-Waleed ibn Shujaa’ who was described as unreliable (*sadooq lahu awhaam*). Different versions of this *hadeeth* are mentioned in *Tafsir Ibn Kathir*, vol., p. 167 from *Musnad Abee Ya’laa*, vol. 11, p. 93 as they are narrated by al-Hasan from Aboo Hurayrah whom he did not hear from according to the *hadeeth* scholars.

<sup>17</sup> The actual term for “blessed” is “*toobaa*,” said to refer to Paradise by some and to a tree in Paradise by others. It is collected in *Sunan ad-Daarimee*, Kitaab: Fadaa’il al Qur’aan; Baab: Fee faḍl soorat TaaHaa Yaaseen. It is inauthentic due to the presence of Ibraahim ibn Muhaajir ibn al-Mismaar who was classified unreliable (*da’eef*) and a *hadeeth* fabricator (*munkar al-hadeeth*) by al-Bukhaaree, and the presence of ‘Amr ibn Hafs ibn Thakwaan who was classified absolutely unreliable (*matrook*) in its chain of narrators.

<sup>18</sup> *Sunan ad-Daarimee*, vol., p., no., Kitaab: Fadaa’il al Qur’aan; Baab: Faḍl Yaaseen. This narration is inauthentic due to the presence of the father of al-Waleed ibn Shujaa’ who was described as unreliable (*sadooq lahu awhaam*) as well as ‘Aṭaa’s attribution of this narration to the Prophet (ﷺ) without mentioning the companion or whoever else he may have heard it from.



## Soorah YaaSeen (36)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Gracious, the Ever Merciful

﴿يس ١﴾ وَالْقُرْآنِ الْحَكِيمِ ﴿٢﴾

### 1-2. Yaa-Seen. 2 By the Perfected Qur'aan.

﴿يس ١﴾

The first verse “**Yaa Seen,**” contains two of 14 alphabetical letters (*Alif, Laam, Meem, Saad, Raa, Kaaf, Haa, Yaa, ‘Ayn, Taa, Seen, Haa, Qaaf, and Noon*) which precede 29 chapters<sup>19</sup> of the Qur’aan. They are collectively called *al-Huroof al-Muqatta‘aat* (The Disjointed Letters). These letters have no obvious meanings and their use in this way has no precedence in ancient Arabic poetry or prose. Letters of the alphabet and portions of words were used at the end of verses for the sake of the rhyme or in sentence for brevity, but their meanings were always clear from the context and they were never used at the beginning.<sup>20</sup> An example of that can be found in the following couplet of Arabic poetry:

قُلْنَا لَهَا : قِفِي ، فَقَالَتْ : ق

*Qulnaa lahaa: qiffee, faqaalat: qaaf*<sup>21</sup>

(We said to her, “Stop,” and she said, “*Qaaf*.” [short for *waqaftu*, “I have stopped.”])

Another example can be found in the following statement attributed to Prophet Muhammad (ﷺ):

كَفَى بِالسَّيْفِ شَا

*Kafaa bis-Saifi shaa*

(The sword is a sufficient “*Sha*” [i.e. *Shaahidan*: witness]).<sup>22</sup>

In the case of the Qur’aan, these letters only occur at the beginning of the chapters and the verses which follow them do not indicate their meanings. For example:

﴿كهيعص ١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾

“1. *Kaaf, Haa, Yaa, ‘Ayn, Saad*. 2. A recital of your Lord’s mercy to His servant Zakariyya.”

(*Soorah Maryam*, 19: 1-2)

There are no authentic narrations from Prophet Muhammad (ﷺ) explaining the meaning of these and similar letters in the Qur’aan and the grammatical contexts in which they occur do not indicate their meaning. Consequently, it can only be said that Allaah alone knows their reality.<sup>23</sup> Such

<sup>19</sup>

<sup>20</sup> Muhammad ash-Shawkani, *Fat-h al-Qadir*, (Beirut: Mahfuz al-‘Ali, n.d.), vol.1, p.30.

<sup>21</sup> Mentioned by Ibn Faaris, and quoted in *Min ‘Uloom al-Qur’aan*, p. 136.

<sup>22</sup> Narrated by Salamah ibn al-Muhabbig and collected by Ibn Majah *Sunan Ibn Majah*, (Cairo: al-Halabi Press, n.d.), vol. 2, pp. 868-9, chapter 34, no. 2606.

<sup>23</sup> It was narrated from both Ibn ‘Abbaas and Ibn Mas‘ood and others that it meant “*Yaa Insaan* (O human being)” addressing Muhammad (ﷺ) as they said concerning the verse:

verses, phrases or words in the Qur'aan are referred to as the *mutashaabihaat* (obscurities) based on the following verse:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٢٤﴾﴾

“It is He who revealed the Book to you; in it are clear (*muhkamaat*) verses which are the essence of the Book (*umm al-kitaab*) and others which are obscure (*mutashaa-bihaat*). As for those whose hearts are twisted, they follow the obscure, seeking to sow discord and searching for its inner meanings, but no one knows its inner meaning except Allaah. Those firmly grounded in knowledge say, ‘We believe in it, as it is all from our Lord.’ Yet, none will realize (this) except the wise.” (*Soorah Aal ‘Imraan*, 3: 7)

The scholar Abul-Layth as-Samarqandee reported that the caliphs, ‘Umar and ‘Uthmaan and the great scholar among the companions, ‘Abdullaah ibn Mas‘ood, all said that the prefixed letters are among the concealed things which can not be explained.<sup>24</sup> The other two righteous caliphs, Aboo Bakr and ‘Alee as well as a number of early scholars like ash-Sha‘bee and Sufyaan ath-Thawree were also reported to have said that the prefixed letters are Allaah’s secret in the Qur’aan; they are a part of the *mutashaabihaat* whose meanings are known only to Allaah.<sup>25</sup> Consequently, most reputable Qur’aanic scholars avoided discussion on the meanings of the prefixed letters and instead looked at what may be deduced as their purpose. The following are the two most favored opinions:

- i) Some scholars like ar-Razee, at-Tabaree, Ibn Katheer and Rasheed Ridaa, felt that the letters were primarily to catch the attention of the pagan Makkans who had vowed not to listen to the Qur’aan. The strangeness of the disjointed letters made them curious and caused them to listen when they would otherwise have turned away.<sup>26</sup>
- ii) Others like az-Zamakhsharee, al-Baidaawee and Ibn Taymiyyah, were of the opinion that the purpose of the letters was to point out to the disbelievers that the Qur’aan was composed of the

﴿سَلَامٌ عَلَىٰ آلِ يَاسِينَ ﴿٣٧﴾﴾

“Peace be upon Ilyaaseen.” (*Soorah as-Saffaat*, 37: 130) that it meant the family of Muhammad. Others held that Ilyaaseen referred to Prophet Elias.

Sa‘eed ibn Jubayr held that it was one of the Prophet’s names. There are some narrations to that effect, however they are all weak or fabricated.

Aboo Bakr al-Warraaq was of the opinion that it meant “*Yaa sayyid al-Bashar* (O leader of humankind)”. It is authentically reported that the Prophet (ﷺ) referred to himself saying:

(( أَنَا سَيِّدُ وَلَدِ آدَمَ ))

“I am the leading son of Adam.”

Maalik said that was one of Allaah’s names whose meaning is unknown and therefore forbidden to be used by humans in naming themselves. (*al-Jaami‘ li Ahkaam al-Qur’aan*, vol. 15, pp. 6-7)

<sup>24</sup> *Fat-h al-Qadir*, vol. 1, p. 138.

<sup>25</sup> *Ibid*. See also, *Tafsir Ibn Kathir*, vol. 1, p. 103.

<sup>26</sup> Subhi as-Salih, *Mabahith fi ‘Ulum al-Qur’an*, pp.244-5.

same alphabetical letters which they used, yet they were unable to meet the challenge of reproducing even a single chapter similar to any of its 114 chapters.<sup>27</sup>

Those who held the second opinion noted that almost always the opening letters are followed a reference to the Qur'aan or the Book<sup>28</sup> – as if a challenge to all humanity, which stands helpless to oppose divine scripture by producing anything similar to it.

The concepts of *muhkam* and *mutashaabih* provide a set of guidelines by which the Qur'aan should be understood. The system of *fiqh* (Islaamic law) has evolved from the *muhkamaat* verses. The early generation of Qur'aanic scholars concentrated their energies in the interpretation of those verses which had direct relevance to human actions; the verses which could be applied and interpreted according to logical and universally acceptable grammatical principles. On the other hand, those who sought to destroy the message of Islaam from within began their attack at the very source, the Qur'aan. Since the *muhkamaat* verses do not lend themselves to philosophical interpretations, the *mutashaabihaat* became the pillars upon which counter-Islaam was built, and Allaah's names and attributes became the starting point. For example, Allaah describes Himself in Qur'aan as *al-Baseer*, the Seer, and *as-Samee'*, the Hearer, among His many names and attributes. During the era of the Prophet (ﷺ) and that of the four Righteous Caliphs after his death, the Prophet's companions understood the verses containing these attributes according to their obvious meanings without delving into the why and the how. To them, Allaah sees and hears all things without resembling His creation in any way. However, after the era of the Companions, the argument was raised by some that seeing and hearing human are animal characteristics which require particular sensory apparatuses not befitting the Lord God Almighty. He had already said in the Qur'aan that:

﴿ فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾

**“The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.”** (*Soorah ash-Shooraa*, 42: 11)

As a result, a school of philosophy known as the Jahmites arose, which denied Allaah's names and attributes. Out of this school evolved another, the Mu'tazilites, which toned down clearly heretical statements of Jahm ibn Safwaan with Greek logic and rationalist interpretations of the texts of the Qur'aan and *Sunnah*. Under the patronage of the early 'Abbaasid rulers, this school engulfed the *Ummah*, to the degree that its concepts became the norm, and those who opposed them were systematically persecuted. Allaah's names were recognized, but were made void of any meaning, and His attributes of sight and hearing were taken to mean knowledge.

In time, there arose others among the *Ummah* who claimed that **all** of the Qur'aan was *mutashaabih* and that they alone knew its real meanings. They called the outer meanings the *zaahir* or the *Sharee'ah* and the inner meanings were termed the *baatin* or the *haqeeqah*. Some claimed that the inner meanings were handed down secretly through the Prophet's descendants, whom they named *infallible imaams*, while others claimed that they were passed down through a chain of *shaykhs* or

<sup>27</sup> Ibid, pp. 235-6.

<sup>28</sup> *Tafseer Soorah Yaaseen*, p. 11 and *From the Guidance of Surah Ya Seen*, p. 14.

spiritual leaders whom they called saints. However, ‘Aa’ishah reported that on one occasion the Prophet (ﷺ) recited the above mentioned verse and said,

(( فَإِذَا رَأَيْتَ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَّى اللَّهُ فَأَحَذَرُوهُمْ ))

“If you meet those who seek out the obscure verses (mutashaabih), they are the ones whom Allaah has named in the Qur’aan, so beware of them.”<sup>29</sup>

There are five different authentic ways in which YaaSeen was recited.<sup>30</sup>

﴿ وَالْقُرْآنِ الْحَكِيمِ ﴾

“By the Perfected Qur’aan,” is an oath in which the Almighty swears by His own words in order to emphasize their magnificence and their importance. The word *qur’aan* referring to Allaah’s word is derived either from *qara’a* (to recite), because it is read, or from *qaraa* (to collect/combine/gather)<sup>31</sup> because it is a combination of words gathering all that is good and beneficial. The Qur’aan is described by the adjective *hakeem* (lit. wise) which also means *muhkim* (means of perfection), *muhkam* (perfected) or *haakim* (judge).<sup>32</sup> Most of the classical scholars of *Tafseer* favored the meaning “perfected,”<sup>33</sup> as Allaah perfected the Scripture in its inimitability and made it free from any contradiction or inconsistency, as He said:

﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

“Do they not reflect on the Qur’aan? Had it been from other than Allaah, they would surely have found in it many contradictions.” (Soorah an-Nisaa, 4: 82)

﴿ الرَّ كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴾

“Alif-Laam-Raa. This is a Book whose verses are perfected and explained in detail by One who is all-wise, all-aware.” (Soorah Hood, 11: 1)

However, it is also the ultimate judge as Allaah made it the reference point for resolving disputes among the believers, saying:

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى

اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

“O you who believe! Obey Allaah and obey the Messenger and those in authority among you. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you really believe in Allaah and the Last Day. That is better and more suitable for final determination.” (Soorah an-Nisaa, 4: 59)

The meaning “wise” is also an applicable description for the Qur’aan as its verses are wisely arranged in order to convey deepest lessons and to provide the clearest guidance in the best fashion. Its style also contains wisdom whereby its verses are harsh and strong where necessary and, at the same

<sup>29</sup> Sahih Al-Bukhari, vol. 6, pp. 53-4, no. 70 and Sahih Muslim, vol. 4, p. 1402, no. 6442.

<sup>30</sup> 1. YaaSeenw (idghaam with the waaw following it), 2. YaaSeen (izhaar of the noon in Seen), 3. Yaaseena, 4. Yaaseeni, and 5. Yaaseenu

<sup>31</sup> The word *qaryah* comes from this meaning.

<sup>32</sup> Tafseer Soorah Yaaseen, pp. 11-12.

<sup>33</sup> See Tafseer Ibn Kathir, vol. , p. and al-Jaami‘ li Ahkaamil-Qur’aan, vol. 15, p. 7.

time, soft and kind where appropriate.<sup>34</sup> An aspect of Qur'aanic wisdom can also be seen in how the Qur'aan combines legislative statements and the logical reasons for their legislation in the same text. It invites human intelligence to take note of the circumstances and characteristics which require the legislation of laws.<sup>35</sup>

The Qur'aan also introduced a new previously unknown style of prose and poetry among the Arabs. A verse may begin in the form of a statement and abruptly change into a question, a prohibition or a command, and vice versa. Other verses may begin in the third person then shift suddenly into a first person or second person address.<sup>36</sup>

﴿ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢﴾ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١﴾ ﴾

### 3-4. Truly, you are one of the messengers, 4 on a Straight Path.

﴿ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢﴾ ﴾

“Truly, you are one of the messengers,” is the object of the oath in verse two. Allaah swears by His Book that Muhammad (ﷺ) is among the messengers. The Almighty mentioned that he was “among the messengers” because messengers preceded him and he is the seal of the prophethood. His Sharee’ah is most complete and he completed the moral codes of conduct. The Prophet (ﷺ) compared his prophethood to a missing brick in the wall of a palace saying:

(( إِنَّ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ ))

“I am among the prophets like a man who builds a house well and beautifies it, except for the place of one brick in a corner. The people then began to walk around it and were amazed saying, ‘If only the missing brick were put in its place.’” He then said, “I am the brick and I am the seal of the prophets.”<sup>37</sup> With regard to his character and moral example, he summarized the essence of the Islamic message saying:

(( إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ ))

“Indeed, I was only sent to complete the most noble character traits.”<sup>38</sup>

“Truly, you are one of the messengers,” is a repeat of a verse in *Sorah al-Baqarah* which includes three different grammatical instruments of emphasis; the oath, *inna* and *la*.

﴿ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٠٢﴾ ﴾

<sup>34</sup> *Tafseer Soorah Yaaseen*, pp. 12-13.

<sup>35</sup> *Tafseer al-Kareem ar-Rahmaan*, p. 955.

<sup>36</sup> *Tafseer Soorah Yaaseen*, pp. 12-13.

<sup>37</sup> *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: Manaaqib, Baab: Khaatam Nabeeyeen and *Sahih Muslim*, vol. , p. , no. Kitaab: Fadaa’il, Baab: Mention that he was the seal of the prophets.

<sup>38</sup> Narrated by Aboo Hurayrah and collected by al-Bukhaaree in *al-Adab al-Mufrad*, al-Haakim and al-Bayhaquee in *Shu’ab al-Eemaan*. It has been authenticated in *Sahheeh al-Jaami’ as-Sagheer*, vol.1, p.464, no.2349.

**“These are the signs of Allaah which I recite to you in truth, and truly, you are one of the Messengers.”** (*Soorah al-Baqarah*, 2: 252)

Both of these verses contain a rebuke to the disbelievers who deny Prophet Muhammad’s messengership. Ibn ‘Abbaas reported that the Quraysh of Makkah used to tell the Prophet (ﷺ) that he was not a messenger sent by Allaah to them.<sup>39</sup> The Almighty said:

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا﴾

**“Those who disbelieve say: You are not a Messenger.”** (*Soorah ar-Ra’d*, 13: 43)<sup>40</sup>

﴿عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

**“On a Straight Path,”** meaning an upright religion, the religion of Islaam, or it could mean “the path of the prophets who came before,” as the Almighty said:

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

**“And indeed, you are guiding the Straight Path, the Path of Allaah.”** (*Soorah ash-Shoora*, 42: 52-3)

That is, the “path” which commanded.<sup>41</sup>

The Arabs had three ways of saying path, *siraat*, *siraat* and *ziraat*. This term is only used if it is a wide path able to accommodate groups of people traversing it. It is also said that it should be flat and free from inclines or declines. The term *mustaqeem* is an adjective of emphasis meaning that that is free from crookedness. There is no doubt that the Messenger (ﷺ) brought was a straight path because it is a broad path wide enough to encompass of the nation from the beginning of his prophethood until the final hour. It is not possible to narrow such a wide path nor is it possible for it to become narrow due to the unavailability of divinely guided laws. Every event which took place from the time of the prophethood or will take place until the Day of Resurrection, will have a solution for every problem regarding what the Prophet (ﷺ) brought. As a result, the legal system composed of the Qur’aan and Sunnah is complete without need for completion and so vast that it cannot be restricted and narrowed by any event which may occur until the Last Day. Thus, there are no problematic issues in the Sharee’ah. The problems come from people due to the limitations of human understanding, knowledge and guidance or due to things which have tarnished their hearts and darkened them until they are unable to see the truth. That is, a person could be capable, with a good understanding and methodology, but the sins in his heart block him from seeing the truth, as the Almighty said:

﴿إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ﴾

**“When My Verses are recited to him he says: ‘Fables of the people of old!’ No! Instead their hearts have become tarnished by their sins.”** (*Soorah al-Mutaffifeen*, 83: 13-14)

Thus, if a person finds problems with some Islaamic issues after researching it, and listening to the opinions of the scholars, he should frequently seek Allaah’s forgiveness. Because Allaah erases sins with repentance and the heart will become enlightened and bright. This may be deduced from the Almighty’s statement:

<sup>39</sup> *Al-Jaami’ li Ahkaamil-Qur’aan*, vol. 15, p. 7.

<sup>40</sup> *Adwaa’ul-Bayaan*, vol. 6, p. 421.

<sup>41</sup> *Jaami’ li Ahkaamil-Qur’aan*, vol. 15, p. 7.

﴿ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لَتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرْنَاكَ ۚ اللَّهُ ۚ وَلَا تَكُنَ لِلْخَائِنِينَ خَصِيمًا ۝١٦ ۚ وَاسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝١٧ ﴾

**“Surely, I have revealed to you the Book in truth that you might judge between people according to which Allaah has shown you. And seek the forgiveness of Allaah, certainly, Allaah is Oft-Forgiving, Most Merciful.” (Soorah an-Nisaa, 4: 105-6)**

Their sins prevented their hearts from seeing truthfulness of this Scripture to the point that some of them said: Surely they are fables of the ancients.<sup>42</sup>

﴿ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴾

## 5. A Revelation from the All-Mighty, the Most Merciful.

The Arabic term *tanzeel* implies that the revelation of the Qur'aan took place gradually as in the verse:

﴿ وَفَرَّأْنَا فَرْقَنَهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴾

**“And it is Qur’aan which I have divided into parts in order that you might recite it to the people at intervals. And I have revealed it in stages.” (Soorah al-Israa, 17: 106)**

The divine name *al-‘Azeez* (the All-Mighty) is derived from the noun *‘Izzah* (might) from which the Pagan Makkans derived the name of one of their gods, *al-‘Uzzaa*<sup>43</sup>. The term *‘Izzah* (might) has three aspects:

1. *'Izzatul-Qadr*: might in respect to ability. There is nothing which He is unable to do which does not contradict His divinity.
2. *'Izzatul-Qahr*: might of domination. His power is irresistible and He dominates and has power over all creation.
3. *'Izzatul-Imtinaa'*: might with respect to being affected by other things. This form of might means that nothing can harm Him.

Thus, the name *al-'Azeez* refers to Allaah's complete dominion over creation in such a way that nothing can defeat Him or harm Him in any way.

On the other hand, the divine name *ar-Raḥeem* (the Most Merciful) here refers to the Almighty's general mercy to all His creatures. Allaah provides the disbelievers with intelligence, health, children, wealth, wives and husbands. Reference to His special mercy reserved for the believers can be found in His statement:

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا



<sup>42</sup> *Tafseer Soorah Yaaseen*, pp. 15-6.

<sup>43</sup> See *Soorah an-Najm*, 53: 19.

**“He it is who sends His blessings on you, and His angels ask Allaah to bless and forgive you, that He may bring you out from darkness into light. And He is Most Merciful to the believers.”**  
(Soorah al-Ahzaab, 33: 43)

It can also be found in the Prophet’s following statement as reported by both Salmaan al-Faarisee and Aboo Hurayrah:

(( إِنَّ لِلَّهِ عَزَّ وَجَلَّ مِائَةَ رَحْمَةٍ فَجَعَلَ مِنْهَا رَحْمَةً فِي الدُّنْيَا تَتَرَاخَمُونَ بِهَا وَعِنْدَهُ تِسْعَةٌ وَتِسْعُونَ رَحْمَةً فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ ضَمَّ هَذِهِ الرَّحْمَةَ إِلَى التَّسْعَةِ وَالتَّسْعِينَ رَحْمَةً ثُمَّ عَادَ يَهْنُ عَلَى خَلْقِهِ)).

*“Allaah created mercy in one hundred parts, and sent down to earth only one part. Because of this one part there is mutual love among creation so much so that an animal will lift up its hoof from its young one, fearing that it might harm it. The remaining ninety-nine parts of this mercy are reserved to favor His believing servants on the Day of resurrection.”*<sup>44</sup>

In this case, Allaah has attributed the Qur’aan’s revelation to the first of these two divine names to indicate the obligation of acting on the contents of the Qur’aan and that whoever does not apply them in their lives has in front of himself the All-Mighty who will snatch him mightily and punish him as He wishes. Thus, it contains a warning to those who contradict the Qur’aan that the One who revealed it is All-Mighty and will take revenge on whoever opposes it. The attribution of the Qur’aan’s revelation to the second divine name, *ar-Raheem*, indicates that the revelation of the Qur’aan is an expression of Allaah’s mercy on His creatures, because the greatest mercy which Allaah bestowed on His creation was the revelation of the Qur’aan. It is a mercy because life depends on it; life of the heart, the body, the individual, and the society.<sup>45</sup>

The previous explanation is based on the interpretation of the revelation as referring to the Qur’aan. Some scholars held that the revelation referred to the Prophet () meaning, “Indeed you are one of the messengers and you were sent by the All-Mighty, the Most Merciful.” Thus, *tanzeel* (sending down) in this context means “dispatching” as in the Almighty’s statement:

﴿ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۖ رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۝ ﴾

**“Allaah has indeed sent down to you a Reminder, a Messenger who recites to you the verses of Allaah containing clear explanations, that He may take out those who believe and do righteous good deeds from the darkness to the light.”** (Soorah at-Talaaq, 65: 10-11)

The reverse is also true. The statement: “Allaah sent (*arsala*) rain,” means the same as “Allaah sent down (*anzala*) rain.” Muhammad (ﷺ) was Allaah’s mercy which He sent down from the heavens.<sup>46</sup>

﴿ لَتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ ﴾

<sup>44</sup> *Sahih Al-Bukhari* (Arabic-English), vol. 8, p. 316, no. 476 and *Sahih Muslim* (English Trans.), vol.4, p.1437, nos.6629, 6632.

<sup>45</sup> *Tafseer Soorah Yaaseen*, pp. 17-8.

<sup>46</sup> *Al-Jaami’ li Ahkaamil-Qur’aan*, vol. 15, pp. 7-8.



## 6. In order that you may warn a people whose forefathers were not warned, so they are heedless.

﴿لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ﴾

Allaah revealed this Qur'aan “In order that you (Prophet Muhammad ﷺ) may warn a people whose forefathers were not warned” during the interval (*fatrah*) between prophets. There are a number of other verses confirming that the forefathers of the Quraysh, among whom the Prophet (ﷺ) was sent, were not warned.<sup>47</sup> For example, the Almighty said:

﴿أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ﴾

“Or say they: ‘He has fabricated it?’ No! It is the truth from your Lord, so that you may warn a people to whom no warner has come before you in order that they may be guided.” (*Soorah as-Sajdah*, 32: 3)

These verses refer to the forefathers who lived during the interval (*fatrah*) between prophets. Prior to that period, Prophet Abraham’s son, Ishmael, was sent to the Arabs among whom he was raised with his mother, Hagar.

﴿فَهُمْ غَافِلُونَ﴾

“So they are heedless,” means that the Quraysh were ignorant of correct faith and guidance. They were heedless because no warner was sent to them. It is well known that warnings necessitate life in the hearts and attentiveness. As a result, a person who is not warned and advised becomes negligent and often neglectful. If a warner comes to him, it is as if he awoke from sleep. When time passed without any warner coming to those people, they became negligent of the purpose of their creation, to worship Allaah, and made for themselves idols which they worshipped instead of Allaah. Thus, they were heedless due to the absence of what would awaken them. However, among them were some who had knowledge of the message during the interval, but they were stubborn and remained on the religion of their forefathers. Like those from the interval whom the Prophet (ﷺ) bore witness that they would be in the Hellfire. There is no doubt that evidence reached them, otherwise they would not be among the people of the Hellfire.<sup>48</sup>

For example, [On one occasion] the Prophet (ﷺ) rode past a grave and his mount reared up and almost threw him off. When he looked and saw two graves nearby, he asked his companions who were with him, “When did those two die?” They replied that it was during the period of *jaahiliyyah*. He then said, “Were it not that they were buried, I would have made you hear the punishment of the grave.”<sup>49</sup> The evidence from this *hadeeth* is that it mentions that the two men died during the period of *jaahiliyyah* yet the Prophet (ﷺ) informed that they were being punished in the grave. His riding animal reared up because of the punishment it heard being poured on the two men in the grave who had died during the period of *jaahiliyyah*. The implication of this *hadeeth* and others similar to it is that the two men died in a state of *shirk* and misguidance, from one point of view, and secondly that they were not

<sup>47</sup> This point is made to negate the interpretation of *maa* meaning “not” as “what”, which is linguistically possible. However, the meaning would become, “In order that you warn a people what their forefathers were warned with.”

<sup>48</sup> *Tafseer Soorah Yaaseen*, p. 19-20.

<sup>49</sup> *Sahih Muslim*, vol. 4, p. 1489, no. 6859.

of those whom the message did not reach. If they had not received the message they would not have deserved punishment according on the obvious meaning of the verse:

﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾

**“I will not punish people until I send a messenger to them.”**

(Soorah al-Israa, 17: 15)

Likewise, it is mentioned in a number of *hadeeths* from the Prophet (ﷺ) that he was asked about whether Haatim at-Taa’ee, a person of legendary generosity from the *jaahiliyyah* period<sup>50</sup>, was benefited by his deeds or not. He replied, “No. Because he did not on any day [in his life] say, “O my Lord, forgive me. Forgive my sins on the Day of Judgment.”<sup>51</sup>

Thus, the people of the interval are of two types:

1. One type, who the message reached, based on the witness of the Prophet (ﷺ) and his judgment that they are from the people of the Hellfire.
2. Others about whom nothing is known. What is obligatory regarding them is no judgment be made concerning them. Instead it should be said that Allaah knows best what they did. The most correct opinion regarding them is that they will be tested on the Day of Resurrection with divine instructions known best by Allaah, and whoever among them obeys will enter Paradise and whoever disobeys will enter the Fire.<sup>52</sup>

Among the people from the interval about whom the Prophet (ﷺ) bore witness they are going to Hell are his own mother and father. The Prophet (ﷺ) said, “I asked Allaah’s permission to visit my mother’s grave and He permitted me. Then I asked His permission to ask forgiveness for my mother, but He did not give me permission to do so.”<sup>53</sup>

In another *hadeeth* narrated by Anas ibn Maalik, a man came to the Messenger of Allaah (ﷺ) and asked, “Where is my father?” and he replied, “He’s in the hellfire.” The man then left and the Prophet (ﷺ) said, “Bring the man back.” When he returned the Prophet (ﷺ) told him, “Indeed my father and your father are in the hellfire.”<sup>54</sup>

The Prophet’s judgment about his father, who was the direct cause of his existence, is clear proof that he was not of the *fatrah* people whom the message did not reach. If that was not the case, he would not have been among the people of the fire.

The Prophet (ﷺ) said in a well known *hadeeth* in Saheeh Muslim,

(مَنْ أَبْطَأَهُ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ)

“Whoever is slowed by his works will not be hastened by his genealogy.”<sup>55</sup>

And Allaah’s statement in the Qur’aan,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾

**“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.” (Soorah al-Mu’minooh, 23:101)**

<sup>50</sup> Pre-Islamic period of ignorance.

<sup>51</sup> *Sahih Muslim*, vol. 1, p. 139, no. 416.

<sup>52</sup> *Tafseer Soorah Yaaseen*, p. 20.

<sup>53</sup> *Sahih Muslim*, vol. 2, p. 463, no. 2129-2130.

<sup>54</sup> *Sahih Muslim*, vol. 1, p. 136, no. 398.

<sup>55</sup> *Sahih Muslim*, vol. 4, p. 1417, no. 6518.

The following narration is among the proofs that the people of the interval will be tested on the Day of Judgment prior to final Judgment.

Anas, Aboo Sa'eed al-Khudree, and Mu'aath ibn Jabal quoted Allaah's Messenger (ﷺ) as saying,

(( يُؤْتَى بِأَرْبَعَةٍ يَوْمَ الْقِيَامَةِ: بِالْمَوْلُودِ، وَبِالْمَعْتُودِ، وَبِمَنْ مَاتَ فِي الْفِتْرَةِ، وَالشَّيْخِ الْفَانِي، كُلُّهُمْ يَتَكَلَّمُ بِحُجَّتِهِ، فَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى لِعُنُقٍ مِنَ النَّارِ: أَبْرَزْ، فَيَقُولُ لَهُمْ: إِيَّيْ كُنْتُ أَرْسَلْتُ إِلَى عِبَادِي رَسُولًا مِنْ أَنْفُسِهِمْ، وَإِيَّيْ رَسُولُ نَفْسِي إِلَيْكُمْ، أَدْخُلُوا هَذِهِ، فَيَقُولُ مَنْ كُتِبَ عَلَيْهِ الشَّقَاءُ: يَا رَبِّ! أَتَيْنَ نَدْخُلُهَا وَمِنْهَا كُنَّا نَفِرُّ؟ قَالَ: وَمَنْ كُتِبَ عَلَيْهِ السَّعَادَةُ يَمْضِي فَيَفْتَحُ فِيهَا مُسْرِعًا، قَالَ: فَيَقُولُ تَبَارَكَ وَتَعَالَى: أَنْتُمْ لِرُسُلِي أَشَدُّ تَكْذِيبًا وَمَعْصِيَةً، فَيَدْخُلُ هَؤُلَاءِ الْجَنَّةَ، وَهَؤُلَاءِ النَّارَ. ))

*“Four [groups of people] will be brought [before Allaah] on the Day of Resurrection: the newly born, the mentally insane, those who died in the period between two messengers, and the senile. Each will present his case. Then the Lord will tell a flame from the Hellfire to come out. He will then say, ‘I used to send to My slaves messengers from among themselves. Today I am My own messenger to you. So enter this fire.’ Those destined for Hell will say, ‘Our Lord, how can we enter it when we were supposed to escape from it?’ Then the ones destined to be happy will rush forth and jump into it without hesitation. Allaah will say to those who refused, ‘You would have been even more disbelieving and disobedient to My messengers.’ Then He put the second group [i.e. those who obeyed Allaah and jumped in] in Paradise, and the first group in the Hellfire.”<sup>56</sup>*

## Lessons

1. **The Qur’aan’s miracle.** The verses contain an explanation that this Qur’aan which humankind is unable to imitate was not a new literary invention using unfamiliar words or a new alphabet. Instead, it is composed from the same letters with which they composed their speech. This concept was indicated by the first verse, *Yaaseen*. Because of this fact, the disjointed letters at the beginning of chapters almost always are followed by mention of the Qur’aan.
2. **The Greatness of the Qur’aan.** This may be deduced from the fact that Allaah swears by it in the second verse, since He only swears by grand concepts. It should be noted that something may be actually great in itself or it may be great relative to the one swearing by it. For example, those who swear by false gods, swear by something they hold as great, it is not great in and of itself. On the other hand, someone who swears by Allaah, swears by one whom they consider great and who is actually great. The Qur’aan is in this category.
3. **Praise of the Qur’aan.** The Qur’aan was praised by describing it as *hakeem* (perfected, containing wisdom, a judge).
4. **Establishment of the Muhammad’s prophethood.** Allaah swore by it and emphasized it by using grammatical additional particles of emphasis.
5. **Establishment of the Prophets.** The verses confirm that there were other prophets besides Muhammad (ﷺ). As a result, the Almighty said elsewhere:

﴿قُلْ مَا كُنْتُ بِدَعَا مِّنَ الرُّسُلِ﴾

“Say: ‘I am not a first among the Messengers...’” (Soorah al-Ahqaaf, 46: 9)

That is, ‘I am not the first messenger as other messengers were sent before before me.’

<sup>56</sup> Collected by Aboo Ya'laa and al-Bazzaar and authenticated in *Silsilah al-Ahadeeth as-Saheehah*, vol. 5, p. 603, no. 2468. Narration no. 1434 is similar to it.

6. **The Straight Path.** Whatever legislation the Prophet (ﷺ) brought represented the straight path. Other paths contain crookedness and evil according to the degree that they contradict the divine law.
7. **The Qur'aan is Divine Revelation.** The attribution of the Qur'aan to the Almighty affirms its divine origin.
8. **The Qur'aan is Allaah's Speech.** If the Qur'aan is sent down, it is either self-sufficient or dependent. Since speech is dependent on others besides itself, the Qur'aan is therefore Allaah's uncreated speech.
9. **Allaah's Transcendence.** Since descent only occurs from a higher location to a lower location, reference to the Qur'aan's descent from Allaah affirms His transcendence. Allaah's transcendence is indicated in the Qur'aan, the Sunnah, by the consensus of scholars, human intelligence and human nature.
10. **Allaah's Names: *al-'Azeez and ar-Raheem*.** The affirmation that these are among Allaah's names is also an affirmation of their meanings and their effects.
11. **A Warning to those who oppose the Qur'aan.** Attribution of the Qur'aan to the Most Mighty implies severe consequences for those who reject its instructions.
12. **The Sharee'ah is a part of Divine Mercy.** The attribution of the Qur'aan to the Most Merciful implies that all aspects of the legal system are from Allaah's mercy. Divine mercy is clearly manifest even in cutting off the hand of the thief, which contains mercy for the thief and the community in that it discourages the thief from repeating his evil act as well as it being atonement for his sin. It also reforms the society and protects it from chaos, which are both mercies without a doubt.
13. **The Prophet () was sent specifically to the Arabs.** He was sent to those whose foreparents were not warned. Thus, he was not sent to Jews and Christians as their foreparents were warned. Other verses do imply that his message was universal. For example:

﴿ قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ﴾

“Say: ‘O people! Indeed, I am sent to you all as the Messenger of Allaah.’ ” (Soorah al-A'raaf, 7: 158)

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

“Blessed is He Who sent down the criterion to His slave that he may be a warner to the worlds.” (Soorah al-Furqaan, 25: 1)

The Prophet's statement

(( وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً ))

“I was sent to all humankind.”<sup>57</sup>

<sup>57</sup> Sahih Al Bukhari, vol. , p. , no. . Kitaab: Salaah; Baab: The Prophet's statement the earth was made a place of prayer and purification. The complete text is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا وَإِنَّمَا رَجُلٌ مِنْ أُمَّتِي أَدْرَكَتُهُ الصَّلَاةُ فَلْيُصَلِّ وَأُحِلَّتْ لِي الْغَنَائِمُ وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَأُعْطِيتُ الشَّفَاعَةَ

Jaabir ibn 'Abdillaah quoted Allaah's Messenger (ﷺ) as saying: “I was given five not given to any of the prophets before me;”

There are many such statements reported by many companions. Denial of his universal mission is denial of his specific mission to the Arabs because they are interrelated.

There are two basic reasons why he was sent to the Arabs:

(a) Because he was from among them, as the Almighty said:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ﴾

“He it is Who sent among the unlettered ones a Messenger from among themselves.”

(Soorah al-Jumu‘ah, 62: 2)

(b) He personally began calling the Arabs to Islaam, and Allaah guided them to accept Islaam from him prior to his death. Then his message was spread by the Arabs to the ends of the earth.

**14. Defamation of those negligent of his mission.** Heedlessness regarding the search for the divine message is blameworthy. Similarly, one heedless of seeking information about the details of the Sharee‘ah which he should know and needs to know is at fault. As a result, it should be noted that seeking religious knowledge is a community responsibility (*fard kifaayah*), but for one wishing to perform an act of worship it is an individual responsibility (*fard ‘ayn*) to know the rules associated with it. Thus, all students everywhere are performing community responsibilities. They should be conscious of the fact that they are fulfilling divinely ordained obligations for which they will be rewarded like any other obligation. Allaah said:

(( وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ))

“The most beloved thing with which My slave may come close to me is that which I have made obligatory (Fard) on him.”<sup>58</sup>

**15. Allaah’s Wisdom.** The phrase “in order for you to warn” implies that there are good reasons behind Allaah’s choices and actions.<sup>59</sup>

﴿لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ﴾

<sup>58</sup> Sahih Al-Bukhari (Arabic-English), vol. 8, pp. 336-7, no. 509. The complete narration is as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّىٰ أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ

Aboo Hurayrah quoted Allaah’s Messenger (ﷺ) as saying: Indeed Allaah said, “I have declared war on anyone who shows enmity towards My ally. The most beloved thing with which My slave may come close to me is that which I have made obligatory (Fard) on him. My servant will continue to come closer to me by voluntary acts (of worship) until I love him. If I love him, I will be his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he walks. If he asks Me anything I would give it and if he seeks refuge in Me I would protect him. I have not hesitated to do anything more than My hesitation to take the soul of the believer who dislikes death and I dislike harming him.”

<sup>59</sup> Tafseer Soorah Yaaseen, pp. 20-24.

## 7. Surely the Word has proved true against most of them, so they will not believe.

﴿لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ﴾

The “Word” in the verse: “Surely the Word has proved true against most of them,” means the word requiring punishment, and proved true means to become obligatory.<sup>60</sup> Thus the verse means that punishment was made obligatory for most of them.<sup>61</sup> This is similar to the Almighty’s statement:

﴿وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ﴾

“And if I had willed, indeed I could have given guidance to every person, but the Word from Me proved true that I would fill Hell with jinn and humankind together.” (Soorah as-Sajdah, 32: 13)

Thus, for whoever the command for punishment has become obligatory, it is impossible for him to be guided, no matter how many signs are shown to him. However, the command for punishment only becomes obligatory for those who deserve it, so that no one can claim that Allaah forced him to commit sins. This is explained in the verse:

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

“So when they turned away (from the Path of Allaah), Allaah turned their hearts away (from the Right Path).” (Soorah as-Saff, 61: 5)

Allaah, Most Great and Glorious, looks into the hearts of His creatures and guides those deserving guidance and leaves astray those who do not.<sup>62</sup>

﴿عَلَى أَكْثَرِهِمْ﴾

“Against most of them,” indicates that most people will be among the people of the Hellfire as is indicated by many other verses. For example, the Almighty said:

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾

“But most of the humankind do not believe.” (Soorah Hood, 11: 17)<sup>63</sup>

Prophet Muhammad (ﷺ) also affirmed this ratio in the following *hadeeth* narrated by Aboo Sa‘eed<sup>64</sup>:

(( يَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا آدَمُ فَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ قَالَ يَقُولُ أَخْرِجْ بَعَثَ النَّارِ قَالَ وَمَا بَعَثَ النَّارِ قَالَ مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعِينَ قَالَ فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ قَالَ فَاشْتَدَّ عَلَيْهِمْ قَالُوا يَا رَسُولَ اللَّهِ أَئِنَّا ذَلِكَ الرَّجُلُ فَقَالَ أَبْشِرُوا فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا وَمِنْكُمْ رَجُلٌ قَالَ ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَطْمَعُ

<sup>60</sup> Ibid., p. 25.

<sup>61</sup> Al-Jaami‘ li Ahkaam al-Qur’aan, vol. 15, p. 8.

<sup>62</sup> Tafseer Soorah Yaaseen, p. 25.

<sup>63</sup> See also Ra‘d, 1; Ghaafir, : 59; Yoosuf, : 103; As-Saaffaat, : 71; ash-Shu‘araa, : 8, 67, 103, 121, 174, and 190.

<sup>64</sup> Adwaa ul-Bayaan, vol. 6, p. 422.

أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالرَّقْمَةِ فِي ذِرَاعِ الْحِمَارِ ))

“Allaah, Most High and Glorious, will say: ‘O Adam!’ He will reply, ‘I am at your service and at Your beck and call, O Lord, and all good is in your Hand. Allaah would say: ‘Bring forth the group of the denizens of Fire.’ He (Adam) would say, ‘Who are the denizens of Hell?’ I will be said, ‘They are nine hundred and ninety-nine out of every thousand.’” The Prophet said, “It is at this juncture that every child would become grey-haired<sup>65</sup> **“and every pregnant one will drop her load, and you shall see humankind in a drunken state, yet they will not be drunk, but the torment of Allaah will be severe.”**<sup>66</sup> [The narrator said,] “This had a very depressing effect upon them, so they said, ‘O Messenger of Allaah! Who among us will be that man?’ He replied, ‘Good tidings for you. Gog and Magog will be those thousands and the person selected for Paradise will be from among you. By Him in whose Hand is my life, I hope that you would constitute one-fourth of the inhabitants of Paradise.’” [The narrator said,] “We exclaimed, ‘All praises are due to Allaah! Allaah is the Greatest!’ The Prophet (ﷺ) then said, ‘By Him in whose Hand is my life. I hope that you will constitute one half of the people of Paradise. You will be among the people like a white hair on a black ox or a stripe on the front leg of a donkey.’”<sup>67</sup>

﴿لَا يُؤْمِنُونَ﴾

“**They will not believe,**” even if the clearest and greatest signs were shown to them, because the command for punishment has been made obligatory for them. The Almighty said:

﴿وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ

يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ تَجَاهِلُونَ﴾

“**Even if I had sent down to them angels, and the dead had spoken to them, and I had gathered together all of creation before their very eyes, they would not have believed, unless Allaah willed, but most of them behave ignorantly.**” (Soorah al-An‘aam, 6: 111)

## Lessons

1. **Seeking refuge in Allaah.** The verse indicates that it is obligatory on human beings to seek refuge in Allaah, Most Great and Glorious, because the dominion of the heavens and earth is in His Hand. One should not depend on the depth of faith one has and think that Satan could never overcome him, or that the corrupt desires of the soul could never creep up on him. Instead, one should always turn to Allaah, Most High, and beg for steadfastness.<sup>68</sup>
2. **Trust in Allaah’s Wisdom.** The majority of human beings do not believe, and the majority of Muslims have elements of corruption in their beliefs. This reality should not discourage or distress a person committed to the propagation of Islaam. Their responsibility is to convey the

<sup>65</sup> Soorah al-Muzzammil, 73: 17.

<sup>66</sup> Soorah al-Hajj, 22: 2.

<sup>67</sup> Sahih Muslim, vol. 1, pp. 143-4, no. 431 and Sahih Al-Bukhari, vol. , p. , no. , Kitaab: Hadeeth al anbiyaa; Baab: Qissat Ya’jooj wa Ma’jooj

<sup>68</sup> Tafseer Soorah Yaaseen, p. 26.

message as it was revealed, in the same way that it was the Prophet's responsibility. The Almighty reminded the Prophet (ﷺ) and his followers that guidance is with Allaah saying:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

“Indeed, you cannot guide whom you like, but Allaah guides whom He wills. And He knows best those who are the guided.” (Soorah al-Qaṣaṣ, 28: 56)

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ﴾

**8. Indeed, I have shackled their hands to their necks under their chins, so that their heads are propped up.**

﴿إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ﴾

According to Ibn ‘Abbaas, “Indeed, I have shackled their hands to their necks under their chins,”<sup>69</sup> carried the same meaning as the verse:

﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ﴾

“And do not let your hand be tied to your neck.” (Soorah al-Israa, 17: 29)

It meant that their hands are tied to their necks preventing them from stretching them out in order to do good deeds.<sup>70</sup>

This verse was also taken by some scholars to refer to the future when some people in the Hellfire will have shackles and chains around their necks as a part of their punishment, as the Almighty said,

﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ﴾

“When shackles and chains will be on their necks, and they shall be dragged along.”

(Soorah Ghaafir, 40: 71)<sup>71</sup>

However, this opinion is in conflict with the obvious context of the verse regarding their being diverted from faith and guidance in this world.<sup>72</sup>

<sup>69</sup> The verse literally says: “I have put shackles on their necks...” But, as scholars pointed out, shackles are primarily put on hands as in verse 64 of al-Maa’idah: (عُلَّتْ أَيْدِيهِمْ) “Their hands are shackled,” Thus, it was interpreted to mean “their hands were shackled to their necks.” (Tafseer Soorah Yaaseen, p. 27). It is reported that Ibn ‘Abbaas recited this verse as: (إِنَّا جَعَلْنَا فِي أَيْمَانِهِمْ) “I put [shackles] on their right hands...” Az-Zujjaaj also mentioned that this verse was read by some

as: (إِنَّا جَعَلْنَا فِي أَيْدِيهِمْ) “I put [shackles] on their hands...” An-Nahhaas stated that these recitations were only explanations, as anything which differed from the written text of the Qur’aan was not accepted as an authentic recitation. In the opinion of al-Qurtubee, the meaning was “I put shackles on their necks and on their hands.” According to him, the word “hands” was deleted by implication. (Al-Jaami’ li Ahkaam al-Qur’aan, vol. 15, p. 9)

<sup>70</sup> Tafseer Ibn Kathir, vol. , p. 170.

<sup>71</sup> Al-Jaami’ li Ahkaam al-Qur’aan, vol. 15, p. 10.

<sup>72</sup> Adwaa ul-Bayaan, vol. 6, p. 424.



﴿فَهُمْ مُقَمَّرُونَ﴾

“So that their heads are propped up.” At-Tabaree<sup>73</sup> narrated in an authentic chain from Mujaahid that this part of the verse meant that their heads were raised up and their hand were placed over their mouths.<sup>74</sup>

If this image is visualized it becomes clear that people in this state cannot do anything by themselves and that they cannot take or return anything with their hands. Also their heads are held raised and they cannot lower them. This is a depiction of the state of the disbelievers.<sup>75</sup> Their haughtiness, symbolized by their raised heads, is actually an evil state which they are unable to reverse. Their pride, which is a result of their feelings of superiority, will ultimately be a source of great shame and regret.

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ﴾



**9. And I have put a barrier in front of them, and behind them, and I have covered them in darkness so that they cannot see.**

﴿وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا﴾

“I have put a barrier in front of them, and behind them,” does not refer to an actual barrier like a wall or curtain. It is a portrayal of their distance from faith and their inability to see it. So, it is as if a barrier were placed in front of them preventing them from moving forward and placed behind them so they cannot move backwards. They are firmly fixed in disbelief.<sup>76</sup>

Ad-Dahhaak held that, “in front of them,” referred to this world, and “behind them,” referred to the Hereafter. Meaning that they were blinded from searching for the truth and accepting the divine laws in this world as Allaah, the Transcendent, said:

﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

“And I have assigned for them companions, who have beautified for them what was before them and what was behind them.” (Soorah Fussilat, 41: 25)

That is, they beautified this world for them and invited them to deny the Hereafter. Others held that it was the opposite, that what is in front is the Hereafter and what is behind is this world.<sup>77</sup>

<sup>73</sup> Tafseer at-Tabaree, vol. 20, p. 494.

<sup>74</sup> At-Tafseer as-Saheeh, vol. 4, p. 179.

<sup>75</sup> Tafseer Soorah Yaaseen, p. 27.

<sup>76</sup> Tafseer Soorah Yaaseen, p. 28.

<sup>77</sup> Al-Jaami' li Ahkaam al-Qur'aan, vol. 15, p. 11.

﴿ فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴾

“I have covered them in darkness so that they cannot see,” means that their eyes are covered representing the blocking of the paths to faith.<sup>78</sup>

The intended meaning of these two verses is that those wretched individuals whose wretched state was already known to Allaah, mentioned in His statement, “**Surely the Word has proved true against most of them, so they will not believe,**” have been completely turned away from faith and blocked from reaching it. They have lost the ability to choose what is truly beneficial or to repel what is harmful. This state is described in more detail in many other verses in the Qur’aan. For example, the Almighty’s statement:

﴿ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةً ﴾

“Allaah has set a seal on their hearts and on their hearing, and there is a covering on their eyes.”

(Soorah al-Baqarah, 2: 7)

﴿ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴾

“They are those upon whose hearts, hearing and sight Allaah has stamped a seal. Those are the heedless!” (Soorah an-Nahl, 16: 108)

It should be noted that the stamping and sealing of the hearts as well as the shackling of hands around the necks and the fixing of barriers in front and behind which prevent people from finding faith and block the arrival of benefit to their hearts were all a part of divine punishment because of the disbelievers’ rejection of the prophets and their persistence in clinging on to disbelief. Sins are evil omens for divine punishment which causes the sinner to persist in doing evil and blocks him from righteousness. It is the appropriate punishment for their obstinate adherence to disbelief.

There are many verses which indicate this cause and effect relationship, like the Almighty’s statement:

﴿ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ ﴾

“Instead, Allaah has set a seal upon their hearts because of their disbelief.”

(Soorah an-Nisaa, 4: 155)

﴿ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴾

“That is because they believed, then disbelieved, therefore their hearts are sealed, so they would not understand.” (Soorah al-Munaafiqoon, 63: 3)

According to the implied opposite meaning (*mafhoom mukhaalafah*), doing righteousness leads to a persistence in doing good. This was confirmed in the Almighty’s statement:

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ ﴾

“He increases the guidance of those who accept guidance and He bestows piety on them.” (Soorah Muhammad, 47: 17)

﴿ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ﴾

“Whoever believes in Allaah, He will guide his heart.” (Soorah at-Taqhaabun, 64: 11)<sup>79</sup>

<sup>78</sup> Tafseer Soorah Yaaseen, p. 28.

### Lessons from verses 8 & 9

1. **Shackled hands.** If the Almighty decides to veil a person from faith, He makes him stingy like one whose hands are tied his neck.
2. **Forced to do evil.** It is as if one whose hands are shackled to his neck is forced into that state. Satan whispers to a person until he falls into destruction as if he were forced. Satan whispered to Adam and Eve, then he swore to them with the strongest oaths that he was giving them good advice.
3. **The Door of Guidance.** The verses warn human beings that if the door of guidance is not open to them that they may be in the category of the lost souls. If a person finds himself unable to identify guidance or that there are barriers between himself and guidance, he should realize that he is in a dangerous state. If, on the other hand, a person finds the paths of guidance open before him and he feels good about them, he should know that he is in a good state.<sup>80</sup>

﴿ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴾

### 10. It is the same to them whether you warn them or you do not warn them, they will not believe.

﴿ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ﴾

“It is the same to them whether you warn them or you do not warn them, they will not believe,” means that Allaah has decreed that they will be misguided, so warning them will not help them, nor will it have any effect on them. Something similar was said in the beginning of *Soorah al-Baqarah* and the Almighty said,

﴿ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۚ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ ۚ الْأَلِيمَ ﴾

“Truly! Those, against whom the Word of your Lord has been justified, will not believe even if every sign came to them, until they see the painful torment.” (*Soorah Yunus*, 10: 96-7)<sup>81</sup>

Human experience shows that a person for whom misguidance has been ordained may be advised time and time again, the truth may be made clear to him and he is repeatedly warned, however, all of that only increases his rejection of faith. Some disbelievers even mock the recompense and make fun of the believers. Those who are not affected by warnings may be among those whose hearts are sealed, those who will never believe.<sup>82</sup> However, it cannot be said with certainty that anyone’s heart is sealed. Only Allaah knows for sure who those people are. Consequently, the believers have to continue to convey the message until the last minute and leave the judgment to Allaah.

<sup>79</sup> *Adwaa ul-Bayaan*, vol. 6, pp. 423-4.

<sup>80</sup> *Tafseer Soorah Yaaseen*, pp. 28-9.

<sup>81</sup> *Tafsir Ibn Kathir*, vol. , p. 172.

<sup>82</sup> *Tafseer Soorah Yaaseen*, p. 30.

Al-Qurtubee narrated an incident from Ibn Shihaab that Caliph ‘Umar ibn ‘Abdil-‘Azeez had Ghaylaan the Qadarite brought before him and asked him, “O Ghaylaan! It has reached me that you have been speaking about Qadar?” He replied, “They lie about me, O Leader of the Believers.” The he asked, “O Leader of the Believers! Have you seen the Allaah, the Transcendent’s statement:

﴿ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝ ﴾

**“Indeed, I have created man from drops of mixed semen, in order to try him: so I made him hearer and seer. Surely, I showed him the way, whether he is grateful or ungrateful.”** (Soorah al-Insaan, 76: 2-3)

He replied, “Continue to recite, O Ghaylaan.” He continued until he reached the verse:

﴿ إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۝ ﴾

**“Indeed, this is an admonition, so whosoever wills, let him take a Path to his Lord.”** (76: 29)

He told him to continue reading, and he read:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ ﴾

**“But you cannot will, unless Allaah wills.”** (76: 30)

Ghaylaan said, “By Allaah, O Leader of the Faithful! I didn’t feel that this was anywhere in the Book of Allaah!” He then said to him, “O Ghaylaan! Recite the beginning of Soorah Yaaseen.” He recited until he reached:

﴿ وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ ﴾

**“It is the same to them whether you warn them or you do not warn them, they will not believe,”**

Ghaylaan said, “By Allaah, O Leader of the Faithful! It is as if I have never read them before today. I bear witness, O Leader of the Faithful, that I repent.” ‘Umar said, “O Allaah, if he is truthful, forgive him and make him steadfast. But if he is a liar, put over him one who will not show him any mercy and make him a sign for the Believers.”

Hishaam later caught him and amputated his hands and feet, and crucified him. Ibn ‘Awn said, “I saw him crucified on the main gate of the city of Damascus and asked, ‘What happened to you, O Ghaylaan?’ He replied, ‘I was afflicted by the supplication of the righteous man, ‘Umar ibn ‘Abdil-‘Azeez.’”<sup>83</sup>

## Lessons

1. **Warning the disbelievers.** Those who deny the Messenger (ﷺ) do not care and their state will not change whether they are warned or not.
2. **Reassurance for the Messenger.** Allaah comforted the Messenger (ﷺ) who was affected by the lack of faith of the Makkans and others. He reassured him that it was already decreed that they would be punished and that they would not believe whether he warned them or not.
3. **Warning until the last minute.** Allaah’s Messenger (ﷺ) used to warn them even though they had lost hope in their conversion. It may be deduced from the Prophet’s practice that warning should continue even when hope is lost. That is one of two opinions on this issue. The other

<sup>83</sup> Al-Jaami‘ li Ahkaam al-Qur’aan, vol. 15, p. 11.

opinion held by some scholars is that warning should not be given if hope is lost. This was based on the Almighty's statement:

﴿ فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ۝٩ ﴾

“Therefore give reminders, if the reminder is beneficial.” (Soorah al-A'laa, 87: 9)

Other scholars ruled that they should be warned whether they benefit or not. They held that there will be some benefit, regardless of the circumstance. The least possible benefit is that people will be made aware that the person's acts are evil. They should also be warned because Allaah might still guide the person. There have been many who were leaders of misguidance and became guided to become leaders in the religion.<sup>84</sup>

﴿ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝١١ ﴾

**11. You can only warn him who follows the Reminder, and fears the Most Beneficent in private. Give him the good news of forgiveness and a precious reward.**

﴿ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ ۝١١ ﴾

“You can only warn him who follows the Reminder,” means that you will only be able to effectively warn the believers who follow the Qur'aan. The Qur'aan is referred to by the title “Reminder” elsewhere in the Qur'aan. For example:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝٩ ﴾

“Indeed, I have revealed the Reminder, and indeed, I will guard it.” (Soorah al-Hijr, 15: 9)

It was given this title for the following reasons:

1. It contains reminders and exhortations.
2. News about the past and stories of ancient prophets beneficial to the heart are mentioned in it.
3. There is in it mention of the conditions of people with respect to consequences and that they are divided into a group going to Paradise and a group going to Hell.
4. It has mention of the Arabs and gives them importance as the Almighty said:

﴿ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ۝١١ ﴾

“It is indeed a Reminder/Mention for you and your people, and you will be questioned about it.” (Soorah az-Zukhruf, 43: 44)

No doubt, the Qur'aan elevated the status of the Arabs and made them a nation to which other nations turn, for all the nations were guided by way of the Arabs.

<sup>84</sup> Tafseer Soorah Yaaseen, p. 31.

5. It mentions Allaah's divine law and its rules composed of commands and prohibitions. That is the summary of the information of the past nations and the future state of people.<sup>85</sup>

**Following the Qur'aan involves two principles:**

**The First:** Belief in its contents and what they imply.

**The Second:** Following its commands and avoiding its prohibitions.

Thus, anyone who does not believe in any of its information or rejects any of its instructions does not follow it.<sup>86</sup> Picking and choosing what one wants to follow from the Qur'aan negates the principle of following the Qur'aan. The Almighty said:

﴿ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ﴾

**“Do you believe in a part of the Book and disbelieve in a part?”** (Soorah al-Baqarah, 2: 85)

One who does this is in fact following his or her desires and not the Qur'aan. Such a person has made the Qur'aan follow his or her desires and not vice versa.

﴿ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ ﴾

**“and fears the Most Beneficent in private.”** The term *khashiya* means more than just *khaafa* (to fear). The former means fear based on knowledge of that which causes fear as well as respect for its greatness. Evidence for this interpretation can be found in the Almighty's statement:

﴿ إِنَّمَا تَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

**“It is only those who have knowledge among His slaves that truly fear Allaah.”**

(Soorah Faatir, 35: 28)

On the other hand, *khaafa* (to fear) could be a result not of respect of greatness but of weakness on the part of the fearful.<sup>87</sup>

**“in private,”** means that the person fears Allaah even though He is invisible to him or that he does righteous acts hidden from people. He fears Allaah in his heart. This is the real fear of God because fear in public acts could be the result of seeking to impress people. Such a form of fear would contain an element of *shirk*. Many people will not do sins in the presence of others, but inside himself he does not consider them significant. Some people may speak out against music if they hear it in public on the radio or television. However, in their homes they keep radios and televisions which they listen to and watch continually. Such a person does not fear Allaah in private. Instead, in reality, he fears people and not Allaah. One who truly fears Allaah must glorify Him whether people are present or absent.<sup>88</sup>

**“and fears the Most Beneficent in private,”** also means fearing Allaah by doing what is hidden from sight or hearing, which is fear of the heart. This form of fear is greater than fearing with the limbs, because one who fears Allaah with his heart is more conscious of Allaah and His rights. Fearing Allaah with the limbs can be done by anyone even in his home. For example, everyone can pray without unnecessary movements, looking at the place of prostration and raising his hands to the specified level and in the prescribed form, and so on. Externally a person's prayer may appear perfect, while internally

<sup>85</sup> Tafseer Soorah Yaaseen, pp. 32-3.

<sup>86</sup> Ibid., p. 32.

<sup>87</sup> Ibid., p. 33.

<sup>88</sup> Tafseer Soorah Yaaseen, pp. 34-5.

his or her heart may be negligent. Therefore, fearing Allaah with the heart is the foundation which every person must take into account and be most concerned with.<sup>89</sup>

﴿فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ﴾

“Give him the good news of forgiveness and a precious<sup>90</sup> reward,” which he deserves because he benefited from the warning. His sins will be forgiven and he will be rewarded with Paradise. The pleasures of Paradise are far more valuable than those of this world in all aspects. Furthermore, in this life rewards are generally equal to or less than the value of what is exchanged. On the other hand, in the next life the reward is from ten times to seven hundred times the value.<sup>91</sup>

This verse is similar in meaning to:

﴿إِنَّ الَّذِينَ تَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

“Indeed, those who fear their Lord in private will have forgiveness and a great reward.”

(Soorah al-Mulk, 67: 12)

In a well-known *hadeeth* the Prophet (ﷺ) identified seven people who would be shaded by Allaah’s Throne on the Day of Resurrection:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ (ﷺ) أَنَّهُ قَالَ : (( سَبْعَةٌ يُظِلُّهُمْ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ مَعْلَقٌ بِالمَسَاجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ. ))

Aboo Hurayrah related from the Prophet (ﷺ) that he said, “Seven will be shaded by Allaah, Almighty, on a day when there will be no other shade besides His shade: A just ruler; a youth who grows up worshipping Allaah; a man whose heart is attached to the mosques; two men who love each other for the sake of Allaah, they meet on the basis of it and separate on the basis of it; a man who is invited by a woman of high position and beauty and he replies: Indeed I fear Allaah; a man gives charity and hides it so much so that his left hand is unaware of what his right hand gave; and a man who remembers Allaah in private and his eyes become filled with tears.”<sup>92</sup>

All of these seven categories involve fearing Allaah in private; fearing Him from the heart as well as from the limbs.

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ

فِي إِمَامٍ مُّبِينٍ﴾

<sup>89</sup> Ibid., p. 35.

<sup>90</sup> *Kareem* also means generous.

<sup>91</sup> *Tafseer Soorah Yaaseen*, p. 36.

<sup>92</sup> *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: Athaan; Baab: Man jalasa fil Masjid yantazir as salaah and *Sahih Muslim*, vol. , p. , no. , Kitaab: Zakaat; Baab: Fadl ikhfaa sadaqah

## 12. Surely, only I give life to the dead, and I record what they do and its effects and I have recorded everything in detail in a Clear Book.

This verse has two relationships with the verse which preceded it. The first is that after mentioning the state of those who benefit from the Prophet's reminder and those who do not, Allaah explains that both will be resurrected and rewarded according to their deeds. Thus, it contains good news for the believer who benefited from the warning and further warning for disbeliever who rejected the warning.

The second relationship is that after Allaah mentioned the condition of the disbelievers whose disbelief is equivalent to death, if Allaah is able to bring back to life the physically dead, He must be able to spiritually revive those dead due to disbelief.<sup>93</sup>

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ﴾

**“Surely We give life to the dead.”** The plural first person pronoun “we” refers to Allaah who is singular and is taken to indicate veneration and honor, similar to the “Royal We” in English. The repetition of the pronoun (*nahnu* we) implies that no one besides Allaah gives life to the dead.<sup>94</sup>

This statement is also a reply to the disbelievers who claim that there is no life after death and therefore no accountability.<sup>95</sup>

In the case of Prophet Jesus where it is recorded both in the Gospels<sup>96</sup> and the Qur'aan that he brought the dead back to life, the Qur'aan clarifies that it was a miracle which only took place by Allaah's permission like Prophet Moses' staff which turned into a snake.

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ

الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ﴾

**“And will make him a Messenger to the Children of Israel (saying): “I have come to you with a sign from your Lord. I will create for you a clay bird, breathe into it, and it will become a bird by Allaah's will; and I will heal the blind and the leper, and I will bring the dead to life by Allaah's will.” (Soorah Aal 'Imraan, 3: 49)**

Christians often mistakenly use this and other miracles as proof of Jesus' divinity. However, similar accounts are recorded in the Old Testament regarding other prophets. For example, Elisha is recorded as having caused the blind to see in II Kings 6:17 & 20, he also cured Naaman the leper as recorded in II Kings 5: 14 and he raised the dead in II Kings 4: 34 and so did Elijah in I Kings 17:22.

It should also be noted that there are texts in the New Testament which confirm that Jesus did not act on his own. Jesus is quoted in John 5: 30, as saying: “*I can of mine own self do nothing...*” and in Luke 11: 20, as saying: “*But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.*” Even the founder of Christianity, Saul of Tarsus, wrote in Acts 2:22 regarding Jesus: “*Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourselves know...*”<sup>97</sup>

<sup>93</sup> Tafseer Soorah Yaaseen, p. 37.

<sup>94</sup> Ibid., p. 37.

<sup>95</sup> Al-Jaami' li Ahkaam al-Qur'aan, vol. 15, p. 11.

<sup>96</sup>

<sup>97</sup> The True Message of Jesus Christ, pp. 40-1.



## ﴿وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ﴾

“And I record what they do and its effects,” means that Allaah will record not only the deeds which people do, but also the effects of those deeds on others. This is like the hadeeth:

عَنْ الْمُنْذِرِ بْنِ جَرِيرٍ عَنْ أَبِيهِ قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَدْرِ النَّهَارِ قَالَ فَجَاءَهُ قَوْمٌ حُفَاةٌ عُرَاهُ مُجْتَابِي النَّمَارِ أَوْ الْعَبَاءِ مُتَقَلِّدِي السُّيُوفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ فَتَمَعَّرَ وَجْهَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَا رَأَى مِنْهُمْ مِنَ الْفَاقَةِ فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِأَلَا فَأَذَّنَ وَأَقَامَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ إِلَى آخِرِ الْآيَةِ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيًّا وَالْآيَةُ الَّتِي فِي الْحَشْرِ اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ حَتَّى قَالَ وَلَوْ بِشِقِّ تَمْرَةٍ قَالَ فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كُفَّهُ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ قَالَ ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوزَارِهِمْ شَيْءٌ

Jareer ibn ‘Abdillaah al-Bajalee said: We were with Allaah’s Messenger (ﷺ) in the early part of the day when some people came to him barefooted, “Whoever starts something good in Islaam, will have a reward for it, and a reward equal to that of everyone who does it after him, without decreasing their reward in the slightest. And whoever starts something evil in Islaam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without decreasing their burden in the slightest.”<sup>98</sup>

Similar to this is the following hadeeth:

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ

‘Abdullaah ibn Mas‘ood quoted Allaah’s Messenger (ﷺ) as saying, “The first son of Adam will carry a portion of the sin for spilling blood for every life taken unjustly because he was the first begin murder.”<sup>99</sup>

The concept of carrying the sin of others can also be found in the Qur’aan itself:

﴿لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ﴾

“They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge.” (Soorah an-Nahl, 16: 25)

There is also another hadeeth which refers to the legacy of deeds:

<sup>98</sup> Sahih Muslim, vol., p. , no., Kitaab: Zakaat; Baab: al hath ‘alaa as sadaqah. (Tafsir Ibn Kathir, vol., pp. 173-4)

<sup>99</sup> Sahih Al Bukhari, Kitaab: ahaadeeth al anbiyaa; Baab: the creation of Adam and his sons

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

Aboo Hurayrah related that Allaah's Messenger (ﷺ) said, "When the son of Adam dies, all his deeds come to an end except for three: ongoing charity, knowledge which is beneficial to others, or a righteous child who prays for him."<sup>100</sup>

Anas and Ibn 'Abbaas stated that this verse was revealed concerning the Salamah Tribe who wanted to move from their tribal lands, which were distant, to an area besides the Prophet's mosque. When it was revealed, they chose to remain where they were. This opinion is supported by a narration in *Sunan at-Tirmithi* from Aboo Sa'eed al-Khudree in which he said:

((كَانَتْ بَنُو سَلَمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَرَادُوا النُّقْلَةَ إِلَى قُرْبِ الْمَسْجِدِ فَنَزَلَتْ هَذِهِ الْآيَةُ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ آثَارَكُمْ تُكْتُبُ فَلَا تَنْتَقِلُوا)).

"The Salimah tribe was in the outskirts of Madeenah and they wanted to move near to the Mosque, so the verse: **"Surely I give life to the dead and I record what they do and their effects,"** was revealed and the Messenger of Allaah (ﷺ) said to them: 'Your footsteps are recorded, so do not move!'"<sup>101</sup>

Ibn al-Qayyim noted that this claim was questionable because Yaaseen was Makkan and the story of the Salimah Tribe took place in Madeenah, except if one said that only this verse was Madeenan. A better explanation than that would be to say that it was mentioned at the time of the incident and they were reminded with it either by the Prophet (ﷺ) or by Gabriel and that was called "revelation". Perhaps this is what is meant in other similar circumstances by references to "two revelations".<sup>102</sup>

According to this opinion "their effects" meant "their footsteps". This was the opinion of Mujaahid and Qataadah as authentically recorded in *Tafseer at-Tabaree*.<sup>103</sup> The Prophet (ﷺ) was also reported to have said:

((يُكْتُبُ لَهُ بِرَجُلٍ حَسَنَةٌ وَتُحْطُّ عَنْهُ بِرَجُلٍ سَيِّئَةٌ ذَاهِبًا وَرَاجِعًا إِذَا خَرَجَ إِلَى الْمَسْجِدِ)).

"A good deed is recorded for a person's leg and an evil deed is removed from it, going and coming, if he goes out to the mosque."<sup>104</sup>

"**And We write their deeds,**" refers to Allaah recording. However it is actually the angels who record, as the Almighty says:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۖ كِرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ۚ﴾

**"But indeed, there are noble recording guardians appointed to watch you who know all that you do."** (Soorah al-Infitaar, 82: 10-12)

The attribution of recording to the one who gave the command to record is very common in Arabic.<sup>105</sup>

<sup>100</sup> *Sahih Muslim*, vol. , p. , no. , Kitaab: Wasiyyah; Baab: Maa yalhaq al insaan min ath thawaab ba'd wifaatih

<sup>101</sup> *Saheeh Sunan at-Tirmithi*, vol. 3, no. 97 and *Saheeh at-Targheeb*, vol. 1, no. 123. See also *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: Athaan; Baab: Ihtisaab al aathaar, and Kitaab: Fadaa'il al Madeenah; Baab: Karaahiyat an Nabbee and *Sahih Muslim*, vol. , p. , no. , Kitaab: Masaajid; Baab: Fadl lSalaah al maktoobah fee jamaa'ah where the story is described without mention of the verse.

<sup>102</sup> *Badaa'i at-Tafseer*, vol. 3, pp. 476-7.

<sup>103</sup> *At-Tafseer as-Saheeh*, vol. 4, p. 177.

<sup>104</sup> *Musnad Ahmad*, vol. 2, p. 172 from the narration of 'Abdullaah ibn 'Amr and authenticated in *Al-Jaami' li Ahkaam al-Qur'aan*, vol. 15, p. 12. Its origin exists in *Sahih Al Bukhari*.

<sup>105</sup> *Tafseer Soorah Yaaseen*, p. 40.

This section of the verse clarifies the lofty level given to the mission of calling people to Allaah and guiding them to His path, and to every means which helps to achieve it. Likewise, it indicates the low and degraded position of one who calls people to evil and leads them in doing evil.<sup>106</sup>

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ﴾

“And I have recorded everything in detail in a Clear Book,” which is the *Lawh al-Mahfooz*, *Ummul-Kitaab*, *ath-Thikr* in which everything is written, including the record of the creatures’ deeds before they do them. The record in a Book includes His knowledge of them, His preservation of them, His awareness of their numbers and their establishment in it.<sup>107</sup>

The “Clear Book” (*Imaam Mubeen*) here refers to the source of all records. This was the view of Mujaahid, Qataadah and ‘Abdur-Rahmaan ibn Zayd ibn Aslam. Similarly Allaah also says:

﴿يَوْمَ نَدْعُوا كُلَّ أَنَسٍ بِإِمَامِهِمْ﴾

“Remember the Day when I will call together all human beings with their (respective) Imaam.” (*Soorah al-Israa*, 17: 71)

The term “Imaam” could also refer more specifically to their book of deeds which will testify for or against them on the Day of Judgment. This is like the verse:

﴿وَوُضِعَ الْكِتَابُ وَجِئَءَ بِالنَّبِيِّنَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾

“And the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.” (*Soorah az-Zumar*, 39: 69)<sup>108</sup>

Ibn al-Qayyim noted that this verse combines reference to two records: the Eternal Record which precedes their deeds, recorded prior to their existence, and the Current Record in which their deeds are recorded on a daily basis.<sup>109</sup>

﴿وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ﴾

### 13. And tell them the parable about the residents of the town, when Messengers came to them.

This verse begins a story about a town which rejected messengers who were sent to them as a means of comfort to the Prophet (ﷺ) in his time of rejection and a parable to reflect on for both the disbelievers and the believers.

﴿وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ﴾

<sup>106</sup> *Tafseeral-Kareem ar-Rahmaan*, p. 970.

<sup>107</sup> *Badaa 'i' at-Tafseer*, vol. 3, p. 477.

<sup>108</sup> *Tafsir Ibn Kathir*, vol. , p. 177.

<sup>109</sup> *Badaa 'i' at-Tafseer*, vol. 3, p. 475.

“And tell them the parable about the residents of the town,” Allaah instructs the Prophet (ﷺ) to tell his people who disbelieve in him about the story of a town<sup>110</sup> as a lesson for them to reflect on.

﴿إِذْ جَاءَهَا الْمُرْسَلُونَ﴾

“When messengers came to them,” refers to messengers<sup>111</sup> sent by Allaah.<sup>112</sup> Neither the name of the town nor the names of the messengers are given because the goal of the story is its message and there is little benefit in knowing the names of people and places or even the era in which it took place. This is consistent with the general approach of the Qur’aan in relating stories about people and incidents of the past. The Almighty said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطُّغُوتَ﴾

“Indeed, I have sent among every nation a messenger proclaiming: “Worship Allaah, and avoid false gods.” (Soorah an-Nahl, 16: 36)

The Prophet (ﷺ) further elaborated on this issue in the following narration:

عَنْ أَبِي أُمَامَةَ قَالَ جَاءَ أَبُو ذَرٍّ فَأَقْتَحَمَ فَأَتَى فَجَلَسَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا رَسُولَ اللَّهِ كَمْ عِدَّهُ الْأَنْبِيَاءُ قَالَ : (( مِائَةُ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفًا الرَّسُلُ مِنْ ذَلِكَ ثَلَاثُ مِائَةٍ وَخَمْسَةَ عَشَرَ جَمًّا غَفِيرًا ))

Aboo Umaamah al-Baahilee reported that Aboo Tharr once asked the Prophet (ﷺ), “How many prophets were sent?” The Prophet (ﷺ) replied, “One hundred and twenty four thousand in all and among them were three hundred and fifteen prophets with books. Quite a large group.”<sup>113</sup>

Yet, only 25 of their names are mentioned in the Qur’aan. The vast majority went unmentioned by name because what was most relevant was the fact that the prophets were sent to every nation carrying the same message. In general, many such irrelevant details are deliberately deleted from Qur’aanic narratives to better highlight the lessons and messages their stories contain.

For example, in the story of Prophet Yousuf, only the personal names of four prophets are mentioned: Abraham, Isaac, Jacob and Joseph. The article on *Yusuf* in the *Encyclopaedia of Islam* states: “The *Yusuf sura* is strikingly uncertain and hesitating in that it mentions no one by name except Ya’qub and Yusuf and gives no numbers or time. The only references are to one of the brothers or at best the eldest of the brothers, a king, a noble, his wife, [and] a witness.”<sup>114</sup> The evidence cited as showing ‘uncertainty’ and ‘hesitation’ shows a lack of grasp of the Qur’anic style, particularly in connection with personal names. By this logic, one could also conclude that the Qur’aan and the Prophet (ﷺ) were uncertain about the name of the Prophet’s closest friend and father-in-law (Abu Bakr), who is spoken of twice<sup>115</sup> without mention of his name! The Prophet’s name is only mentioned five times and the Qur’aan does not begin with nor contain his biography or genealogy. Apart from the name of twenty five prophets, some angels, Satan and some idols, the only names mentioned are those of Jesus’ mother, Mary, the Prophet’s adopted son, Zayd (33:37), for reasons of legislation and the nickname Aboo Lahab (the father of flames) 111:1, for reasons of condemnation. Thus, it becomes

<sup>110</sup> Ibn Is’haaq related from Ibn ‘Abbaas, Ka’b al-Ahbaar and Wahb ibn Munabbih that the city was Antioch. Were there benefit in knowing the actual name of the town, Allaah would have mentioned it.

<sup>111</sup> Some scholars of *tafseer* like Qataadah ibn Di’aamah claimed that they were messengers of Prophet Jesus and that their names were Saadiq and Sadooq. However, there is no authentic evidence to support the names and Allaah specifically said in the next verse: “When We sent them two messengers,” and not “When Jesus sent them.”

<sup>112</sup> *Tafseer Soorah Yaaseen*, p. 46.

<sup>113</sup> Collected by Ahmad ibn Hanbal in his *Musnad*.

<sup>114</sup>

<sup>115</sup>

clear that the Qur'aan conveys its message without reference to personal names. For the Qur'aan, it was not important to specify that Joseph was sold to *Potiphar*; what is important is that the boy, in spite of his desperate circumstances, reached a safe place in the household of an important person who looked after him well.<sup>116</sup>

﴿ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴾



**14. When I sent to them two Messengers, they denied both of them, so I reinforced them with a third. They said: “Indeed, we have been sent to you as messengers.”**

﴿ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ ﴾

“When I sent to them two Messengers, they denied both of them, so I reinforced them with a third.” The addition of another witness strengthens a claim which is why Prophet Moses requested that his brother, Haaroon, be commissioned by God to support him.

﴿ وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ۚ هَارُونَ أَخِي ۖ اشْدُدْ بِهِ أَزْرِي ۖ وَأَشْرِكْهُ فِي أَمْرِي ۚ ﴾

“And appoint for me a helper from my family, Haaroon, my brother. Increase my strength with him, and let him share my task,” (*Soorah Taa Haa*, 20: 29-32)

﴿ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴾

“They said: ‘Indeed, we have been sent to you as messengers,’ ” from Allaah, Most Great and Glorious. Their statement is emphasized by the adverb “indeed (*inna*)” and the presence of a third messenger following the initial rejection of the two messengers.<sup>117</sup> Their claim to be messengers of Allaah meant that they were giving the inhabitants of the town an invitation to worship Allaah alone, as this was the fundamental message of all the prophets according to the Almighty’s statement:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّغُوتَ ﴾

“Indeed, I have sent among every nation a messenger proclaiming: “Worship Allaah, and avoid false gods.” (*Soorah an-Nahl*, 16: 36)

Thus, they were actually saying, “Indeed, we have been sent to you as Messengers from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.”<sup>118</sup>

<sup>116</sup> *Understanding the Qur'an Themes and Style*, Muhammed Abdel Haleem, London, I.B. Tauris Publishers, 1999

<sup>117</sup> *Tafseer Soorah Yaaseen*, p. 48.

<sup>118</sup> *Tafsir Ibn Kathir*, vol. , p. 179.

﴿ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِلَّا أَنْتُمْ إِلَّا تَكْذِبُونَ ﴾



**15. They replied: “You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.”**

The townspeople rejected the invitation of the messengers based on two main arguments. The first was based on the humanity of the messengers:

﴿ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا ﴾

“They replied: “You are only human beings like ourselves,” meaning that the messengers ate food and walked in the marketplace like ordinary human beings. By that statement, the townspeople implied that if they were really messengers sent by Allaah, they should have been angels. This rejection also contained elements of jealousy fueled by pride. It is as if they were saying, “How could you receive revelation when you are only human beings like us and we have not received revelation? You are no better than us, in fact, we are better than you. If anyone should receive revelation it should be us. So, since we haven’t received any revelation, you couldn’t possibly have received any either.” Many disbelieving nations reacted in the same way and made the same claim. The People of Noah said the following:

﴿ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ

لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولِينَ ﴾

“But the chiefs of his people who disbelieved said: ‘He is no more than a human being like you; he seeks to make himself superior to you. Had Allaah willed, He surely could have sent down angels. We have never heard such a thing from our ancient forefathers.’ ” (Soorah al-Mu’minoan, 23: 24)

Allaah answered such claims by stating, on one hand, that He knows best who should be chosen to receive His message and convey it, as He said:

﴿ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۖ ﴾

“Allaah knows best with whom to place His Message.” (Soorah al-An’aam, 6: 124)

On the other hand, He pointed out that messengers were chosen from among the people to whom the message was sent.

﴿ قُلْ لَوْ كُنَّا فِي الْأَرْضِ مَلَائِكَةً يَمُشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا



**“Say: ‘If there were angels peacefully walking about on the earth, I would certainly have sent down for them from heaven an angel as a messenger.’ ” (Soorah al-Israa’, 17: 95)**

The second argument for the townspeople’s rejection of the messengers was based on the concept of revelation itself:

﴿وَمَا أُنْزِلَ إِلَّا الْكَلِمَاتُ مِنْ رَبِّكَ إِنَّ أَنْتُمْ إِلَّا تَكْذِبُونَ﴾

**“And the Most Gracious has revealed nothing. You are only telling lies,”** is the second argument. It contains a complete denial of messengership without any evidence to support their denial. Allaah mentioned the denial of revelation in a number of places elsewhere in the Qur’aan, as this is a common problem among human beings. For example, the Almighty relates the contents of a discussion which will take place between the guardians of Hell and some of its inhabitants as follows:

﴿كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٦٧﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ ﴿٦٨﴾﴾

**“Every time a group is cast therein, its keeper will ask: ‘Did no warner come to you?’ They will say: ‘Yes, indeed a warner did come to us, but we denied him and said: Allaah never revealed anything.’ ” (Soorah al-Mulk, 67: 8-9)**

The Almighty responded to this baseless claim by pointing out that it was logically inappropriate.

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ﴿٢١﴾﴾

**“They did not give Allaah the value due to Him when they said: ‘Allaah did not reveal anything to any human being.’ ” (Soorah al-An’aam, 6: 91)<sup>119</sup>**

There can be no doubt about their ignorance because sending revelation to the messengers in order to guide the creation is something necessitated by human logic. The creatures could only worship Allaah with what was legislated for them and evidence was brought to prove it. Otherwise, how would they worship Him?<sup>120</sup>

In modern times, where the majority of human beings continue to believe in a Supreme Being, doubt about the validity of religion is rampant. The majority among the educated has chosen to believe in God due to the clear signs in the world around them, but they have unanimously rejected “organized religion”. Their view is officially referred to as *deism*<sup>121</sup> which simply states that God created the world and left it to run on its own. Their arguments against revelation are as follows:

1. The world and human beings are too insignificant in the universe for God to be bothered with.
2. All religions claim their teachings are correct and every one else is incorrect.
3. Religions are the source of wars in the world.
4. False teachings in all the major religions are proof that they are all man-made.

<sup>119</sup> *Adwaa ul-Bayaan*, vol. 6, pp. 427-8.

<sup>120</sup> *Tafseer Soorah Yaaseen*, p. 50.

<sup>121</sup> 1. The belief that God exists and created the world but thereafter assumed no control over it or the lives of people.

2. In philosophy, the belief that reason is sufficient to prove the existence of God, with the consequent rejection of revelation and authority. (Webster’s, p. 479)

Allaah's response in the Qur'aan fourteen hundred years ago is still applicable: **"They did not give Allaah the value due to Him."** Wisdom is one of Allaah's basic characteristics. His actions are not frivolous and meaningless. The Almighty stated:

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا﴾

**"Did you think that I had created you frivolously?"** (Soorah al-Mu'minoon, 23: 115)

In this world it is generally agreed that hiring workers to work in a factory without informing them of their job descriptions is unwise; it is a formula for chaos. Similarly, to claim that God created this world and did not inform His creatures of their purpose is to attribute ignorance to God. Logic demands that God inform His creatures of their purpose and how to achieve it. The process by which human beings are informed is known as revelation and the one who receives the revelation is called a prophet/messenger, and the way of life by which human beings may realize their purpose is called the True Religion of God.

The second argument regarding the claims of religions could mean that they are all incorrect, as claimed by the deists, or it could mean that one is correct and the rest false. The correct religion can be determined by examining the claims of each and judging whether or not they fulfill the criteria of the True Religion of God.

The third argument is fundamentally false as the history of the twentieth century has proven. The vast majority of the major wars, World War One, World War Two, The Korean War, and The Vietnam War, in which tens of millions lost their lives had nothing to do with religion at all.

The issue of false teaching has to be analyzed according to proper criteria. The teachings have to be looked at objectively and not subjectively. Thus, *hijaab* should not be looked at from a Western cultural perspective but from a practical and logical perspective of human experience.

﴿قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾﴾

﴿

**16-17. The Messengers said: "Our Lord knows that we have been sent as messengers to you 17 and our duty is only to convey [the message] plainly."**

﴿قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾﴾

The Messengers said: "Our Lord knows that we have been sent as messengers to you." The phrase "Our Lord knows," is in the place of an oath and the messengership was emphasized by four different particles. Regardless of what the people say, Allaah knows the reality of their situation and that is all that matters to them. This is similar to Allaah's statement:

﴿قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا

بِاللَّهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ﴿٢٧﴾﴾



**“Say: ‘Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth.’ And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.”** (Soorah al-‘Ankaboot, 29: 52)

The people’s rejection is their own loss because it does not change the reality. They will suffer the severe consequences for not accepting and following the messengers of God.<sup>122</sup>

﴿وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ﴾

**“And our duty is only to convey [the message] plainly.”** Besides living the message, the messengers were only required to convey it to their people. They were not responsible to make people believe because guidance belongs to Allaah. The Almighty informed the Prophet (ﷺ):

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

**“Indeed you cannot guide whom you love, but Allah guides whom He wills.”** (Soorah al-Qasas, 28: 56)

However, the Prophet (ﷺ) did encourage his followers to guide others as in the following narration:

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلَ اللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

Sahl ibn Sa’d<sup>123</sup> said: On the day of Khaybar,<sup>124</sup> Allaah’s Messenger (ﷺ) said, “By Allaah, if He guides through you a single person to Islaam, it is better for you than red camels.<sup>125,126</sup>

He was also reported to have said,

<sup>122</sup> Tafseer Soorah Yaaseen, p. 56.

<sup>123</sup> Sahl and his father, Sa’d ibn Maalik, were both Companions from among the Ansaar. They belonged to the Khazraj tribe of Madeenah. Sahl died at the age of over one hundred in the year 88 AH. (Divine Triumph, pp. 79-80)

<sup>124</sup> Salamah ibn al-Akwa’ said, “‘Alee remained behind the Prophet (ﷺ) during the Battle of Khaybar as he was suffering from some eye trouble. Then he asked himself, ‘How can I stay behind Allaah’s Messenger?’ So he set out until he joined the Prophet (ﷺ) on the eve of the conquest of Khaybar.” (Divine Triumph, p. 80)

<sup>125</sup> Red camels were considered the best and most prized types of camels in those days.

<sup>126</sup> Sahih Al Bukhari, vol. 4, pp. 156-7, no. 253. The complete text is as follows:

يَوْمَ خَيْبَرَ لَأَعْطِيَنَّ الرَّايَةَ عَدَا رَجُلًا يُفْتَحُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ فَبَاتَ النَّاسُ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَى فَعَدُوا كُلُّهُمْ يَرْجُوهُ فَقَالَ أَيْنَ عَلِيٍّ فَقِيلَ يَشْتَكِي عَيْنَيْهِ فَبَصَقَ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ فَقَالَ أَقَاتِلْهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ انْفُذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ قَوْلَ اللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ

Sahl ibn Sa’d said: On the day of Khaybar, Allaah’s Messenger (ﷺ) announced, “Tomorrow I shall indeed give the flag to a person who loves Allaah and His Messenger and is loved by Allaah and His Messenger. Allaah will grant victory under his leadership.” The people spent the night absorbed in discussing who might be given the flag. In the morning they came eagerly to Allaah’s Messenger (ﷺ), each of them hoping to be given the flag. Allaah’s Messenger (ﷺ), asked, “Where is ‘Alee ibn Abee Taalib?” They replied, “He is suffering from an eye ailment.” He was sent for and brought to Allaah’s Messenger (ﷺ) who then blew spittle into his eyes and prayed for him. Shortly thereafter he was cured as if he had had no previous pains. Allaah’s Messenger (ﷺ) then gave him the flag and said, “Advance patiently and with calmness until you arrive in their midst, then call them to Islaam and inform them of their duties to Allaah in Islaam. By Allaah, if He guides through you a single person to Islaam, it is better for you than red camels.”

(( مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا )).

“Whoever calls to guidance will receive the same reward as the one who follows him without any decrease in the reward of [his follower].”<sup>127</sup>

As-Sa‘dee explained the difference between guidance which belongs only to Allaah and that in which human beings can participate. He said, “There are two types of guidance: guidance of enlightenment and clarification, and guidance of *tawfeeq* [being granted success in following that guidance].”<sup>128</sup> So those who have *taqwaa* have achieved both types of guidance, while all others besides them have not achieve complete guidance, for the guidance of clarification without *tawfeeq* is incomplete.<sup>129</sup>

Ibn al-Qayyim described the difference as follows: “There is explanatory guidance and one of grace (*tawfeeq*) and inspiration (*ilhaam*). Furthermore, the explanatory guidance can only take place by way of the divinely sent messengers. Thus, once the clarification and direction is known and accepted, the guidance of grace results from it. [This grace] includes Allaah’s placing faith (*eemaan*) in the heart, making it dear to the person, beautifying it in the heart, making the person influenced by his faith, pleased by attaining it, and longing for [more of] it. These are two independent types of guidance; but success can only be attained by [possessing] both of them. They encompass: being shown (by Allaah) what we did not know of the Truth, in the general and detailed aspects of it. And [include] His inspiring us to the truth and guidance, and making us desire following the guidance, internally and externally. Then He made us able to act on the effect of this guidance in our statements, actions, and firm resolve. Then He is the One who makes us constant and steadfast upon this until we die.”<sup>130</sup>

He further elaborated on the levels of guidance saying: There are actually ten levels of guidance:

1. Allaah speaking directly to His slave, while he is awake, without an intermediary, but directly from Him to the slave. This is the case of Moosaa. Allaah said, “And Allaah spoke directly to Moosaa in (actual) speech.” (an-Nisaa:164). Allaah also said, “O Moosaa, I have indeed chosen you over people with my message and by my speech (to you).” (al-A’raaf:144).
2. Revelation from Allaah to the messengers. Allaah divided this into two categories: speaking directly, and revelation in other ways. (an-Nisaa:164). General revelation is to convey to them the meaning in various ways.
3. Sending a messenger from the angels to the human messengers. The angel can either come in his form or in the form of a human, or he can come unto (Ibn al-Qayyim said “into”) him, reveal to him, then remove himself. And all three of these happened to the Prophet (s). And these first three methods are specific to the prophets only.
4. Premonition (*tahdeeth*) which is below the level of revelation. It is where a person hears within himself something which comes to pass. The Prophet (ﷺ) said,

“Indeed in the nations preceding you there were people with premonition. If there is to be among this nation it will be ‘Umar ibn al-Khattaab.”<sup>131</sup>

5. *Ifhaam* (grant understanding). Allaah said, “And (remember) Daawood and Sulaymaan, when they gave judgment in the case of the field in which some people’s sheep had pastured at night. And I was witness to their judgment. And I made Sulaymaan understand it (the case), and I

<sup>127</sup> *Sahih Muslim*, vol. 4, p. 1406, no. 6470.

<sup>128</sup> *Tawfeeq*: success granted by Allaah; from the verb *waffaqa*, which means: to grant success to, to help or enable to achieve one’s goals, to make prosper, to guide or direct.

<sup>129</sup> *Tayseer al-Kareem ar-Rahmaan*, in his tafseer of “This is the Book... a guidance for those with *taqwaa*.” (Baqarah:2)

<sup>130</sup> *Tahtheeb Madaarij as-Saalikeen*, pp. 31-2.

<sup>131</sup> *Sahih Al Bukhari*, vol. , p., no. , Kitaab: and *Sahih Muslim*, vol., p. , no. , Kitaab: Baab:

gave each of them [wisdom in] judgment and knowledge.” (al-Anbiyaa, :78-9). Thus, Allaah granted Sulaymaan a special understanding which He did not grant Daawood. Also, when ‘Alee ibn Abee Taalib was asked, “Did the Prophet (ﷺ) convey to you anything special beyond what he related to other people?” He said, “No, by the one who split the seed and created the ..., except by understanding of Allaah’s Book which Allaah grants to a slave, and what is in these pages...”<sup>132</sup> Similarly, understanding was granted to Ibn ‘Abbaas over others. (incident of Soorat an-Nasr). This level means to possess deep comprehension of that is narrated by Allaah and His Messenger (ﷺ), and it is the truthful (*siddeeq*) who possesses this, and the ones inheriting from the prophets. This comprehension is a blessing granted by Allaah to His special slaves. It is a light which He casts into their hearts, by which they will know and comprehend what others do not, though both may be equal in the knowledge they have memorized and equal in the basic understanding of the text.

6. General clarification (*bayaan*). This is to distinguish truth from falsehood by evidences and signs, such that the heart recognizes the truth and falsehood as an eye sees something clearly. This level is the evidence that Allaah establishes on his slaves. Allaah said,

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾

“And it is not for Allaah to misguide a people after they have been guided except after showing them that which will cause them to fear (have taqwaa).” (Soorah at-Tawbah, 9: 115) Allaah’s causing them to stray after making the truth clear to them is a punishment because they refused to accept what was clarified for them, and did not act on it. Thus, Allaah punished them by causing them to stray from the guidance. And Allaah never allows anyone to go astray except after this clarification takes place. So once you know this, you know the secret (or key) of *Qadar*, and many doubts will be removed from you regarding this topic. You then know Allaah’s wisdom in causing whomever He wills to go astray, and the Qur’aan expresses this clearly in various places. For example, Allaah’s statement,

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

“So when they deviated, Allaah caused their hearts to deviate.” (as-Saff:5).

﴿وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ﴾

“And their statement ‘Our hearts are sealed.’ Rather, Allaah placed a seal on them as a result of their disbelief.” (an-Nisaa :155). “And I turn their hearts and eyes away (from guidance), as they refused to believe in it the first time. And I will leave them to wander blindly in their transgression.” (Al-An’aam: 110)

Thus, He punished them by causing them to abandon faith in Him after they were absolutely certain of the Truth, by causing their hearts and eyes to turn away such that they cannot be guided by it. Reflect on this deeply, for indeed it is a great (verse). Allaah also said, “As for Thamood, We guided them, but they preferred blindness over guidance.” (Fussilat:17) But if this type of guidance is not followed by the guidance of grace (*tawfeeq*) and inspiration (*ilhaam*), the person will not achieve real guidance.

This is the clarification and enlightenment by way of the verses (ayaat) which are heard and recited (i.e. the Qur’aan) and by the signs which are seen and observed. And both of these provide proof of Allaah’s Oneness in His names, attributes, and perfection, as well as

<sup>132</sup> Bukhari

confirmation of what the prophets informed us regarding Allaah...This is the clarification (bayaan) which the prophets are sent with; it is a responsibility given to them, and then to the scholars coming after them. After this (clarification), then Allaah allows whomever He wills to go astray. Allaah said,

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

**“And We did not send a messenger except with the tongue (language) of his people, so he can make clear [the truth] for them. Then Allaah misguides whom He wills and guides whom He wills. And He is the all-Powerful, the Most Wise.”** (Ibraaheem:4)

Thus, the messengers make the truth clear. Then it is Allaah who misguides whom He wills and guides whom He wills by His might and wisdom.

7. Grace: Special / specific enlightenment. [i.e. guidance of tawfeeq] This is what causes the person to become truly guided. This is enlightenment which comes with special care from Allaah as well as tawfeeq and Allaah's choosing / preferring [some of His slaves]. This encompasses the removal of all that lead to Allaah's abandonment (of His slave), and removing the heart's love for any of these (destructive) things, such that guidance will not be blocked from this heart in any way. Allaah said, regarding this level of guidance, **“If you long for their guidance, then indeed Allaah does not guide whom He allows to stray.”** (Nahl:37). **“Indeed you do not guide whom you love but Allaah guides whomever He wills.”** (Qasas:56) So the first clarification (bayaan) is a condition for this one to take place.
8. The guidance of hearing (*al-Ismaa'* lit. to cause to hear). Allaah said, **“Had Allaah known of any good in them, He would have surely made them listen (hear), and even if He had made them listen, they would have only turned away with aversion.”** (Anfaal:23) Allaah also said, **“The blind and the seeing are not equal, nor is darkness and light, nor is the shade and the sun's heat. And the living and dead are not the same. Indeed Allaah causes whomever He wills to hear, but you cannot make those in their graves hear. You are not but a warner.”** (Faatir:19-22) This type of hearing is more specific than the mere physical hearing of the proofs and evidences to the truth which takes place for all, and by which the proof was established against them. This is hearing by the ears. Instead, this refers to the hearing of the heart. Speech is composed of wording and meanings. So a portion of it goes to the ears and a portion to the heart. Hearing the wording is by the ears, while hearing the true meaning and what is intended by it is the portion of the heart. So Allaah negated in these verses this type of hearing from the disbelievers. And He confirmed that they achieved the hearing of the ears. He said, **“No admonition from their Lord comes to them as a recent revelation but they listen to it while they play, with their hearts occupied.”** (Anbiyaa:2). This type of hearing does not benefit the listener other than it being a case and proof established against him. But what is intended behind listening; its fruit and what it calls for, this does not happen to an occupied, heedless heart that turns away. Rather, the listener (who didn't hear) will come out saying to others who were present with him, “What did he say earlier? Those are the ones whose hearts Allaah has sealed, and they follow their lusts..” (Muhammad:16) [Complete verse: “And among them are some who listen to you, until they leave your [presence], they say to those who have been given knowledge, ‘What has he just said now?’”]

The difference b/w this and to make comprehend is that this level is by way of the ears, while comprehension is more general than that. Also, the level of comprehension deals with the

meaning intended as well as the issues which are connected to it and the implications behind it. While the level of hearing revolves around conveying what is meant by the speech to the heart, and this hearing includes the hearing of acceptance. (i.e. hearing it with an accepting heart). So there is the hearing of the ears, the hearing of the heart, and the hearing of acceptance.

9. Ilhaam (inspiration). Ilhaam encompasses the believers, and occurs proportionate to their eemaan. So Allaah has inspired every believer with the guidance that caused him to attain eemaan. Ilhaam is mainly speech or communication placed in the heart of the believer, by which the angel communicates with his soul. [E.g. shaytaan telling us to do bad and angel telling us to do good.] Allaah said, **“When your Lord reveals to the angels: Indeed I am with you, so make the believers steadfast.”** It is stated in the tafseer of this verse that this means: Make their hearts strong, and give them glad tidings of a victory. And others said it means: be present with them in the battle. And both of these are correct, for they did accompany them in their battles and made their hearts steadfast.

This type of communication also includes the admonisher of Allaah in the hearts of his believing slaves, as is in the hadeeth, “Allaah has laid down a parable of a straight path. On each side is a wall with open doors and curtains hanging down over the open doors. At the top of the path there is a caller saying, ‘Go straight, all of you, on the path and do not deviate.’ Above him is another caller who says, whenever anyone tries to open any of those doors, ‘Woe to you! Do not open it, for if you (do so), you will go through it.’ The path is Islaam, the open doors are the things that Allaah has forbidden, and the curtains hanging down are the limits of Allaah. The caller at the top of the path is the Qur’aan and above him is the (one who) admonishes for Allaah’s sake and who is present in every Muslim’s heart.”<sup>133</sup> So this admonisher in the hearts of the believers is ilhaam from Allaah with the angel as an intermediary.

9. The true dreams, and this is from the portions of prophethood. The Prophet (s) said, “The true dream is a part of 46 parts of prophethood.” And the person with the most true dreams is the most truthful person (the more truthful the person, the more true dreams he will have). And as time passes, these truthful dreams become less, due to how far the era becomes from the era of prophethood. The Prophet (ﷺ) said, “There is nothing left of prophethood except glad tidings.” He was asked, “And what are the glad tidings, O Messenger of Allaah? He said, “A good dream, which the believer sees or someone sees about him.” (Muslim) And dreams are either from Allaah, one’s self, or shaytaan. The Prophet (ﷺ) said, “Dreams are of three types: dreams from Allaah, a dream which saddens / disturbs from Shaytaan, or a dream which express the person’s thoughts while he is awake, so he sees it in his sleep.” (Muslim)<sup>134</sup>

﴿الْبَلَّغُ الْمُبِينُ﴾

**“To convey [the message] plainly,”** addresses the responsibility of messengers and prophets to present the complete message in the clearest terms. They left behind a unambiguous way of life free from illogical beliefs and inexplicable practices. Consequently, the Prophet was reported to have said:

<sup>133</sup> Reported by Ahmad (*al-Musnad*, nos. 16976, 16978) and authenticated by Shaykh al-Albaanee in *Saheeh al-Jaami’ as-Sagheer*, vol. 2, pp. 721-2, no. 3887.

<sup>134</sup> *Tahtheeb Madaarij as-Saalikeen*, vol. 1, pp. 63-74.

*“I have left you on a clear white plane whose day is like its night. However deviates from it will be destroyed.”*

﴿ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴾



**18. The people said: “Indeed, we see in you an evil omen. If you do not stop, we will stone you or make you suffer a painful punishment.”**

﴿ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ﴾

**The people said: “Indeed, we see in you an evil omen<sup>135</sup>.”** This statement could have a basis of truth to it if they are punished for being in conflict with the messengers. Thus, they made the punishment a

<sup>135</sup> The term used in the verse for “evil omen” *taṭayyara* comes from the verb *taara* which means “to take flight.” Pre-Islamic Arabs used to consider the direction in which birds and animals moved to be a sign of impending good or bad fortune and would plan their lives around such signs. The practice of reading good and bad omens in bird and animal movements was referred to as *tiyarah*. For example, if an individual set out on a journey and a bird flew over him and turned to the left, he would see in it a sign of impending bad fortune, turn around and return home. Islaam invalidated these practices because they corrode the foundation of *Tawheed al-‘Ibaadah* and *Tawheed al-Asmaa’ was-Sifaat* by: (a) directing the form of worship known as “trust” (*tawakkul*) to other than Allaah, and (b) attributing to humans the power to predict the coming of good or evil, and the ability to avoid what Allaah has destined.

The prohibition of *tiyarah* is established by the *hadeeth* of the Prophet’s grandson, al-Husain, in which he reported that the Prophet (ﷺ) said, “Whoever does *tiyarah* or has it done for himself, has his future prophesied or has someone bewitched, is not one of us. (Collected by at-Tirmidhee.) “Us” here refers to the nation of Islaam. Therefore, *tiyarah* is considered among the acts which puts one who believes in it outside the fold of Islam. The Prophet (ﷺ) also negated the effects of *tiyarah* in another *hadeeth* reported by Mu’aawiyah ibn al-Hakam. Mu’aawiyah told the Prophet (ﷺ), “There are some among us who follow bird omens.” The Prophet (ﷺ) replied, “It is only something you made up by yourselves, so do not let it stop you.” (*Sahih Muslim*, (English Trans.), vol.4, p.1209, no.5532.) That is, do not let it stop you from doing what you want to do, since such omens are all fictitious concoctions of man’s imagination which have no reality. Thus, Allaah’s Prophet (ﷺ) explained clearly that Allaah, Most Glorious, did not make the direction in which birds fly a sign of anything. No success or calamity that occurs is caused by their motion of flight or may be foretold by it, even if some events happen to coincide with pre-Islamic concepts about their motion.

There is, however, a statement attributed to the Prophet (ﷺ) whose meaning is rather dubious: “If there had been such things as bad omens, they would have been in horses, women and places of residence.” (*Sahih Al-Bukhari* (Arabic-English), p.435, no.649, *Sahih Muslim* (English Trans.), vol.4, p.1208, nos.5528-9 and *Sunan Abu Dawud* (English Trans.), vol.3, p.1099, no.3911) The Prophet (ﷺ) pointed out the areas in which omens would mostly likely occur, had they been real. These three areas were specified due to the high incidence of misfortune associated with them, since in those days they were the three most important things in a man’s life. Consequently, the Prophet (ﷺ) prescribed certain prayers of refuge to be said on occasions relating to them. For example, he said, “If any of you marries a woman or hires a servant he should take hold of her forelock, mention the name of Allaah Most Glorious, pray for blessing, then say:

((اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ))

*Allaahumma innee as-aluka khayrahaa wa khayra maa jabaltahaa ‘alayh wa a’outhu bika min sharrihaa wa sharri maa jabaltahaa ‘alayh.* [O Allaah, I ask You for the best of her and the best of what You have made a part of her nature, and seek refuge in You from her evil and the evil You have made a part of her nature.]

If he buys a camel let him take hold of the upper-most part of its hump and say likewise.” (Reported by ‘Amr ibn Shu‘ayb and collected in *Sunan Abu Dawud* (English Trans.), vol.2, p.579, no.2155 and Ibn Maajah)

It was also reported that the Prophet (ﷺ) said that if any of us enters a house he should say:

((أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ))

*A ‘oothu bi kalimaatillaah at-taammaati min sharri maa khalaq*

[I seek refuge in the perfect words of Allaah, from the evil which He has created.]” (Reported by Khawlah bint Hakeem and collected in *Sahih Muslim* (English Trans.), vol.4, p.1421, no.6521)

The following is another tradition which appears to support omens. Anas ibn Maalik quoted Yahyaa ibn Sa‘eed as saying that a women came to Allaah’s Messenger and said, “Oh Messenger of Allaah (ﷺ), there is a house whose inhabitants were many and their wealth was abundant. Then their numbers dwindled and the wealth disappeared. (We are these People). Can we leave it?” The Prophet (r) replied, “Leave it, for it is cursed by Allaah.” (Collected in *Sunan Abu Dawud* (English Trans.), vol.3, pp.1099-100, no.3913 and *Muwatta Imam Malik*, (English Trans.), p.413, no.1758) The Prophet (ﷺ) informed them that leaving it was not a form of *tiyarah* since the place had become a burden on them psychologically due to misfortune and loneliness. This is a natural feeling which Allaah has placed in man. Whenever man experiences evil or misfortune in or from a thing, he tends to dislike it and wants to get as far away from it is possible, even though the thing did not actually cause the misfortune. It should also be noted that this request took place after misfortune had afflicted them and not before. It is correct to refer to a place or people as being cursed by Allaah due to the misfortune which befalls them. Cursed in the sense that they have been punished by Allaah for some evil they have done. Likewise, man tends to love and want to be near whatever brings him good fortune and success. This feeling is not in itself *tiyarah*, although when it is misplaced it can lead to *tiyarah* and *shirk*. The transition takes place when an individual tries to avoid places and things in which others had misfortune, or when he tries to seek out those in which others had good fortune. He begins to attribute the good and bad fortune to the places and things themselves, and in time he may even perform certain acts of worship there.

### The Islamic Ruling on Omens

From the preceding *hadeeths* it can clearly be seen that *tiyarah* refers to the general belief in omens. The principle of deriving fortune forecasts from bird movements is rejected in its totality by the *Sunnah* of the Prophet (ﷺ). The ancient Arabs took their omens from birds other nations take theirs from but different objects and events; the principle involved is the same. Often when the origins of these omens are identified, the *shirk* in them becomes obvious. For example, When someone in Western society is thankful for something and hopes that his luck will not change he says, “Knock on wood,” and looks around for some wood to knock on. The origin of this ritual goes back to the time when people in Europe thought that gods lived inside trees. To ask the tree god a favor they would touch the tree. If the wish were granted they would touch the tree again to thank the god.

Allaah’s ability to cause good and bad fortune is being shared by His creation in these beliefs. Also, fear of misfortune and hope for good fortune, which should only be directed to Allaah, is being directed to other than Allaah. Knowledge of the future and the unseen is also being claimed, and this quality belongs only to Allaah. Allaah clearly pointed this out in His attribute ‘*Aalim al-Ghayb*, ‘Knower of the Unseen.’ In the Qur’aan Allaah even instructs the Prophet (ﷺ) to confess that had he known the unseen future, he would have avoided all misfortune.

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سَتَكُنْتُ مِنَ الْخَيْرِ وَمَا مَسْنِيَ السُّوءُ

إِنْ أَنَا إِلَّا نَذِيرٌ وَكَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

“Say: ‘I possess no power to benefit or hurt myself except as Allaah wills. If I had the knowledge of the unseen, I would have accumulated wealth, and no evil should have touched me. I am only a warner, and a bringer of glad tidings to people who believe.’” (Soorah al-A‘raaf, 7: 188)

Therefore, the belief in omens can clearly be classified as an act of *shirk* in all of the major areas of *tawheed*. This ruling is further substantiated by the *hadeeth* reported by Ibn Mas‘oud in which Allaah’s Messenger (ﷺ) said, “Omens are *shirk*! Omens are *shirk*! Omens are *shirk*!” (*Sunan Abu Dawud* (English Trans.), vol.3, pp.1096-7, no.3901), at-Tirmithi and Ibn Maajah.)

‘Abdullaah ibn ‘Amr ibn al-‘Aas also reported that the Prophet (ﷺ) said, “Whoever is prevented from doing something by omens, has committed *shirk*.” The companions asked, “What is its atonement?” He replied, ‘Say:

((اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ))

*Allaahummaa laa khayra illaa khayruk wa laa tayra illaa tayruk wa laa elaaha ghayruk.*

part of the evil omen of the messengers. It is as if they said: If it were not for you coming to us we would not have suffered this punishment. Or, the statement could have no basis of truth to it, in that it was a false claim on the disbelievers' part. They could also see in the call of the messengers a limitation on their freedom to worship their idols which in their eyes would be an evil omen.<sup>136</sup>

Qataadah said that they were saying, "If something bad befalls us, it will be because of you." Mujaahid said that they meant, "Whenever people like you enter a town, its people are punished."<sup>137</sup>

﴿لَئِنْ لَّمْ تَنْتَهُوا﴾

"If you do not stop," means, "If you do not stop inviting us to abandon our customs."

﴿لَنَرْجُمَنَّكُمْ﴾

"We will stone you," means, "We will kill you," according to al-Farraa, as the majority of references to stoning in the Qur'aan mean "to kill."<sup>138</sup> The term "stoning" is also used metaphorically as in the following verse:

﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ﴾

"(Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, - guessing (lit. stoning) at the unseen." (Soorah al-Kahf, 18: 22).

﴿وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ﴾

"or make you suffer a painful punishment." The "wa" in this portion of the verse could mean either "or" or "and". If it is taken to mean "and", the threat of stoning has been brought forward for emphasis, and the actual meaning would be "We will make you suffer a painful punishment of which the worst would be stoning to death."

﴿قَالُوا طَائِفُكُمْ مَّعَكُمْ أَإِنْ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾

**19. They replied: "Your evil omens are from yourselves! Is it because you were advised? Truly you are transgressing people."**

﴿قَالُوا طَائِفُكُمْ مَّعَكُمْ﴾

[Oh Allaah, there is no good except Your good, nor birds except Yours, and there is no god beside You.] (Collected by Ahmad and at-Tabaraanee ) (Fundamentals of Tawheed, pp. 80-90 [new edition 2005] )

Unfortunately, today, many Muslims are inadvertently involved in omens under an Islamic guise. For example, the legislated practice of Du'aa al-Istikhaarah has, in the Indian subcontinent, evolved into omen taking. After making the prayer and supplication, people are instructed to go to sleep and look out for green in their dreams, or other signs which "specialists" interpret for them.

<sup>136</sup> Tafseer Soorah Yaaseen, p. 60.

<sup>137</sup> Tafsir Ibn Kathir, vol. , p. .

<sup>138</sup> Al-Jaami ' li Ahkaam al-Qur'aan, vol. 15, p. 15.



“They replied: ‘Your evil omens are from yourselves!’” The messengers told the townspeople that the evil omen which they saw in coming of the messengers is really from them due to their disbelief. For, if they believed the impending evil would vanish and no punishment would befall them.

﴿إِنْ ذُكِّرْتُمْ﴾

The deleted completion of the phrase, “Is it because you were advised,” is “that you took an evil omen from us and threatened us with stoning?”<sup>139</sup> That is, it is quite illogical that the townspeople should take an evil omen from them when they are warning them of a much greater impending evil.

﴿بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ﴾

The messengers went on to describe to the people the reality of their position which defies logic and reason. They said to them, “Truly, you are transgressing people,” because their stance exceeds all reasonable limits. Their transgression is from the following three perspectives:

1. They disbelieved in the messengers without a basis to do so. They depended on an issue which was not evidence, the fact they were human beings like themselves, they falsely claimed that Allaah had not revealed anything and they called the messengers liars.
2. They took evil omens from the messengers when the messengers were, in fact, good omens because there is benefit in following them as the Almighty said:

﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا

فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ﴾

“If the people of the towns had believed and had piety, certainly, I would have opened for them blessings from the heaven and the earth, instead they declared the messengers liars. So I afflicted them for what they earned.” (Soorah al-A‘raaf, 7: 96)

3. They threatened the messengers with harm if they did not stop inviting them to Allaah and conveying the divine message to the people. The transgression here is that it is illogical to reject information supported by evidence without evidence to the contrary – as there is no doubt that the messengers brought with them proofs of the truthfulness of their message.<sup>140</sup> The Prophet () said:

( مَا مِنْ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيْتُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ . )

“All prophets were given something which would cause people to believe in them. The thing which I was given is none other than a revelation (the Qur’aan) which Allaah revealed to me. So I hope that I will have the most followers among them on the Day of Judgment.”<sup>141</sup>

<sup>139</sup> Tafseer Soorah Yaaseen, p. 63.

<sup>140</sup> Tafseer Soorah Yaaseen, pp. 64-5.

<sup>141</sup> Reported by Aboo Hurayrah in Sahih Al-Bukhari, vol. 6, p. 474, no. 504 and Sahih Muslim, vol. 1, pp. 90-1, no. 283.

﴿ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَنْقُومِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٦٠﴾  
 اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴾ ﴿٦١﴾

**20. And a man came running from the farthest part of the town, saying: “O my people! Follow the Messengers; 21. follow those who ask no payment from you, and who are rightly guided.”**

﴿ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَىٰ ﴾

“And a man<sup>142</sup> came running from the farthest part of the town<sup>143</sup>,” indicates the man came to the center of the town which is where the largest concentration of inhabitants usually stay, where knowledge is concentrated, and civilization develops. The man came quickly from the outskirts of the city to the city center when he heard that the citizens were rejecting the message. The fact that he came from the furthest reaches of the city indicates the strength of his love for good and his desire to repel evil. The fact that he was “running” also indicates his concern not miss the opportunity to advise his people.<sup>144</sup>

﴿ قَالَ يَنْقُومِ اتَّبِعُوا الْمُرْسَلِينَ ﴾

“Saying: “O my people! Obey the Messengers.” He addressed them lovingly instead of saying, “O foolish people!” or “O ignorant people!” However, he did not say, “O my brothers!” because there is no brotherhood between the believers and disbelievers.<sup>145</sup> It is acceptable to use the phrase “my people” even though they are disbelievers because Allaah the Most High addressed the Prophet (ﷺ) and referred to the people to whom he was sent as “your people”:

﴿ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ﴾

“But your people have denied (the Qur’aan) though it is the truth.” (Soorah al-An’aam, 6: 66) This address contains the important principle in giving advice that gentleness is essential. As the Prophet (ﷺ) was reported by his wife, ‘Aa’ishah, to have said:

(( إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ )).

<sup>142</sup> He is named in some commentaries as Habeeb ibn Marree the carpenter. Ibn ‘Abbaas, Mujaahid and Muqaatil are all quoted as saying that he was Habeeb ibn Iaraa’eel the carpenter (See, *Al-Jaami’ li Ahkaam al-Qur’aan*, vol. 15, p. 16 were great detail is given about this individual and how he believed in Prophet Muhammad (ﷺ) six hundred before his time.) However, there is no evidence from the Prophet (ﷺ) to confirm or support these claims.

<sup>143</sup> Linguistically, the use of *Madeenah* to refer to the town is proof that it is a synonym for *qaryah* in the same way that Allaah referred to Makkah as *Ummul-Quraa*. Thus, the term *qaryah* does not mean a small town or village. It became the custom to refer to a large town (city) as *Madeenah* and a smaller city as a *qaryah*. (*Tafseer Soorah Yaaseen*, p. 66)

<sup>144</sup> *Tafseer Soorah Yaaseen*, pp. 67-8.

<sup>145</sup> *Tafseer Soorah Yaaseen*, p. 68.

“Whenever gentleness is in a thing it beautifies it and whenever it is withdrawn from something it defaces.”<sup>146</sup>

Harsh words are often rejected by people even though they contain the truth because roughness induces hostile reactions. Thus, kind and gentle words should be used in most circumstances in which advice or instructions are given, whether in the family, the community, on the job or internationally. Consequently, in spite of the seriousness of his townspeople’s rejection, the believer addressed them in a friendly way to ensure that his message would be heard and in the hope that there would be a favorable response.

﴿اتَّبِعُوا الْمُرْسَلِينَ﴾

“Follow the Messengers,” means follow their instructions regarding faith and righteous deeds because what these messengers invite to is the same as what all the messengers invited people to, as stated by the Almighty:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

“I revealed to every messenger I sent before you that there is no god worthy of worship besides Me, so worship Me.” (Soorah al-Anbiyaa, 21: 25)<sup>147</sup>

The essence of their message was that Allaah was uniquely one, therefore, He alone deserves worship. Allaah’s Unique Oneness necessitates the restriction of worship to Him alone. It should be noted here that worship, from the Islamic perspective, fundamentally means submission of all aspects of one’s life to God’s commandments; this the way of life known as Islaam. Ibn Taymiyyah summarized worship as the comprehensive term for every statement or deed, internal or external, which Allaah loves and is pleased with.

﴿اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا﴾

“Follow those who ask no payment from you,” they seek their reward from Allaah in the next life. The believer from the city’s outskirts brought some logic for his people to reflect on; the sincerity of the messengers. The norm in society is that people interact with others for their own benefit. They instruct people to do things which will enhance their own social or economic status in society. For example, doctors prescribe medicine for their patients who, in turn, pay the doctors for their diagnoses and prescriptions. Those who practice medicine altruistically, at their own expense, are few and far between. Thus, they are universally admired and their words are fully trusted, because they have nothing to gain. Allaah quotes many of the earlier messengers as mentioning this fact to their people as proof of their sincerity. For example, the Almighty said concerning Prophet Hood:

﴿وَيَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنَّ أَجْرِيَ إِلَّا عَلَى اللَّهِ﴾

“O my people! I don’t ask you any wealth for it, my reward is only from Allaah.” (Soorah Hood, 11: 29)

Consequently, the believer invited his people to accept the words of the messengers, because they do not seek any reward from them as most people do. He called on them to accept their message as the truth, as that was the only logical conclusion to be made regarding their mission.

<sup>146</sup> Sahih Muslim, vol. 4, p. 1370, no. 6274.

<sup>147</sup> Tafseer Soorah Yaaseen, p. 68.

﴿وَهُمْ مُهْتَدُونَ﴾

“And they are rightly guided,” represents the second logical evidence for believing in them and following them. The messengers were examples of righteousness in their private and public lives. Furthermore, they only invited people to what the right mind considers good and forbade them from what natural intelligence understands to be evil. All societies respect as rightly guided those who lived righteous lives. Their admirable acts of righteousness often become parables handed down from generation to generation for people to reflect on and emulate.

﴿وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾

**22. “And why shouldn’t I worship the One who has created me and the One to whom you will all be returned.”**

﴿وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ﴾

“And why shouldn’t I worship the One who has created me,” The believer continued to present his case logically and gently. Instead of saying, “Why shouldn’t you worship,” which is really the case, he speaks about himself saying, “Why shouldn’t I worship.” The believer then presented further logical evidence for obeying the invitation of the messengers to worship Allaah alone. Worship of the One who created human beings is logical and natural. To do otherwise is illogical and unnatural. The Almighty said:

﴿يَا أَيُّهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

“O humankind! Worship your Lord, who created you and those who were before you so that you may become pious.” (Soorah al-Baqarah, 2: 21)

He also said:

﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا تَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ﴾

“Yet they have taken besides Him other gods (for worship) who created nothing but are themselves created.” (Soorah al-Furqaan, 25: 3)

If human beings owe their existence to their Creator, He alone deserves their praise and gratitude. To praise others and thank them for what they did not do, is wrong. Common sense affirms this. Ibn al-Qayyim pointed out that Allaah made it a part of human nature to thank and love those who do good to them. Thus, worshipping the creator is obligatory as being brought into existence from non-existence is a blessing, not to mention the many other blessings given to human beings after their creation.<sup>148</sup>

﴿وَإِلَيْهِ تُرْجَعُونَ﴾

“And to Him you will all be returned,” after your death to be rewarded or punished for your deeds in this life.<sup>149</sup> This is another proof used by the believer from the outermost edge of the city. Resurrection

<sup>148</sup> Badaa’i at-Tafseer, vol. 3, p. 477.

<sup>149</sup> Tafseer Soorah Yaaseen, p. 71.

and judgment is a necessity for this life to make any sense. Good is not always rewarded by good nor evil punished by evil in this life. Evil people may appear to accumulate much of the enjoyable trappings of this life. However, there are hidden punishments that most people cannot see. The Almighty said:

﴿ فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴾

**“Do not let their wealth or their children amaze you in reality Allaah’s plan is to punish them with these things in the life of this world, and that their souls be taken while they are disbelievers.” (Soorah at-Tawbah, 9: 55)**

Occasionally tragedies are reported in the lives of the rich and the super-rich, Princess Diana and Dodi being among the more recent examples. However, in most cases they seem to get away with their ills. And everyone dies. Hitler committed suicide with a bullet and Mahatma Gandhi was assassinated with a bullet. If there is no account after death, life becomes meaningless. One may as well be a Hitler and enjoy than suffer as a Gandhi for a just cause. Belief in a just God necessitates a judgment just belief in a wise God necessitates prophethood and organized religion.

﴿ ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴾ إِنَّي إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ ﴿

**23. “Should I take others as gods besides Him? If the Most Gracious wishes to harm me, their intercession will not benefit me in the least, nor can they save me.” 24 “Then indeed, I would clearly be in error.”**

﴿ ءَأَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً ﴾

The believer from the outer reaches of the city continued reasoning with his people saying, **“Should I take others as gods besides Him?”** This rhetorical question was a subtle rebuke to the peoples’ idolatry. He was, in fact, questioning them about the basis on which they justified taking others as god instead of the One Who created them. There can be no solid foundation for worshipping the creation because it is fundamentally false. Wherever people engaged in idolatry, their justification was always inherited custom, which amounts to ancestor worship. Regardless of where or how their ancestors fell into false worship, they were to be dutifully followed blindly. Thus, throughout the Qur’aan their standard defense is repeatedly mentioned. For example, the Almighty said:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا أَوَّلَوْ كَانِ ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴾

“And when it is said to them: ‘Come to what Allaah has revealed and to the Messenger,’ they reply: ‘What we found our fathers following is enough for us,’ even though their fathers had no knowledge whatsoever and no guidance.” (Soorah al-Maa’idah, 5: 104)

He also said:

﴿وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَٰئِكَ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ۝﴾

“And when it is said to them: ‘Follow what Allaah has revealed,’ they reply: ‘Instead, we will follow what we found our fathers doing,’ even though Satan invites them to the torment of the Fire.” (Soorah Luqmaan, 31: 21)

The reality is that their ancestors were tricked into idolatry by Satan after eons of strict monotheism from the time of Prophet Adam. Ibn ‘Abbaas said the following in his commentary on verse 23 of Soorah Nooh<sup>150</sup>: “These were idols of Noah’s nation which in time ended up among the Arabs, *Wadd* became the tribal god of the Kalb tribe in the region of Dawmatul-Jandal, *Suwa’a* was adopted by the Huthayl tribe, *Yaghooth* by the tribe of Ghutayf at Jurf near Saba, *Ya’ooq* by the Hamdaan tribe and *Nasr* became the god of the Thul-Kalaa<sup>151</sup> clan of the Himyar tribe. These idols were named after some righteous men who lived among Noah’s people. When these righteous men died, Satan inspired the people to make statues of them bearing their names. These statues were placed in their favorite meeting places as reminders of righteousness and no one of that generation worshipped them. However, when that generation died off, and the purpose of the statues were forgotten, [Satan came to their descendants and told them that their predecessors used to worship the statues, because it was due to them that it rained regularly. The descendants were fooled and began to worship them as idols]<sup>152</sup> and the succeeding generations (continued) to worship them.”<sup>153</sup>

On other occasions, pagans used the Divine Decree as justification for their idolatry:

﴿وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَٰلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ۝﴾

“And they said: ‘If it had been the Will of the Most Gracious, we would not have worshipped them.’ They have no knowledge whatsoever of that. They do nothing but lie!” (Soorah az-Zukhruf, 43: 20)

They confuse Allaah’s legal will with His creational will. They make what Allaah has forbidden them from doing and commanded them to do the same as what He allowed them to do. Allaah’s wish and will, affirmed in the next part of this verse, is of two types: 1. What He wills, which may not necessarily be what He likes, and 2. What He loves, which may not necessarily occur. The first is also called His Creational Wish (*Iraadah Kawniyyah*) and the second, His Legal Wish (*Iraadah Shar’iyyah*)

﴿إِنْ يُرِدَنَّ الرَّحْمَنُ بُضْرًا لَا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ۝﴾

<sup>150</sup> Allaah described the reaction of Prophet Nooh’s (Noah) people when he invited them to the worship of only one God:

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝﴾

“They said to each other: Do not leave your gods! Do not give up *Wadd* and *Suwa’a*, nor *Yaghooth*, *Ya’ooq* and *Nasr*!”

<sup>151</sup> A Himyarite king of Yemen (*Lisaan al-‘Arab*, vol. 8, p. 313).

<sup>152</sup> From the narration of Muḥammad ibn Qays collected by at-Tabaree.

<sup>153</sup> *Sahih Al-Bukhari* (Arabic-English), vol. 6, pp. 414-5, no. 442.

The believer argued with them logically rather than simply forbidding their idolatry. He said: **“If the Most Gracious wishes to harm me, their intercession will not benefit me in the least, nor can they save me.”** One who worships does so out of a desire to be benefited at the time of need. However, as the believer pointed out, if Allaah, the Most Merciful, who created me, wished that I be harmed, these gods do not have the power to intercede for me so I can escape from the harm. Therefore, from what perspective do the idols deserve worship?<sup>154</sup> There are numerous other verses expressing this same principle. For example, the Almighty said:

﴿قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ﴾

“Say: ‘Tell me then, the things that you invoke besides Allaah - if Allaah intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His Mercy?’” (Soorah az-Zumar, 39: 38)

The Divine Name, “The Most Gracious”, is used here to emphasize that even if Allaah wishes harm for a creature, He is still the Most Merciful in doing so. In fact, His wish of harm for a person could be a mercy for that person. For example, the Almighty said,

﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾



“Corruption has appeared on land and sea because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.” (Soorah ar-Room, 30: 41)

The harm which afflicts a human being has good results; the return to Allaah, and taking lessons from what took place. Thus, Allaah said, **“If the Most Gracious wishes to harm me, their intercession will not benefit me in the least.”** Some of those who worship idols besides Allaah claim that they only worship them as intercessors in order to get closer to Allaah, as the Almighty said:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

“And those who take helpers, besides Him say: ‘We only worship them that they may bring us close to Allaah.’” (Soorah az-Zumar, 39: 3)

However, they actually worship them and do not take them merely as a means. The idols become an ends in themselves. Thus, the only thing which crosses their minds and hearts during their acts of worship is adoration and glorification of their idols and God, their creator, is forgotten completely.<sup>155</sup> An example of this can be found in the case of Hindus who claim that their idols are not actually objects of worship, but only a means to focus on the Divine during worship. If for any reason the idol gets broken, they are unable to worship unless and until they obtain another copy of their idol.

﴿لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ﴾

“Their intercession will not benefit me in the least, nor can they save me” from destruction or the harm which Allaah has decreed for me. Someone who “saves” a drowning person did not save the

<sup>154</sup> Badaa’i at-Tafseer, vol. 3, p. 478.

<sup>155</sup> Tafseer Soorah Yaaseen, pp. 72-3.

person from harm which Allaah wished for him, for if Allaah wanted him to die, he would not have been saved in time. Muslims believe in cause and effect, but not that they are independent of Allaah's Decree. For example, fire burns. However, when Prophet Abraham was thrown into a bonfire, the Almighty told the fire:

﴿يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ﴾

“O fire! Be cool and safe for Abraham!” (Soorah al-Anbiyaa, 21: 69)<sup>156</sup>

﴿إِنْ يُرَدِّنِ الرَّحْمَنُ بِضُرٍّ﴾

In the phrase: “If the Most Gracious wishes to harm me,” harm is “evil” relative to the human being. Thus, evil is being attributed to Allaah when the Prophet (ﷺ) was known to have said in a long supplication:

((الْشَّرُّ لَيْسَ إِلَيْكَ))

“Evil is not attributable to You.”

However, the Prophet (ﷺ) did not say, “Evil is not from You,” because Allaah's wish for harm contains so much benefit that its proportion of harm becomes insignificant and not worth attributing to Him. For example, when illness afflicts a human there is no doubt that it is evil relative to his health. However, people are often not conscious of the blessing of good health until they become sick. In conclusion, evil is relative even to the one to whom it occurs. Thus, floods, earthquakes and drought are evil but relative to Allaah's Decree they are good. Calamities are evil relative to those who suffer but good for others who take lessons, those who are caused to fear Allaah, and those come to the aid of those in distress, and so on.<sup>157</sup>

﴿إِنِّي إِذَا لَفِيَ ضَلَالٍ مُّبِينٍ﴾

“Then indeed, I would clearly be in error.” The believer would be in obvious misguidance because from a legal perspective because worshipping others along with Allaah was prohibited in the messages of all of the prophets. And logically he would be clearly astray because Allaah is the only Creator. Thus, for a person to take the creation as god when it cannot create, nor can it benefit the person or prevent harm from occurring to him is illogical.<sup>158</sup>

﴿إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ﴾

## 25. “Indeed, I have believed in your Lord, so listen to me!”

﴿إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ﴾

After inviting his people to believe in the prophets using all the available evidence, the believer from the outskirts of the city publicly announced his faith saying: “Indeed, I have believed in your Lord, so listen to me!” His announcement was to either the messengers for them to bear witness to his faith

<sup>156</sup> Ibid., pp. 79-80.

<sup>157</sup> Ibid., pp. 77-8.

<sup>158</sup> Tafseer Soorah Yaaseen, p. 81.



or to his people to affirm his rejection of their idolatry. Most commentators mention that at this point he was killed by his people.

﴿إِنِّي آمَنْتُ﴾

“Indeed, I have believed...” The concept of belief in Islaam is comprised of a number of issues:

1. **Eemaan (faith) is belief in the heart, a statement by the tongue and action upon the pillars (of Islaam).**
2. **All forms of deeds, [done] by the heart<sup>159</sup> and with the limbs, are from the reality of eemaan.<sup>160</sup> And we do not remove the lowest of its deeds<sup>161</sup> – much less its biggest and greatest deeds – from what is called eemaan [i.e. the category of eemaan].**
3. **Eemaan has branches and levels, some of which, if abandoned, are disbelief,<sup>162</sup> while others are sins – minor and major<sup>163</sup> – yet others [cause] a loss of reward<sup>164</sup>.**

<sup>159</sup> Intention for good is from the deeds of the heart, as in the Prophet’s statement,

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ فِيَمَا يَرُوي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ قَالَ (( إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةٌ كَامِلَةٌ فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةٌ كَامِلَةٌ فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةٌ وَاحِدَةٌ ))

“Allaah recorded all deeds, good and evil, then explained that whoever intended to do a good deed and did not do it, Allaah records it as one good deed. But if he did it, Allaah records it as ten to seven hundred or more good deeds. If he intended to do an evil deed but did not do it, Allaah records it as one good deed; and if he did it, Allaah records it as only one evil deed.” (Sahih Al-Bukhari, vol. 8, pp. 329, no. 498 and Sahih Muslim, vol. 1, pp. 75, no. 233, 4, 6)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ ((الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ ))

“Faith has some seventy odd branches and shyness is a branch of eemaan.” (Sahih Muslim, vol. 1, p. 27, no. 55)

عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ((حُبُّ الْأَنْصَارِ آيَةٌ الْإِيمَانِ ))

“To love the Anṣaar is a sign of eemaan.” (Sahih Muslim, vol. 1, p. 46, no. 137)

<sup>160</sup> There are many evidences in the Qur’aan and Sunnah showing that actions are from eemaan. For example, Allaah said,

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

“And it is not for Allaah to allow your eemaan to be lost.” (2:143) The word eemaan here is in reference to the prayers which the Muslims prayed facing Jerusalem before the qiblah was changed. (Sahih Al-Bukhari, vol. 6, p. 14, no. 13)

<sup>161</sup> The Prophet (ﷺ) said,

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ ((الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَدَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ ))

“Faith (eemaan) has seventy odd branches, the best of which is the declaration that there is no god worthy of worship but Allaah, and the simplest of which is removing harmful objects from the road. And modesty is a branch of faith.” (Sahih Al-Bukhari, vol. 1, p. 18, no. 8; Sahih Muslim, vol. 1, p. 27, no. 55; Sunan Ibn-i-Majah, vol. 1, pp. 32, no. 57 and Sunan Abu Dawud, vol. 3, p. 1311, no. 4659)

4. *Eemaan* increases with obedience<sup>165</sup> until it reaches its completion and decreases with sin.

5. Deeds of the limbs, with the exception of formal prayer (*salaah*) are either from the completion of obligatory *eemaan*, or recommended *eemaan*, each accordingly – as was previously mentioned in the statement of *Shaykhul-Islam*. Thus, the obligatory aspect of [outward actions] is obligatory and its recommended aspect is recommended.

Belief in Allaah also means belief in His existence, His unique oneness of Dominion, Names and Attributes and His right to be worshipped alone.

﴿فَاسْمَعُونَ﴾

“So listen to me!” This is the believer’s open announcement of his faith in order confirm that the message of belief was completely conveyed. One who broadcasts his faith in Allaah has a special place, as the Almighty said:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ﴾

“And who is better in speech than he who invites to Allaah, does righteous deeds, and says: ‘I am one of the Muslims.’” (*Soorah Fussilat*, 41: 33)

<sup>162</sup> For example, abandonment of any of the pillars of *eemaan*, like belief in the Angels or the Last Day, is a statement of disbelief.

<sup>163</sup> For example, abandonment of a day of fasting in Ramaḍaan without a legal reason is a major sin, while abandonment of eating sitting is a minor sin.

<sup>164</sup> For example, abandonment of *Sunnah* prayers or fasts causes a loss of their reward. In addition, the Prophet (ﷺ) was reported to have said,

عَنْ أَبِي أُمَامَةَ قَالَ ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا فَقَالَ رَسُولُ اللَّهِ ﷺ (( أَلَا تَسْمَعُونَ أَلَا تَسْمَعُونَ إِنَّ الْبِدَادَةَ مِنَ الْإِيمَانِ إِنَّ الْبِدَادَةَ مِنَ الْإِيمَانِ )) يَعْني التَّفْحُل

“Don’t you hear? Don’t you hear? Indeed, simplicity in dress is a part of *eemaan*. Indeed, simplicity in dress is a part of *eemaan*.” (*Sunan Ibn-i-Majah*, vol. 5, p. 416, no. 4118 and *Sunan Abu Dawud*, vol. 3, p. 1158, no. 4149, and authenticated in *Shaheeh Sunan Ibn Maajah*, vol. 2, p. 395, no. 3324)

<sup>165</sup> The following are some of the verses which indicate that faith increases:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا﴾

“And when His verses are recited to them, it increases their faith.” (8:2);

﴿وَيَزِدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾

“And Allaah increases in guidance those who seek guidance.” (19:76);

﴿لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

“... that the believers may increase in faith.” (74:31);

“It is He who sent down tranquillity into the hearts of the believers, that they may add faith to their faith.” (48:4); and

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا﴾

“Those to whom people said: ‘A great army is gathering against you, so fear them.’ But it only increased their faith...” (3:173);

With regard to the general principle governing the increase and decrease of *eemaan*, Ibn Taymiyyah stated, “Faith increases by [acts of] obedience and decreases by the commission of sins.” (*Sharh al-Aqeedat-il-Wasitiyah*, p. 191)

The announcement of being one of the Muslims is the announcement that one fears no one besides Allaah.

﴿ بِرَبِّكُمْ ﴾

“your Lord,” He referred to Allaah as their Lord even though they were idol worshippers and disbelievers, because that is the objective reality. He is their Lord whether they accept Him as their Lord or not,. His Dominion (*Ruboobiyyah*) encompasses all of His creation so much so that even the disbelievers cannot disbelieve without His permitting them to do so.

﴿ قِيلَ ادْخُلِ الْجَنَّةَ ط قَالَ يَلِيَّتْ قَوْمِي يَعْلَمُونَ ﴿٦٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ

الْمُكْرَمِينَ ﴿٦٧﴾ ﴾

**26. It was said: “Enter Paradise.” He said: “If only my people knew! 27 that my Lord has forgiven me, and put me among those who are honored.”**

﴿ قِيلَ ادْخُلِ الْجَنَّةَ ط ﴾

“It was said: ‘Enter Paradise.’”

The obvious meaning of the verse indicates that after the believer declared his faith, he was murdered by his people, and like martyrs in general, he was told to enter Paradise.<sup>166</sup> The souls of the martyrs reside inside green birds in Paradise, while others are held at the gates of Paradise. Ibn ‘Abbaas reported that Allaah’s Messenger (ﷺ) said:

(( لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ تَرُدُّ أَنْهَارَ الْجَنَّةِ تَأْكُلُ مِنْ ثَمَارِهَا وَتَأْوِي إِلَى فَنَادِيلٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ. ))

“When your brethren were killed [on the day of Uhud], Allaah placed their souls inside green birds which drink from the rivers of Paradise and eat from its fruits. Then they retire to the golden lamps hanging from the shade of the throne.”<sup>167</sup>

On another occasion a man came to the Prophet (ﷺ) and asked, “O Messenger of Allaah, what will I get if I am killed in the path of Allaah?” He replied, “Paradise.” When the man turned to walk away, the Prophet (ﷺ) added,

<sup>166</sup> Some commentators were of the opinion that he entered Paradise alive, because human beings are bathed in either torment or pleasure while in the state of the grave. (*Tafseer Soorah Yaaseen*, p. 83) They also based it on the following verse:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٢٠٧﴾ ﴾

“Do not think of those who are killed in the way of Allaah as dead. No, they are alive with their Lord and provided for.” (*Soorah Aal ‘Imraan*, 3: 169)

<sup>167</sup> Collected by Aboo Daawood, Ahmad and al-Haakim and authenticated by al-Albaanee in *Sharh al-‘Aqeedah at-Tahaawiyyah*, p. 455, ft. 3.

(( إِلَّا الدِّينَ، سَارَّيْنِي بِهِ جِبْرِيلُ آتِفًا ))

“Except [if you have a] debt. Jibreel just confided it to me.”<sup>168</sup>

Some scholars took from this verse evidence confirming the pleasures of the grave as also indicated by a number of other verses. For example:

﴿ الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَذْخَلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

“Those whose lives the angels take while they are in a pious state saying (to them): ‘Peace be on you! Enter Paradise, because of (the good) which you did.’” (Soorah an-Nahl, 16: 32)

There is no mention of martyrdom in this and other verses, yet the righteous are invited to enter “Paradise”. Since the resurrection has not occurred these evidences are taken to indicate that the dead will be in a pleasurable state in the grave as if they entered Paradise. They will be given garments from Paradise, a bed from Paradise and a door to Paradise will be open to them through which a gentle pleasurable breeze from paradise will waft over them. Thus, it will be as though they entered Paradise.<sup>169</sup>

However, there is also evidence that the souls of the believers will reside in Paradise until the time of resurrection. Ka’b ibn Maalik related that the Prophet (ﷺ) said:

(( إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ فِي شَجَرِ الْجَنَّةِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى جَسَدِهِ يَوْمَ الْقِيَامَةِ ))

“The believer’s soul [becomes] a bird which feeds upon the fruits of the trees in Paradise, until Allaah returns it to its body on the day he is resurrected.”<sup>170</sup>

The difference between the case of the martyrs and the other believers is that the believers’ souls become birds in Paradise while the souls of the martyrs become the souls of the birds. Furthermore, these souls will not be free to roam as those of the martyrs.

﴿ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي ﴾

“He said: ‘If only my people knew that my Lord has forgiven me.’” Forgiveness here means hiding sins and overlooking them because the term *maghfirah* (forgiveness) is derived from *mighfar* (helmet) which does two things: 1. It covers the head, and 2. It guards or protects the head.

He further attributes the forgiveness to his “Lord” affirming to Him a special form of Dominion (*Ruboobiyyah Khaassah*). General Dominion (*Ruboobiyyah ‘Aammah*) includes dominion over all of creation which necessitates complete control and operation in the creation according to His Wisdom. Special Dominion refers to His special concern for those who He loves. The two forms are combined in the following two verses in which the magicians declared their faith after witnessing Moses’ miracle:

﴿ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ ﴾

“They said, ‘We believe in the Lord of the worlds, the Lord of Moses and Aaron.’” (Soorah ash-Shu’araa, 26: 47-8)

<sup>168</sup> Collected by an-Nasaa’ee and Ahmad and authenticated by al-Albaanee in *Sharh al-‘Aqeedah at-Tahaawiyyah*, p. 455, fn. 1.

<sup>169</sup> *Tafseer Soorah Yaaseen*, p. 88.

<sup>170</sup> Collected by an-Nasaa’ee, Ibn Maajah (*Sunan Ibn-i-Majah*, vol. , p. , no. ) and Maalik (*Muwatta Imam Malik*, p. , no. ) and authenticated in *Sharh al-‘Aqeedah at-Tahaawiyyah*, p. 455, fn. 1.

The first verse is general and the second specific. Likewise ‘Uboodiyyah (servitude) has general and specific forms, as in the Almighty’s statement:

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا﴾

“All in the heavens and the earth comes to the Most Gracious as a slave.”

(Soorah Maryam, 19: 93)

And in the Almighty’s statement:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

“And the slaves of the Most Gracious are those who walk on the earth in humility, and when the foolish address them (with bad words) they reply with peace.” (Soorah al-Furqaan, 25: 63)

The special form also an even more specific form, which is the servitude of the prophets of Allaah, as in the Almighty’s statement:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾

“Blessed is He who revealed the criterion to His slave that he may be a warner to the worlds.”

(Soorah al-Furqaan, 25: 1)<sup>171</sup>

﴿وَجَعَلَنِي مِنَ الْمَكْرَمِينَ﴾

“And put me among those who are honored.” He was honored by being allowed to enter Paradise, because entrance into Paradise is an honor from Allaah, the angels the youths and the damsels of Paradise. It also contains honor from those in Paradise to each other. Allaah will remove any ill feelings from their hearts.<sup>172</sup>

This believer advised his people and called them to *Tawheed* during his lifetime and after his death he wished that his people could know about the Divine forgiveness so that they would believe and follow the Messengers.

﴿وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ﴾

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ﴾

**28. And I did not send against his people after him a host from heaven, nor did I need to send them. 29 It only took a single shriek and they were suddenly silent.**

﴿وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ﴾

And I did not send against his people after him a host from heaven, nor did I need to send them.

<sup>171</sup> Tafseer Soorah Yaaseen, pp. 84-5.

<sup>172</sup> Ibid., pp. 85-6.

Allaah explains that He took revenge on the believer's people after they had killed him because He was angry with them, for they had disbelieved in His Messengers and killed one of His close friends. Allaah states that he did not send an army of angels, nor did He need to send them to destroy these people; the matter was simpler than that.<sup>173</sup> These people were too insignificant to warrant angel armies.

Allaah sent angels in the Battle of Badr and the Battle of al-Ahzaab:

﴿فَأَرْسَلْنَا عَلَيْهِم رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا﴾

**“I sent against them a wind and forces that you did not see.”** (Soorah al-Ahzaab, 33: 9)

Az-Zamakhsharee noted that if no angels were sent for these people, why were they sent during the battles in the time of the Prophet (ﷺ)? Al-Qurtubee answered saying, “Actually, a single angel is sufficient to implement Allaah’s command for destruction, as Lot’s people were destroyed with a single feather from Gabriel’s wing and the towns of Thamood and the people of Saalih in a single shout. Allaah honored Muhammad (ﷺ) over the other prophets by sending armies of angels in his battles. It is as if by saying, **“I did not send...nor did I send,”** the sending of angel armies is for great affairs and only someone like you is qualified.”<sup>174</sup>

**“And I did not send against his people after him a host from heaven,”** was taken by some commentators like Qataadah, Mujaahid and al-Hasan, to mean that Allaah did not send after them another message or messenger.

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ﴾

**“It only took a single shriek and they were suddenly silent.”** Their punishment consisted of only a single shout. Allaah did not mention which of His angels had the honor. Thus, it is incorrect to state that it was Gabriel as some commentators have done<sup>175</sup>. The shout like a thunderclap was sufficient to kill every last one of them.

The claim that the messengers were disciples of Jesus sent to Antioch is refuted by this verse. It indicates that the people were completely wiped out and elsewhere in the Qur’aan Allaah mentioned that after the revelation of the Torah He did not entirely destroy any people.

﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى﴾

**“Indeed I gave Moses the Scripture after destroying the early generations.”**

(Soorah al-Qasas, 28: 43)

Thus, the incident must have taken place before Moses’ time.<sup>176</sup>

﴿يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

**30. What a pity for humankind! Whenever a messenger came to them, they mocked him.**

<sup>173</sup> Tafsir Ibn Kathir, vol. , p. 188.

<sup>174</sup> Al-Jaami’ li Ahkaam al-Qur’aan, vol. 15, p. 19.

<sup>175</sup> For example, al-Qurtubee states that Allaah commanded Gabriel who made a single shout and they all died. (Al-Jaami’ li Ahkaam al-Qur’aan, vol. 15, p. 19).

<sup>176</sup> Tafsir Ibn Kathir, vol. , pp. 189-90, and Tafseer Soorah Yaaseen, p. 93.

﴿يَحْسِرَةٌ عَلَى الْعِبَادِ﴾

**“What a pity for humankind!”** Literally in Arabic this part of the verse states: “O grief and sorrow which will befall the slaves.” Allaah addresses grief and sorrow metaphorically meaning, “Your time has come.” The “slaves ‘ibaad” refers to the ‘uboodiyyah ‘aammah (general servitude) as Allaah said with regard to all of creation:

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا﴾

**“All in the heavens and the earth come before the Most Gracious as a slave.”**

(Soorah Maryam, 19: 93)

Thus, although “slaves” refer to the creatures in general, the intent is a particular group among them who deny the messengers. Those who reject and contradict the prophets will regret and grieve over their opposition.<sup>177</sup> On the Day of Resurrection, when they see the punishment with their own eyes, their regret will know no bounds.

Other commentators like Mujaahid suggested that this exclamation was made by the people who killed the believer when they see their punishment, ad-Dahhaak said it was made by the angels regarding the disbelievers who rejected the messengers. Yet others held that it was said by the believer while he was being killed.<sup>178</sup>

﴿مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾

**“Whenever a messenger came to them, they mocked him.”** This part of the verse explains the cause of their sorrow. It also contains a clear text indicating that the nations all rejected the messengers as has been stated elsewhere in the Qur’aan. For example, the Almighty’s statement:

﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ﴾

**“Whenever I sent a warner to a township, the wealthy among them said: ‘We don’t believe in what you have been sent with.’”** (Soorah Saba, 34: 34)

However, an exception was made for the people of Jonah (Younus). The Almighty said:

﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي

الْحَيَوةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾

**“Was there any town that believed, and benefited from its faith except the people of Jonah? When they believed, I removed from them the torment of disgrace in the life of this world, and let them to enjoy life for a while.”** (Soorah Yoonus, 10: 98)

﴿وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾ ﴿فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾

**“And I sent him to a hundred thousand (people) or more, and they believed. So I let them enjoy life for a while.”** (Soorah as-Saaffaat, 37: 147-8)<sup>179</sup>

<sup>177</sup> Tafseer Soorah Yaaseen, pp. 93-4.

<sup>178</sup> Al-Jaami‘ li Ahkaam al-Qur’aan, vol. 15, p. 20. See also Tafseer Soorah Yaaseen, p. 93.

<sup>179</sup> Adwaa ul-Bayaan, vol. 6, p. 429.

Qataadah related concerning the verse in Soorah Yunus that no town denied the truth and then believed when they saw the punishment and benefited from their belief except for the People of Jonah. When they lost their Prophet and they thought that the punishment was about to fall on them, Allaah let the desire to repent spread through their hearts. So they wore woolen garments and separated each animal from its offspring. Then they cried out to Allaah for forty nights. When Allaah saw sincere repentance in their hearts, He removed the punishment from them.”<sup>180</sup>

Ridicule of the prophets is itself a punishable act of disbelief as the people were annihilated for their mockery of the three messengers. That it is a statement of disbelief can also be seen in the following verse:

﴿قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

**“Say: “Was it at Allaah, His revelations and His Messenger that you were mocking? Make no excuse; you have disbelieved after you believed.” (Soorah at-Tawbah, 9: 65-6)**

Mocking the Qur’aan and the other books of revelation is also an act of disbelief. Ridicule of Divine Law (*Sharee’ah*), whether the final form or its earlier forms, is also apostasy. Furthermore, mockery of a part of the Sharee’ah is equivalent to mockery of the whole Sharee’ah. The Almighty said:

﴿أَفْتَوْمُنُونَ بِنِعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ﴾

**“Then do you believe in a part of the Scripture and reject the rest?” (Soorah al-Baqarah, 2: 85)**

Derision of even a recommended (*mandoob/sunnah*) act is apostasy because belief in a part and not a part is not acceptable as faith. Even the dislike of what Allaah has revealed is an act of disbelief. The evidence for that ruling can be found in the verse:

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَلَهُمْ﴾

**“That is because they disliked that which Allaah revealed; so He has made their deeds fruitless.”**

(Soorah Muhammad, 47: 9)

Only disbelief makes deeds fruitless as the Almighty stated in the following verse:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

**“And whoever of you apostates from his religion and dies a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will dwell in the Fire forever.” (Soorah al-Baqarah, 2: 217)**

This issue should not be taken lightly. It is a major issue. Therefore, the Muslim must be pleased with everything which Allaah has legislated. For example, he or she must be pleased with the obligation of daily prayers, the prohibition of intoxicants, the obligation of Zakaah and the prohibition of interest, and so on. If the believer acts according to these laws he or she is rewarded and if not they are punished if the law was obligatory.

<sup>180</sup> *Tafsir Ibn Kathir*, vol. 4, p. 660 quoting from *Tafseer at-Tabaree*, vol. 15, p. 207.



Regarding the denigration of righteous people, the mockery could either be about their persons or about their deeds. If it is concerning their deeds, it is mockery of the Sharee‘ah. If it is about their persons, it is not apostasy, but it is serious.<sup>181</sup>

**“Whenever a messenger came to them, they mocked him.”** The denigration of the prophets took place in pre-Christian times where the most corrupt and depraved stories were recorded about the major Jewish prophets and those who preceded them. This ridicule of divine messengers became a part of Jewish and Christian religious literature today known as the Old Testament. As a result of that and along with the rise of secularism, prophethood has lost its sanctity in Western Civilization. Consequently, Western media generally has no qualms about mocking Jesus or even God.

However, Muhammad (ﷺ), being the last Messenger of Allaah, and his followers will remain the international target of scorn and contempt by the world’s disbelievers, similar to the way the earlier messengers were among their own people. Since Prophet Muhammad (ﷺ) was sent to the world and not just the Arabs, the world of disbelievers will continue to heap their worst insults and derision on his person and his followers until the Last Day. Thus, the recent Danish newspaper *Jyllands-Posten* attack with a handful of humiliating images has become a focal point for something much bigger than themselves. Consequently, right-wing British historian David Irving was sentenced to three years in prison by an Austrian court after it found him guilty of denying the Holocaust, at the same time that Austria supported the Danish newspaper’s right to “freedom of expression.

These attacks are not new; their Western roots can be found in Pope Urban II’s call to the European Crusades, the first of which was in 1096, nearly one thousand years ago. In order to motivate Christian Europeans to leave their lands and travel thousands of miles to Palestine, Prophet Muhammad () was portrayed in the worst terms. The most recent spate of attacks began after 9/11 in the USA led by leading Christian fundamentalists, like Billy Graham, Jerry Falwell and others who focused on the Prophet’s early marriage to ‘Aa’ishah, and labeled him a pedophile and on the planned attack of the Qurayshite caravan at Badr which labeled him a terrorist and highway robber.

﴿ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾ ﴾

**31. Do they not see how many of the generations before them I have destroyed? Indeed, they will not return to them. 32 And surely, every one of them will be brought before Me.**

﴿ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ ﴾

<sup>181</sup> Tafseer Soorah Yaaseen, pp. 98-9.

**“Do they not see how many of the generations before them I have destroyed? Indeed, they will not return to them.”** Allaah asks the disbelievers to learn a lesson from those whom Allaah destroyed before because of their disbelief in the messengers. He went on to emphasize that they only came into this world once and they will not return to it a second time. This point was made to counter the false claim of reincarnation shared by disbelievers down through the ages. Their claim was echoed in the following verse:

﴿إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾

**“There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!”** (Soorah al-Mu'minoon, 23: 37)<sup>182</sup>

Belief in incarnation is held by many nations. Hindus, Buddhists, the Druze of Lebanon and most of the new age religions of the West all share the common belief in the transmigration of souls, called *samsara* in Hinduism. This philosophy was a convenient way of explaining tragedy and misfortune in this life. It claimed that the good and evil one finds in this life is a product of previous lives. This principle is what is referred as *karma*. This belief allows its followers to deny the Final Judgment and reduces the significance of this life.

The exceptions to the general rule that after death no one comes back to life are mainly miracles. For example, Prophet Jesus' resurrection of the dead<sup>183</sup>, the man and his donkey whom Allaah caused to die for one hundred years and then resurrected,<sup>184</sup> the Israelites who told Moses that they would not believe until they saw Allaah with their own eyes so their lives were taken by a thunderclap and they were resurrected<sup>185</sup>, the youth who will be killed by Dajjaal (the Anti-Christ) and resurrected<sup>186</sup>, and the People of the Interval to whom the message of Islaam did not reach who will be brought back prior to the final Judgment for their chance.<sup>187</sup>

<sup>182</sup> Tafsir Ibn Kathir, vol. , p. 192. See also Al-Jaami ' li Ahkaam al-Qur'aan, vol. 15, p. 21.

<sup>183</sup> Soorah Aal 'Imraan, 3: 49.

<sup>184</sup> Soorah al-Baqarah, 2: 259.

<sup>185</sup> Soorah al-Baqarah, 2: 55-6.

<sup>186</sup> A young believer who confronts him will also be sawn in two halves; from the middle of his head to his crotch. Dajjaal will then walk between the two halves and call him back to life. However, when he asks him to believe in him, the youth will reply, "I've only become more certain [that you are false]. O people, he won't be able to do this with anyone after me." Dajjaal will then grab him by his neck to chop off his head, but a copper band will appear there and prevent him from doing so. He will then grab him by his hands and feet and throw him into his river of fire. People will think that the fire consumed him, but he actually fell into paradise. And the Prophet (ﷺ) added:

(( هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ ))

“This [young man] is the greatest martyr in the sight of the Lord of the Worlds.” (Sahih Muslim, vol. , p. , no. .)

<sup>187</sup> Anas, Aboo Sa'eed al-Khudree, and Mu'aath ibn Jabal quoted Allaah's Messenger (ﷺ) as saying,

(( يُؤْتَى بِأَرْبَعَةٍ يَوْمَ الْقِيَامَةِ: بِالْمَوْلُودِ، وَبِالْمَعْتُوهِ، وَبِمَنْ مَاتَ فِي الْفِتْرَةِ، وَالشَّيْخِ الْفَانِي، كُلُّهُمْ يَتَكَلَّمُ بِحُجَّتِهِ، فَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى لِعُنُقٍ مِنَ النَّارِ: أُبْرِزْ، فَيَقُولُ لَهُمْ: إِيَّيْ كُنْتُ أَنْبِئُ إِلَى عِبَادِي رَسُولًا مِنْ أَنْفُسِهِمْ، وَإِنِّي رَسُولُ نَفْسِي إِلَيْكُمْ، أَدْخُلُوا هَذِهِ، فَيَقُولُ مَنْ كُتِبَ عَلَيْهِ الشَّقَاءُ: يَا رَبِّ! أَئِن نَدْخُلُهَا وَمِنْهَا كُنَّا نَفِرُّ؟ قَالَ: وَمَنْ كُتِبَ عَلَيْهِ السَّعَادَةُ يَمْضِي فَيَمْتَحِمُ فِيهَا مُسْرِعًا، قَالَ: فَيَقُولُ تَبَارَكَ وَتَعَالَى: أَنْتُمْ لِرُسُلِي أَشَدُّ تَكْذِيبًا وَمَعْصِيَةً، فَيَدْخُلُ هَؤُلَاءِ الْجَنَّةَ، وَهَؤُلَاءِ النَّارَ. ))

“Four [groups of people] will be brought [before Allaah] on the Day of Resurrection: the newly born, the mentally insane, those who died in the period between two messengers, and the senile. Each will present his case. Then the Lord will tell a flame from the Hellfire to come out. He will then say, 'I used to send to My slaves messengers from among themselves. Today I am My own messenger to you. So enter this fire.' Those destined for Hell will say, 'Our Lord, how can we enter it when we were supposed to escape from it?' Then the ones destined to be happy will rush forth and jump into it without

This verse makes it obligatory on Muslims to take lessons from the pagan civilizations of the past instead of feeling proud of their accomplishments and enshrining their artifacts and idols in temples of ancestor worship now deceptively called “museums”. Circumambulation (*tawaaf*) of idols, called “tours”, is conducted by specially trained priests called “tour guides,” and the high priest is called the “curator”. Offerings, now called “entrance fees” are required prior to entering the temples. In contrast, the Prophet (ﷺ) ordered the destruction and defacing of all idols and haste when passing the ruins of previous civilizations.

عَنْ أَبِي الْهَيَّاجِ الْأَسَدِيِّ قَالَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا تَدْعَ تَمَثَّلًا إِلَّا طَمَسْتَهُ وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ وَلَا صُورَةً إِلَّا طَمَسْتَهَا

Abul-Hayyaaj al-Asadee quoted ‘Alee ibn Abee Taalib as telling him, “I will send you to do what Allaah’s Messenger (ﷺ) sent me; to not leave any statute without defacing it, any raised grave without leveling it [and any picture without erasing it].”<sup>188</sup>

﴿وَأِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ﴾

“Surely, every one of them will be brought before Me.” Allaah reaffirms His Might whereby He will gather all created beings in a single place for judgment. Furthermore, this verse is a reminder to the believers to prepare for that crucial Day in which an account for everything must be given.

﴿وَأَيُّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾



**33. There is a sign for them in the dead land. I give it life and I bring out of it grains, so that they may eat from it.**

﴿وَأَيُّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ﴾

“There is a sign for them in the dead land. I give it life and I bring out of it grains, so that they may eat from it.”

The sign is a metaphor containing evidence for the existence of a Creator and for Resurrection and Judgment. In the same way that a lifeless stretch of land with dry trees, void of fruit, comes alive and bears fruit when rain falls on it, human beings will also be brought back to life. For, the One able to bring the land back to life after its death is capable of bringing dead human beings back to life. This comparison is mentioned many places in the Qur’aan. For example:

hesitation. Allaah will say to those who refused, ‘You would have been even more disbelieving and disobedient to My messengers.’ Then He put the second group [i.e. those who obeyed Allaah and jumped in] in Paradise, and the first group in the Hellfire.” (Collected by Aboo Ya’laa and al-Bazaar and authenticated in *Silsilah al-Ahaadeeth as-Saheehah*, vol. 5, p. 603, no. 2468.)

<sup>188</sup> *Sahih Muslim*, vol. , p. , no. , Kitaab: Janaa’iz, Baab: Al Amr bi taswiyat al Qabr

﴿وَمِنْ ءَايَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾﴾

“Among His Signs is that you see the earth barren; but when I cause rain to descend on it, it stirs with life and growth. Indeed, He who gives it life, must be able to give life to the dead. Indeed He is able to do all things.” (*Fussilat*, 41: 39)

Allaah explains the components and nature of one of His blessings in this verse. Fundamentally, it is He who causes rain to fall.

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾﴾

“Then tell Me about the water that you drink. Is it you who caused it to fall from the rain-clouds, or am I the cause? If I wished, I could have made it salty (and undrinkable): so why do you not give thanks?” (*Soorah al-Waaqi‘ah*, 56: 68-70)

Even where people are able to seed clouds and cause them to generate rain, this can only be done with certain types of clouds which contain sufficient moisture to be coaxed into raining. Furthermore, it is He who causes the seeds to grow.

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى﴾

“Indeed! It is Allaah who causes the seed-grain and the fruit-stone to split and sprout.”

(*Soorah al-An‘aam*, 6: 95)

And He made the grains easy for humans to harvest. Also, they are only able to eat from what Allaah has produced.<sup>189</sup> He produced for them countless species of cultivatable plants. Some they eat from directly like corn, while others their domesticated animals eat from.

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٧٢﴾ لِّيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾﴾

**34. And I put in it gardens of date palms and grapes, and I caused springs of water to gush forth within it 35 so that they may eat from its fruit, which their hands did not produce. Will they not, then, give thanks?**

﴿وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ﴾

<sup>189</sup> *Tafseer Soorah Yaaseen*, pp. 109-110.

“And I put in it gardens of date palms and grapes, and I caused springs of water to gush forth within it.” Allaah also created in the dead land gardens containing fruit trees in contrast to the grains which are farmed. Most grains require cooking while fruit can be eaten directly from the trees which produce them. Allaah chose dates and grapes as examples of sweet fruit which can be eaten fresh or dried.

﴿وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ﴾

“I have caused springs of water to gush forth within it.” This portion of the verse indicates that a variety of springs were created; large springs which become streams, rivers and waterfalls, others which produce ponds and lakes, and yet others which feed wells.

﴿لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ﴾

“So that they may eat from its fruit, which their hands did not produce.” Allaah stresses His grace with regard to the production of the fruit. They are among Allaah’s blessings. When humans genetically modify their crops, they simply manipulate genes in the plants. They are unable to create new plants. Furthermore, these genetically modified crops often have harmful side-effects which have led many Westerners to return to “organically” grown fruit and vegetables.

﴿أَفَلَا يَشْكُرُونَ﴾

“Will they not, then, give thanks?” It is obligatory to give thanks to God for the blessings He has bestowed upon us. Even though gratitude is a form of obedience, humans are rewarded for it and recognition of blessings is a cause for their increase, as the Almighty said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

“And (remember) when your Lord proclaimed: ‘If you give thanks, I will increase (My Blessings); but if you are thankless, Indeed, My punishment is severe.’” (Soorah Ibraaheem, 14: 7) It should be noted that the disbelievers who seem to be wallowing in blessings are in fact being punished with them by the hardening of their hearts. Most people think that punishment occurs when wealth is lost, however, the punishments of the hearts by the affliction of diseases, its hardening and its turning away from Allaah and His remembrance is far greater. These spiritual punishments cause a person to feel depressed, distraught, lost, impatient and fearful.<sup>190</sup>

﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ﴾

﴿وَهُمْ كَافِرُونَ﴾

“Do not let their wealth or their children amaze you in reality Allaah’s plan is to punish them with these things in the life of this world, and that their souls be taken while they are disbelievers.” (Soorah at-Tawbah, 9: 55)

عَنْ أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانَ قَالَ خَرَجَ زَيْدُ بْنُ ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ بِنِصْفِ النَّهَارِ قُلْتُ مَا بَعَثَ إِلَيْهِ هَذِهِ السَّاعَةَ إِلَّا لِشَيْءٍ سَأَلَ عَنْهُ فَسَأَلْتُهُ فَقَالَ سَأَلْنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ

<sup>190</sup> Tafseer Soorah Yaaseen, p. 112.

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ كَانَتْ الدُّنْيَا هَمَّهُ فَرَّقَ اللَّهُ عَلَيْهِ أَمْرَهُ وَجَعَلَ فَرْقَهُ بَيْنَ عَيْنَيْهِ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ جَمَعَ اللَّهُ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ

Abaan ibn ‘Uthmaan ibn ‘Affaan said that Zayd ibn Thaabit left the office of Marwaan in the middle of the day and I asked him, “You could only have been sent to him at this time of day due to something important which he asked about.” So I asked him about it and he replied, “He asked me about some things which I heard from Allaah’s Messenger (ﷺ). I heard Allaah’s Messenger (ﷺ) say, ‘Whoever’s greatest concern is this world, Allaah will scatter his affairs and place poverty between his eyes, and nothing of this world will come to him except what was already written for him. But, whoever has the next world as his intention, Allaah will gather his affairs and place his richness in his heart and the world will come to him submissively.’”<sup>191</sup>

The life of the believer will be the sweetest even if he is the poorest of people. The Almighty bore witness to this reality saying:

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴾

“Whoever does righteousness - whether male or female - while being a true believer, indeed, I will give him a good life in this world, and I will reward them (in the Hereafter) according to the best of what they used to do.” (Soorah an-Nahl, 16: 97)

﴿ سُبْحٰنَ الَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَمِمَّا لَا یَعْلَمُونَ ﴾

**36. Glory be to Him, Who has created the earth’s produce in pairs, as well as their own kind, and that which they do not know about.**

﴿ سُبْحٰنَ الَّذِیْ ﴾

“Glory be to Him,” Allaah begins the next group of verses by glorifying Himself. *Subhaana* actually means “declaring God to be far removed, or free, from every imperfection or impurity, or from everything derogatory from His glory.”<sup>192</sup>

﴿ الَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْاَرْضُ ﴾

“Who has created the earth’s produce in pairs,” refers to crops, fruits and plants.<sup>193</sup> There are many other references to pairs in the plant kingdom throughout the Qur’aan. For example:

<sup>191</sup> Sunan at-Tirmitheeh, Sunan Ibn-i-Majah, vol. , p. , no. , Kitaab: Zuhd, Baab: al Hamm bid dunyaa

<sup>192</sup> Arabic-English Lexicon, vol. 1, p. 1289.

﴿وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّى﴾

“[Allaah is the One who] sent down rain from the sky and with it brought forth a variety of plants in pairs.” (Soorah *Taahaa*, 20: 53)

On one hand this statement is a reminder of Allaah’s greatness and power to create uncountable variety and to multiply it by pairing it. On the other hand it is a reminder of Allaah’s blessings and grace bestowed to His creatures, whether they worship Him or not. Furthermore, it contains scientific knowledge unknown in the seventh century and not discovered until many centuries later. Progress in botany in the Prophet’s time was not advanced enough in any country for scientists to know that plants have both male and female parts. Today it is known that fruit comes from plants that have sexual characteristics even when they come from unfertilized flowers, like bananas. In the Qur’aan the following is stated:

﴿وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ﴾

“... and of all fruits [Allaah] placed [on earth] two pairs.” (Soorah *ar-Ra’d*, 13: 3)<sup>194</sup>

It should be noted that fruits are preceded by flowers consisting of male and female parts (stamens and ovules).<sup>195</sup>

﴿وَمِنْ أَنْفُسِهِمْ﴾

“As well as their own (human) kind,” refers to Allaah’s creation of children, spouses, males and females. Adults enjoy and love children and children are protected and cared for by adults. Likewise, Allaah has placed in the difference between males and females pleasure, comfort and love.

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي

ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

“And among His Signs is that He created wives for you from among yourselves, that you may find comfort in them, and He has put between you affection and mercy. Indeed, in that are signs for a people who reflect.” (Soorah *ar-Room*, 30: 21)

﴿وَمِمَّا لَا يَعْلَمُونَ﴾

“and that which they do not know about.” This statement has many possible implications. It could refer to creatures unknown at that time which were discovered later. In fact, in every era humans discover new creatures unknown to the previous generations. It could also refer to the paired opposites found in the forces of nature, like the positive and negative charges in electricity discovered a thousand years later, or matter and anti-matter for the discovery of which British scientist Paul Dirac was awarded the Nobel Prize for physics in 1933.

This verse is similar to other verses which declare that everything is created in pairs. For example, the Almighty said:

<sup>193</sup> *Tafsir Ibn Kathir*, vol. , p. 194.

<sup>194</sup> *The Qur’aan and Modern Science*, p. 31.

<sup>195</sup> *Qur’an & Modern Science*, p. 38.

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾

“I have created everything in pairs, that you may remember [the Grace of Allaah].” (Soorah *ath-Thaariyaat*, 51: 49)

The fact that everything is a composite, comprised of compounds in need of opposites indicates the perfection and individuality of the Being who is uniquely one and completely independent in His person and His attributes.<sup>196</sup>

﴿وَأَيَّةٌ لَهُمْ أَلِيلٌ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾

**37. And a sign for them is the night; I remove the day, and behold, they are in darkness.**

﴿وَأَيَّةٌ لَهُمْ أَلِيلٌ نَسَلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾

**And a sign for them is the night; I remove the day, and behold, they are in darkness.**

Allaah gives further proof of His greatness by mentioning His creation of the night and the day. In this verse the stress is on the gradual removal of the day. The term *naslakh* means “to peel off” and was used primarily in reference to the butcher’s removal of an animal’s skin. With the gradual removal of the sun the night appears. The sudden appearance of night would be problematic for living creatures. The gradual disappearance of light allows creatures to prepare themselves for the night by finding suitable places of rest.

In another verse the alternation of night and day are described in a particularly unusual way. The Almighty said:

﴿يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ﴾

“He coils the night upon the day and the day upon the night.” (Soorah *az-Zumar*, 39: 5)

The original meaning of the verb *yukawwiru* is to wind or coil a turban around one’s head. This is a totally valid description. However, at the time that these verses were recited by the Prophet (ﷺ), the astronomical data necessary to make this comparison was unknown. It was not until humans landed on the moon and observed the earth spinning on its axis that the dark half of the globe appeared to wind itself around the light half and vice versa.<sup>197</sup>

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

**38. And the Sun runs on its course to a place of settling. That is the decree of the All-Mighty, the All-Knowing.**

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ﴾

<sup>196</sup> Tafseer Soorah Yaaseen, pp. 119-120.

<sup>197</sup> The Qur’aan and Modern Science, p. 23.



“And the Sun runs on its fixed course for a term.” The term *mustaqarr* means “place of settling”<sup>198</sup> and indicates that the sun has an exact appointed place and time where and when its course will end. Early commentators explained that that would be the Day of Resurrection, when it will come to a halt and be rolled up and this world will come to an end.<sup>199</sup> Modern astronomy confirms that the solar system is indeed moving in space towards a point situated in the constellation of Hercules (*alpha lyrae*) whose exact location has been precisely calculated and given the name “the solar apex”.<sup>200</sup>

From the Sunnah there is the following report:

عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمًا أَتَدْرُونَ أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ إِنَّ هَذِهِ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ فَتَخِرُّ سَاجِدَةً فَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا ارْتَفِعِي ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا ثُمَّ تَجْرِي حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا تَحْتَ الْعَرْشِ فَتَخِرُّ سَاجِدَةً وَلَا تَزَالُ كَذَلِكَ حَتَّى يُقَالَ لَهَا ارْتَفِعِي ارْجِعِي مِنْ حَيْثُ جِئْتِ فَتَرْجِعُ فَتُصْبِحُ طَالِعَةً مِنْ مَطْلِعِهَا ثُمَّ تَجْرِي لَا يَسْتَنْكِرُ النَّاسُ مِنْهَا شَيْئًا حَتَّى تَنْتَهِيَ إِلَى مُسْتَقَرِّهَا ذَاكَ تَحْتَ الْعَرْشِ فَيُقَالَ لَهَا ارْتَفِعِي أَصْبِحِي طَالِعَةً مِنْ مَغْرِبِكَ فَتُصْبِحُ طَالِعَةً مِنْ مَغْرِبِهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَدْرُونَ مَتَى ذَاكُمْ ذَاكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

Aboo Tharr related that Allaah’s Messenger (ﷺ) asked one day, “Do you know where the sun goes?” The companions replied, “Allaah and His Messenger know best.” He explained, “Indeed, it glides until it reaches its resting place under the Throne. Then it prostrates and remains there until it is told to rise up and return to the place it came from. It then returns and rises from its place of rising and then glides to its resting place beneath the Throne and prostrates. It continues to prostrate until it is told to rise up and return to the place it came from. It then returns and rises from its place of rising and glides in such a normal way that people will not discern anything unusual until it reaches its resting place under the Throne. Then it will be told to rise up and emerge from its setting place and it will rise from its place of setting.” He then asked, “Do you know when that will happen? It will happen at the time when faith will not benefit one who has not previously believed or derived any good from its faith.”<sup>201</sup>

The *hadeeth* is often presented as proof of the unreliability of *hadeeth* literature as it appears to contradict the modern scientific explanations for the apparent movement of the sun. However, Muslim scholars from ancient times pointed out that wherever the sun goes, it is beneath the Throne along with the rest of creation, because the Throne is the roof of creation.<sup>202</sup> As to the sun’s prostration, its way of prostration is unknown, just as other elements of nature are referred to as prostrating in their own unique ways. For example, the prostration of shadows in the following verse:

﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلُّهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ



<sup>198</sup> Al-Jaami' li Ahkaam al-Qur'aan, vol. , p. 25

<sup>199</sup> Tafsir Ibn Kathir, vol. , p. 197.

<sup>200</sup> The Qur'aan and Modern Science, pp. 23-4.

<sup>201</sup> Sahih Muslim, vol. 1, p. 95, no. 297.

<sup>202</sup> Tafsir Ibn Kathir, vol. , p. 196.

**“Have they not observed things that Allaah has created: (how) their shadows incline to the right and to the left, humbly making prostration to Allaah?” (Soorah an-Nahl, 16: 48)**

Furthermore, all of the sun’s apparent movement relative to the earth is according to the permission of Allaah. All motion is governed by what is commonly called the “laws of nature”. Thus, this explanation was based on the knowledge of the people of his time while containing information for the people of times to come.

The sun is mentioned as another blessing and sign of Allaah’s greatness which allows people to calculate days as well as the time of day. The descriptions of the times of formal prayer given by the Prophet (ﷺ) were all with respect to the sun. ‘Abdullaah ibn ‘Amr reported that Allaah’s Messenger (ﷺ) said, *“The time for the noon prayer is when the sun passes the meridian and a man’s shadow is the same length as his height as long as the time for the afternoon prayer has not come; the afternoon prayer is as long as the sun has not become pale; the time of the sunset prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of an average night; and the time of the morning prayer is from the appearance of the dawn as long as the sun has not risen; but when the sun rises, refrain from prayer, for it rises between the horns of Satan.”*<sup>203</sup>

The sun provides sufficient heat for life to survive on this planet. The other planets are either too close and hot like Mercury and Venus, or too far and cold like Saturn and Pluto. The sun’s heat ripens fruit and provides energy for some many cycles of nature that life as we know it would be inconceivable without the sun.

﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

**“That is the decree of the All-Mighty, the All-Knowing.”** In this portion of the verse, “that” refers to the sun’s journey which is according to Allaah’s pre-measurement of every movement in the universe prior to its creation. The decree is attributed to two of Allaah’s names, the first of which is the Almighty. That name has three meanings:

1. The Mighty with regard to His ability, which is so great that nothing can be compared to it.
2. The Mighty with respect to His domination and absolute authority over all creation.
3. The Mighty from the perspective of the impossibility of any deficiency or defect being attributed to Him.

The second of Allaah’s names is the All-Knowing, meaning that His knowledge is complete and comprehensive. His knowledge is perfect in that it is not preceded by ignorance nor is forgetfulness attributable to Him. It is comprehensive in that it includes everything, small or big.<sup>204</sup>

﴿وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

**39. And I have fixed phases for the moon (to traverse) until it returns curved like an old date stalk.**

<sup>203</sup> Sahih Muslim, vol. 1, pp. 299-300, no. 1275.

<sup>204</sup> Tafseer Soorah Yaaseen, pp. 124-5.

﴿وَالْقَمَرَ قَدَرْتَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ﴾

“And I have fixed phases for the moon (to traverse) until it returns curved like an old date stalk.” Allaah mentions the moon as another of His signs and blessings by which people can naturally calculate the passing of the months. This verse is similar to the following verse:

﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ﴾

“They ask you about the crescent moons. Say: These are signs to mark fixed periods of time for humankind and for the pilgrimage.” (Soorah al-Baqarah, 2: 189)

Allaah has destined that the moon appears at the beginning of the month as a hair-line crescent increasing in size as it nears the middle of the month. For three days in the middle of the month it remains a full moon and begins to decrease in size until it become a hair-line crescent before disappearing at the end of the month. The Arabs gave a name to each set of three nights in a month according to the phases of the moon. The 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> were called *ayyaam beed* (lit. the white days) and they were recommended as monthly days for fasting by the Prophet (ﷺ).

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ أُعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَرْزَبٍ قَدْ شَوَّاهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَأَمْسَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَأْكُلْ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَأَمْسَكَ الْأَعْرَابِيُّ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَمْنَعُكَ أَنْ تَأْكُلَ قَالَ إِنِّي صَائِمٌ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ قَالَ إِنْ كُنْتَ صَائِمًا فَصُمْ الْعُرْ

Aboo Hurayrah related that a Bedouin came to Allaah's Messenger (ﷺ) with a grilled rabbit and placed it in front of him. The Messenger of Allaah (ﷺ) restrained from eating and instructed the people to eat and the Bedouin also refrained. So the Prophet (ﷺ) said to him, “What prevents you from eating?” He replied, “I’m fasting three days of the month.” He said, “If you are fasting, fast the days of the full moon.”<sup>205</sup>

عَنْ ابْنِ مِلْحَانَ الْقَيْسِيِّ عَنْ أَبِيهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نَصُومَ الْبَيْضَ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ قَالَ وَقَالَ هُنَّ كَهَيْئَةِ الدَّهْرِ

Ibn Milhaan al-Qaysee related from his father that he said, “The Messenger of Allaah (ﷺ) used to instruct us to fast the days of the full moon, the thirteenth, fourteenth and fifteenth. And he said, ‘They are like the year.’”<sup>206</sup>

This verse contains a comparison with human existence. As the moon begins weak and frail, comes to full strength followed by weakness, human beginnings and endings are weak following a similar cycle. The Almighty alluded to it in the following verse:

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ﴾

“It is Allaah who created you in weakness, gave you strength after weakness, then weakness and gray hair after strength.” (Soorah ar-Room, 30: 54)

<sup>205</sup> Musnad Ahmad, CD no. 8204, *Saheeh Sunan an-Nasaa'ee*, vol. , p. , no.. The complete text of the narration is as follows:

<sup>206</sup> Sunan Abu Dawud, vol. , p. , no. , Sunan Ibn-i-Majah, vol. , p. , no.

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ

يَسْبَحُونَ﴾

**40. It is not possible for the sun to overtake the moon, nor for the night to overtake the day. Each of them swims in a separate orbit.**

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ﴾

“It is not possible<sup>207</sup> for the sun to overtake the moon.” The sun cannot reappear in the night after setting. It cannot catch up with the moon and appear in the night along with the moon. The times of the sun’s rising and setting are so precisely fixed that they can be and have been calculated for every country on earth for years to come. When a lunar eclipse takes place, it is the shadow of the earth coming between the moon and its source of light, the sun. The sun is not in any way catching up with the moon. This is a manifestation of the perfection of Allaah’s power, the precise regulation and organization of the creation and that it is not possible for it to change or become unstable. However, when the Day of Resurrection arrives, the whole system will change, the planets and stars will fall and the sun and moon will collide.<sup>208</sup> The Almighty said,

﴿فَإِذَا بَرِقَ الْبَصَرُ ۖ وَخَسَفَ الْقَمَرُ ۖ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۖ﴾

“So, when eyes become be dazed, and the moon eclipsed, and the sun and moon will collide.”

(Soorah al-Qiyaamah, 75: 7-9)

﴿وَلَا اللَّيْلُ سَابِقُ النَّهَارِ﴾

“Nor for the night to overtake the day.” Likewise, the night cannot overtake the day. It only comes after the day ends. Allaah does not mention the moon because the moon is not responsible for the night as the sun is responsible for the day. It is the night which cannot come before its time and not the moon. In fact the moon is sometimes visible during the day and the solar eclipse occurs when the moon catches up with the sun and comes between the earth and the sun. At that time, for a few moments the day becomes dark and with a complete eclipse it comes close to night. Another of Allaah’s signs for reflection. Two nights cannot follow each other without a day between them. In the parts of the earth where they experience six months of night and six months of day, the night follows the day according to another scale. There is no place on earth where the day lasts for one year or the night for one year. However, among the signs of the Last Day, when the Anti-Christ will appear, the first day of his appearance will last for one year.

<sup>207</sup> The actual term used in Arabic “*laa yanbaghee*,” like “*maa yanbaghee*” literally means “not suitable or befitting.” However, whenever it is used in the Qur’aan it means absolutely impossible, as in the Almighty’s statement:

﴿وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا﴾

“But it is impossible [not suitable] for the Most Gracious that He should have a son.” (Soorah Maryam, 19: 92)

[Tafseer Soorah Yaaseen, p. 128]

<sup>208</sup> Tafseer Soorah Yaaseen, p. 129.

An-Nawwaas ibn as-Sam‘aan related that they asked the Prophet (ﷺ), “How long will [Dajjaal] remain on earth?” and he replied, “For forty days. One day will be as long as a year, one day as long as a month, one day as long as a week, and the rest of his days will be like your days.”<sup>209</sup>

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

“Each of them swims in a separate orbit.” The sun and the moon are described as swimming “*yasbahoon*,” which has been translated by some as “floating”. However, *yasbahoon* implies the idea motion produced by a moving body, whether it is the movement of one’s legs running on the ground or of the arms and legs swimming in water. Floating implies that it is carried along without its own movement.<sup>210</sup> For a long time European philosophers and scientists believed that the earth stood still in the center of the universe and every other body including the sun moved around it. This geocentric concept of the universe was prevalent from the time of Ptolemy in the second century B.C. until 1512 when Nicholas Copernicus put forward his Heliocentric Theory of Planetary Motion in which he asserted that the sun was motionless at the center of the solar system with the planets moving around it. In 1609, the German scientist, Yohannus Keppler, published the *Astronomia Nova* in which he concluded that not only do planets move in elliptical orbits around the sun, they also rotate on their own axes. Which this knowledge it became possible for European scientists to explain correctly many of the mechanisms of the solar system including the sequence of night and day. It was not until much later that scientists realized that the sun was not stationary but that it also rotated on its axis every twenty five days. And even later they realized that it was also traveling in an orbit at approximately 150 miles per second and taking about 200 million years to complete one revolution around the Milky Way Galaxy. This verse mentions facts discovered a thousand plus years later by modern astronomy; that the sun and moon have individual orbits and that they rotate.<sup>211</sup>

﴿وَأَيُّهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ

مَا يَرْكَبُونَ ﴿٤٢﴾﴾

**41. There is a sign for them that I carried their forefathers in the loaded ship 42 and that I created similar things for them to ride on.**

﴿وَأَيُّهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ﴾

“There is a sign for them that I carried their forefathers<sup>212</sup> in the loaded ship.” The sign is for humankind indicating Allaah’s power as well as His grace and mercy on His creatures evident from His

<sup>209</sup> *Sahih Muslim*, vol. , p. , no. .

<sup>210</sup> *The Qur’an and Modern Science*, p. 22.

<sup>211</sup> *Qur’an & Modern Science*, pp. 13-15.

<sup>212</sup> The word *thuriyyah* usually refers to offspring in general and children in specific. However, in this context it refers to the children who were carried along with their parents on the ark. If it referred to offspring to come, it could not be a sign to the people to whom this verse was addressed. (*Tafseer Soorah Yaaseen*, p. 136 see also *Tafsir Ibn Kathir*, vol. , p. 202.) In spite of its popularity among scholars of *tafseer*, as-Sa‘dee objected to this explanation and rejected it as a distortion of Arabic

blessings bestowed upon them. Thus, the ships which float in water powered by the wind, currents, oars or engines transporting people, animals and goods from place to place benefiting humans are evidences pointing to the Sustainer’s control and His kindness and compassion. The fact that objects float on water made and continues to make a major difference in the movement of humans and goods around the globe.

﴿الْفُلْكَ الْمَشْحُونِ﴾

“The loaded ship,” refers to Noah’s Ark about which the Almighty said to Noah:

﴿فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوَحَيْنَا﴾

“So I revealed to him saying: ‘Construct the ship before My Eyes and according to My guidance.’” (Soorah al-Mu’minoan, 23: 27)

It was full of people who believed in Noah, their belongings and male and female pairs of animals.<sup>213</sup> However, only the children of those who joined Noah on the Ark survived, as indicated by the verse:

﴿وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ﴾

“And I made his progeny the only survivors.” (Soorah as-Saaffaat, 37: 77)

Because of that, Noah is referred to as the second father of humankind.

﴿وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ﴾

“And that I created similar things for them to ride on.” According to Ibn ‘Abbaas, the “similar things” mentioned in this verse refers to small and large ships<sup>214</sup> and boats that people made of a similar design. People learned how to build ships based on Noah’s Ark’s design. Allaah referred to the building of these ships as His creation of them because they were based on what He revealed to Noah.<sup>215</sup>

﴿وَأِنْ نُّسَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ

حِينَ ﴿٤٤﴾

**43. And if it is My wish I could drown them, without anyone to respond to their cry for help nor can they be saved, 44 except as a mercy from Me, and comfort for a while.**

and the Divine intent of clarity in the Qur’aan which nowhere uses *thuriyyah* to refer to parents. (Tayseer al-Kareem ar-Rahmaan, p. 960)

<sup>213</sup> Tafseer Soorah Yaaseen, p. 139.

<sup>214</sup> Tafsir Ibn Kathir, vol. , p. 202.

<sup>215</sup> Tafseer Soorah Yaaseen, p. 140.

﴿وَأِنْ نَّشَاءُ نَغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ﴾

“And if it is My wish I could drown them, without anyone to respond to their cry for help nor can they be saved.” Allaah points out to them that in spite of His mercy and favors, by giving water the quality of buoyancy, teaching people how to build ships, and saving their forefathers from the flood, He could drown all who tried to sail the seas. No matter who they call out to, no one could respond to them nor could they save them if Allaah decided to drown them.

This verse confirms Allaah’s over riding creational will. If He wishes to drown a people, no force in creation can stop His will.

﴿إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ﴾

“Except as a mercy from Me, and a comfort for a while.” Those on the brink of drowning who are saved, only escape death by Allaah’s mercy. Though it may appear to be a result of their efforts and or that of others, it is only by the mercy of Allaah that they are saved. And even though many may survive near death experiences, they will only be able to enjoy life for a short while longer. For Allaah has fixed the term of existence for every creature.

Ibn Katheer interpreted this verse as meaning that by Allaah’s mercy He makes it easy for people to travel on land and sea, and He keeps them safe until an appointed time.<sup>216</sup>

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾

**45. When they are told: “Beware of what is before you, and what is behind you, in order that you may receive mercy.”**

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ﴾

“When they are told: “Beware of what is before you,” from the punishments of this world. Disbelievers may be punished in this world as the earlier nations were punished or as this nation is punished by the trials caused by some parts of this nation to others.

﴿وَمَا خَلْفَكُمْ﴾

“And what is behind you,” meaning the Hereafter, for the punishments of the next life are far more severe and longer lasting.<sup>217</sup> Ibn ‘Abbaas and Mujaahid felt that “what is before you and what is behind you,” referred to past and future sins.

Reflection on Hereafter begins with reflection on death which the Prophet (ﷺ) encouraged the believers to do often.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثِرُوا ذِكْرَ هَٰذِمِ اللَّذَاتِ يَعْنِي الْمَوْتَ

Aboo Hurayrah related that Allaah’s Messenger (ﷺ) said: “Remember the destroyer of pleasures often.”<sup>218</sup> He also said: “I used to forbid you from visiting graves, but now you should visit them, for it

<sup>216</sup> Tafsir Ibn Kathir, vol. , p. 203.

<sup>217</sup> Tafseer Soorah Yaaseen, p. 145.

<sup>218</sup> Sunan at-Tirmitheeh, no. 2307 and authenticated in Saheeh al-Jaami‘ as-Sagheer, no. 1210.

*softens the heart, fills the eyes with tears and reminds one of the Hereafter. But don't say anything false.*"<sup>219</sup>

Sincere regular remembrance of death discourages sinful thoughts and deeds, and softens the hardest of hearts. Those who remember death in times of hardship will find relief, while those who remember it in times of ease will feel constraint. The best place to remember death is the graveyard itself.<sup>220</sup> Consequently, the Prophet (ﷺ) encouraged his followers to follow the bier and witness the burial. Aboo Hurayrah quoted Allaah's Messenger (ﷺ) as saying: "One who attends the funeral prayer will get [the reward of] one qiraat, and one who follows the bier until it is placed in the grave will get two qiraats." Aboo Haazim (a sub-narrator) asked: O Aboo Hurayrah, what is a qiraat? He replied: It is like Mount Uhud.<sup>221</sup>

Another effective way of remembering death is to visit those on their death-bed. Seeing the dead, witnessing death throes and thinking about how a person looks after he has died will put an end to empty pleasure and keep one awake at night. It will motivate one to do good works and to strive harder.<sup>222</sup>

Another way to develop a better consciousness of the Hereafter is to reflect on the events of the Day of Judgment itself. Ibn al-Qayyim suggested that, "If person's mind is focused, he will have crystal clear insight, which is a light in the heart with which he will see [Allaah's] promise and [His] threat; he will see Paradise and Hell, and what Allaah has prepared in each for His friends and His enemies, respectively. He will see, in his mind's eye, people rising from their graves and running towards the Gathering Place. He will see angels coming down from heaven and surrounding them, and Allaah coming with His Throne which is set up for judgment. He will see the earth filled with His light and the Book opened; the prophets and martyrs coming forward; the scale being set up and the records flying into their owner's hands. He will see the disputants being brought together, every creditor hanging on to his opponent. He will see the Pond appear with its cups and the people feeling intense thirst, but only a few will be allowed to drink. He will see the setting up of the bridge over the Hellfire and people jostling to cross over it. He will see the distribution of light beams among the believers because the bridge is very dark and he will see the Fire of Hell consuming itself beneath the bridge. And He will see the great numbers of those who fall into the Fire, many times more than the numbers

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<sup>219</sup> *Al-Mustadrak*, 1: 376 and authenticated in *Saheeh al-Jaami' as-Sagheer*, no. 4584 and *Saheeh Sunan an-Nasaa'ee*, vol. 2, p. 436, no. 1922. See also *Sahih Muslim*, vol. 2, p. 463, no. 2131 and *Sunan Abu Dawud*, vol. 2, p. 919, no. 3229.

This encouragement includes women also. 'Abdullah ibn Abee Mulaykah said, "One day when 'Aa'ishah came from the graveyard, I asked her: O Mother of the Believers, where are you coming from? She replied: From the grave of 'Abdur-Rahmaan ibn Abee Bakr. So I asked her: Didn't Allaah's Messenger (ﷺ) forbid [women from] visiting graves? She replied: Yes. Then he instructed that they be visited." (*Al-Mustadrak*, 1: 376 and *Sunan al-Bayhaqee*, 4: 78 and authenticated in *Ahkaam al-Janaa'iz*, p. 181.)

Anas ibn Maalik related that once the Prophet (ﷺ) passed by a woman crying beside a grave and said to her: "Fear Allaah and be patient."<sup>219</sup> After mentioning this *hadeeth* under the heading "Visiting Graves", Ibn Hajar said: "The [scholars] disagreed regarding women [visiting graves]. The majority held that they are included in the general permission for visiting graves [if there is no danger of corruption]. The ruling permitting women to visit graves is supported by the *hadeeth* of this chapter. The source of the evidence in the *hadeeth* is the fact that the Prophet (ﷺ) did not censure the woman for sitting beside the grave, and whatever he approves is proof [of its permissibility]." (*Fat'h al-Baaree*, vol. 4: 244.)

What was prohibited was the frequent visitation

Hassaan ibn Thaabit said:

(( لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَوَارَاتِ الْقُبُورِ ))

"The Messenger of Allaah (ﷺ) cursed women who frequently visited the graves." (*Sunan Ibn-i-Majah*, vol. 2, p. 433, no. 1574 and authenticated in *Saheeh Sunan Ibn Maajah*, vol. 1, p. 263, no. 1274.)

<sup>220</sup> *Weakness of Faith*, p. 63.

<sup>221</sup> *Sahih Muslim*, vol. 2, pp. 229-450, no. 2067.

<sup>222</sup> *Weakness of Faith*, p. 63.



of those who are saved. When his mind's eye is opened to all of this, one of the stages of the Hereafter will dwell in his heart, and his soul grasp the reality that the Hereafter is forever whereas this world is just a transient, passing thing.”<sup>223</sup>

﴿لَعَلَّكُمْ تُرْحَمُونَ﴾

“In order that you may receive mercy,” meaning that if you fear such things Allaah will have mercy on you and will save you from His punishment.<sup>224</sup> If what was mentioned previously is said to them, a frightening message (*tarheeb*) has been combined with an encouraging one (*targheeb*). Such a complete message should be sufficient to awaken even the hardest of hearts. However, as implied by the verse's deleted conclusion, they do not respond. Instead, they turn away proudly and scornfully reject the message as fairy tales and fables.

This verse affirms Allaah's essential (*thaatiyyah*) and actual (*fi'liyyah*) attribute of mercy. It is an essential attribute because Allaah continues to be merciful to His creatures and it is an actual attribute relative to the one who receives His mercy. It is renewed relative to the one who receives His mercy and not relative to it being one of Allaah's attributes. Thus, the person to whom Allaah is merciful has received mercy after not having it. The Ash'arites deny the literal meaning of the attribute of mercy claiming that it means doing good because doing good is created and separate from Allaah and not one of His attributes. Or they claim it means desiring good since they confirm Allaah's attribute of will and wish. They claim that mercy necessitates *riqqah* sensitivity, *leen* accommodation, and weakness which are not befitting of Allaah. They further claim that the attribute of mercy is not obvious to the human mind and they do not affirm any attributes not obvious to the human intellect. This argument is false because: 1. Mercy may come from a strong and authoritative person, and 2. Their claim that the attribute of mercy is not obvious to the human mind is false. In fact, the mind sees it more obvious than the limiting it to wish and will.<sup>225</sup>

﴿وَمَا تَأْتِيهِمْ مِنْ ءَايَةٍ مِنْ ءَايَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾

**46. And, whenever one of their Lord's signs comes to them, they turn away from it.**

In this verse, the Almighty criticizes and condemns the disbelievers for rejecting his signs:

﴿وَمَا تَأْتِيهِمْ مِنْ ءَايَةٍ مِنْ ءَايَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾

“And, whenever one of their Lord's signs comes to them, they turn away from it.” This condemnation is a word for word repeat of verse four in *Soorah al-An'aam*, and as a concept it is repeated in many other places in the Qur'aan. For example, in the end of *Soorah Yoosuf* the Almighty said:

﴿وَكَايْنٍ مِنْ ءَايَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ﴾

“And how many signs in the heavens and the earth do they pass by and turn away from?”

<sup>223</sup> *Madaarij as-Saalikeen*, 1: 123.

<sup>224</sup> *Tafsir Ibn Kathir*, vol. , p. 204.

<sup>225</sup> *Tafseer Soorah Yaaseen*, pp. 146-7.

Allaah's signs are either legal signs brought by the messengers, or signs in creation like solar and lunar eclipses, earthquakes, floods, as so forth. They turn away from the legal signs by denying the information the texts contain and by arrogance and pride regarding its rules.<sup>227</sup> Modern civilization's journey to secularism is a classic example of the rejection of Divine legal signs. In that journey the laws of Moses and the earlier prophets have been gradually reduced to the status of a collection of outmoded primitive rules which needed to be replaced by man-made laws chosen according to the so-called democratic process. The most blatant rejection can be seen regarding the mosaic laws against fornication, adultery, homosexuality and incest which were replaced by the right of humans to interact sexually as they please as long as those involved are "consenting adults."

They turn away from the creational signs by ignoring them and by being untouched by their lessons. By referring to them as natural phenomena, they dismiss them as harmless and ridicule those who fear them. For example, the Almighty described such people as being nonchalant even if they saw their punishment descending from the sky:

﴿وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ﴾

**"And if they were to see a piece of the heaven falling down [on them], they would say: '[It is only] a pile of gathered clouds!'"** (Soorah at-*Toor*, 52: 44)

This verse contains evidence that Allaah gives His creatures clear signs which are sufficient for them to believe, otherwise His signs would be pointless.<sup>228</sup> The world is full of Allaah's natural signs. Nature, while being a source of benefit and comfort for humans contains vast numbers of signs. So much so, that the human being is himself a compilation of natural wonders. The Almighty said:

﴿سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾

**"I will show them My signs in the universe, and in themselves, until it becomes manifest to them that this [Qur'aan] is the truth."** (Soorah *Fussilat*, 41: 53)

The story of Prophet Abraham's search for God in nature is a record of the progressive display of the Divine signs. The Almighty said:

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّ أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ﴾

﴿الْقَمَرَ بَارِغًا قَالَ هَٰذَا رَبِّي فَلَمَّ أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ﴾

﴿فَلَمَّا رَأَىٰ الشَّمْسُ بَارِغَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ فَلَمَّ أَفَلَتْ قَالَ يَنْقَوْمِ إِنِّي بِرِئَاءٍ مِّمَّا تُشْرِكُونَ﴾



**"When the night's darkness enveloped him he saw a star and said: 'This is my lord.' But when it set, he said: 'I do not like those that set.' When he saw the moon rising, he said: 'This is my lord.' But when it set, he said: 'Unless my Lord guides me, I will surely be among the lost people.' When he saw the sun rising up, he said: 'This is my lord. This is greater.' But when it set, he said:**

<sup>226</sup> *Adwaa ul-Bayaan*, vol. 6, p. 429.

<sup>227</sup> *Ibid.*, 148.

<sup>228</sup> *Tafseer Soorah Yaaseen*, p. 148.

**‘O my people! I am indeed free from all that you join as partners [in worship with Allaah].’**  
(*Soorah al-An‘aam*, 6: 76-78)

Thus, if anyone today dares to link the scourge of AIDS<sup>229</sup> with God’s wrath against sexual deviance and licentiousness, he or she is vilified by the media and the masses of Western people as being backwards. However, Allaah gave a general warning as follows:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

**“Let those who contradict His command beware a trial or a severe punishment.”**

(*Soorah an-Noor*, 24:63)

The punishment may come in a variety of different ways. Perhaps the most obvious punishment afflicting humankind in all countries today is the disease AIDS, which appeared for the first time in medical history in the beginning of the ’80’s.<sup>230</sup> The vast majority of those who are affected by it around the globe are the promiscuous. Initially homosexuals were the main victims, then bisexuals, followed by promiscuous heterosexuals and intravenous drug users. All of these groups were in open rebellion against the divine laws that restrict sexual relations to males and females within the bounds of marriage and those laws that prohibit the use of intoxicants. Some may point out that AIDS was also spread to chaste individuals through blood transfusions and to children by their parents. However, medical statistics show that such cases are relatively few in comparison to the other categories. In any case, Allaah has warned the final revelation that when His punishment comes it is not limited to the evil, but affects the society as a whole.

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

**“Beware of a trial which will not afflict only the sinful among you, and know that Allaah is severe in punishment.”** (*Soorah al-Anfaal*, 8: 25)

One thousand four hundred years ago Prophet Muhammad (ﷺ) prophesied the coming of such a trial. Ibn ‘Umar quoted him as saying, “*Whenever promiscuity is openly practiced among a people, a plague and anguish will spread among them which was unknown to their predecessors.*”<sup>231</sup> However, AIDS is only one in a series of diseases. Before AIDS, a warning came in the form of another disease called herpes, which became widespread among the sexually promiscuous beginning in the 1960s and ’70s. It was declared an epidemic in America in the mid-seventies, and there is no known cure for it until today. Four out of every five Americans and three out of every five Brits are afflicted by it. People’s attention switched from herpes by the end of the ’70s because it was not fatal,<sup>232</sup> while AIDS was.<sup>233</sup>

It should be noted that belief in the creational signs of Allaah is not sufficient to include a person among the community of believers. Belief in the legal signs of Allaah is the most critical aspect of belief in Allaah’s signs for it is the foundation of the unity of worship or *Tawheed al-‘Ibaadah*.

<sup>229</sup> Acquired immune deficiency syndrome (AIDS) is a condition transmitted by a virus which attacks the body’s system of defence against disease, leaving the sufferer extremely vulnerable to disease and likely to die eventually from any one that he or she catches. (*Chambers Pocket Dictionary*, p. 19.) It was first identified in 1981. (*The New Encyclopaedia Britannica*, vol. 10, p. 676.)

<sup>230</sup> It was first identified in 1981. (*The New Encyclopaedia Britannica*, vol. 10, p. 676.)

<sup>231</sup> Collected by Ibn Maajah and authenticated in *Saheeh Sunan Ibn Maajah*, vol. 2, p. 370, no. 3246.

<sup>232</sup> When symptoms occur, fever and malaise are followed by burning pain in the genital area and enlargement of the lymph nodes in the groin. Blisters and small ulcers are usually found in the area of infection, and there is severe pain and burning upon urination. (*The New Encyclopaedia Britannica*, vol. 21, p. 536.)

<sup>233</sup> *The Purpose of Creation*, pp. 62-64.

This verse also indicates that some people are given signs and they turn away without even considering them. Thus, it is incumbent on human beings to investigate prior to judging. Based on this principle it is said in legal circles that “the ruling on a matter is a branch from its comprehension.”<sup>234</sup> That is, understanding of an issue is like the trunk of a tree from which legal rulings can branch off. Therefore, a person should first look into matters carefully to determine if they are beneficial or not. In a case where a person has investigated a matter thoroughly and concluded mistakenly that it is not beneficial, if he turns away from the signs he will be excused.<sup>235</sup>

The state of “turning away from the signs” is one of the stages of a hardened heart.<sup>236</sup> The Almighty identified the main causes that lead to a hardened heart in the following six verses in which He expounded on the topic of hardened hearts:

### 1. Ignoring Allaah’s Signs

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

**“Then after that your hearts became hardened like stones or harder..”**

(*Soorah al-Baqarah*, 2: 74)

After the miracle of a dead man briefly coming back to life and identifying his murderers when his corpse was struck with a part of the sacrificed cow, the Jews denied it and their hearts became hardened. Allaah went on to say in a parable that some stones are even softer than their hearts as they acknowledge the truth to which they were called.<sup>237</sup>

Human hearts become hardened whenever they ignore the signs of Allaah. The signs of Allaah are for human guidance. Consequently, when they are deliberately and consistently ignored, the heart becomes hardened to them and they have no effect. Allaah’s signs are all around humans and even within themselves. Before, during and after a person commits a sin, a variety of warning signals go off like alarms. Prior to committing a sin the innate conscience recognizes the sin, so the potential sinner can stop himself or herself before the thought becomes an act. This conscience is the awareness of good and evil which Allaah inspired in each and every human heart, saying:

﴿ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴾

**“He inspired it know its corruption and piety.”** (*Soorah ash-Shams*, 91: 8) Then again, as the potential sinner plods ahead ignoring his conscience, the angel assigned to every person advises him not to go ahead. Following the spiritual signs, Allaah then sends a series of physical signs to discourage the potential sinner. The physical signs could be another person’s advice, a telephone call, a flat tire, etc. They give the potential sinner a chance to re-think what he is about to do. If he reverses his decision he earns for himself a reward from Allaah as the Prophet (ﷺ) said:

(( مَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً ))

**“Allaah will record one complete good deed for whoever intends to do evil deed and does not do it.”**<sup>238</sup> Even while actually doing the sin, further signs are sent so that the sinner can stop before completing

<sup>234</sup> *Tafseer Soorah Yaaseen*, p. 149.

<sup>235</sup> *Tafseer Soorah Yaaseen*, p. 149.

<sup>236</sup> *Tafseer Soorah Yaaseen*, p. 149.

<sup>237</sup> *Tafsir Ibn Kathir*, vol. 1, pp. 260-1.

<sup>238</sup> *Sahih Al-Bukhari*, vol. , p. , no. , Kitaab: Riqaq; Baab: Man hamma bi hasanah and *Sahih Muslim*, vol. , p. , no. . Kitaab: Eemaan; Baab: Ithaa hamma al’abd.. The complete text of the *hadeeth* is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيَمَا يَرُوي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ قَالَ إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ

the act. And after the sin, other signs are sent to encourage the sinner to repent. When these signs are continually ignored, the heart develops a shell which effectively seals it off from the signs and their effects.

## 2. Breaking Allaah's Covenant

فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ .

**“Because they broke their covenant, I cursed them and made their hearts grow hard...”**

(Soorah al-Maa'idah, 5: 13)

The “covenant” refers to *Salaah*, *zakaah*, belief in the prophets, honoring, obeying and assisting them. In the case of *Salaah*, the Prophet (ﷺ) was reported by Buraydah to have said:

(( الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ ))

*“The covenant which is between us and them is the salaah, so whoever leaves it has disbelieved.”*<sup>239</sup>

Those who only pray on Fridays, or during Ramadaan have broken their covenant and contract with Allaah. Consequently, the prescribed prayers will not have the intended effect of preventing sins as Allaah said:

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

**“Indeed prescribed prayer prevents evil speech and evil deeds.”** (Soorah al-‘Ankaboot, 29: 45) The heart which commits sins daily by neglecting prayer eventually becomes fossilized and impermeable to its spiritual effects. As a result, the act and words of formal prayers become customary rituals done for every reason except to communicate with Allaah, seek His guidance and to please Him.

**Likewise, obedience to the prophets is a critical element of the covenant of faith with God.**

## 3. Ignoring Trials

فَلَوْ لَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْلَمُونَ

**“When My torment reached them, why did they not believe with humility, instead their hearts became hardened and Satan made what they did seem good to them.”** (Soorah al-An'aam, 6: 43)

Allaah sends trials to strengthen the believers, or to remind those of them who have strayed to return to the straight path and the disbelievers to find the true religion of God, or as a punishment for hypocrites and those unable to benefit from the reminder.

## 4. Oppression (Zulm)

لِيَجْعَلَ مَا يُنْفِقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ

**“That He would make what was thrown by Satan a trial for those in whose hearts there is a disease and whose hearts are hardened. And, indeed the oppressors are far astray.”** (Soorah al-Hajj, 22: 53)

The greatest form of oppression is *shirk*, as the sage, Luqmaan, told his son:

عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هُمْ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةٌ وَاحِدَةً

Abou Hurayrah quoted Allah's Messenger (ﷺ) as saying, “Whoever intends to do a good deed but doesn't do it will have one good deed recorded for him.”

<sup>239</sup> Sunan Ibn-i-Majah, vol. 2, p. 144, no. 1079 and authenticated in Saheeh Sunan Ibn Maajah, vol. 1, p. 177, no. 884. It was narrated by ‘Abdullaah ibn Buraydah from his father.

﴿يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

**“O my little son, do not join partners in your worship of God, indeed *shirk* is the gravest form of oppression.”** (Soorah Luqmaan, 31: 13)

One who is accustomed to calling on others besides Allaah and finds his needs fulfilled will have great difficulty giving this practice up. His heart becomes hardened to the message of the prophets; to worship God alone. In defense of idolatry, Satan has prepared many excuses that become a trial for both disbelievers and believers.

#### 5. Remembrance of Allaah has no effect

فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ

**“So woe to those whose hearts are hardened against the remembrance of Allaah.”**

(Soorah az-Zumar, 39: 22)

Those who, when reminded of Allaah and His commands, turn away, and scoff at and scorn those who remind them, their hearts have become hardened to the remembrance of God. The various religious obligations were prescribed primarily to keep human beings conscious of Allaah in order to help them make the right choices in life. Likewise, all acts of righteousness are forms of remembrance of Allaah, as it is He who guided humans to them through His prophets and messengers.

#### 6. Repeated Sins over time

فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

**“The term was prolonged for them and their hearts became hardened. And many of them were corrupt.”** (Soorah al-Hadeed, 57: 16)

Prophet Muhammad (ﷺ) warned against scorning any sins saying:

(( إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ ))

“Beware of scorned sins.”<sup>240</sup> When a person develops the habit of ignoring minor sins, his heart becomes progressively hardened to sin in general and major sins then become easy for him to commit. By being conscious of the smallest of sins and scrupulously avoiding them, the believer becomes firmly protected from major sins. On the other hand, if one does not make a conscious effort to revive one’s faith and reflect on one’s actions, even pure and sincere acts of worship can deteriorate into blind rituals over time. As is said, “Familiarity breeds contempt.” The mind shifts into automatic mode and the body performs according to commands, while the heart dies.<sup>241</sup>

<sup>240</sup> Musnad Ahmad, CD no. 21742. It’s complete text is as follows:

سَهْلُ بْنُ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَمُحَقَّرَاتِ الذُّنُوبِ كَقَوْمٍ نَزَلُوا فِي بَطْنٍ وَإِدِ فَجَاءَ ذَا بَعُودٍ وَجَاءَ ذَا بَعُودٍ حَتَّى أَنْصَحُوا خُبْرَتَهُمْ وَإِنَّ مُحَقَّرَاتِ الذُّنُوبِ مَتَى يُؤْخَذَ بِهَا صَاحِبُهَا تَهْلِكُ

It is also recorded in Sunan Ibn-i-Majah, vol. , p. , no. , Kitaab: Zuhd; Baab: Thikr Thunoob and Sunan Al Nasai, vol. , p. ,no. and its text is as follows:

عَنْ عَائِشَةَ قَالَتْ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الْأَعْمَالِ فَإِنَّ لَهَا مِنَ اللَّهِ طَالِيًا

<sup>241</sup> Ibn Taymiyyah’s Essay on the Heart, pp. 45-8.

﴿وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ  
مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُزْ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾﴾

**47. And when they are told: “Spend on others out of what Allaah has provided you,” the disbelievers tell the believers: “Should we feed those whom Allaah would have fed if He so wished? You are clearly in error.”**

﴿وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ﴾

“And when they are told: ‘Spend on others out of what Allaah has provided you.’ ” When the poor<sup>242</sup> ask the wealthy to donate some of their wealth to them, the wealthy make excuses for not being charitable. The phrase “... out of what Allaah has provided you,” contains a reminder that their wealth is not a product of their own efforts, but from Allaah’s provision. Thus, they should have spent from what Allaah bestowed on them because Allaah commanded them and it was He who gave them their wealth. How could they deny His grace and proudly ignore His instructions without being punished?<sup>243</sup>

﴿قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُزْ﴾

“The disbelievers tell the believers: “Should we feed those whom Allaah would have fed if He so wished?” “The believers” refers to those who requested charity from the wealthy. The response of the wealthy basically stated that they were not responsible for the needy. Allaah was responsible for them. If He chose not to feed them, they should not be bothered. Thus, instead of being charitable, they made fun of the believers or they stubbornly use the destiny to justify their stinginess, or they reject Qadar outright.<sup>244</sup>

If *Qadar* were really a valid excuse for stinginess, then people could steal, kill, and commit mayhem using this same excuse. However, those who use predestination to justify their own evil are quick to get angry when wrong is done to themselves. They will not accept from others who oppress them the excuse of fate which they used in defense of their own evil actions. The proper way is to believe in *Qadar*, but not to use it to excuse not striving or to use it to justify rebellion against the *Sharee’ah*. It should be used to explain calamities, not to justify our faults.

Ibn Taymiyyah said, “A person may be in two states with regard to the Divine Decree: before it happens and after it happens:

1. Before it happens, he must seek Allaah’s help, put his trust in Him and call upon Him.

<sup>242</sup> It is said that this referred to the poor companions of the Prophet (ﷺ) who asked the idolaters to give them some of their wealth which they claimed was dedicated to Allaah, as the Almighty stated:

﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا﴾

“And they assign to Allaah a share of the harvest and cattle which He has created, saying: ‘This is for Allaah according to their claim, and this is for [Allaah’s] partners.’” (Soorah al-An’aam, 6: 136)

But, they refused them saying, “If Allaah willed He would have fed you...” (Al-Jaami’ li Ahkaam al-Qur’aan, vol. , p. 30)

<sup>243</sup> Tafseer Soorah Yaaseen, p. 150.

<sup>244</sup> Ibid., p. 152.

2. If the decree of Allaah befalls him without him being the cause of it, then he must bear it with patience or accept it, and it becomes by his own action a blessing, eh he should praise Allaah for it. If it is the result of a sin, he should seek Allaah's forgiveness for it.

A person may also be in two states with regard Allaah's command:

1. Before he does it, he should resolve to obey the command and seek Allaah's help to do it.
2. After the deed, he should seek forgiveness for his shortcomings and thank Allaah for blessing him with something good."

The Prophet () said, *"Strive to do that which will benefit you, seek Allaah's help and do not feel helpless. If something befalls you, do not say, 'If only I had done such and such, I would have gotten such and such...' Instead, say, 'Qaddarallaahu wa maa shaa'a fa'al [Allaah decreed, and whatever He willed happened]. For the words, 'if only' opens the way for Satan."*<sup>245</sup>

﴿ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴾

**"You are clearly in error,"** When the needy believers affirm that if Allaah wished He could have fed them, the disbelievers tell them, **"You are clearly in error,"** for asking for charity knowing what you know.<sup>246</sup>

Allaah refers to those who make this statement as "disbelievers" indicating that stinginess is among the characteristics of the disbelievers, as it is not appropriate that a disbeliever be described as such.<sup>247</sup>

This verse describes the selfish, materialistic mentality which considers the well-off as deserving of Allaah's favor while those of little means are seen as less worthy. Moreover, there is an insolent attempt to shift the responsibility and blame for the condition of the needy onto Allaah, in the same way that the idolaters of the past did, saying:

﴿ وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبْدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ﴾

**"And the idol worshippers said: 'If Allaah had so willed, neither we nor our fathers would have worshipped anything besides Him, nor would we have forbidden anything without (a command from) Him.' Those before them did the same."** (Soorah an-Nahl, 16: 35)

By their pretense of wit and cleverness with the assertion that one cannot tamper with fate, the shortsighted souls again overlook the fact that Allaah has willed human responsibility and accountability for all the He has commanded.

Those who decline to share their wealth, assuming that they are within their rights and that they are not responsible for the plight of others, suggest that the condition of poverty is due only to laziness and incompetence. Yet financial backwardness, far from being an inborn trait, has been shown to be a direct result of hunger, disease and misery. Poor nutrition affects not only brain development in fetuses and children but the production capacity in adults as well. Nevertheless, in recent years the destruction of surplus food stocks in Western Europe and America while millions in the third-world countries are dying of hunger has been excused with the claim that supplying the needs of those people would destroy their initiative to become self-sufficient! It has been estimated that a mere portion of the surplus grain fed to livestock in Western countries could save all those dying from hunger throughout the entire underdeveloped world. As 'Alee ibn Abee Taalib was reported to have said, "No poor man goes hungry

<sup>245</sup> Sahih Muslim, vol. , p. , no. ,

<sup>246</sup> Ibid., pp. 152-3.

<sup>247</sup> Ibid., p. 154.



except by what a rich man withholds. But food has become a political instrument in the hands of the wealthy instead of being humanitarian one.”<sup>248</sup>

Injustice of the disbelievers is to be expected, but what is to be said of the Muslim community whose attitudes mirror those of the disbelievers in this regard? Some Muslim states have been blessed with enormous wealth while others are the most poverty-stricken in the world. Islaam treats the issue of economic imbalance in a unique manner with both preventative and corrective measures – not simply with advice and encouragement, but with legislation. Unfortunately, among the most basic economic principles aimed at circulating wealth, *Zakaah* is grossly neglected and the test of wealth ignored. Muslims seem to have forgotten what Allaah quoted the sinners in Hell as saying regarding the reasons for their being there:

﴿ وَلَمْ نَكُ نُطْعِمُ الْمَسْكِينِ ﴾

“Nor did we use to feed the poor.” (Soorah al-Muddaththir, 74: 44)

They seem to have missed Allaah’s warning that stinginess only harms the one who is stingy:

﴿ هَآأَنْتُمْ هَآؤُلَآءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَّنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ﴾

“Here you are - those who are called to spend in the Cause of Allaah, yet among you are some who withhold from greed. However, whoever withholds only withholds [benefit] from himself, and Allaah is free of all need, while it is you who are in need.” (Soorah Muhammad, 47: 44)

Al-‘Uthaymeen pointed out that this verse teaches some of the tactics used by the pagans of the past whereby they will use true statements to convey falsehood and that they often label the believers as misguided deviants. The media today continues to spread false propaganda about Muslims in the same fashion. A good example can be seen in the popular media use of “moderate” or “liberal” for Muslims who disregard the injunctions of Sharee‘ah, and “extremist” or “rigid” for those who seek to fulfill the Divine commands, instead of “devout” or “practicing”. Even the deviants label the People of the Sunnah as “anthropomorphists” for insisting that Allaah’s attributes mentioned in the Qur’aan and Sunnah be taken literally, “wahhaabis” for opposing the intercession of saints and their prohibiting the building of shrines and other structures over graves, “enemies/haters of the Prophet” for refusing to participate in celebrations of the Prophet’s birthday, “government stooges” for speaking against rebellion against unjust Muslim rulers, and so on and so forth. However, these names do not harm the righteous. They may hurt their feelings, but they do not really harm them. A person’s senses may be hurt from the smell of onions and putrefied matter, but they are not harmed. Actually, these labels do not harm them, instead they benefit them, whether they are patient or not. If they are patient, they are rewarded for their patience and if they are not patient it becomes purification from sin for them<sup>249</sup> as the Prophet (ﷺ) was reported by ‘Aa’ishah to have said:

(( لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ حَتَّى الشَّوْكَةِ إِلَّا فُصَّ بِهَا مِنْ خَطَايَاهُ أَوْ كُفِّرَ بِهَا مِنْ خَطَايَاهُ ))

“Whenever a believer is afflicted by a calamity or even a thorn, some of his sins are removed, or it is expiation for some of his sins.”<sup>250</sup>

<sup>248</sup> From the Guidance of Surah Ya Seen, pp. 75-6.

<sup>249</sup> Tafseer Soorah Yaaseen, p. 156.

<sup>250</sup> Sahih Muslim, vol. , p. , no ., Kitaab: birr silah adab; Baab: thawaab al mumin feemaa yuseebuhu

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾

#### 48. They further ask: “When will this promise (of Resurrection) be fulfilled, if you are truthful?”

In response to the advice given in verse 45:

﴿وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ﴾

“When they are told: ‘Beware of what is before you, and what is behind you, in order that you may receive mercy,’” the disbelievers arrogantly say:

﴿وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ﴾

“They further ask: ‘When will this promise (of Resurrection) be fulfilled, if you are truthful?’”<sup>251</sup>

Those who deny resurrection bolster their disbelief by challenging the believers to fix the day of resurrection which they know they cannot do, because, according to their belief, knowledge of the date of resurrection is known only to Allaah. However, Allaah answered the disbelievers’ challenge elsewhere in the Qur’aan saying:

﴿قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ﴾

“Say (to them): ‘Allaah gives you life, and then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.’” (Soorah al-Jaathiyah, 45: 26)<sup>252</sup>

Rather than giving a time and a date as they demand, Allaah addresses the realities of their existence which point to the logical conclusion of Resurrection. The disbelievers did not give themselves life, nor do they control their time of death, so how can they expect their demand for the time of resurrection to be fulfilled?

When Angel Gabriel asked the Prophet (ﷺ), “Tell me about the last hour,” the Prophet (ﷺ) remarked “The one who is asked knows no more about it than the one who is asking.” At this point Angel Gabriel said, “Then, tell me about some of its signs?” The Prophet (ﷺ) said, “One of the signs is when you see a servant girl giving birth to her master<sup>253</sup>. Another, is when you see dumb, naked, barefooted people becoming the rulers of the earth<sup>254</sup>. And yet another is when you see camel herders competing with each other in the construction of tall buildings.<sup>255</sup>

The last hour is one of the five hidden things known only to Allaah.” The Prophet (ﷺ) then recited the following verse:

<sup>251</sup> Al-Jaami‘ li Ahkaam al-Qur’aan, vol. 15, p. 31.

<sup>252</sup> Tafseer Soorah YaaSeen, p. 158.

<sup>253</sup> This sign has two possible forms: a. A time would come when rulers would not care about the laws of marriage and bring women into their homes without marrying them. The children born to these women would eventually occupy thrones and positions of responsibility. b. A time would come when children would be so disobedient and unruly to their parents that they would treat them as if they were their servants.

<sup>254</sup> There will come a time when the poor common people would overthrow the rich upper class and become rulers in their place. This will happen throughout the earth and not just in a few countries like Russia or China.

<sup>255</sup> When the last hour draws near the Bedouins will become so rich that they will waste wealth in foolish contests among themselves. For example trying to see who can build the tallest building or the biggest palace, etc.

﴿ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

“Indeed, Allaah alone has knowledge of the Hour. It is He who sends down the rain and knows what is in the wombs. No one knows what he will earn tomorrow and no one knows where he will die. Surely Allaah is the All-Knowing, the Aware.” (Soorah Luqmaan, 31: 34)<sup>256</sup>.

عَنْ أَنَسٍ أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ فَأَيْمَنَهُ قَالَ وَيْلَكَ وَمَا أَعَدَدْتُ لَهَا قَالَ مَا أَعَدَدْتُ لَهَا إِلَّا أَنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ قَالَ إِنَّكَ مَعَ مَنْ أَحَبَّ

On another occasion, Anas ibn Maalik related that a Bedouin came to the Prophet (ﷺ) and asked him, “When will the Final Hour be, O Messenger of Allaah?” He replied, “Woe be on to you. And what have you prepared for it?” He replied, “I haven’t prepared anything for it, except that I love Allaah and His Messenger.” He said, “Indeed, you will be with those whom you love.”<sup>257</sup>

Thus, anyone who claims knowledge of the date of the final day of this world is considered a heretic who, by his very claim has left the fold of Islaam. For example, Rashad Khalifa (1935-1990) stated that: “The seven pairs (verse 87, chapter 15)<sup>258</sup> refers to the 14 sets of numbers that add up to 1709, the number of years from the time of this Quranic revelation to the end of the world. See the book, *The Computer Speaks*, for details.”<sup>259</sup> He further stated: “We can clearly see that the end of the world as set by the Qur’an will be - by Allaah’s will - 309 lunar years or 300 solar years after the year of discovery (1980/1400 A.H.)<sup>260</sup>... This means that the year following 1709 A.H. will be the last year of the world, the year 1710 A.H.... and this number is a multiple of 19...”<sup>261</sup> As a result, one of the leading scholars of Saudi Arabia, Shaikh ‘Abdullaah ibn ‘Abdil-‘Azeez ibn Baaz, wrote a *fatwaa* (religious ruling) concerning Khalifa’s heretical claims in which he declared him an apostate.<sup>262</sup>

﴿ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴾

## 49. They are only waiting for a single blast, which will seize them while they are disputing.

The Almighty comments here in regard to the disbelievers’ mockery of the believers and their assumption that the Day of Resurrection will never come to pass:

<sup>256</sup> *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: Tafseer; Baab: qawluhu innallaaha indahu ‘ilmus saa’ah and *Sahih Muslim*, vol. , p. , no. , Kitaab: eemaan; Baab: bayaan al Islaam, eemaan, ihsaan (wording is Muslim’s).

<sup>257</sup> *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: Adab, Baab: Maa jaa a fee qawl ar rajul “waylak” and *Sahih Muslim*, vol. , p. , no. , Kitaab: Birr, Silah, Adab; Baab: al Mar’u ma’a man ahabb

<sup>258</sup> Scholars of *Tafseer* consider this verse as referring to *Soorah al-Faatihah*.

<sup>259</sup> *Quran: The Final Scripture*, p. 177, footnote 15: 86-88.

<sup>260</sup> This refers to the year in which he was supposed to have discovered the mathematical numerical miracle of the Qur’aan which was the basis of his claim to prophethood.

<sup>261</sup> *Mu’jizah al-Qur’an al Karim*, (Arabic version) p. 221.

<sup>262</sup> An English translation of the *Fatwaa* can be found in *In Defence of the Qur’an and Sunnah*.

﴿ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴾

“They are only waiting for a single blast, which will seize them while they are disputing.” This single blast will be the trumpet blast of terror when the Trumpet will be blown while the people are in their market places and places of work, arguing and disputing as they usually do. While in this state, Allaah will command Angel Israafeel<sup>263</sup> to blow into the Trumpet a long note<sup>264</sup> and at the end of which everyone on the face of the earth will tilt his head to listen to the sound coming from heaven.<sup>265</sup> The first blast of the Trumpet which terrorizes all living on the earth is mentioned in the Qur’aan as follows:

﴿ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ وَكُلُّ أَتَوَّهٍ دَاخِرِينَ ﴾

“And (remember) the Day on which the Trumpet will be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allaah will (exempt). And all shall come to Him, humbled.” (Soorah an-Naml, 27: 87)

This blast will lead to all creatures falling unconscious and dying. Thus, this blast is both the blast of terror and that of unconsciousness.<sup>266</sup>

It will take place on a Friday according to the following statement of the Prophet (ﷺ) related by Aws ibn Aws:

عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعَرِّضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرْمَتْ يَقُولُونَ بَلَيْتَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

“The best of your days is Friday. Adam was created on Friday, and this day he died, the Trumpet will be blown and all of the creation will swoon on Friday. So send more prayers on me on Fridays, for your prayers will be presented to me.”<sup>267</sup>

Aboo Hurayrah also quoted Allaah’s Messenger (ﷺ) as saying:

<sup>263</sup> A loan-word with another dialectical variant “Israafeen” (*Mukhtaar as-Sihaah*, p. 296). Israafeel is identified as the horn-blower in *hadeeths* of Abu Sa’eed narrated by al-Bayhaquee and Aboo Hurayrah narrated by Ibn Mardawayh (*Fat’hul-Baaree*, vol. 11, p. 368). It is also mentioned in *al-Bidaayah wan-Nihaayah*, vol. 1, p. 45.

<sup>264</sup> According to the vast majority of scholars, there are two blowings of the horn:

1) The **blowing of shock** in which people are stunned and those whom Allaah wills will go unconscious. (*Soorah az-Zumar*, 39: 68)

2) The **blowing of resurrection** in which people rise from their graves. (*Soorah Yaseen*, 36: 51)

<sup>265</sup> The Prophet (ﷺ) was quoted by Aboo Sa’eed as saying:

(( كَيْفَ أَنْعَمَ وَقَدْ تَنَعَّمَ صَاحِبُ الْقَرْنِ الْقَرْنِ وَحَتَّى جَبْهَتُهُ وَأَصْعَى سَمْعُهُ يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يَنْفَخَ فَيَنْفَخَ ))

“How can I enjoy when the horn blower has put the horn to his mouth, inclined his forehead backward and turned his ear listening for the command to blow.” (Collected by at-Tirmidhee [*al-Hadis*, vol. 4, p. 92, no. 21] and authenticated in *Silsilah as-Ahaadeeth as-Sahheehah*, vol. 3, pp. 66-8).

<sup>266</sup> *Tafsir Ibn Kathir*, vol. , p. 206.

<sup>267</sup> *Tafseer Soorah YaaSeen*, p. 159.

<sup>267</sup> *Sunan Abu Dawud*, vol. , p. , no. , Kitaab: Salaah; Baab: Fadl Yawm Jumu’ah, *Sunan Ibn-i-Majah*, vol. , p. , no. . and authenticated in *Mishkaat al-Masaabeeh*, vol. 1, p. 430., no. 1361.

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ

“The best day on which the sun rises is Friday. On this day Adam was created, he entered Paradise on Friday, this day he was expelled from Paradise, and the Hour will only come on a Friday.”<sup>268</sup>

#### Lessons

Among the lessons which may be derived from this verse is the description of the state of those on whom the Resurrection will occur and the Trumpet Blast will catch. They will be in a state of argumentation and disputation. This indicates their bad state and their bad character and that they only have a desire for contention and debate due to their greed for the material world and their ignorance of the Hereafter. Consequently, the Prophet (ﷺ) was reported by ‘Abdullaah ibn Mas‘ood to have said:

(( لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ ))

“The Final Hour will only occur on the most evil of humankind.”<sup>269</sup>

It is known that they eat and drink, but Allaah only mentions their argumentation and contention in order to emphasize the bad state of their affairs at that time.<sup>270</sup>

﴿ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴾

### 50. Then they will not be able to make a will, nor will they be able to return to their family.

When the blast catches them, they will not be able to move from their location, nor will they be able to speak due to the severity of the shock.

﴿ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً ﴾

“Then they will not be able to make a will.” Meaning, they will not be able to advise their family and children about what to do as they would normally at the time of an emergency or a calamity. They will be in too much of a state of shock to say anything.<sup>271</sup> Nor will they be able to make a bequest of their possessions.<sup>272</sup>

﴿ وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴾

“Nor will they be able to return to their family.” Meaning, they will not be able to return to their family from their work or from the market to see how they are, as they will die on the spot.<sup>273</sup>

There are many *hadeeths* in which the Prophet (ﷺ) describes how suddenly the horn will be blown and how people will stop in their tracks, unable to finish anything they are doing. For example,

<sup>268</sup> *Sahih Muslim*, vol., , p. , no. , Kitaab: Jumu’ah; Baab: Fadl Yawm Jumu’ah

<sup>269</sup> *Sahih Muslim*, vol., , p. , no. , Kitaab: Fitn wa ashraat as saa’ah ; Baab: qurb as saa’ah.

<sup>270</sup> *Tafseer Soorah YaaSeen*, p. 161,

<sup>271</sup> *Tafseer Soorah YaaSeen*, p. 162.

<sup>272</sup> *Tafsir Ibn Kathir*, vol. , p. 206.

<sup>273</sup> *Tafseer Soorah YaaSeen*, p. 162.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتْ فَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ نَشَرَ الرَّجُلَانِ ثَوْبَهُمَا بَيْنَهُمَا فَلَا يَتَبَايَعَانِهِ وَلَا يَطْوِيَانِهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ انصَرَفَ الرَّجُلُ بِلَبَنِ لِفَحْتِهِ فَلَا يَطْعُمُهُ وَلَتَقُومَنَّ السَّاعَةُ وَهُوَ يَلِيطُ حَوْضَهُ فَلَا يَسْقِي فِيهِ وَلَتَقُومَنَّ السَّاعَةُ وَقَدْ رَفَعَ أَحَدُكُمُ أَكْلَتَهُ إِلَى فِيهِ فَلَا يَطْعُمُهَا

Abu Hurayrah quoted Allaah's Messenger (ﷺ) as saying, "The Hour will not come until the sun rises from the west, and when it rises and people see it, they will all believe in Allaah. However, that will be the time when

﴿ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا ﴾

'No good will it do for a soul to believe then, if it had not believed before.' (6: 158)<sup>274</sup> The Hour will come so suddenly that two spreading a garment between them will not be able to finish their sale, nor will they be able to fold up the garment. The Hour will come while a man is carrying the milk of his camel, but will not be able to drink it. The Hour will come when someone is unable to prepare the tank to water his livestock from it. The Hour will come when one of you has raised food to his mouth but cannot eat it."<sup>275</sup>

Ibn Katheer is among those who held that the Trumpet will be blown thrice,<sup>276</sup> so he explained in his *Tafseer* that after this Blowing of Terror, the Blowing of Death would come which will cause everyone who is alive to die.<sup>277</sup>

<sup>274</sup> The complete verse is as follows:

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ ءَايَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ ءَايَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلِ أَنْتَظِرُوا إِنَّنا مُنْتَظِرُونَ ﴾

"Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come? The day that some of the Signs of your Lord do come, it will not benefit a person to believe then, if he had not believed before, nor earned good through his Faith. Say: 'You may wait! We are also waiting.'"

<sup>275</sup> *Sahih Al Bukhari*, vol. 8, pp. 338-9, no. 513 and *Sahih Muslim*, vol. 4, p. 1527, no. 7054. The wording here is that of al-Bukhaaree.

<sup>276</sup> Along with him are, Ibn al-'Arabee and Ibn Taymiyyah. They use as evidence the verse of the Terror Blast:

﴿ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوَّهٍ دَاخِرِينَ ﴾

"And (remember) the Day on which the Trumpet will be blown, when all who are in the heavens and on the earth will be terrified except for him whom Allaah will (exempt). And all shall come to Him, humbled." (Soorah an-Naml, 27: 87)

Ibn Hajar responded to this saying, "The fact that these are two concepts (shock and unconsciousness/death) does not mean that they could not happen as a result of the first Trumpet-blast." (*Fat'hul-Baaree*, vol. 11, p. 369) And al-Qurtubee further commented, "The Trumpet blast which will strike terror is the blast which will cause all to fall unconscious, because the two things are both implied. That is, they will be so terrified that they will die from it." (*At-Tathkirah*, p. 184)

Those who hold the position of three blasts also cite some *hadeeths* which state that there will be three Trumpet-blasts such as the long *hadeeth* of the Trumpet which states: "...Then there will be three blasts of the Trumpet; the blast which will strike terror, the blast which will cause all to fall unconscious, and the blast which will bring about the Resurrection to meet

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾

## 51. And the Trumpet will be blown and behold! They will come out quickly from their graves to meet their Lord.

This verse refers to the second blowing of the Trumpet or Horn which initiates resurrection.

﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ﴾

“And the Trumpet will be blown and behold! They will come out quickly from their graves to meet their Lord.”

The two blowings are explicitly mentioned in a single verse elsewhere in the Qur’aan as follows:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾

“And the horn will be blown and all in the heavens and all on earth will faint, except whom Allaah wills.<sup>278</sup> Then it will be blown a second time, and behold they will all be standing and staring.” (Soorah az-Zumar, 39: 68)

the Lord of the worlds.” This narration was collected by at-Tabaree but was declared inauthentic by Ibn Hajar and al-Bayhaquee. (*Fat’hul-Baaree*, vol, 11, p. 369)

Ibn Hazm was of the opinion that there would be four Trumpet-blasts: “The first blast would cause everything to die; the second would bring them back to life, so that everyone who is dead will be resurrected and come forth from their graves; the third would fill them with terror and cause them to fall unconscious, but will not cause anyone to die; and the fourth would rouse them from that state of unconsciousness.” (*Fat’hul-Baaree*, vol, 6, p. 446) [*The Day of Resurrection*, pp. 51-2]

<sup>277</sup> *Tafsir Ibn Kathir*, vol. , p. 206.

<sup>278</sup> Scholars have differed as to exactly whom this exception will be for:

- (1) Ibn Hazm was of the opinion that all the angels were excepted because angels were spiritual beings without souls who do not die according to his opinion. (*Fat’h al-Baaree*, 6: 371) His claim that angels do not die is questionable as they are part of Allaah’s creation that He can bring to life or cause to die. Furthermore, it is authentically reported from the Prophet (ﷺ) by a number of Companions that he said: “Indeed, when Allaah speaks revelation the angels are overcome by something like fainting,” and in another narration, “When the angels hear His words they go unconscious.” (al-Bayhaquee) This *hadeeth* indicates that they go unconscious due to fainting and if that is possible, it is also possible that they go unconscious from death. (*Majmoo’ al-fataawaa*, 4: 260)
- (2) Muqaatil and others held that the exception will be made for Jibreel, Michael, Israafeel, and the angel of death. Some included the throne bearers. However, the *hadeeths* used to support this opinion are not rated authentic by the scholars of *hadeeth*. (*Fat’h al-Baaree*, 6: 371)
- (3) Imaam Ahmad ibn Hanbal was of the opinion that those intended were the damsels and youths of paradise. (*Fat’h al-Baaree*, 6: 371) Ibn Taymiyyah said: “As for those for whom an exception will be made, it includes the damsels of paradise because paradise has no death in it.” (*Majmoo’ al-fataawaa*, 4: 261)
- (4) Abul-‘Abbaas al-Qurtubee, author of *al-Mufhim ilaa Sharh Muslim*, favored the opinion that those intended are all the dead since they have no feelings and therefore they would not faint. (*Fat’h al-Baaree*, 6: 370). This is correct if the fainting is interpreted as death, for the human being will die only once as Allaah said:

﴿لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ﴾

“They will only taste in it the first death.” (Soorah ad-Dukhaan, 44: 57)

Ibn al-Qayyim mentioned that scholars had differed regarding the death of the souls at the time of the blowing of the horn. He favored the opinion that the death of the soul is its separation from the body, and refuted the opinion of those who held that the souls disappear because the texts indicate that the souls remain in the state of the *Barzakh* in punishment or pleasure. (*ar-Rooḥ*, p. 49)

The Qur'aan calls the first blast of the Trumpet *ar-Raajifah* (the Shaker) and the second *ar-Raadifah* (the Immediate Follower). The Almighty said:

﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۖ تَتَّبِعُهَا الرَّادِفَةُ﴾

**“On the Day, the earth and the mountains will shake violently. The second blowing of the Trumpet follows it.”** (*Soorah an-Naazi‘aat*, 79: 6-7)

In this series of verses, the first blast is called *Sayhah* (shout, scream).

### Interval Between Blowings

Aboo Hurayrah related that Allaah’s Messenger (ﷺ) said, “*Between the two blowings of the trumpet, there would be an interval of forty.*” They asked me: “Aboo Hurayrah, do you mean forty days?” I replied: “I cannot say.” They then asked me: Do you mean forty months? I replied: “I cannot say.” They further asked me: Do you mean forty years? I replied: “I cannot say anything.”<sup>279</sup>

### Reconstitution of the Bodies During the Interval

In a long *hadeeth* narrated by ‘Abdullaah ibn ‘Amr, he quoted the Prophet (ﷺ) as saying:

(( ثُمَّ يَنْفُخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَى لَيْتًا وَرَفَعَ لَيْتًا قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ قَالَ فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يُرْسِلُ اللَّهُ أَوْ قَالَ يُنْزِلُ اللَّهُ مَطَرًا كَأَنَّهُ الطَّلُّ أَوْ الظَّلُّ نُعْمَانُ الشَّأْكُ فَتَنْبُثُ مِنْهُ أَجْسَادُ النَّاسِ ثُمَّ يَنْفُخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ))

*“Then the horn will be blown and everyone who will hear it will bend his neck to one side and raise it from the other side. The first person to hear the horn will be a person busy setting right a tank meant to provide water for camels. He will swoon and the other people will also swoon. Then Allaah will send rain like dew and peoples’ bodies will grow from it. Then the horn will be blown and they will stand up staring.”*<sup>280</sup>

The way that bodies will grow from the ground after Allaah sends down rain which causes them to grow will be like the way plants grow from the earth when there is rain in this world. Thus, Allaah

If the falling unconscious is interpreted as fainting, souls will go unconscious and will not be among those for whom an exception will be made. For human beings can faint as a result of what they see or hear, as in the case of Moses when he saw the mountain crumble into dust. **“And Moses fell down unconscious.”** (*Soorah al-A‘raaf*, : 143) That the dead will experience fainting is clearly stated in the following narration in which Aboo Hurayrah quoted the Prophet (ﷺ) as saying:

لَا تُخَيِّرُونِي عَلَى مُوسَى فَإِنَّ النَّاسَ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَصْعَقُ مَعَهُمْ فَأَكُونُ أَوَّلَ مَنْ يُفِيْقُ فَإِذَا مُوسَى بَاطِشٌ جَانِبَ الْعَرْشِ فَلَا أَذْرِي أَكَانَ فِيمَنْ صَعِقَ فَأَفَاقَ قَبْلِي أَوْ كَانَ مِمَّنْ اسْتَشْنَى اللَّهَ

*“Do not favor me over Moses, for people will faint and I will be the first to regain consciousness, only to find Moses holding on to a side of the throne. I don’t know whether he was among those who fell unconscious and regained consciousness before me, or whether he was among those whom Allaah made an exception for.”* (*Sahih Al-Bukhari*, vol. 4, p. 410, no. 620 and *Sahih Muslim*, vol. , p. , no. )

Al-Qurtubee, author of *at-Tathkirah*, said: “Our Shaykh, Abul-‘Abbaas said: What is correct is that no authentic narration has come identifying those for whom the exception will be made, thus all opinions are possible.” (*at-Tathkirah*, p. 167) Ibn Taymiyyah said: “If the Prophet (ﷺ) did not inform about all for whom an exception will be made, it is not possible for us to be certain about it. This then becomes like knowledge about the time of the Last Hour, all the individual prophets, etc. which Allaah has not informed about and this knowledge can only be obtained by revelation, and Allaah knows best.” (*Majmoo‘ al-fataawaa*, 4: 261) [*al-Yawm al-Aakhir*, pp. 43-9]

<sup>279</sup> *Sahih Muslim*, vol. 4, pp. 1527-8, no. 7055.

<sup>280</sup> *Sahih Muslim*, vol. 4, p. 1520, no. 7023.



frequently likens the Resurrection to the revival of the earth with vegetation after rainfalls. For example, the Almighty said:

﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ۖ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ۝﴾

**“It is He who sends the winds going before His Mercy as heralds of glad tidings. Until when they have carried a heavy-laden cloud, I drive it to a land that is dead, then I cause rain to descend on it producing with it every variety of fruit. Likewise, I will raise up the dead, so that you may remember or take heed.”** (Soorah al-A‘raaf, 7: 57)<sup>281</sup>

It is known that plants come from small seeds which lie dormant in the earth, then rain falls on them and life stirs within them and they send down roots into the earth and shoots towards the sky, then they become fully-formed green plants. On the Last Day, humans will be formed from a small bone. When the water reaches this bone, it will grow like plants. This bone is the coccyx (tailbone) which is a round bone at the base of the spine.<sup>282</sup> Aboo Hurayrah related that Allaah’s Messenger (ﷺ) said,

(( إِنَّ فِي الْإِنْسَانِ عَظْمًا لَا تَأْكُلُهُ الْأَرْضُ أَبَدًا فِيهِ يُرَكَّبُ يَوْمَ الْقِيَامَةِ قَالُوا أَيُّ عَظْمٍ هُوَ يَا رَسُولَ اللَّهِ قَالَ عَجَبُ الدَّنْبِ ))

*“There is a bone in humans that will not be consumed by the earth, and from it they will be recreated on the Day of Resurrection.”* The companions asked, “Which bone is that, O Messenger of Allaah?” He replied, “The coccyx.”<sup>283</sup>

### The Prophets

The exception to this general rule is in the case of the prophets. According to authentic narrations, Prophet Muhammad (ﷺ) had said, “Allaah has forbidden the earth from consuming the bodies of the prophets.”<sup>284</sup>

عَنْ أُوسِ بْنِ أُوسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبُضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثَرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالَ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ يَقُولُونَ بَلَيْتَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ

*“Among your best days is Friday. On it Adam was created and on it he died, on it [the horn is] blown and on it [people will] faint. So increase your prayers for me on it, for your prayers for me are presented to me.”* The [people] asked: O Messenger of Allaah! How will our prayers be presented to you when you have disintegrated into dust? He replied: “Indeed Allaah has prohibited the earth [from consuming] the bodies of the prophets.”<sup>285</sup>

<sup>281</sup> The Day of Resurrection, p. 62.

<sup>282</sup> The Day of Resurrection, p. 63.

<sup>283</sup> Sahih Muslim, vol. , p. , no. , Kitaab: fitan wa ashraat as saa’ah; Baab: Maa bayna an nafkhatain

<sup>284</sup> Sunan Abu Dawud, vol. , p. , no. .

<sup>285</sup> Sunan Abu Dawud, vol. , p. , no. , Sunan Ibn-I-Majah, vol. , p. , no. and Sunan Nasai, vol. , p. , no. , and authenticated in Saheeh Sunan Abee Daawood, vol. , p. , no. .

## A New Creation

Creatures will be recreated but they will be created in a form different from how they were in this life. Among the differences is that they will not die regardless of what punishment they receive.

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ﴾<sup>286</sup>

“And death will come at him from every direction, but he will not die...” (Soorah Ibraaheem, 14: 17)

Among them is that they will see what they could not see in this life. They will see the angels and the jinn and whatever else Allaah knows best. Also, the people of paradise will not spit, urinate or defecate.<sup>286</sup>

## The First to be Resurrected

Prophet Muhammad (ﷺ) will be among the first to be resurrected from the dead.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ

Abu Hurayrah quoted the Messenger of Allaah (ﷺ) as saying: “I will be the best of Adam’s descendents on the Day of Judgment, the first whose grave will be opened, the first intercessor and the first whose intercession will be accepted.”<sup>287</sup>

The Prophet (ﷺ) was also reported to have said,

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ النَّاسُ يَصْعَقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ فَإِذَا أَنَا بِمُوسَى آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ فَلَا أَذْرِي أَفَاقَ قَبْلِي أَمْ جُوزِي بِصَعْقَةِ الطُّورِ

“Indeed people will go unconscious on the Day of Resurrection and I will be the first<sup>288</sup> to awaken only to find Moses holding on to one of the legs of the Throne. I don’t know whether he awoke before me or whether he was excused by the thunderclap of Mount Toor.”<sup>289</sup>

﴿هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ﴾

“They will come out quickly from their graves to meet their Lord.”

## The Gathering (Hashr)

As people come out of their graves they will hasten to a place of gathering for judgment.

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيَضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا عِلْمٌ لِأَحَدٍ

Sahl ibn Sa’d reported that Allaah’s Messenger (ﷺ) said, “People will be assembled on the Day of Resurrection on a white plain with a reddish tinge, like a loaf of white bread without markings for anyone.”<sup>290</sup>

<sup>286</sup> The Day of Resurrection, pp. 64-5.

<sup>287</sup> Sahih Muslim, vol. 4, p. 122, no. 5655. Note: In the English translation by Siddiqi, the phrase “the first who’s grave will be opened” is missing.

<sup>288</sup> In some narrations collected by Ahmad and an-Nasaa’ee, there is a clarification “among the first”. Ibn Hajr concluded that the other narrations which clearly state the Prophet (ﷺ) was the first should be interpreted according to the “among” narration. (Fat’hul-Baaree)

<sup>289</sup> Sahih Al Bukhari, vol. 4, p. 400, no. 610.

Aboo Hurayrah quoted the Prophet (ﷺ) as saying: “*On the Day of Resurrection, people will be gathered and He will order them to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other false gods; and only this nation will be left with its hypocrites.*”<sup>291</sup>

### Naked

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاءَ عُرَاءَ غُرْلًا قُلْتُ يَا رَسُولَ اللَّهِ النَّسَاءُ وَالرِّجَالُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ

‘Aa’ishah reported that she heard the Messenger of Allaah (ﷺ) say: “*People will be assembled on the Day of Resurrection barefooted, naked and uncircumcised.*” I asked: Messenger of Allaah! Will males and females be together on that day looking at each other? He replied, “*O ‘Aa’ishah. The matter will be too serious for them to look at each other.*”<sup>292</sup>

### The First to be Clothed

Ibn ‘Abbaas said: While Allaah’s Messenger (ﷺ) stood up to deliver a sermon, he said: “*O people! Allaah will assemble you barefooted, naked and uncircumcised, [then he repeated the words of the Qur’aan] “As I created you the first time, I will repeat it. A promise binding on Myself.” And the first person who will be clothed on the Day of Resurrection will be Abraham.*”<sup>293</sup>

Scholars were of different opinions as to why Prophet Abraham is to be clothed before everyone else on the Day of Judgment. Some suggested that it was because he feared Allaah more than anyone, so his clothing was hastened to put his heart at rest. It is possible as it is narrated that he was the first to wear pants under his clothing while praying in order to exaggerate the covering his private parts and to ensure that his privates would not touch his place of prayer, so he was rewarded by being the first to be covered on the Day of Resurrection. It is also possible that those who threw him in the fire stripped him of his clothing in front of the people as was done to those to be killed. So he was rewarded with being the first to be clothed on the Day of Resurrection before all the witnesses. This was the best [explanation].”<sup>294</sup>

Some authentic texts state that people will be resurrected in the clothing in which they die. For example, Aboo Sa’eed al-Khudree on his death bed called for new clothes and put them on then said: I heard the Messenger of Allaah (ﷺ) say:

(( إِنَّ الْمَيِّتَ يُبْعَثُ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا ))

“*Indeed the dead will be resurrected in the clothes in which they die.*”<sup>295</sup>

Imaam al-Bayhaquee resolved the apparent conflict from three perspectives<sup>296</sup>:

1. That the clothes will disintegrate after they stand up from their graves so they will be naked at the place of assembly, then they will be clothed in the clothes of paradise.
2. When the prophets, the truthful righteous, then those after them according to their ranks are clothed, each person will wear clothes like those in which they died. Then when they enter paradise they will wear the clothes of paradise.

<sup>290</sup> Sahih Muslim, vol. 4, p. 1463, no. 6708.

<sup>291</sup> Sahih Al-Bukhari, vol. 1, pp. 427-30, no. 770.

<sup>292</sup> Sahih Muslim, vol. 4, p. 1486, no. 6844.

<sup>293</sup> Sahih Muslim, vol. 4, p. 1487, no. 6847.

<sup>294</sup> At-Tathkirah, p. 209.

<sup>295</sup> Sunan Abu Dawud, vol. , p. , no. and authenticated in Silsilah al-Ahaadeeth as-Saheehah, 4: 234, no. 1671.

<sup>296</sup> Yawm al-Aakhir, pp. 59-61. See also Fat’h al-Baaree.

3. The meaning of “clothes” here refers to their deeds. That is, they will be resurrected in the good or evil deeds they were doing when they died. Almighty Allaah said:

﴿وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

“And the clotting of piety is better.” (Soorah al-A‘raaf, 7: 26)

Jaabir related that the Messenger of Allaah (ﷺ) said:

(( يُبْعَثُ كُلُّ عَبْدٍ عَلَىٰ مَا مَاتَ عَلَيْهِ ))

“Every slave will be resurrected doing whatever deeds he died doing.”<sup>297</sup>

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ بَيْنَمَا رَجُلٌ وَاقِفٌ بِعَرْفَةَ إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ أَوْ قَالَ فَأَوْقَصَتْهُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُحَنِّطُوهُ وَلَا تُحْمَرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا

Ibn ‘Abbaas said: While a man was standing at ‘Arafah, he fell from his horse and it trampled him. The Prophet (ﷺ) said: “Bathe him with water and lotus leaf [soap], shroud him in his two garments and do not put perfume on him nor cover his head, for he will be resurrected on the Day of Resurrection reciting the Talbiyyah.”<sup>298</sup>

It should not be understood that the slave will be resurrected in the clothing in which he was shrouded or in which he died. He is resurrected in the state of his faith or disbelief, his certainty or doubt, in which he died and doing the deeds he was doing at the time of his death. This is indicated by the following narration from ‘Abdullaah ibn ‘Amr in which he related that Allaah’s Messenger (ﷺ) said:

(( إِذَا أَرَادَ اللَّهُ بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ ثُمَّ بُعِثُوا عَلَىٰ أَعْمَالِهِمْ ))

“If Allaah wishes to punish a people, whoever among them will be afflicted by the punishment. Then they will be resurrected according to their deeds.”<sup>299</sup>

Miqdaad ibn al-Aswad related: I heard the Messenger of Allaah (ﷺ) say: “On the Day of Resurrection, the sun will come so close to people that there will be the distance of a mile left. They will be submerged in sweat according to their deeds, some up to their knees, some up to their waists and some will have a bridle of sweat,” and while saying this, he pointed his hand towards his mouth.<sup>300</sup>

عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَمِلَ

Ibn Mas‘ood reported that the Prophet (ﷺ) said: “On the Day of Resurrection, the feet of Adam’s descendents will not move from the presence of their Lord until they are asked about five things: about their life and how they spent it; about their youth and in what they wasted it; their wealth from where they obtained it and in what they spent it; and what they did with their knowledge.”<sup>301</sup>

<sup>297</sup> Sahih Muslim, vol. 4, p. 1492, no. 6878.

<sup>298</sup> Sahih Al-Bukhari, vol. , p. , no. janaa’iz and Sahih Muslim, vol. , p. , no. hajj.

<sup>299</sup> Sahih Al-Bukhari, vol. , p. , no. and Sahih Muslim, vol. 4, p. 1492, no. 6880.

<sup>300</sup> Sahih Muslim, vol. 4, pp. 1487-8, no. 6852.

<sup>301</sup> Saheeh Sunan at-Tirmitheh, vol. , p. , no.

﴿ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ  
الْمُرْسَلُونَ ﴾ ﴿٥٢﴾

**52. They will say: “Woe upon us! Who has raised us up from our place of sleep?” (It will be said to them): “This is what the Most Beneficent had promised, and the messengers spoke truth!”**

When those who disbelieved in the resurrection and afterlife in this world are expelled from their graves,

﴿ قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ ﴾

“They will say (out of amazement and shock): ‘Woe upon us! Who has raised us up from our place of sleep?’” At first they will be disoriented and surprised like a person suddenly awoken from sleep, before the awesome reality of resurrection dawns on them.

The fact that they will say, “Who has raised us up from our place of sleep,” does not mean that they had been resting peacefully in the Barzakh up until that time. In the well-known *hadeeth* of al-Barraa’ ibn ‘Aazib on the trials of the grave, he quoted the Prophet (ﷺ) as saying regarding the disbeliever:

وَإِنَّ الْكَافِرَ فَذَكَرَ مَوْتَهُ قَالَ وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ هَا هَا هَا لَا أَدْرِي فَيَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ هَا هَا هَا لَا أَدْرِي فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هَا هَا هَا لَا أَدْرِي فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَالْبِسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا قَالَ وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ زَادَ فِي حَدِيثِ جَرِيرٍ قَالَ ثُمَّ يُقَيِّضُ لَهُ أَعْمَى أَبْكُمْ مَعَهُ مَرْزَبَةً مِنْ حَدِيدٍ لَوْ ضَرَبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا قَالَ فَيَضْرِبُهَا بِهَا ضَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا التَّقْلَيْنِ فَيَصِيرُ تُرَابًا قَالَ ثُمَّ تُعَادُ فِيهِ الرُّوحُ

“He also mentioned the death of the infidel, saying: His spirit will be restored to his body, two blue-black angels [Munkar and Nakeer]<sup>302</sup> will come to him, make him sit up and ask him: Who is your Lord? He will reply: Ah, aah! I do not know. They will ask him: What was your religion? He will reply: Ah, aah! I don’t know. They will ask him: Who is this man who was sent among you? He will reply: Aah, aah! I don’t know. A caller from the sky will call out: He lied, so spread a bed from hellfire for him and dress him with garments from hellfire and open a door to hell for him. Its heat wind and fiery wind will come to him and his grave will become constricted until his ribs overlap each other. One who

<sup>302</sup> Aboo Hurayrah quoted the Messenger of Allaah (ﷺ) as saying:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (( إِذَا فُيِّرَ الْمَيِّتُ [أَوْ قَالَ أَحَدُكُمْ] أَنَّهُ مَلَكَانِ أَسْوَدَانِ أَرْزَقَانِ يُعَالُ لِأَحَدِهِمَا الْمُنْكَرُ وَالْآخَرُ النَّكِيرُ ))

“When the deceased is buried, two blue-black angels come to him, one of them is called Munkar and the other Nakeer.” (Sunan at-Tirmithi, no. 991 CD)

is blind and dumb will then be placed in charge of him. He will have an iron hammer [so powerful] that if a mountain were struck with it, it would crumble into dust. He will then give him a blow with it which will be heard by everything between the east and west, except humans and the jinn, and he will disintegrate into dust. Then his spirit will be restored to him.”<sup>303</sup>

Anas related that Allaah’s Messenger (ﷺ) said, “Were it not that you would abandon burying your dead, I would certainly have prayed to Allaah that He make you hear the torment of the grave.”<sup>304</sup> Thus, their reference to that period of torment in the grave as sleep only indicates that the punishment of the grave relative to the trials of Judgment and the consequences of the Hellfire will be like a dream.<sup>305</sup> This reference could also indicate that the time spent in the period of the grave is like that of a person who goes to sleep one day and wakes up and leaves his place of sleep<sup>306</sup> unconscious of actually how much time has passed. It will be the same for everyone regardless of when they died. When the disbelievers make their exclamation, the angels and the believers will answer saying:

﴿ هَذَا مَا وَعَدَ الرَّحْمَنُ ﴾

**“This is what the Most Beneficent had promised.”** The believers will remind the disbelievers that what is taking place is exactly what Allaah had promised in the various books of revelation which He bestowed on nations throughout human history; the same books which they passionately denied. Examples of their statements of denial can be found throughout the Qur’aan. For example, the Almighty quoted them as arguing logically against the resurrection as follows:

﴿ وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَّتًا أَيْنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴾

**“And they say: ‘When we become bones and fragments, will we really be resurrected as a new creation?’”** (Soorah al-Israa, 17: 49)

﴿ وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَءَابَاؤُنَا أَيْنَا لَمُخْرَجُونَ ﴾

**“And those who disbelieve say: ‘When we have become dust - we and our fathers - shall we really be brought forth (again)?’”** (Soorah an-Naml, 27: 67)

In response to these doubts, Allaah used a variety of similes and metaphors comparing their resurrection to the revival of dead earth after the first rainfall.

﴿ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴾

**“He brings out the living from the dead and the dead from the living. He revives the earth after its death and likewise you will be brought out (resurrected).”** (Soorah ar-Room, 30: 19)

Unfortunately, such comparisons had no little or no effect on them. In fact, they were apparently so certain that the resurrection would not take place that they challenged the believers to bring on Allaah’s punishment. However, their rejection was due to stubbornness and pride more than actual disbelief, which is why Allaah asserted that nothing would convince them. He said, for example:

<sup>303</sup> Musnad Ahmad, 4: 287 and Sunan Abu Dawud, vol. 3, pp. 1330-1, no. 4735 and authenticated in [Saheeh Sunan Abee Daawood](#), vol. , p. , no.

<sup>304</sup> Sahih Muslim, vol. 4, p. 1490, no. 6860.

<sup>305</sup> Tafseer Ibn Kathir, vol. , p. 207. See also Tafseer Soorah YaaSeen, p. 167.

<sup>306</sup> Tafseer Soorah YaaSeen, p. 180.

﴿ وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْا اِلَّا اَنْ يَشَآءَ اللّٰهُ وَلٰكِنْ اَكْثَرُهُمْۤ اَتَجَهَّلُوْنَ ﴾

“And even if I had sent angels down to them, and the dead had spoken to them, and I had gathered together all things before their very eyes, they would not have believed.” (Soorah al-An‘aam, 6: 111)

But the truth of the matter is that they knew in their heart of hearts that what they were told was true. The Almighty said:

﴿ فَلَمَّا جَآءَتْهُمْ ءَايٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۚ وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَا اَنْفُسُهُمْ ظُلْمًا وَعُغُوْا ۚ ﴾

“When My clear signs came to them, they said: ‘This is obviously magic.’ And they denied them wrongfully and arrogantly, though their own souls were convinced of them.” (Soorah an-Naml, 27: 13-4)

Allaah’s promise had to be true as He does not break His promise, because that goes against His fundamental divine attributes. The breaking of a promise is a result of one of two reasons: either lies or weakness. Both of these two reasons are outside of the realm of possibility with regard to Allaah, as His promises do not contain lies and He is not unable to implement them.<sup>307</sup>

Allaah said, “**This is what the Most Beneficent had promised,**” instead of saying, “This is what Allaah had promised,” because Allaah’s mercy on the Day of Resurrection will be more evident than in this world.

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنَّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ فِيهَا يَتَعَاطَفُونَ بِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا وَأَخَّرَ اللَّهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ

Aboo Hurayrah quoted Allaah’s Messenger (ﷺ) as saying, “Indeed Allaah has a hundred mercies from which He sent down one mercy among the Jinn, humans, animals and insects and it is because of this mercy that they love each other, show kindness to each other and even the wild beast treats its young offspring with affection. Allaah has delayed ninety-nine mercies with which He will be merciful to His servants on the Day of Resurrection.”<sup>308</sup>

The name *ar-Rahmaan* is derived from *rahmah* (mercy). It is obligatory for Muslims to believe in Allaah’s name, in the attribute which it indicates and in the effects which result from the attribute. Here the name is *ar-Rahmaan*, its attribute is mercy (*rahmah*), that He is merciful to whom He pleases is His action which is the result of His mercy.<sup>309</sup> Furthermore, Muslims are encouraged to guard Allaah’s names as the Prophet (ﷺ) was reported by Aboo Hurayrah to have said:

(( لِلَّهِ تِسْعَةٌ وَتِسْعُونَ اسْمًا مِائَةٌ اِلَّا وَاحِدًا لَا يَخْفُظُهَا اَحَدٌ اِلَّا دَخَلَ الْجَنَّةَ وَهُوَ وَتُرَّ يُحِبُّ الْوَتَرَ ))

<sup>307</sup> Tafseer Soorah YaaSeen, p. 167.

<sup>308</sup> Sahih Muslim, vol. 4, p. 1437, no. 6631. In the English translation the word “animals” is omitted.

<sup>309</sup> Tafseer Soorah YaaSeen, p. 166.

“Allaah has ninety-nine names – one less than a hundred – anyone who guards them will enter Paradise. He is odd and He loves odd numbers.”<sup>310</sup>

Al-Khattaabee said that there were three meanings for: *ahsaahaa*

1. Count all of them and call on Allaah with them without excluding any.
2. Fulfill the rights of the names and do deeds according to their implications.
3. Understand their meanings

Ibn Battaal held that those names:

1. Suitable for following should be adopted, e.g. *ar-Rahmaan* may be followed by being merciful, as the Prophet (ﷺ) said,

(( مَنْ لَا يَرْحَمُ لَا يُرْحَمُ )) .

“Whoever is not merciful will not receive mercy.”<sup>311</sup>

It may also be followed by using it in supplications. For example, the Prophet (ﷺ) taught the believers to say the following prayer in times of distress:

(( اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ )) .

“O Allaah, I hope for Your mercy, so do not leave me to myself for the blinking of an eye. And correct all my affairs. There is no god besides You.”<sup>312</sup>

Likewise, the supplication of Prophet Moses, mentioned in the Qur’aan:

﴿ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴾

“He said: ‘O my Lord! Forgive my brother and me, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy.’” (Soorah al-A’raaf, 7: 151)

2. Restricted to Allaah avoided and confirmed humbly to Allaah alone, e.g. *al-Ilaah* (God).
3. Containing promise should produce hope. E.g. *at-Tawwaab*, *al-Ghafoor* (Forgiving)
4. Containing warnings should produce fear. E.g. *al-Muntaqim* (Avenger)<sup>313</sup>

The believers then go on to remind the disbelievers that the resurrection was also conveyed to them by the messengers of Allaah.

﴿ وَصَدَقَ الْمُرْسَلُونَ ﴾

“And the messengers spoke the truth!” The same messengers who the disbelievers described as liars and magicians had, in fact, spoken the truth concerning resurrection, judgment, reward and punishment.

<sup>310</sup> *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: Da’awaat; Baab: lillaahi mi’ah ism illaa waahid, and *Sahih Muslim*, vol. 4, p. 1409, no. 6475. The wording in Muslim is slightly different:

عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ إِنَّهُ وَثَرٌ يُحِبُّ الْوَثَرَ

Aboo Hurayrah quoted the Prophet (ﷺ) as saying, “Indeed Allaah has ninety-nine names, one hundred minus one, whoever counts them will enter Paradise. Indeed He is odd and He loves odd numbers.”

<sup>311</sup> *Sahih Al Bukhari*, vol. , p. , no. , The complete text is as follows:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ جَالِسًا فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةً مِنَ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

<sup>312</sup> *Sunan Abu Dawud*, vol. , p. , no. , Kitaab: Adab: Baab: Maa yaqoolu ithaa asbah

<sup>313</sup> *Fat’hul-Baaree*, vol. , p. 226.



﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ﴾

### 53. It will only be a single blast, and behold! They will all be presented before Me!

Their resurrection and resuscitation will be instantaneous. Allaah describes it as occurring in a single instant; when the trumpet is sounded for the second time:

﴿إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً﴾

“It will only be a single blast.” The swiftness is described in a number of other verses; among them the Almighty’s statement:

﴿فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ﴾ فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

“But it will be only a single shout then behold, they will find themselves on the surface of the earth.” (Soorah an-Naazi‘aat, 79: 3-4)

﴿وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ﴾

“The matter of the Hour is only like the twinkling of an eye, or faster.” (Soorah an-Nahl, 16: 77)

﴿فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ﴾

“Behold! They will all be presented before Me!” In the same instant they will be gathered before their Lord along with all other creatures. The general implication of the Qur’aanic texts referring to the assembly indicate that all created beings will be gathered; human beings, jinns, angels and even the animals.

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَيْرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ

إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾ ﴿٢٨﴾

“There is not a single living creature on earth, or a bird that flies with two wings, except they are communities like you. I have not neglected anything in the Book, and then to their Lord they all will be gathered.” (Soorah al-An‘aam, 6: 38)

﴿وَإِذَا الْوُحُوشُ حُشِرَتْ﴾ ﴿٥٠﴾

“And when the wild animals are gathered.” (Soorah at-Takweer, 81: 5)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَتُؤَدَّنَ الْحُقُوقَ إِلَىٰ أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّىٰ يُقَادَ لِلشَّاةِ الْجُلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ

Aboo Hurayrah related that Allaah’s Messenger (ﷺ) said, “You all will return rights to their owners on the Day of Resurrection, until retaliation will be given to the hornless ram from the horned ram.”<sup>314</sup>

<sup>314</sup> Sahih Muslim, vol. , p. , no.

Resurrection for judgment is the logical conclusion to the drama of earthly life. Without it there would be no purpose in the creation of human beings as reasoning, responsible creatures or in giving them freedom of will and action. Furthermore, there would be no need for messengers to convey divine guidance and warning. But as Allaah mentions in His reproach to those who rejected faith:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴾

“Did you think that I created you in without purpose, and that you would not be brought back to Me?” (Soorah al-Mu'minoon, 23: 115)<sup>315</sup>

﴿ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴾

**54. This Day, none will be wronged in anything, nor will you be rewarded with anything besides what you used to do.**

﴿ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا ﴾

“This Day, none will be wronged in anything.” On the Day of Judgment no one will be treated unjustly, whether he was righteous or rebellious. Injustice could either be by adding evil deeds which the person did not do, or by decreasing the righteous deeds which they did. Both possibilities were negated in the Almighty's statement:

﴿ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا تَخَافُ ظُلْمًا وَلَا هَضْمًا ﴾

“Whoever does deeds of righteousness, while he is a believer, should not fear injustice or any decrease (of his reward).” (Soorah Taa Haa, 20: 112)

He should not fear decrease in his rights to good deeds nor oppression by an unfair increase in his evil deeds.<sup>316</sup> Thus, those who did not hear the message of Islaam will be given a chance to respond to it prior to the final Judgment. Mu'aath ibn Jabal related that Allaah's Messenger (ﷺ) said,

(( يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْمَمْسُوحِ عَقْلًا ، وَبِالْهَالِكِ صَغِيرًا ، فَيَقُولُ الْمَمْسُوحُ عَقْلًا : يَا رَبِّ! لَوْ آتَيْتَنِي عَقْلًا مَا كَانَ مِنْ آتِيَّتِهِ عَقْلًا بِأَسْعَدَ بِعَقْلِهِ مِنِّي ، وَيَقُولُ الْهَالِكُ فِي الْفِتْرَةِ : يَا رَبِّ! ))

“The retarded, one who died in the interval and one who died young will be brought forth on the Day of Resurrection. The retarded will say: O my Lord! If You had given me a mind, no one who You gave a mind would have been happier than me.’ The one who died during the interval will say: ‘O my Lord! If a covenant had come to me, no one to whom a covenant came from You would have been happier with his covenant than me.’ And the one who died young will say: ‘If You gave me years of life, no one whom You gave years of life would have been happier with his life than me.’ The Lord, Most Blessed and High, will then say: ‘I am commanding you to do something, will you obey Me? The will say: ‘Yes, by Your Greatness.’ Allaah will say: ‘Go and enter the fire.’ – If they entered it, it would not have harmed them – ‘Then flames will shoot out [so fierce that] they will think that it destroyed everything

<sup>315</sup> From the Guidance of Surah Ya Seen, p. 53.

<sup>316</sup> Tafseer Soorah YaaSeen, p. 169.

Allaah created and they will beat a hasty retreat saying, 'We have come out, O Lord! We wanted to enter it, but flames shot out at us which we thought destroyed everything Allaah created.' He will then command them a second time and they will return again saying the same thing. Allaah, Most Blessed and High, will then say: 'Before you were created, I knew what you are doing now, and you are going according to my knowledge. And the Fire will snatch them.'<sup>317</sup>

﴿وَلَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

**“Nor will you be rewarded with anything besides what you used to do.”** Deeds here refer to deeds of the heart, of the tongue and of the body parts. Deeds of the heart are what the heart leans toward, what it is pleased and comfortable with. Deeds include deliberately avoided evil deeds. The Prophet (ﷺ) has said:

(( كَثِيرَةٌ وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً ))

*“Whoever intends to do an evil deed and does not do it, Allaah will record a complete good deed for him.”*<sup>318</sup>

These descriptions of the suddenness of the coming of the Day of Resurrection and Judgment and terrors of that Day should cause the Muslim to reflect on his or her state of preparedness. People tend to imagine that the Final Day is a long way off and, as such, make no effort to prepare for it. However, the Prophet (ﷺ) informed his followers that when the major signs begin, they will follow each other rapidly like pearls falling from a necklace. Furthermore, Muslims observe people dying all around them constantly. One cannot open a newspaper or watch a TV news program without reading or hearing about people killed in accidents, bombings, or natural disasters daily. Yet this wave of death magnified in the media has no impact on people. The possibility of a sudden death is very real and resurrection following it will also be very sudden. Thus, being caught unprepared is very likely, if people do not make some really serious efforts now to get their lives in order. Muslims are supposed to be the people with reliable divine knowledge of the reality of this world and the next, if it is of no benefit to them, then who will it benefit?

﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ﴾

## **55. Indeed, that Day the inhabitants of Paradise will be busy in joyful things.**

After mentioning in the previous verse that on the Day of Resurrection people will be rewarded according to their deeds, Allaah mentions the two main groups into which those who did deeds will be divided: The people of Paradise, and the criminals.

<sup>317</sup> Collected by at-Tabaraanee in *al-Mu'jam al-Awsat* and *al-Mu'jam al-Kabeer* (20/83/158) and authenticated in *Silsilah al-Ahaadeeth as-Saheehah*, vol. 5, pp. 604-5.

<sup>318</sup> *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: Riqaaq; Baab: Man hamma bi hasanah. The complete text is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيَمَا يَرَوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ قَالَ إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَّ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً

﴿ إِنَّ أَصْحَابَ الْجَنَّةِ ﴾

“Indeed, the inhabitants of Paradise,” Allaah did not describe or mention their deeds here; however in many other verses their deeds are mentioned as the cause for their entrance to Paradise.<sup>319</sup> For example,

﴿ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي ارْتَمَوْهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴾

“And it will be cried out to them: ‘This is the Paradise which you have inherited for what you used to do.’” (Soorah al-A‘raaf, 7: 43)

﴿ الَّذِينَ تَتَوَفَّيْهُمْ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ﴾

“Those whose lives the angels take while they are in a pious state saying (to them): ‘Peace be on you. Enter Paradise, because of what you used to do.’” (Soorah an-Nahl, 16: 32)

﴿ الْيَوْمَ فِي شُغُلٍ فَنِهَوْنَ ﴾

“That Day they will be busy<sup>320</sup> in joyful things.” Allaah tells us that on the Day of Resurrection and Judgment, when the people of Paradise have reached the arena of judgment, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Both al-Hasan al-Basree and Ismaa‘eel ibn Abee Khaalid said, “They will be too busy to think about the torment which the people of Hell are suffering.”<sup>321</sup>

This verse clarifies a doubt which some people have concerning how they could be happy and enjoy Paradise while some of their relatives and friends were suffering in the Hell Fire.

#### **Paradise: There is Nothing Like it**

The delights of Paradise surpass the imagination and defy description. They are like nothing known to the people of this world. No matter how spiritually developed a person may become, what they achieve is nothing in comparison with the joys of the Hereafter.<sup>322</sup> The Almighty said:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ ﴾

“No person knows what is kept hidden for them of joy as a reward for what they used to do.”

(Soorah as-Sajdah, 32: 17)

Aboo Hurayrah quoted Allaah’s Messenger as saying:

((قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ فَاقرءُوا إِنَّ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ)).

<sup>319</sup> Tafseer Soorah Yaaseen, p. 169.

<sup>320</sup> The word for “busy” is *shughul* which has another reading, “*shughl*”. According to Shaikh Al-Uthaymeen, it is preferable to recite the verse sometimes in one recitation and at other times in the other recitation since both are authentically narrated from the Prophet (). To recite using only one involves abandonment of other legal and authentic recitations narrated from the Prophet (). However, this should not be done in the presence of the common people, because it would create confusion for them and doubt about the reliability of the Qur’aan. (Tafseer Soorah Yaaseen, pp. 173-4)

<sup>321</sup> Tafsir Ibn Kathir, vol. , p. 209.

<sup>322</sup> Paradise and Hell, p. 185.

“Allaah said: ‘I have prepared for My slaves what no eye has ever seen, no ear has ever heard nor has the thought come to the heart of any human being.’ Recite, if you wish: **No person knows what is kept hidden for them of joy.**”<sup>323</sup>

#### **The Pleasures of this World are Fleeting**

In comparison to the delights of Paradise, the joys of this world are insignificant. The Almighty said:

﴿قُلْ مَتَعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى﴾

“Say: ‘The enjoyment of this world is little. The Hereafter is (far) better for one who fears Allaah,’” (Soorah an-Nisaa, 4: 77)

The Prophet () further illustrated the inferiority of the pleasures of this world when compared to the enjoyments of Paradise:

“By Allaah. This world in comparison with the Hereafter is nothing more than if one of you put his finger in the sea – and he gestured with his forefinger – let him see how much water he would retrieve.”<sup>324</sup>

Because the enjoyment of this world is so insignificant, Allaah rebuked those who prefer it over the joys of the Hereafter.

#### **Heavenly Wine**

As for those who raise the objection that Muslims are prohibited wine in this world but indulge in it in Paradise, they should realize that there is no comparison between the two. The wine of Paradise is free from all the troubles and problems that characterize wine in this world. In this world wine causes people to lose their minds, causes headaches and other physical disorders. Allaah described the heavenly wine saying:

﴿يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾ بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾﴾

﴿٤٧﴾

“A cup of pure wine will be passed around them. It will be white and delicious to those who drink. They will neither experience headaches from it, nor will they become intoxicated.” (Soorah as-Saaffaat, 37: 45-7)

﴿هُمُ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْبَابِكِ مُتَكُونَ ﴿٥٦﴾﴾

**56. They and their spouses will be in pleasant shade, reclining on canopied beds with curtains.**

﴿هُمُ وَأَزْوَاجُهُمْ﴾

“They and their spouses,” Allaah mentions that among the pleasures of Paradise will be that people will be accompanied by their husbands and wives if they were righteous. The Almighty said:

<sup>323</sup> Sahih Al Bukhari, vol. , p. , no. , Kitaab: Bad’ al khalq; Baab: maa jaa’a fee sifat al jannah and Sahih Muslim, vol. 4, p. 1476, no. 6780,

<sup>324</sup> Sahih Muslim,

﴿ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ﴾

“They will enter Gardens of Eden, along with the righteous among their fathers, and their spouses, and their offspring.” (Soorah ar-Ra’d, 13: 23)

### The Last Husbands

The woman who was married more than once will be with her last husband. Mu’aawiyah ibn Abee Sufyaan proposed to Ummud-Dardaa after Abud-Dardaa died, but she rejected his proposal saying, “I heard Abud-Dardaa quote the Messenger of Allaah (ﷺ) as saying: “A woman will be with the last of her husbands [in Paradise].”<sup>325</sup>

Furthermore, one of the Prophet’s companions, Huthayfah ibn al-Yamaan, is reported to have told his wife, “If you want to be my wife in Paradise, do not remarry after I die, for the women of Paradise will be with their last husbands on earth.”<sup>326</sup> This was one of the reasons why Allaah forbade the wives of the Prophet (ﷺ) to remarry after his death. So they will be his wives in the Hereafter.

### Damsels of Paradise

Allaah will also marry the believers in Paradise to beautiful damsels who were not their wives in this world. The Almighty stated:

﴿ كَذَلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴾

“So (it will be). And I will marry them to damsels with wide, lovely eyes<sup>327</sup>.”

(Soorah ad-Dukhaan, 44: 54)

Allaah will admit the believing men and women to Paradise with their youth restored. Furthermore, they will be free from any of the unpleasant factors of this world like, menstruation, urine, feces, mucus, and so on.<sup>328</sup> The Almighty referred to this in the Qur’aan as follows:

﴿ وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴾

“The will have in it purified spouses and they will abide therein forever.”

(Soorah al-Baqarah, 2: 25)

The Prophet (ﷺ) was reported by Aboo Hurayrah to have said, “The first group to enter Paradise will be as handsome as the full moon. They will not spit, blow their noses or defecate.”<sup>329</sup>

﴿ فِي ظِلِّلٍ ﴾

“They will be in pleasant shade,” is one of the pleasant characteristics which Allaah promises the believers, though there will not exist any sun with hot rays beating on their backs and creating hot uncomfortable weather in Paradise or a lack of sunlight creating freezing cold weather. Instead, there will only be light.<sup>330</sup> The Almighty said:

<sup>325</sup> Collected by at-Tabaraanee in *Al-Mu’jam al-Awsat* and authenticated in *Paradise and Hell*, p. 295.

<sup>326</sup> *Sunan al-Bayhaquee*.

<sup>327</sup> *Hoor* is the plural of *hoora* which refers to a woman whose iris is intensely black and the white of the eye intensely white. ‘Een is the plural of ‘ayna which refers to a woman with large eyes.

<sup>328</sup> *Paradise and Hell*, p. 298.

<sup>329</sup> *Sahih Al Bukhari*, vol. , p. , no. , Kitaab: al Khalq; Baab: Maa jaa’a fee sifat al jannah and *Sahih Muslim*, vol. 4, pp. 1478-9, no. 6793.

<sup>330</sup> *Tafseer Soorah YaaSeen*, p. 176.

﴿ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا ﴾

“There they will not see either excessive heat of the sun, nor the excessive bitter cold.”

(Soorah al-Insaan, 76: 13)

Regarding the verses in which Allaah speaks about the morning and evenings of Paradise, like:

﴿ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴾

“They will not hear in it any vain talk, but only salutations of peace. And they will have their sustenance in it, in the morning and evening.” (Soorah Maryam, 19: 62)

Ibn Katheer explained that this refers to something approximating daytime and night time. It does not mean that there will actually be day and night there. The people of Paradise will know the passage of time by the changes in the light.<sup>331</sup> Ibn Katheer’s teacher, Ibn Taymiyyah, said, “There will be neither sun nor moon, day nor night in Paradise. They will know the morning and evening from a light that shines from the direction of the Throne.”<sup>332</sup>

Regarding the shade of Paradise, Aboo Hurayrah related that the Messenger of Allaah (ﷺ) described it as follows:

(( إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا مِائَةَ سَنَةٍ وَقَارِئُوا إِن شِئْتُمْ وَظِلٌّ مَمْدُودٌ وَلَقَابُ قَوْسٍ أَحَدِكُمْ فِي الْجَنَّةِ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ )) .

“There is a tree in Paradise in whose shade a traveler could ride for one hundred years. Recite if you wish: **In an extended shade.**”<sup>333</sup>

﴿ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ﴾

“Reclining on canopied beds with curtains,” is another description alluding to their complete comfort in Paradise. They lie on these beds with their spouses completely relaxed, contented and at peace.

﴿ هُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدَّعُونَ ﴾

## 57. They will have in it many fruits and all that they wish.

﴿ هُمْ فِيهَا فَاكِهَةٌ ﴾

The term “fruit” (*faakihah*) in the phrase: “They will have in it many fruits,” refers to everything that the people of Paradise eat. They will eat for enjoyment and delight (*tafakkuh*) and not out of need or necessity. In this world people eat for enjoyment sometimes, out of need at other times, and out of necessity at yet other times.<sup>334</sup>

<sup>331</sup> Tafsir Ibn Kathir, vol. , p. .

<sup>332</sup> Majmoo‘ al-Fataawaa Shaykhul-Islaam, vol. 4, p. 312.

<sup>333</sup> Sahih Al Bukhari, vol. , p. , no. , Kitaab: Bad al Khalq; Baab: Maa jaa’a fee sifat al jannah and there is a similar narration in Sahih Muslim, vol. 4, p. 1477, no. 6784.

<sup>334</sup> Tafseer Soorah YaaSeen, p. 178.

The trees of Paradise are abundant and of a wide variety. Allaah mentioned that there are grapevines (78: 32), date palms and pomegranate trees (55: 68) in Paradise, as well as lotus (*sidr*) and acacia (*talh*) trees (56: 28-9). However, both the lotus with its thorny inferior fruit and thorny acacia, which is only used for shade in this world, in Paradise will be thornless and its fruit ready to eat. The fruit will be in pairs (55: 52) and because of their abundance, people will be able to leave what they want and take what they want. The trees of Paradise bear fruit continuously (56: 32-3), unlike the trees of this world, which bear fruit only at certain seasons. One of the delights that the people of Paradise will enjoy is finding that the fruits of Paradise are similar in appearance, but different in taste (2: 25).<sup>335</sup>

Regarding the waste products from the food of the people of Paradise, Jaabir ibn ‘Abdillaah quoted Allaah’s Messenger () as saying: *“The people of Paradise will eat and drink there, but they won’t spit, urinate, defecate or blow their noses.”* The companions asked, “What would happen to their food?” He replied, *“They will burp and sweat, and their sweat will be musk, and they will glorify and praise Allaah as easily as you breathe.”*<sup>336</sup>

﴿وَهُمْ مَا يَدْعُونَ﴾

**“They will have all that they wish.”** Whatever the people of Paradise desire they will receive. That is the ultimate in satisfaction. In spite of that Allaah will give them more, because human desires and wishes are limited. Humans may consider something to be the biggest and the best, yet there exists other things greater which they are unaware of.<sup>337</sup> Thus, al-Mugheerah ibn Shu‘bah stated that Allaah’s Messenger () said, “Moses asked his Lord: ‘Who will have the lowest position in Paradise?’ Allaah said: ‘A man who will come after the people of Paradise have entered Paradise. He will be told, ‘Enter Paradise,’ and he will say, ‘O my Lord, how? The people have already taken their places.’ He will be asked, ‘Will you not be content if you could have the equivalent of a kingdom on earth?’ He will say, ‘Yes, my Lord.’ So he will be told, ‘You will have that, and as much again, and as much again, and as much again, and as much again.’ On the fifth time, he will say, ‘I am content with that, my Lord.’ He will be told: ‘You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes.’ The man will say, ‘I am content with that.’”<sup>338</sup>

### Contentment

In another narration, Aboo Sa‘eed al-Khudree reported that Allaah’s Messenger () said, *“The lowest in rank among the inhabitants of Paradise will be a person whose face Allaah will turn away from the Fire, point towards Paradise, and make a shady tree appear before him. He will say: ‘O my Lord! Direct my steps to this tree so that I may enjoy its shade and drink from its water.’ Allaah, the Exalted and Great, will say: ‘O son of Adam, if I grant you this, you will ask for something else.’ He will say: ‘No, my Lord.’ And he will promise not to ask for anything else. His Lord will excuse him because he sees what he cannot help desiring; so He will bring him near it, and he will take shelter in its shade and drink from its water. Afterwards another tree more beautiful than the first will be raised up before him and he will say: ‘O my Lord! Bring me near this tree so that I may drink of its water and take shelter in its shade, and I will not ask for anything else.’ He will promise Allaah that he will not ask for anything else. His Lord will excuse him again because he will see something he cannot help desiring. So He will bring him near it, and he will enjoy its shade and drink its water. Afterwards a tree even more beautiful than the first two will be raised up before him at the gate of Paradise, and he will again say: ‘O my Lord! Bring me near this tree so I may enjoy its shade and drink from its water and I will not ask You for anything else.’ Allaah will say: ‘O son of Adam! Didn’t you promise Me that you*

<sup>335</sup> *Paradise and Hell*, pp. 218-222.

<sup>336</sup> *Sahih Muslim*, vol. 4, pp. 1479-80, no. 6798.

<sup>337</sup> *Tafseer Soorah YaaSeen*, p. 178.

<sup>338</sup> *Sahih Muslim*, vol. 1, p. 122-3, no. 363.



would not ask Me for anything else? He will say: 'Yes, my Lord, but I will not ask You for anything else.' His lord will excuse him again because he sees what he cannot help desiring; so He will bring him near it, and when He brings him near it, he will hear the voices of the people of Paradise and will say, 'O my Lord! Admit me to it!' Allaah will tell him, 'Ask such and such.' And when his expectations are realized, Allaah will say, 'That is for you, and ten times more.' He will then enter his house and his two wives with large dark eyes will follow him. They will say: 'Praise be to Allaah, who has created you for us and us for you.' He will say: 'No one has been given like what I have been given.'"<sup>339</sup>

### Unusual Wishes

Some of the people of Paradise will wish for things that will be fulfilled in the strangest ways, unlike anything that happens in this world. The Messenger of Allaah (ﷺ) informed us of some of these wishes and how they will be fulfilled. Aboo Hurayrah narrated that the Prophet (ﷺ) was speaking in the presence of a Bedouin and he said, "A man from the people of Paradise will ask his Lord for permission to grow things and Allaah will ask him, 'Don't you have all that you want?' He will reply, 'Of course, but I love to grow things.' So he [will be given a seed and he] will sow it, and in the blinking of an eye the plant will grow, its fruit will ripen and become as big as a mountain. Allaah will then say, 'There it is, son of Adam, nothing will ever satisfy you.'"<sup>340</sup> The Bedouin noted, "By Allaah! He will certainly be from among the Quraysh or the Anṣar, for these are the people that love to grow things. As for us [Bedouins], we don't grow anything!" The Messenger of Allaah (ﷺ) laughed.<sup>340</sup>

Aboo Sa'eed al-Khudree related that the Prophet (ﷺ) said, "If a believer wishes for a child in Paradise, it will be conceived, born and grow to the desired age in an instant."<sup>341</sup>

﴿ سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴾

## 58. "Peace," a word from a Merciful Lord.

They will be welcomed into Paradise by Allaah's personal greetings of peace, as the Almighty said elsewhere:

﴿ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴾

"Their greeting on the Day they will meet Him will be "Peace." And He has prepared for them a generous reward." (Soorah al-Aḥzaab, 33: 44)<sup>342</sup>

<sup>339</sup> Sahih Muslim, vol. 1, p. 122, no. 362.

<sup>340</sup> Mishkaat al-Maṣāabeeḥ, vol. 3, p. 95, no. 5653.

<sup>341</sup> Ṣaḥeeḥ al-Jaami' as-Sagheer, no. 6525.

<sup>342</sup> This verse could also be in reference to the greetings of the angels, as the Almighty also said:

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ

فَادْخُلُوهَا خَالِدِينَ ﴾

"And those who feared their Lord will be led to Paradise in groups, until they reach it and its gates will be opened and its guardians will say: 'Peace be upon you! You have done well, so enter and remain forever.'" (Soorah az-Zumar, 39: 73)

The statement: "Peace" could also be the predicate of a deleted subject. Thus the meaning would be "It (Paradise) is peaceful," as the Almighty said elsewhere:

When Allaah greets them with “Peace,” complete peace will be theirs from all perspectives. They will also receive the greatest and most honorable greeting, to which no other pleasure can be compared.<sup>343</sup>

The Prophet (ﷺ) was reported to have said, “While the people of Paradise are enjoying their pleasures, a light will shine on them and they will raise their heads to find the Lord, Most High, looking down at them. He will say, ‘Peace be onto you, O people of Paradise.’ That is His statement: **‘Peace,’ a word from a Merciful Lord.** He will look at them and they will gaze at Him without looking at any of the delights of Paradise as long as they see Him. This will continue until He is veiled from them. However, His light and blessing will remain with them in their homes.”<sup>344</sup>

Suhayb ar-Roomee related that Allaah’s Messenger (ﷺ) said, “When the people of Paradise enter Paradise, Allaah will say, ‘Do you want anything more?’ They will reply, ‘Haven’t you honored us? Haven’t you admitted us to Paradise and saved us from the Fire?’ Then the veil will be lifted, and they will never be given anything more dear to them than looking at their Lord, may He be Blessed and Exalted.”<sup>345</sup>

Some Muslim philosophical sects like the Mu’tazilites and those later sects that inherited their arguments like the Shi’ites deny the possibility of humans ever seeing Allaah based on the verse:

﴿لَا تَدْرِكُهُ الْآَبْصَرُ وَهُوَ يُدْرِكُ الْآَبْصَرَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

**“No vision can grasp Him, but He grasps all vision. He is the Most Subtle and Well-Acquainted with all things.”** (Soorah al-An’aam, 6: 103)

However, this verse refers only to this life, as elsewhere in the Qur’aan the Almighty refers to humans seeing Allaah in the next life:

﴿وُجُوهٌُ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ﴾

**“Some faces that Day shall be shining and radiant, gazing at their Lord.”**

(Soorah al-Qiyaamah, 75: 22-3)

And there are many authentic statements of the Prophet (ﷺ), like those mentioned earlier, in which he clearly stated that the believers in Paradise would see their Lord.

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ (ﷺ) (( لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتَرُونَ رَبَّكُمْ يَوْمَ الْقِيَامَةِ كَمَا تَرَوْنَ هَذَا لَا تُضَامُونَ فِي رُؤْيَيْهِ ))

Jareer said that the Messenger of Allaah (ﷺ) came out to us on a night of the full moon and said, “Indeed you will see your Lord on the Day of Judgment the way you see this [moon] without any difficulty in seeing Him.”<sup>346</sup>

﴿قَوْلًا مِّن رَّبِّ رَحِيمٍ﴾

**“...a word from a Merciful Lord,”** affirms that Allaah speaks, which is the position of the early generations. The held that Allaah speaks in letters and sounds in a way appropriate to His majesty not

﴿وَاللَّهُ يَدْعُوًا إِلَىٰ دَارِ السَّلَامِ﴾

**“Allaah calls to the Home of Peace...”** (Soorah Yunus, 10: 25)

<sup>343</sup> Tayseer al-Kareem ar-Rahmaan, p. 819.

<sup>344</sup> Sunan Ibn-i-Majah, vol. 1, p. , no. , Fee al Muqaddimah.

<sup>345</sup> Sahih Muslim, vol. 1, p. 114, no. 347.

<sup>346</sup> Sahih Al-Bukhari, vol. 9, p. 390, no. 531 and Sahih Muslim, vol. 1, p. 307, no. 1322.

resembling the sounds of His creatures. The Mu‘tazilites held that He does not speak. Instead He creates speech and attributes it to Himself in order to honor it. The Ash‘arites claimed that Allaah speaks within Himself and what is heard is created. The second two opinions are agreed on the belief that the Qur’aan is created.<sup>347</sup>

﴿مِّن رَّبِّ رَحِيمٍ﴾

**“...from a Merciful Lord”** The term *rabb* (lord) here is used to refer to the “Lord of the Worlds (*Rabbul-‘aalameen*)” and it includes the concepts of creation, ownership and management/administration. Thus the Lord is described as *al-Khaaliq* (the Creator), *al-Maalik* (the Owner), and *al-Mudabbir* (the Administrator). *Rabb* could also simply mean “owner” as in the phrase *rabbul-bayt* meaning the houseowner who may or may not have built the house and who may or may not have control over it.

In verses 49-54 the Last Day, Resurrection and Judgment are addressed, followed by a quick change of scenery to descriptions of state of those who will inherit Paradise (verses 55-58). Beginning with the following verse, the scene again changes back to the disbelievers on the Day of Judgment

﴿وَأَمْتَنُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ﴾

## 59. “O you criminals! Separate yourselves today.”

﴿وَأَمْتَنُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ﴾

Allaah or the angels will tell them: “O you criminals! Separate yourselves (from the believers) today.” This verse is similar to the following:

﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُكُمْ فَزَيَّلْنَا بَيْنَهُمْ﴾

**“On the Day when I will gather them all together, then I will tell those who worshipped others besides Me: ‘Stop at your place! You and your partners.’ Then I will separate them.”** (*Soorah Yunus*, 10: 28)<sup>348</sup>

They are instructed to stand apart primarily because the path of the sinners is different from the path of the righteous; the path of the righteous leads to Paradise while that of the sinners leads to the Hellfire. The Almighty addressed this distinction elsewhere as:

﴿أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ﴾

﴿مِّن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ﴾

<sup>347</sup> *Tafseer Soorah Yaaseen*, pp. 196-7.

<sup>348</sup> See also, 30: 14 & 43.

“Assemble those who did wrong, together with their companions and whatever they used to worship besides Allaah, and lead them to the path of Fire.” (Soorah as-Saffaat, 37: 22-3)

This instruction also serves to humiliate, degrade and disgrace the disbelievers, who in the life of this world used to mock and discredit the believers.<sup>349</sup>

The dialogue then shifts from the disbelievers on the Day of Judgment to the people of this world.

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾



**60. O children of Adam, Did I not prohibit you from worshipping Satan? Indeed, he is a plain enemy to you.**

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَى ءَادَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ﴾

“O children of Adam, Did I not prohibit you from worshipping Satan?” This construction of a negative following an interrogative is known as an affirmative interrogative (*istifhaam taqreere*) and is used to confirm a fact rather than ask a question. It is used to rebuke those who ended up on the path to Hell.<sup>350</sup> It is a reminder of the primordial pact which Allaah made with all human beings prior to their entrance into this world:

﴿وَإِذْ أَخَذَ رَبُّكَ مِن بَنى ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ﴾

“Remember when your Lord brought forth from Adam’s loins his offspring and made them testify against themselves (saying): ‘Am I not your Lord?’ They replied: ‘Yes! We testify.’ This was done so you could not say on the Day of Resurrection: ‘Indeed, we have been unaware of this.’” (Soorah al-A’raaf, 7: 172)

﴿أَن لَّا تَعْبُدُوا الشَّيْطَانَ﴾

“To not worship Satan,” has been commonly interpreted as “to not obey Satan,” because the obedience of others in areas prohibited by Allaah is a form of worship.<sup>351</sup> This point is evident in the story of ‘Adee ibn Haatim who was one of the chiefs of the Taa’ee tribe. His father, Haatim at-Taa’ee, was so well-known for generosity that his deeds became proverbs among the Arabs. ‘Adee converted to Christianity during the period prior to the beginning of the Prophet’s mission, but when the call to Islaam reached his area, he fled to Syria and his sister and several of his people were captured by Muslim forces. However, the Messenger of Allaah (ﷺ) freed his sister and gave her some gifts. She then traveled to her brother in Syria and encouraged him to go to the Messenger of Allaah (ﷺ) and become a Muslim. When ‘Adee reached Madeenah, the people announced his arrival, and he went

<sup>349</sup> Tafseer Soorah Yaaseen, p. 186.

<sup>350</sup> Tafseer Soorah Yaaseen, p. 187.

<sup>351</sup> Ibid., p. 188.

straight to the Messenger of Allaah (ﷺ) wearing a large silver cross around his neck. When the Prophet (ﷺ) saw him, he recited for him the verse:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ ﴾

**“The have taken their rabbis and monks as lords besides Allaah,”** (Soorah at-Tawbah, 9: 31)

‘Adee commented: “They didn’t worship them.” The Prophet (ﷺ) turned to him and said: “*Didn’t they make forbidden what Allaah made permissible, and you made it forbidden?*” ‘Adee replied: “Yes.” He asked: “*Didn’t they make permissible what Allaah forbade, and you forbade it?*” ‘Adee replied: “We certainly did.” The Prophet (ﷺ) then said: “*That was your worship of them.*” The Messenger of Allaah (ﷺ) then said to him: “*O ‘Adee, what do you say? Did you run away because Allaahu akbar (Allaah is the Greatest) was said? Do you know of anything greater than Allaah? What made you run away? Did you run away because Laa ilaaha illallaah (There is no god worthy of worship besides Allaah) was said? Do you know of any god worthy of worship besides Allaah?*” The Messenger (ﷺ) invited ‘Adee to embrace Islaam and he made the declaration of faith. The face of the Messenger (ﷺ) beamed with pleasure and he said to ‘Adee: “*Indeed, the Jews have earned the anger of Allaah and the Christians are misguided.*”<sup>352</sup>

Christian clergy made marrying more than one wife and the marrying of first cousins unlawful. Roman Catholicism made marriage for priests and divorce for the masses unlawful. The Christian church made the consumption of pork, blood and alcohol lawful along with the production and veneration of statues and paintings depicting God as a man.<sup>353</sup> On the other hand, rabbis made it unlawful for a menstruating woman to eat from the same plate as her family because her touch would defile it,<sup>354</sup> and they made the taking of interest lawful from non-Jews while keeping it unlawful among them.<sup>355</sup>

Ibn Taymiyyah said: “ Regarding Allaah’s statement: **“They took their rabbis and monks as lords besides Allaah...”** those who took their rabbis and their monks to be their lords besides Allaah by obeying them in things which they made lawful or unlawful according to their own desires, without being ordered by Allaah to do so, are of two types:

**First:** They know that [the rabbis and monks] have changed Allaah’s religion and still they followed in their footsteps. Consequently, they followed them in legalizing the unlawful and prohibiting the lawful as a sign of obedience to their leaders while knowing that they had discarded the messengers’ true religion. This is obvious polytheism, even if they do not pray to them or prostrate themselves before them.

**Second:** If they believe in what [Allaah has defined as] lawful and unlawful, but they insist on obeying [the rabbis and monks] in doing what Almighty Allaah has made unlawful, they are like a Muslim who commits sins while knowing that he is committing sins. The ruling pertaining to this second group is similar to that of sinful Muslims. Allaah’s Messenger (ﷺ) said:

(( لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ ))

<sup>352</sup> Sunan at-Tirmithi, vol. 4, Book 10, no. 4029.

<sup>353</sup> Fundamentals of Tawheed, p. 25.

<sup>354</sup> Jewish law regarding the menstruating woman is as follows: “19. When a woman has a discharge of blood which is her regular discharge from her body, she shall be in her impurity for seven days, and whoever touches her shall be unclean until the evening. 20. And everything upon which she lies during her impurity shall be unclean; everything also upon which she sits shall be unclean. 21. And whoever touches her bed shall wash his clothes, and bathe himself with water, and be unclean until the evening.” (Leviticus 15: 19-21)

<sup>355</sup>

“No obedience is due to anyone if it involves disobedience to Allaah. Indeed obedience is in what is good.”<sup>356</sup>

Furthermore, if one legalizes the unlawful and declares unlawful the lawful as a result of *ijtihaad* in which he was striving to follow in the footsteps of Allaah’s prophets and messengers, but he failed, he will not be held responsible for his mistake. Rather, he will be given a reward for his efforts at *ijtihaad* based on the *hadeeth* of ‘Amr ibn al-‘Aas who related that he heard the Messenger of Allaah (ﷺ) say,

(( إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ ))

“If a ruler makes a ruling striving [to find what is correct] and is correct, he gets two rewards. But if he rules striving [to find what is correct] and is mistaken, he gets one reward.”<sup>357</sup>

However, if he knew that [the monks, rabbis or others] were mistaken and, despite this, he followed them and rejected the statements of the prophets and messengers of Almighty Allaah, he would have fallen into this type of *shirk* and the rejection of Almighty Allaah. Moreover, he will receive his due share of punishment if he supports this mistake with his strength and power while knowing that it is wrong. This form of *shirk* and the one who commits it deserves the penalty and punishment. Thus, all scholars among Muslims unanimously agree that when the truth is known, no one should be blindly followed (*taqleed*) in anything other than it. However, they differed over the permissibility for *taqleed* for one can make *ijtihaad*. If he is unable to declare the truth, which he came to know – such as a Christian who realizes that Islaam is the true religion – if he does all that he can, he is not held responsible for what he could not do. The Najaashee (Negus, ruler of Ethiopia) is an example of this... However, if one is blindly following someone practicing *ijtihaad* due to his inability to reach the truth having striven his utmost to do so, he is not held responsible for the mistakes which take place. If he blindly followed to satisfy his own desires and whims, he is regarded as one of the people of the time of ignorance (*Jaahiliyyah*).<sup>358</sup>

Satan mentioned in the phrase “To not worship Satan,” refers not to Iblees in particular but to devils in general, whether human or Jinn.

﴿ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴾

“Indeed, he is a plain enemy to you,” includes everyone who instructs others to disobey Allaah, whether they realize it or not, beginning with Iblees and all whom he leads.<sup>359</sup>

﴿ وَأَنْ أَعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴾

**61. And (did I not command) you to worship Me? That is a Straight Path.**

﴿ وَأَنْ أَعْبُدُونِي ﴾

“And (did I not command) you to worship Me?” is the affirmation following the negation in the previous verse; “Do not worship Satan, worship me.” Worship Me here means, uphold My unique

<sup>356</sup> Narrated by ‘Alee ibn Abee Taalib. *Sahih Al-Bukhari*, vol. 4, pp. 128, no. 203 and *Sahih Muslim*, vol. 3, p. 1022, no. 4534. The wording here is that of Muslim and Aboo Daawood.

<sup>357</sup> *Sahih Al-Bukhari*, vol. 9, p. 331, no. 450 and *Sahih Muslim*, vol. 3, p. 930, no. 4261.

<sup>358</sup> Quoted in *Divine Triumph*, pp. 96-8.

<sup>359</sup> *Tafseer Soorah Yaaseen*, p. 188.

unity and obey Me. This is the essence of *Tawheed* found in the declaration of faith (*shahaadah*). *Tawheed* requires both elements; negation and affirmation. However, priority has to be given to the negation in order for the affirmation to enter an area clear of obscurities and confusion, an area pure and suitable for the affirmation to take root in. This prioritization is mentioned in many places in the Qur’aan. For example, the Almighty said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٦٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٦٧﴾﴾

“And (remember) when Abraham said to his father and his people: ‘Indeed, I am innocent of what you worship, except for the One who created me. For, indeed He will guide me.’”(Soorah az-Zukhruf, 43: 26-7)

﴿هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾

“That is a Straight Path,” clarifies that abandoning the worship of satan and adhering to the worship of Allaah is a straight path free from any crookedness, because it leads to the pleasure of Allaah and His Paradise.

Every human being has a way or path. If it is in accordance to the *Sharee’ah*, it is straight, and if it is at variance with the *Sharee’ah* it is crooked.<sup>360</sup> The straight path is Islaam which was conveyed by the prophets to their people in the revealed Books and in their living examples. The Almighty said:

﴿وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

“Indeed, you are indeed guiding to the Straight Path; the Path of Allaah, to whom belongs all that is in the heavens and all that is in the earth.” (Soorah ash-Shoora, 42: 52-3)

Ibn Mas’ood said, “Allaah’s Messenger (ﷺ) drew a line for us [in the dirt] and said, ‘This is the path of Allaah.’ Then he drew other lines branching off to the right and to the left and said, ‘These are the paths at the end of which is a devil calling people to it.’ Then he recited:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

“Indeed, this is my Straight Path, so follow it, and follow not the (other) paths, for they will separate you away from His Path.” (Soorah al-An’aam, 6: 153)<sup>361</sup>

This *hadeeth* proves that the way is only one. Ibn al-Qayyim commented on this as follows: “This is because the path leading to Allaah is only one, and it is what He sent His Messengers on and sent His Books with. No one reaches Him except along this path. Even if people take every path and try to open every door, these paths will be blocked and the doors will be locked, with the exception of this One Path. For it is connected to Allaah and leads to Him.”<sup>362</sup>

As there is only one “way of Allaah”, i.e., “religion of Allaah”: Islaam, there is only one way to follow that religion. The Prophet (ﷺ) did not leave behind him a multitude of different ways to follow Islaam. Division and differences are not blessings, as some would claim based on fabricated narrations attributed to the Prophet (ﷺ). Allaah, Most Great and Glorious condemned factionalism saying:

<sup>360</sup> Ibid., 195-6.

<sup>361</sup> Collected by Ahmad, an-Nasaa’ee and ad-Daarimee, and authenticated by Ahmad Shaakir in *al-Musnad*, vol.6, pp.89-90, no.4142.

<sup>362</sup> *At-Tafseer al-Qayyim*, pp. 14-5.

﴿ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴾

“Do not be of the pagans; of those who split up their religion and became sects, each sect rejoicing in what it has.” (Soorah ar-Room, 30: 31-2)

And He alluded to the necessity of following the understanding of the Companions of the Prophet (ﷺ) in the following verse:

﴿ وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴾

“Whoever opposes the Messenger after guidance has been made clear to him and follows a way other than that of the believers, I will leave him to his choice and place him in hell. And worst indeed is that destination.” (Soorah an-Nisaa, 4: 115)

Allaah stated this despite the fact that opposing the Messenger (ﷺ) alone guarantees punishment. At the time when the verse was revealed “the believers” was none other than the Companions of the Prophet (ﷺ). ‘Abdullaah ibn Lu’ayy narrated that Mu’aawiyah ibn Abee Sufyaan got up among them and said, “Indeed the Messenger of Allaah (ﷺ) stood up among us and said, ‘Certainly those before you from the People of the Book split up into seventy two sects and [the followers of] this religion will split up into seventy-three sects, seventy-two of them in the Fire and one in Paradise; that is the group [jamaa’ah].’”<sup>363</sup> In another narration, when he was asked what the one sect was, he replied, “What my companions and I are following now.”<sup>364</sup>

﴿ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴾

**62. Indeed he has led a great multitude of you astray. Did you not, then, understand?**

Allaah goes on to describe other signs which exist in the world around human beings. In spite of all the instructions given in Books of revelation and reiterated by the 124,000 prophets sent prohibiting the worship of Satan and commanding the worship of Allaah alone:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّغُوتَ ﴾

“Indeed I have sent among every nation a messenger (proclaiming): ‘Worship Allaah, and avoid the false gods.’” (Soorah an-Nahl, 16: 36)

The mass of human beings have chosen to follow Satan’s invitation and worship false gods. The Almighty addressed this reality saying:

<sup>363</sup> Sunan Abu Dawud, vol. , p. , no. .

<sup>364</sup> Mustadrak al-Haakim,



﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا﴾

**“Indeed he has led a great multitude of you astray.”** This statement does not mean that Satan has not misguided most creatures. The “great multitude” is the majority. When Satan was expelled from Paradise and given respite by Allaah, he angrily issued a challenge to misguide all of humankind. The Almighty recounted his challenge in the Qur’aan as follows:

﴿قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَ ۖ ذُرِّيَّتَهُ إِلَّا قَلِيلًا﴾



**“He said: See this one whom You have honored above me? If You give me respite until the Day of Resurrection, I will indeed seize and mislead all of his offspring except a few,”** (Soorah al-Israa, 17: 62).

The Almighty confirmed that Satan would succeed in misleading most of humankind saying:

﴿وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ﴾

**“And indeed Iblees proved his estimation of them to be true, and they all followed him except a group of true believers.”** (Soorah al-Saba, 34: 20)<sup>365</sup>

This reality was reiterated by Prophet (ﷺ) in the following narration:

عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ (ﷺ): (( يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ! وَسَعْدَيْكَ! وَالْخَيْرُ فِي يَدَيْكَ! قَالَ: يَقُولُ أَخْرِجْ بَعَثَ النَّارِ . قَالَ: وَمَا بَعَثَ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ تِسْعَ مِائَةٍ وَتِسْعِينَ قَالَ: فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ ﴾ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ

عَذَابَ اللَّهِ شَدِيدٌ ﴾ قَالَ: فَاشْتَدَّ عَلَيْهِمْ . قَالُوا: يَا رَسُولَ اللَّهِ! أَيُّنَا ذَلِكَ الرَّجُلُ؟ فَقَالَ: أَبْشِرُوا، فَإِنَّ مِنْ يَأْجُوجَ وَمَأْجُوجَ أَلْفًا، وَمِنْكُمْ رَجُلٌ )) قَالَ: ثُمَّ قَالَ: (( وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ )) فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا . ثُمَّ قَالَ: (( وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ )) فَحَمِدْنَا اللَّهَ وَكَبَّرْنَا . ثُمَّ قَالَ: (( وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَطْمَعُ أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ . إِنَّ مَثَلَكُمْ فِي الْأُمَمِ كَمَثَلِ الشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوْ كَالرَّقَمَةِ فِي ذِرَاعِ الْحِمَارِ )) .

(430) Aboo Sa‘eed quoted Allaah’s Messenger (ﷺ) as saying, “Allaah, the Mighty and Glorious, will say, ‘Adam!’ and he will say, ‘At Your service and at Your pleasure, and all good is in Your two hands.’ Allaah will say, ‘Bring out the group [bound] for Hellfire.’ Adam will ask, ‘What group is [bound] for Hellfire?’ He will say, ‘From out of every thousand they will be nine hundred and ninety-nine.’” The Prophet (ﷺ) said, **“That is the time that every child’s hair will turn white and every**

<sup>365</sup> Tafsir Ibn Kathir, vol. 4, pp. 31-3.

**pregnant woman will miscarry, and you will see people acting drunk when they will not be drunk, but the torment of Allaah will be severe.”**<sup>366</sup> Aboo Sa‘eed said, “This had a very depressing effect upon the companions of the Prophet (ﷺ) and they said, ‘Messenger of Allaah, who among us would be [fortunate enough to be] that [one] person?’ He said, ‘*Good tidings for you; there will be a thousand of God and Magog [bound for Hell] for every one of you [selected for Paradise]. By Him in Whose Hand is my life, I hope that you will be one quarter of the people of Paradise.*’ We praised Allaah and cried out, ‘Allaah is Great.’”<sup>367</sup>

Even today, although Muslims represent one fifth of the earth’s inhabitants, many are so far astray that they have become disbelievers, in spite of their considering themselves Muslims. The reality is that the majority of Muslims remain on the basic level of merely doing the rituals connected to the five pillars, but true faith remains beyond their grasp. The Almighty rebuked people in the past regarding their claim to faith:

﴿ قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ﴾

**“The Bedouins say: ‘We believe.’ Say: ‘You do not believe. Instead say: We have accepted Islaam. For faith has not yet entered your hearts.’”** (Soorah al-Hujuraat, 49: 14)

Only those who have truly believed are promised Paradise, as the Prophet () said:

(( لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ ))

“Only a true believer will enter Paradise.”<sup>368</sup>

Consequently, the Prophet () gave severe warnings of grave consequences to those who only practice Islaam on a superficial level. He was reported to have said:

(( إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ ))

“Indeed a person may do the deeds of the People of Paradise as it appears to people and he is among the People of the Hellfire.”<sup>369</sup>

<sup>366</sup> Part of the Prophet’s statement is a quote from Soorah al-Hajj (22):2.

<sup>367</sup> Sahih Al Bukhari, vol. , no. , p. Kitaab: Ahaadeeth al Anbiyaa; Baab: Qissah Ya’jooj and Sahih Muslim, vol. , p. , no. , Kitaab: Eemaan ; Baab: Yaqoolu ‘Ilaahu li Aadam akhrij ba’th an-Naar.

<sup>368</sup> Sahih Al Bukhari, vol. , p. , no. , Kitaab: al maghaazee; Baab: Ghazwat Khaybar. The complete text is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ شَهِدْنَا خَيْرَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ مِمَّنْ مَعَهُ يَدْعِي الْإِسْلَامَ هَذَا مِنْ أَهْلِ النَّارِ فَلَمَّا خَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ أَشَدَّ الْقِتَالِ حَتَّى كَثُرَتْ بِهِ الْجِرَاحَةُ فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ فَوَجَدَ الرَّجُلُ أَلَمَ الْجِرَاحَةِ فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ فَاسْتَخْرَجَ مِنْهَا أَسْنَهُمَا فَنَحَرَ بِهَا نَفْسَهُ فَاشْتَدَّ رِجَالُ مِنَ الْمُسْلِمِينَ فَقَالُوا يَا رَسُولَ اللَّهِ صَدَقَ اللَّهُ حَدِيثَكَ انْتَحَرَ فَلَانُ فَقَتَلَ نَفْسَهُ فَقَالَ قُمْ يَا فَلَانُ فَأَذِّنْ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ

Sahih Muslim, vol. , p. , no. , Kitaab: Siyaam; Baab: Tahreem sawm iyyaam at tashreeq. This statement was also made on another occasion of the Farewell Hajj

عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَهُ وَأَوْسَ بْنَ الْحُدَّانِ أَيَّامَ التَّشْرِيقِ فَتَدَاى أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَأَيَّامٌ مِئِي أَيَّامٍ أَكُلٍ وَشُرْبٍ

<sup>369</sup> Sahih Muslim, vol. , p. , no. , Kitaab: Eemaan; Baab: Ghalaz tahreem qatl al insaan nafsahu. The complete text is as follows:

The verse is then closed with a rhetorical question:

﴿أَفَلَمْ تَكُونُوا تَعْقِلُونَ﴾

“Did you not, then, understand?” which serves as a rebuke to those who were not and are not aware of Satan’s enmity and the obligation to obey Allaah<sup>370</sup> in their daily life. The great majority of humanity is so busily absorbed in chasing the fleeting pleasures of this life that they remain astray to the end of their lives. They are blessed with intelligence and the ability to choose, but they do not use it to gain the necessary knowledge to make the right choices. Instead, their intelligence is used only to advance their technology and increase their means of enjoyment. Satan succeeded in beautifying the material world and the sins attached to it, as he said he would:

﴿قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾ إِلَّا عِبَادَكَ مِنْهُمْ

الْمُخْلِصِينَ ﴿٤٠﴾﴾

“He said: My Lord, Because You misled me, I will beautify the earth for them and I will misguide all, except Your chosen servants among them.” (Soorah al-Hijr, 15: 39-40)

“I will beautify the earth for them,” meant that he would make the glitter and glamour of worldly things so enticing to the progeny of Adam that they would prefer it over the hereafter and become entangled in every variety of sin<sup>371</sup>. Then he would make their sinful lifestyles precious and beloved to them, by constantly encouraging and provoking them to be merry and enjoy to its fullest.<sup>372</sup> Those unfortunates who choose that path will be told on the Day of Judgment:

﴿هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٣٩﴾ أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ

تَكْفُرُونَ ﴿٤٠﴾﴾

عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّقَى هُوَ وَالْمُشْرُكُونَ فَافْتَتَلُوا فَلَمَّا مَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عَسْكَرِهِ وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ وَفِي أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ لَا يَدْعُ هُمْ شَاذَةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ فَقَالُوا مَا أَجْزَأُ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأُ فَلَانَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا صَاحِبُهُ أَبَدًا قَالَ فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ قَالَ فَخَرَجَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعَجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَدُبَابَهُ بَيْنَ تَدْيِيهِ ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ قَالَ وَمَا ذَاكَ قَالَ الرَّجُلُ الَّذِي ذَكَرْتُ أَنَا أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ فَقُلْتُ أَنَا لَكُمْ بِهِ فَخَرَجْتُ فِي طَلَبِهِ حَتَّى جُرِحَ جُرْحًا شَدِيدًا فَاسْتَعَجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ بِالْأَرْضِ وَدُبَابَهُ بَيْنَ تَدْيِيهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ ذَلِكَ إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ الْجَنَّةِ فِيمَا يَبْذُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلَ أَهْلِ النَّارِ فِيمَا يَبْذُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ

<sup>370</sup> Al-Jaami' li Ahkaam al-Qur'aan, vol. 15, p. 39.

<sup>371</sup> Tafseer al-Kareem ar-Rahmaan, p. 592.

<sup>372</sup> Tafsir Ibn Kathir, vol. 5, p. 395.

## 63-4. “This is Hell which you were promised! 64 Burn in it today for what you disbelieved.”

The Hellfire will be shown to them in its full ferocity as a terrible creature, raging and roaring, so wild and furious that Allaah assigned four billion nine hundred thousand angels to hold its reins.

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ هَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا

‘Abdullaah ibn Mas‘ood quoted Allaah’s Messenger (ﷺ) as saying, “Hell will be brought on that day having seventy thousand reins with seventy thousand angels drawing each rein.”<sup>373</sup>

At this point the disbelievers will balk, but they will be pushed forward, as Allaah described them in another verse:

﴿يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً﴾

“On the Day when they will be pushed towards the Fire of Hell.” (Soorah at-Toor, 52: 13)

The guardians of the Hellfire will then admonish them saying:

﴿هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

“This is Hell which you were promised!” It is the fire which people were tricked into believing did not exist. As a result they denied its existence, as the Almighty said:

﴿هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ﴾ أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ﴿١٥﴾

“(And they will be told :) ‘This is the Fire which you used to deny. Is this magic, or do you not see?’ ” (Soorah at-Toor, 52: 14-5)

Some people in the Prophet’s time denied the Hellfire outright along with Paradise, claiming that this world was all there was. Allaah, the Great and Glorious, quoted them saying:

﴿وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾ ﴿٢٨﴾

“And they said: ‘There is no (other life) but our (present) life of this world, and we will not be resurrected.’” (Soorah al-An‘aam, 6: 29)<sup>374</sup>

In these times, it is the atheists and deists who deny Resurrection, the Day of Judgment, and Heaven and Hell. Among modern Christians it is also popular to deny the Hellfire as being too great a punishment for disbelief, or, for being too severe for a God who is “Love”. From the Islamic perspective, love without justice becomes unfair. Thus, people will go to Paradise due to Allaah’s love and grace and to hell due to His justice and wisdom.

Then the guardians of Hell will instruct the disbelievers to enter the fire as a means of further humiliation and disgrace saying:

﴿أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

“Burn in it today due to your disbelief.”

<sup>373</sup> Sahih Muslim, vol. 4, p. 1482, no. 6810.

<sup>374</sup> See also Soorah al-Mu‘minoon, 23: 37.

﴿أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ﴾<sup>١٦</sup>

**“Burn in it. Whether you are patient or impatient, it is all the same. You are only being requited for what you used to do.”** (Soorah at-Toor, 52: 16)

The reason for their punishment is known to them. However, the guardians will remind them that it is a consequence of their disbelief and their sins, in order to increase their humiliation and shame. The fact that it is attributable to their deeds affirms Allaah’s attribute of Justice. Their entrance into the Hellfire after living out their lives in rebellion against God is the fulfillment of Allaah’s Justice, as it leaves no room for doubt about His Justice, as could have been the case, if they had been created and immediately put in the Hellfire based on Allaah foreknowledge of everything.

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾<sup>١٥</sup>

**65. This Day, I will seal their mouths, and their hands will speak to Me, and their legs will bear witness to what they used to do.**

Elsewhere in the Qur’aan, the Almighty described an incident which will take place on the Day of Judgment when the idolaters see that the people of *Tawheed* have escaped and their own books of deeds have recorded everything. Allaah said:

﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

**“Then no excuse will be left for them but to say: ‘By Allaah, our Lord, we were not idolaters.’ ”** (Soorah al-An’aam, 6: 23)

Those who worshipped others besides Allaah will cry out declaring their innocence from *Shirk*. Anas ibn Maalik related that once when they were with the Prophet (ﷺ) he smiled so broadly that they could see his molars, then he said, “Do you know why I’m smiling?” They replied, “Allaah and His Messenger know best.” He said, “It was because of the way a person will argue with his Lord on the Day of Resurrection. He will say, ‘O Lord, won’t you protect me from injustice?’ and Allaah will reply, ‘Of course.’ He will then say, ‘I will not accept any witness against me except from myself.’ Allaah will say, ‘Today you will be a sufficient witness against yourself, and he honorable scribes will serve as witnesses against you.’”<sup>375</sup>

At this point their mouths will be sealed because they have begun speaking lies<sup>376</sup>.

﴿الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ﴾

**“This Day, I will seal their mouths,”** and their limbs will tell the truth.

<sup>375</sup> Sahih Muslim, vol. 4, pp. 1533-4, no. 7079.

<sup>376</sup> Tafseer Soorah Yaaseen, pp. 203-4.

﴿وَتَكَلَّمْنَا أَيْدِيَهُمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾

“... and their hands will speak to Me, and their legs will bear witness to what they used to do.”

Their hands will speak about what they actually did while the legs will give witness about what the hands did as the hands are the main perpetrator of sins. Witness against them will also be given by their tongues:

﴿يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

“On the Day when their tongues, their hands, and their legs will bear witness against them for what they were doing.” (Soorah an-Noor, 24: 24)

Also their ears, eyes and skins. The Almighty said:

﴿حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

“Until, when they reach (the Hell-fire), their ears, their eyes, and their skins will testify against them as to what they used to do.” (Soorah Fussilat, 41: 20)

They will be shocked at the treachery of their own body parts and will ask them why they are giving witness against themselves. Allaah said:

﴿وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ﴾

“And they will ask their skins<sup>377</sup>, ‘Why do you testify against us?’ They will say: ‘Allaah who can cause everything to speak has made us speak.’” (Soorah Fussilat, 41: 21)

And they will curse their own limbs as Anas related that the Prophet (ﷺ) went on to say, “Then his mouth will be sealed, and his limbs will be told, ‘Speak!’ So they will speak of what he did. Then he will be permitted to speak, and he will say, ‘May you be doomed! It was for your safety that I was contending.’”<sup>378</sup>

All parts of the body will join in the witness against human beings on that Day, even their bones and flesh. Aboo Hurayrah narrated that the Prophet (ﷺ) described a similar circumstance saying, “Allaah will sit in judgment on people and He will say to one, ‘O, so and so! Didn’t I honor you and make you a chief and provide you with a spouse and subdue your horses, camels for you and give you the opportunity to rule over your subjects?’ He will reply, ‘Yes.’ Then He will ask, ‘Didn’t you think that you would meet Me?’ ...and he will say, ‘O, my Lord! I affirmed my faith in You and in Your Book and in Your Messenger and I established prayer and fasting and gave in charity.’ And he would continue to speak in good terms like this until Allaah says, ‘Well, I will bring My witness against you.’ The man will wonder who will bear witness against him. Then his mouth will be sealed and his thighs, his flesh and his bones will be told to speak, and they will bear witness to his deeds.”<sup>379</sup>

Mu’aawiyah ibn Haydah reported that the Prophet (ﷺ) pointed with his hand towards Syria and said, “From here to here you will be gathered riding and walking, and you will be dragged on your faces on the Day of Resurrection with bags over your mouths. There will be seventy nations of which you will be the best and most noble in Allaah’s sight. The first thing which will speak about one of you will be his thigh.”<sup>380</sup>

<sup>377</sup> They addressed only their skins because punishment of the skin includes the whole body while punishment of the eyes or ears is specific to those organs. (Tafseer Soorah Yaaseen, p. 204)

<sup>378</sup> Sahih Muslim, vol. 4, pp. 1533-4, no. 7079.

<sup>379</sup> Sahih Muslim, vol. 4, p. 1533, no. 7078.

<sup>380</sup> Saheeh Sunan at-Tirmitheeh, vol. , p. , no. ,

Al-Maawardee suggested that perhaps the reason why the thighs would speak before the other body parts is because the pleasure of sins, especially sins of the flesh, is felt by senses in the lower half of thighs.<sup>381</sup>

﴿بِمَا كَانُوا يَكْسِبُونَ﴾

“...to what they used to (earn).” The witness is given regarding what they “earned” and not what they “did”<sup>382</sup> because deeds sometimes may not earn a reward or punishment, as in the case of accidental deeds or *mubaah* deeds. Thus, Allaah Almighty said:

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

**“It is rewarded for the (good) it has earned, and is punished for the (evil) it has earned.”**

(*Soorah al-Baqarah*, 2: 286)<sup>383</sup>

Likewise, righteous deeds will not earn a person a reward if the intentions behind them are wrong or the method at variance with the *Sunnah*.

While informing about the humiliation of the disbelievers on the Day of Judgment, this verse also serves as a reminder to the believers that even their own body parts will give witness against them on that Day. Therefore, great care must be taken to insure that ones faculties and limbs function in accordance with the divine commandments. Allaah alluded to saying:

﴿وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ

كَثِيرًا مِمَّا تَعْمَلُونَ ﴿١٢﴾﴾

**“And you did not use to hide yourselves (in the world), in case your ears, eyes, and skins would testify against you; but you thought that Allaah did not know much of what you were doing.”**

(*Soorah Fussilat*, 41: 22)

Human eyes will give witness against their owners to whatever *haraam* they were made to intentionally see. Thus, even when reading supposedly innocent newspapers and magazines or watching the news on television, the eyes must be deliberately directed to avoid the many seductive advertisements found on almost every page. Human ears will also testify to what *haraam* they were made to intentionally hear. The temptation to listen to the *haraam* forms of music becomes more and more difficult as music is being piped into every walk of life. Finding a music-free environment outside of the home becomes increasingly difficult with every decade. However, the temptation and peer pressure to listen to gossip, backbiting, and slander is even greater as it can come from even the closest family members and in the most innocent conversations. And human skin will testify to whatever *haraam* it deliberately touched or caressed, from the simplest handshake to the major sinful acts of fornication and adultery.

However, the most dangerous of the witnesses is the tongue because it is the body’s most dangerous organ.

<sup>381</sup> Quoted in *al-Jaami ‘ li Ahkaam al-Qur’aan*, vol. 15, p. 41.

<sup>382</sup> Sometimes “deeds” is used while “earnings” is intended as in Allaah’s statement:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا﴾

**“Whosoever does a good deed, does so for himself, and whosoever does evil, does so against himself.”**

(*Soorah al-Jaathiyah*, 45: 15)

<sup>383</sup> *Tafseer Soorah Yaaseen*, p. 205.

قَالَ أَلَا أُخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ ثَكَلْتُكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ

The Prophet (ﷺ) told Mu'aath ibn Jabal "Shall I show you what will gather for you of all of that [good]?" He replied, "O course." He said, "Restrain this," and he took hold of his tongue. Mu'aath asked, "O Messenger of Allaah! Are we accountable for what we speak?" He replied, "May you mother lose you! Will people be poured into the Hellfire on their noses for other than what their tongues reap?"<sup>384</sup>

The Prophet (ﷺ) was also reported to have said:

(( مَنْ صَمَتَ نَجَا ))

"Whoever remains silent is saved."<sup>385</sup>

Ibn Mas'ood was reported to have said that there is nothing in this world more deserving to be restrained for a long time more than the tongue.

The Almighty said,

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

People joke and the angels record, they speak, remember Allaah, say falsehood, curse, backbite, gossip, give false witness, slander and it is all recorded against them, as the Almighty mentioned,

مَا لَ هَذَا الْكِتَابِ لَا يُعَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا

Tongues need to be restrained and what is said needs to be weighed, if it is about peoples' honor, curses, their dignity it should be clearly avoided. Lies, lewd talk, corruption needs to be scrupulously avoided.

At the same time, every morning the tongue can atone for the sins of all the body parts by simply remembering Allaah sincerely.

﴿ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴾

﴿ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴾



**66-7. Had it been My Will, I could surely have blinded them, so that they would struggle to find their way. How then would they see? 67 And had it been My Will, I could**

<sup>384</sup> Saheeh Sunan at-Tirmitheeh, vol. 2, no. 103 and authenticated in Irwaa al-Ghaleel, no. 413.

<sup>385</sup> Musnad Ahmad, vol. 2, no. 159 and authenticated in Silsilah al-Ahaadeeth as-Saheehah, no. 536.



**have fixed them in their places so they could neither go forward nor backwards.**

﴿وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ﴾

**“Had it been My Will, I could surely have blinded them, so that they would struggle to find their way. How then would they see?”**

Allaah affirms His Creational Wish and Will whereby people were given eyes to see the truth and to find their way in this life. Had the Almighty wished otherwise, they would never have found their way.

It was narrated from ‘Abdullaah ibn Salaam that this verse referred to the Day of Judgment when the bridge over Hell will be erected and the Prophet (ﷺ) and his nation will be called. The righteous and unrighteous will follow him to cross over the bridge and when they reach the bridge Allaah will blind the unrighteous who will then struggle to find their way. How will they see their way to cross over it. Then the same will be repeated with Prophet Jesus and his nation, and likewise the prophets before him.<sup>386</sup>

Allaah goes on to reiterate His Creational Will, whereby He could have created humans like trees, fixed in one place, unable to move around and gain knowledge in the process. He said:

﴿وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ﴾

**“Had it been My Will, I could have fixed them in their places.”** This verse was interpreted by some scholars to say: **“Had it been My Will, I could have transformed them,”** meaning that Allaah could have turned them into apes and pigs, as was mentioned in the following verses:

﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ﴾

**“And indeed you knew about those amongst you who transgressed against the Sabbath. I told them: ‘Be you monkeys, despised and rejected.’ ”** (Soorah al-Baqarah, 2: 65)

﴿قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ﴾

**“Say: ‘Shall I inform you of something worse than that, regarding the recompense from Allaah: those who incurred the curse of Allaah and His Wrath, and those whom He transformed into monkeys and pigs, and those who worshipped false gods.’ ”** (Soorah al-Maa'idah, 5: 60)

﴿فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ﴾

**“So they could neither go forward nor backwards.”** Were they like columns or pillars fixed in their places, they could neither move forwards or backwards. They would be unable to change their situations, and would only have to wait until the judgment came. Instead, Allaah gave them the ability to go forward to what is better. However, they turned away from the good and returned to evil.

<sup>386</sup> Al-Jaami ‘ li Ahkaam al-Qur’aan, vol. 15, p. 41.

﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ﴾

**68. And I reverse the creation of he whom I grant long life. Will they not then understand?**

﴿وَمَنْ نُعَمِّرْهُ﴾

**“He whom I grant long life...”**

Allaah, in His wisdom, gives people different life terms. Some lives are short, beginning and ending in the womb, while others end in early childhood and yet others end at later stages of life. However, most human beings share a burning desire a long life. From the very first human on the face of this earth, the desire for a long life was strong. The Prophet (ﷺ) related an incident from the time of Adam’s creation and the extraction of his descendents for the pre-creational covenant saying, *“Allaah placed between the two eyes of every human a beam of light indicating their faith and showed them all to Adam. Adam was awed by the sight of all these countless numbers of beings with light beams between their eyes, so he asked Allaah, ‘O Lord, who are they?’ Allaah told him that they were all of his descendants. Adam then looked closely at one whose intense light beam amazed him, and he asked about him and Allaah said, ‘That is a man called Daawood from the last of the nations among your descendants.’ Adam asked how old he was and when Allaah informed him that he was sixty, he said, ‘O Lord, increase his lifespan by taking forty years from my lifespan.’ But when Adam’s life reached its end and the angel of death came, he questioned the angel saying, ‘Isn’t there forty more years of my life still remaining?’ The Angel replied, ‘Didn’t you give them to your descendant Daawood?’ Adam denied that he had done so and his descendants denied their promise to Allaah. Adam later forgot his covenant to Allaah and so did his descendants and they all feel into error.”*<sup>387</sup>

It was this desire for a long life which also became the weakness which Satan exploited to convince him and his wife to disobey Allaah and eat from the forbidden tree. The Almighty quoted Satan as whispering to them:

﴿مَا نَهَكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ﴾

**“Your Lord only forbade you from this tree so that you would not become angels or immortals.”**  
(Soorah al-A’raaf, 7: 20)

Ibn al-Qayyim commented:

When [Satan] came to know that they both desired to live eternally in paradise, he caught them from that perspective. This is the door to his greatest deception by which he continually traps the progeny of Adam. He flows in their veins until he comes across their souls and enters them. Then he asks their souls about what they love and what they desire. When he learns these things, he uses them against the person and snares him from this angle. He also informs his brethren and allies among humans to enter from the same door in order to fulfill their corrupt goals among people. It is a door that no one who enters it seeking anything will be disappointed. Whoever seeks another entrance will find it blocked and his goal will not be achievable.

The enemy of Allaah studied our parents and understood their comfort and reliance on eternal life in that abode of perpetual pleasure. He realized that it was the only door through which he could

<sup>387</sup> From an authentic (Saheeh) narration of Abu Hurayrah collected by at-Tirmitheeh, see footnote 221, p.241, of *al-Aqeedah at-Tahaaweeyah*, (8th ed., 1984) edited by al-Albaanee).

catch them. So he swore by Allaah to them that he would give them sincere advice and **“He said: Your Lord only forbade you from this tree so you would not become angels or immortals.”**

A question arises: How could the enemy of Allaah cause Adam to desire to be an angel by eating from the tree, when he saw that angels neither eat nor drink? Furthermore, Adam – may peace be on him – was more knowledgeable about Allaah, about himself, and about the angels, than to desire to be one of them by eating, especially eating what Allaah, Most Great and Glorious, had forbidden him.

The answer is that Adam and Eve – peace be on both of them – did not desire that originally. Instead, it was the enemy of Allaah who lied to them and deceived them, and tricked them by naming that tree “the Tree of Eternal Life”.

﴿فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَتَذَكَّرُ هَلْ أَذُنُكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى﴾

**“Then Satan whispered to him saying: ‘O Adam. Shall I lead you to the Tree of Eternal Life and to a kingdom that will never deteriorate?’” (Soorah Taa Haa, 20: 120)**

This was the first deception and trick from which his followers inherited [the practice of] giving forbidden things the names of things beloved to the souls. They named alcohol “the mother of spirits”, and its brother “a little piece of rest”, and interest was named “transaction”, taxes named “Rights of Sultanate”, and they named the most abominable and corrupt form of oppression “court laws”, the most extreme form of disbelief – denial of the Lord’s attributes – was named affirmation of [divine] infallibility, and they named gatherings of corruption “assemblies of goodness”.<sup>388</sup> After naming it “the Tree of Eternal Life”, Satan told them, “Your Lord only forbade you from this tree because He disliked that you would eat from it and live eternally in Paradise without dying and thereby be like the angels who don’t die.” Up until that time, Adam did not know that he would die, so the desire to be eternally in Paradise arose in him. A doubt had found root from the comment of his enemy and Satan’s sworn oath by Allaah that he was a sincere adviser for them. Doubt joined with desire and the destiny helped it, the decay of inattentiveness caught them and their enemy was wide awake waiting for them, as it was said:

وَاسْتَيْقَظُوا وَارَادَ اللَّهُ غَفْلَتَهُمْ \* لِيَنْفِذَ الْقَدْرَ الْمَحْتُومَ فِي الْأَزَلِ

*They awoke but Allaah wanted their inattentiveness  
So that destiny fixed in eternity would come to pass*

He did not say absolutely that if they ate from the tree that they would become angels. Instead he made the matter fluctuate between two issues; one impossible and the other possible, and that is among the most devious types of plots. Consequently, when he caused him to desire the possible matter, he affirmed it without hesitation saying: **“O Adam. Shall I lead you to the Tree of Eternal Life and to a kingdom that will never deteriorate?”** He did not include the element of doubt here as he did in the earlier statement: **“...so you would not become angels or immortals.”**<sup>389</sup>

This desire for eternal life drove the pharaohs of the past to erect elaborate mausoleums to their dead and to preserve their corpses and those of their pets, and to kill and bury their slaves along with them. And in the present, the rich and famous have the option to have their bodies frozen and preserved, or their ashes fired into the heavens in rockets.

Some people Allaah has granted long lives, and they determine whether they were blessed or cursed. The Prophet (ﷺ) praised some of those on whom Allaah bestowed long lives. Aboo Hurayrah quoted Allaah’s Messenger (ﷺ) as asking them:

<sup>388</sup> Today interest is called benefits (*faa'idah*) in the Arab world, mortgage, returns; gambling is called bingo, lottery, trading etc.; adultery and fornication are called “free sex”; pornography called freedom of expression or artistic freedom; homosexuality and lesbianism called alternative life styles.

<sup>389</sup> *Ighaathah al-Lahfaan*, vol. 1, pp. 103-4.

(( أَلَا أُنبِئُكُمْ بِخَيْرِكُمْ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ خَيْرُكُمْ أَطُولُكُمْ أَعْمَارًا وَأَحْسَنُكُمْ أَعْمَالًا ))

“Shall I inform you about the best among you?” They replied, “Yes. O Messenger of Allaah.” He then said, “The best of you are those who live the longest and are the best in deeds.”<sup>390</sup> On another occasion he said:

(( خَيْرُكُمْ أَطُولُكُمْ أَعْمَارًا وَأَحْسَنُكُمْ أَخْلَاقًا ))

“The best of you are those who live the longest and are the best in character.”<sup>391</sup>

Long life is only a blessing if the believer does an abundance of righteous deeds and is of exemplary character. The two, righteous deeds and good character, are inseparable. The Prophet (ﷺ) also said: “Righteousness is good character.”<sup>392</sup> Faith is inseparable from action. Aboo Hurayrah quoted the Prophet (ﷺ) as saying, “The believer whose faith is most complete is he whose character is best.”<sup>393</sup> Consequently, throughout the Qur’aan, whenever Allaah instructs humankind to believe, He always links faith with command to do righteous deeds. The Prophet did the same, saying, for example, “Whoever believes in Allaah and the Last Day should be good to his neighbor and kind to his guest.”<sup>394</sup>

Furthermore, Prophet Muhammad (ﷺ) summarized the essence of the Islamic message as one of moral behavior saying,

(( إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ ))

“Indeed, I was only sent to complete the most noble of character traits.”<sup>395</sup>

On the other hand, the Prophet (ﷺ) described the worst of people as those who also had long lives. Aboo Bakrah reported that when the Prophet was asked about the worst of people, he replied:

(( مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ ))

“Whoever has a long life span and his deeds are evil.”<sup>396</sup>

Consequently, euthanasia is out of the question for conscious Muslims. Besides the fact that suicide is forbidden, assisted or unassisted, whatever additional time one is granted becomes an opportunity to do more righteous deeds or be purified by illness from evil deeds.

﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ﴾

**“And I reverse the creation of he whom I grant long life.”**

Aal ‘Uthaymeen commented that as a person’s age increases he goes backward, not only from the perspective of bodily power but also from the perspective of intelligence and memory which reverse towards childhood as the Almighty said elsewhere:

<sup>390</sup> Musnad Ahmad, CD no. 6914 and Sunan at-Tirmithi from ‘Abdullaah ibn Busr, and authenticated in Saheeh al-Jaami‘ as-Sagheer, no. 3263.

<sup>391</sup> Musnad Ahmad, CD no. 8867 and authenticated in Saheeh al-Jaami‘ as-Sagheer, no. 3262.

<sup>392</sup> Sahih Muslim, vol. 4, pp. 1358-9, no. 6196.

<sup>393</sup> Saheeh Sunan at-Tirmithi, vol. 1, p. 340, no. 928.

<sup>394</sup> Sahih Muslim, vol. 1, p. 32, no. 76.

<sup>395</sup> Narrated by Aboo Hurayrah and collected by al-Bukhaaree in al-Adab al-Mufrad, al-Haakim and al-Bayhaquee in Shu‘ab al-Eemaan. It has been authenticated in Saheeh al-Jaami‘ as-Sagheer, vol. 1, p. 464, no. 2349.

<sup>396</sup> Musnad Ahmad, CD no. 19519, Sunan at-Tirmithi, CD no. 2252, and authenticated in Saheeh al-Jaami‘ as-Sagheer, no. 3297.

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ

قَدِيرٌ ﴿٥٧﴾

“Allaah has created you and then He will cause you to die. Some of you will be sent back to senility, so that they may know nothing after having known (much). Truly! Allaah is All-Knowing, All-Powerful.” (Soorah an-Nahl, 16: 70)<sup>397</sup>

Ash-Shanqeetee explained that “I reverse the creation of he whom I grant long life” meant He will rotate the creation of the human being, causing him to be the opposite of how He first created him. He creates him weak and without intelligence or knowledge, then He causes him to progress from state to state until he reaches maturity and the peak of his strength, understanding what belongs to him and what is obligatory on him. When he reaches the end of this stage of maturity, his creation is reversed and he decreases until he reaches a state similar to his childhood with respect to the weakness of his body and mind and his lack of knowledge.

﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً

تَخْلُقُ مَا يَشَاءُ ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٨﴾

“It is Allaah who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and gray hair. He creates what He wills. And it is He who is the All-Knowing, the All-Powerful.” (Soorah ar-Room, 30: 54)<sup>398</sup>

﴿أَفَلَا يَعْقِلُونَ﴾

“Will they not then understand?” The purpose of these statements, even though they refer to something well known to all, is to bring human attention to the importance of making the most of their lives while they can; to take advantage of their youth and strength before it is lost. For there will come a day when these physical and mental abilities will be gone. Memory will be lost, and thought will be like that of a child, unable to think about anything beyond the walls of his house. Some become mad, and harm their family when dementia hits. As a result, a poet said:

لَا طِيبَ فِي الْعَيْشِ مَا دَامَتْ مُنْعَصَةً \*\*\* لَذَائِهِ بِادِّكَارِ الْمَوْتِ وَاهْرَمِ

*There is no pleasantness to life as long as*

*Its pleasures are spoiled by the remembrance of death and senility*

Any thinking person who reflects on the fact that his end is an early death or old age will not find life pleasant. That does not mean that he will remain regretful and sorrowful. Instead, he will make great efforts with the time he has and prepare for the situation which must occur.<sup>399</sup> The Prophet (ﷺ) warned us about the importance of time management 1,400 years ago.

<sup>397</sup> Tafseer Soorah Yaaseen, p. 214.

<sup>398</sup> Adwaa ul-Bayaan, vol. 6, p. 432.

<sup>399</sup> Tafseer Soorah Yaaseen, p. 215.

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ .

Ibn ‘Abbaas related the Allaah’s Messenger (ﷺ) said: “There are two blessings about which most people are deceived: health and spare time.”<sup>400</sup>

Health is a commodity for which people sometimes spend all their savings and go into debt in order to preserve. People never seem to be conscious of it until they loose it, which is why the Prophet (ﷺ) taught his followers to make *du‘aa* whenever they saw someone disabled or suffering:

عَنْ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَأَى صَاحِبَ بَلَاءٍ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي بِمَا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا إِلَّا عُوفِيَ مِنْ ذَلِكَ الْبَلَاءِ كَائِنًا مَا كَانَ مَا عَاشَ

‘Umar related that Allaah’s Messenger (ﷺ) said, “Whoever sees someone in a state of calamity and says: Praise be to Allaah who spared me from you were tried with and favored me over many of the creatures; will be spared that trial, whatever it may be as long as he lives.”<sup>401</sup>

عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَ أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَ أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ

Ibn Mas‘ood reported that the Prophet (ﷺ) said: “On the Day of Resurrection, the feet of Adam’s descendents will not move from the presence of their Lord until they are asked about five things: about their life and how they spent it; about their youth and in what they wasted it; their wealth from where they obtained it and it what they spent it; and what they did with their knowledge.”<sup>402</sup>

﴿ أَفَلَا تَعْقِلُونَ ﴾

“Will you not then understand?” another reading among the authentic seven<sup>403</sup> also indicates that in the same way that the Creator is able to change a human being’s state as He wills, He is also able to resurrect them.<sup>404</sup> Ibn Katheer suggested that Allaah is telling us that this world is transient and will come to an end. So, people should think about how they were created, how they became, or will become gray-haired, then old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out.<sup>405</sup>

﴿ وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴾

**69. And I have not taught him poetry, nor is it suitable for him. This is only a Reminder and a Clarifying Qur’aan.**

<sup>400</sup> Sahih Al Bukhari, vol. , p. , no. , Kitaab: Riqaaq; Baab: Laa ‘eesha illaa ‘eesha Aakhirah

<sup>401</sup> Sunan at-Tirmitheh, CD no. 3353.

<sup>402</sup> Saheeh Sunan at-Tirmitheh, vol. , p. , no.

<sup>403</sup> Naafi‘ and Ibn Thakwaan narrated it from Ibn ‘Aamir.

<sup>404</sup> Tafseer Soorah Yaaseen, p. 215.

<sup>405</sup> Tafsir Ibn Kathir, vol. , p. 217.

In this verse and the one following it, the topic of Qur’aanic discourse changes to the Scripture itself with Allaah defending from one of the many false accusations leveled against it. Some Makkans falsely claimed that the Qur’aan was poetry and Muhammad (ﷺ) a poet:

﴿بَلْ قَالُوا أَضْغَتْ أَحْلَمَ بَلْ أَفْتَرَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ﴾

**“Instead, they say: ‘These (revelations) are confused dreams! In fact, he made them up! He is only a poet! Let him then bring us a sign like the ones the earlier (Prophets) were sent with!’”** (Soorah al-Anbiyaa, 21: 5)

The Almighty rejects that claim from its foundation saying:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ﴾

**“And I have not taught him poetry,”** meaning that the Prophet (ﷺ) was not known to be a poet prior to the beginning of revelation. If he had been taught poetry earlier and was among the many great poets of the peninsula, the claim that the Qur’aan was simply good poetry could have a basis. However, Prophet Muhammad (ﷺ) did not even know how to read and write, as the Almighty mentioned:

﴿وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَأَزْتَابَ الْمُبْطِلُونَ﴾

**“You neither read any book before it, nor did you write any book with your right hand. Were that the case, the followers of falsehood might have doubted.”** (Soorah al-Ankaboot, 29: 48)

Allaah destined that the Prophet (ﷺ) would be raised in circumstances in which he would remain illiterate in order to remove any shadow of a doubt concerning the origin of Qur’aan which he would later recite to the people.

Whatever rhyming statements he made were accidental and not intended.<sup>406</sup> For example, during the battle of Hunayn when the Muslim forces began to flee, he was reported to have stood his ground and announced:

(( أَنَا النَّبِيُّ لَا كَذِبُ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ ))

*“I’m the Prophet, and this is not a lie. I am the (grand) son of ‘Abdul-Muttalib.”*<sup>407</sup>

<sup>406</sup> Tafseer Soorah Yaaseen, p. 216.

<sup>407</sup> Sahih Al Bukhari, vol. , p. , no. , Kitaab: Jihaad wa siyar; Baab: man qaada daabat ghayrihi fil harb, and Sahih Muslim, vol. , p. , no. Kitaab: Jihaad wa siyar; Baab: Fee ghazwah Hunayn. The complete text in Sahih Al Bukhari is as follows:

عَنْ أَبِي إِسْحَاقَ قَالَ رَجُلٌ لِلْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَفَرَزْتُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ قَالَ لَكِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَفِرَّ إِنَّ هَوَازِنَ كَانُوا قَوْمًا زُمَاءً وَإِنَّا لَمَّا لَقِينَاهُمْ حَمَلْنَا عَلَيْهِمْ فَانْهَزَمُوا فَأَقْبَلَ الْمُسْلِمُونَ عَلَى الْغَنَائِمِ وَاسْتَقْبَلُونَا بِالسَّهَامِ فَأَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَفِرَّ فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَعْغَتِهِ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ أَخَذَ بِلِحَامِهَا وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَنَا النَّبِيُّ لَا كَذِبُ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

Abou Is’haaq related that a man asked al-Barraa ibn ‘Aazib – May Allaah be pleased with him – “Did you flee and leave the Messenger of Allaah (ﷺ) on the Day of the Battle of Hunayn?” He replied, “[Yes], but the Messenger of Allaah (ﷺ) did not flee. The Hawaazin were a tribe of archers. When we attacked them they retreated and the Muslims went to collect the war booty, they directed their arrows against us. As for Allaah’s Messenger (ﷺ), he did not flee. I saw him on his white mule with Abou Sufyaan holding its bridle, and the Prophet (ﷺ) was saying, “I’m the Prophet, and this is not a lie. I am the (grand) son of ‘Abdul-Muttalib.”

As a result, he was not known as a poet. In fact, when delegations came to see him and would usually bring poets along with them to display their prowess, the Prophet (ﷺ) used to call his poet, Hassaan ibn Thaabit, to respond to them in kind.

In order to further emphasize the inappropriateness of the claim that the Qur'aan was the product of a poet, the Almighty added:

﴿وَمَا يَنْبَغِي لَهُ﴾

“...nor is it suitable for him,” meaning he was not inclined to poetry and did not have any natural abilities in that regard. If the few statements of his that had some sort of rhyme are to be taken to indicate that he was a poet, then everyone who says anything which rhymes should also be considered poets.<sup>408</sup>

It should be noted that this claim was thoroughly refuted by the Qur'aanic verses which challenged the Arabs to produce something like it, if they believe it to be the product of human ingenuity.

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ﴾

“And if you are in doubt about what I have revealed to My servant then produce a chapter like it.” (Soorah al-Baqarah, 2: 23)

Their inability to imitate the Qur'aanic style and content was ultimate proof of the falsehood of their slanderous claim that the Qur'aan was poetry.

In this verse, the Almighty goes on to explain that what He revealed to Muhammad (ﷺ) was His Divine Word which served two purposes:

﴿إِنْ هُوَ إِلَّا ذِكْرٌ﴾

“This is only a Reminder...” an exhortation encouraging those who accept it to

1. Guard their faith and piety
2. Reflect on Allaah's Greatness because the Qur'aan contains the most truthful and beneficial information for the hearts, the most beautiful stories and the most perfect and wise laws.
3. Be honored by adhering to its message and living according to it.<sup>409</sup>

The Almighty identified those who accept the Reminder as

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرٍ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

“Indeed, that contains a Reminder for whoever has a heart or listens attentively.”

(Soorah Qaaf, 50: 37)

﴿وَقُرْءَانٌ مُّبِينٌ﴾

“And a Clarifying Qur'aan...” in which everything that people need in this life is found, either directly stated or indirectly implied, either in specific terms or in general terms. Sometimes proofs for issues are mentioned and at other times direction to where the proofs may be found are given. For example, there are many issues among the most important issues of Islaam not found in the Qur'aan like the number of units of the prayers and the rates for Zakaat and the categories on which Zakaah is obligatory, and so on and so forth. However, there is in the Qur'aan what points to it, for example:

<sup>408</sup> Al-Jaami' li Ahkaam al-Qur'aan, vol. 15, p. 45.

<sup>409</sup> Tafseer Soorah Yaaseen, p. 220.



﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

**“Take whatever the Messenger gives you; and abstain from whatever he forbids you.”**

(*Soorah al-Hashr*, 59: 7)

The implications of this verse in the context of the Sunnah includes everything in the Sunnah. The Sharee‘ah in its entirety is contained within the Qur’aan and the Sunnah.

The Qur’aan also clarifies all past events whose elucidation contains benefit like the stories of the prophets and the righteous, as well as the stories of those who denied them. As for what did not contain any special benefit, there was no need to mention them, or it could have been left to human logic and experience. Natural phenomenon is not discussed in detail, whether in the fields of geology or astronomy and others, because there is no real benefit in doing so. Their benefit lies in people seeking knowledge about them and searching in Allaah’s signs until they discover some of their secrets.<sup>410</sup> For example, Darwin’s theory of evolution about which there is much debate today is not addressed in clear terms, except with regards to the creation of Adam and Eve. If it was among the issues which people needed to believe in, Allaah would have clarified it in no uncertain terms.

Extraction of minerals and other products from the earth which were only recently discovered is also not mentioned in the Qur’aan in detail, even though there are some indirect references to it as in the verse:

﴿وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ﴾

**“And in the earth are neighboring tracts...”** (*Soorah ar-Ra’d*, 13: 4)

It is possible to conclude that Allaah guided humans to the extraction of minerals from the earth because He clarified that the variety of elements created for human benefit is not limited to what is above the earth.

If a person contemplated Qur’aanic verses time and time again, he would find new ideas each time. It is not possible for anyone to encompass all the meanings of the Qur’aan.

‘Alee ibn Abee Taalib was once asked, “Did Allaah’s Messenger () grant you anything special?” He was asked that because the claim that the Prophet () had designated him as the caliph was circulating among the masses during his caliphate. He replied, “No. By the One who created the soul and split the seed. Except for an understanding of the scripture which Allaah gives to whom He pleases and what is written in this scroll: Intelligence; freeing of prisoners and that a Muslim should not be executed for a non-Muslim.”

The understanding of the scripture about which ‘Alee spoke differs greatly among people. One scholar may speak about a verse and deduce a limited number of lessons and issues, while another may extract from the same verse a multitude of lessons and issues not mentioned by the first.<sup>411</sup>

﴿لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ﴾

**70. That it may warn the living, and that the Word may be evidence against the disbelievers.**

<sup>410</sup> *Tafseer Soorah Yaaseen*, p. 222.

<sup>411</sup> *Ibid.*, 223.

The Almighty goes on to explain the two main reasons for His revelation of this explanatory Qur'aanic scripture:

﴿لِيُنذِرَ مَنْ كَانَ حَيًّا﴾

“That it may warn the living...,” meaning that the Qur'aan is a warning to every intelligent living creature on the earth or every person or being whose heart is alive with faith.

﴿وَيَحَقِّقَ الْقَوْلُ عَلَى الْكَافِرِينَ﴾

“And that the Word may be evidence against the disbelievers.” The disbelievers are metaphorically speaking dead. The dead do not understand what is addressed to them. Likewise, the disbelievers cannot benefit from the Qur'aan as their hearts are sealed.

#### The Benefits of Not Mentioning the Opposites (life-death and belief-disbelief)

1. It indicates that the intent of the term “dead person” is “disbeliever” and that a disbeliever cannot benefit from the Qur'aan.
2. Whoever does not benefit from the Qur'aan is a disbeliever and whoever benefits from some parts of the Qur'aan and not others has one of the characteristics of disbelief. As a result, every sin is among the characteristics of disbelief. However, the sins could be few or many. Consequently, the Almighty avoided saying “that the word may be evidence against the dead,”<sup>412</sup>

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ﴾

### 71. Do they not see that among My deeds I have created cattle for them, for their ownership?

The topic of the chapter changes to a discussion of the bounties of Allaah.

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا﴾

“Do they not see that among My deeds I have created cattle for them...” The Arabic term “an'aam [cattle]” refers to camels, cows, sheep and goats. He created cattle for them from nothing and He is the only Creator. The creations of others are a result of creative manipulation or creative change and not creation from nothing. A sculptor may create a work of art out of iron but he cannot create iron. Modern Science can create industrial diamonds by compressing coal, but they cannot create coal. Thus, human creations are only transformational and relative.<sup>413</sup>

The original Arabic text said, “Do they not see that We created cattle for them from what Our Hands did?” The phrase: “from what Our Hands did...” indicates that He did it without help or partner.<sup>414</sup> Furthermore, it does not mean that the Almighty created the cattle with His Hands. Were that the intended meaning, the Arabic would have included the causal preposition *baa* and read, “*mimmaa 'amilnaa bi aydeenaa*.” As in the verse:

<sup>412</sup> Tafseer Soorah Yaaseen, p. 225.

<sup>413</sup> Ibid., p. 227

<sup>414</sup> Ibid., p. 227

(( مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي ))

**“What prevented you from prostrating before what I created with My Two Hands?”**

(*Soorah as-Saad*, :75)

In this example, the act is attributed to Himself, and His Hand the creator, while in verse 71 the act is attributed to the Hand as a general attribution to Himself as in the general attribution of deeds to human hands. For example,

(( فَبِمَا كَسَبَتْ أَيْدِيكُمْ ))

**“It is according to what your hands have earned...”** (*Soorah ash-Shooraa*, 42:30)

The plural is used here instead of the dual for honor and eloquence, as in the verse:

﴿إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾

**“If you two turn in repentance to Allaah, your hearts are indeed so inclined ...”**

(*Soorah at-Tahreem*, 66: 4)

This was in reference to the Prophet’s two wives, ‘Aa’ishah and Hafṣah, and humans only have one heart. The position of *Ahlus-Sunnah* is that Allaah has real Hands, as the Almighty praised them with regard to His beneficence in response to His detractors:

﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ﴾

**“The Jews say: ‘Allah’s Hand is tied up.’ May their hands be tied up and may they be accursed for what they said. Instead, both His Hands are widely outstretched. He spends as He wills.”**

(*Soorah al-Maa’idah*, 5: 64)<sup>415</sup>

The belief of the early generation was that Allaah’s Two Hands are real Hands and not a metaphor for “support” as in the phrase “give me a hand,” “blessing” or “power”. However, they are not similar to the hands of His creatures as that is impossible based on revelation and reason. The Almighty said:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

**“There is nothing like Him; and He is the All-Hearer, the All-Seer.”** (*Soorah ash-Shooraa*, 42: 11)

﴿فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

**“So do not forward similitudes for Allaah. Truly! Allaah knows and you know not.”**

(*Soorah an-Nahl*, 16: 74)

From the perspective of reason and logic, every intelligent person understands the difference between the Creator and Creation in their essence and their attributes.

Therefore it is obligatory on Muslims to believe in everything that Allaah described Himself without any similitude.

The ways that Allaah described Himself may be divided into two categories: necessary attributes and Non-essential attributes. Necessary attributes are like hearing, knowledge, ability and life. The scholars also refer to them as Essential Attributes (*sifaat thaatiyyah*). Non-essential attributes are like His settling above the throne, His descent to the lowest heaven, His creation of things. In the case of settling above the throne, there is no doubt that it is an incident which happened in time, as before the creation of the throne He was not settled above it. On the other hand, Allaah was, is and

<sup>415</sup> *Tafseer Soorah Yaaseen*, p. 228.

remains the creator; however, the creatures and creation occur. Thus, every act of creation happens in time.

Some of Allaah's attributes may also be categorized as attributes which for humans imply having parts and sections, like hand, face, eye, etc. It is incorrect to consider these attributes as parts of Allaah because Allaah is indivisible. For, a part is something whose origin may exist in spite of its non-existence. In relationship to Allaah it is not possible for His face, hand, etc to be separated from Himself.<sup>416</sup>

Some reputable scholars like Ibn Katheer interpreted "hands" in the following verse as meaning "power":

﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾

**"I constructed the heaven with power. Indeed, I am able to expanding it."**

(Soorah ath-Thaariyaat, 51: 47)

However, it cannot be said that this verse is like verse 71, because the "hands" in this verse are not attributed to Allaah.<sup>417</sup>

The Almighty then goes on to explain in the remainder of the verse why He created the cattle for humans.

﴿فَهُمْ لَهَا مَلِكُونَ﴾

**"For them to be their owners,"** indicates that the cattle are the property of humans and they can benefit from them in all possible ways, except what has been specifically prohibited, as in the case of carcasses of animals which died without being slaughtered. Another benefit derived from this point is that it is permissible for humans to benefit from these animals in areas other than what they were originally created for. For example, to ride a cow, even though it is not normally ridden.

As for the following *hadeeth*:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ بَيْنَا رَجُلٌ يَسْتَوْقُ بَقْرَةً إِذْ رَكِبَهَا فَضَرَبَهَا فَقَالَتْ إِنَّا لَمْ نُخْلَقْ لِهَذَا إِنَّمَا خُلِقْنَا لِلْحَرْثِ فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ بَقْرَةٌ تَكَلَّمُ فَقَالَ فَإِنِّي أَوْمِسُ بِهَذَا أَنَا وَأَبُو بَكْرٍ وَعُمَرُ وَمَا هُمَا تَمَّ

Aboo Hurayrah said that Allaah's Messenger () prayed the Morning Prayer then turned to the people and said, "While a man was driving a cow, he rode it and beat it. It said, 'We were not created for this. Indeed, we were only created to be milked.'" The people exclaimed, "Glory be to Allaah! A talking cow?" He replied, "Indeed, I believe in this. Aboo Bakr, 'Umar and I." They were not there at the time.<sup>418</sup>

<sup>416</sup> Tafseer Soorah Yaaseen, pp. 229-32. Al 'Uthaymeen commented, "In reality, a person may be utterly amazed that scholars known for their goodness, righteousness and benefit for the Ummah could take this path of misinterpretation (*tahreef*). However, one knows by that the completeness of Allaah's wisdom, wherev a person, whoever he is, remains weak and deficient..." (p. 232)

<sup>417</sup> Ibid., 232.

<sup>418</sup> Sahih Al Bukhari, vol. , p. , no. , Kitaab: Ahaadeeth al Anbiyaa; Baab: Hadeeth al Ghaar. At-Tirmitheer narrated it as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ رَاكِبٌ بَقْرَةً إِذْ قَالَتْ لَمْ أُخْلَقْ لِهَذَا إِنَّمَا خُلِقْتُ لِلْحَرْثِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ

The prohibition was due to the fact that the man had ridden the cow roughly and had overburdened it. The same may be said for camels if they are ridden in a painful way.

Benefit may include using animal body parts and organs to repair or replace human organs. Or it may include cloning or testing of products on animals having similar characteristics with humans in order to benefit human.

Among the benefits of this verse is that deeds (‘amal) may be attributed to Allaah. However, He cannot be named *al-‘Aamil* (the Doer) in the same way it is not permissible to name Him *as-Saani* (the Maker) deducing it from the verse:

﴿صَنَّ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ﴾

**“The work of Allaah, Who perfected all things.”**

(Soorah an-Naml, 27: 88)

The reason for this is that the field of attributes is wider than that of names. Attributes may be deduced from every name, and not vice versa.<sup>419</sup>

Ibn al-‘Arabee was reported to have said, “The excellence of a field of knowledge is according to its subject matter. The Creator is the Highest and Most Excellent subject matter. Therefore, knowledge of Allaah’s Names is the highest branch of knowledge.”<sup>420</sup>

For this reason, the texts which acquaint humans with Allaah’s Names and Attributes are the most excellent texts of the Qur’aan. *Aayatul-Kursee* (2: 255) is affirmed in authentic *hadeeths* as the most virtuous verse in Allaah’s Book and the 112<sup>th</sup> chapter, *Soorah at-Tawheed* (also known as *Soorah al-Ikhlaas*) equals one third of the Qur’aan.<sup>421</sup>

Knowledge of the Names and Attributes of Allaah, understanding their meaning, acting according to them and supplicating to Allaah with them, produces in the hearts of the worshippers glorification and exaltation of the Creator, veneration and love of Him, hope for and fear of Him as well as reliance upon and turning to Him. In this way, a person realizes belief in the Unique Unity of Allaah in the depths of his heart, achieves true worship of and submission to Allaah, and his heart finds contentment in His Greatness.<sup>422</sup>

Consequently, whoever memorizes the Names of Allaah, understands their meaning and acts according to them will receive the ultimate reward of Paradise. Aboo Hurayrah quoted the Prophet (ﷺ) as saying:

(( إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ ))

“Indeed Allaah has ninety-nine names. Whoever counts them will enter paradise.”<sup>423</sup>

However, Allaah’s Beautiful Names are not limited to any specific number. This is indicated by the well-known following supplication of the Prophet (ﷺ):

Aboo Hurayrah quoted Allaah’s Messenger (ﷺ) as saying, “While a man was riding a cow, it said, ‘I was not created for this. I was created only for plowing the fields.’ I, Aboo Bakr and ‘Umar believe in that.” (Sunan at-Tirmidhi, Kitaab: Mana’iq; Baab: Fee mana’iq Abee Bakr wa ‘Umar, no.3610.)

<sup>419</sup> Tafseer Soorah Yaaseen, pp. 229-30.

<sup>420</sup> Ahkaam al-Qur’aan, vol. 2, p. 993, by Ibn al-‘Arabee.

<sup>421</sup> The Names and Attributes of Allaah, p. 33, by ‘Umar Sulaiman al-Ashqar (Ipswich, UK: Jam’iat Ihya’ Minhaaj al-Sunnah, 1<sup>st</sup> ed., 1999).

<sup>422</sup> Ibid., 37.

<sup>423</sup> Sahih Al-Bukhari, vol. 9, p. 363, no. 489 and Sahih Muslim, vol. 4, p. 1409, no. 6475.

(( أَسْأَلُكَ اللَّهُمَّ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ))

“O Allaah, I ask you by every name belonging to You with which You named Yourself, or You revealed in Your scripture, or You taught one of Your creatures, or You kept with Yourself exclusively in the hidden knowledge.”<sup>424</sup>

What Allaah has kept exclusively to Himself in the knowledge of the unseen cannot be limited or known.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

**“Allaah has the Most Excellent Names, so pray to Him with them.”**

(Soorah al-A‘raaf, 7: 180)

Ibn al-Qayyim pointed out that supplication of Allaah has two levels:

1. The supplication of praise and worship.
2. The supplication of requesting and asking. According to Ibn al-Qayyim, one should ask for each thing which he desires with an appropriate Name.<sup>425</sup>

Ibn al-Qayyim mentioned that for every one of Allaah’s Attributes there is a particular act of worship caused and necessitated by that particular attribute. For example:

Name or Attribute	Meaning	Related Act of Worship
<i>Ad-Daarr</i> (Causer of Harm)	All harm is by His permission. He causes harm to befall those who deserve it.	Fear for the consequence of sin. Trust that no one can cause harm no matter how threatening they may seem
<i>An-Naafi‘</i> (Benefactor)	Whatever He gives is beneficial.	Trust believing that whatever good done will be beneficial. Patience knowing everything which happens is beneficial, even the apparent evil. Gratitude for His countless bounties.
<i>Al-Mu‘tee</i> (Giver)	Only He gives. He loves to give.	Reliance on God alone. Non-reliance on people.
<i>Al-Maani‘</i> (Withholder)	Only He withholds, or permits withholding.	Patience, for there must be a good reason for things to be withheld.

<sup>424</sup>. Musnad Ahmad, vol. 1, p. 394, 452 and authenticated in Silsilah al-Ahaadeeth as-Saheehah, vol. 1, no.199.

<sup>425</sup> The Names and Attributes of Allaah, p. 45.

﴿وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾

## 72. And I have subdued them for them so that some of them they ride and some they eat.

The Almighty continues to describe other aspects of the blessing He bestowed on human beings in the livestock which He created for them.

﴿وَذَلَّلْنَاهَا لَهُمْ﴾

“And I have subdued (the livestock) for them.” Allaah stressed the fact that He created the animals submissive to humans. Some are naturally domesticated while others, like horses, are tamed from the wild. Even if a young child takes hold of the reins of a fully-grown camel, he can make it kneel down and stand up as he wishes, and it will meekly be led by him. Even if a camel train consists of a hundred or more camels, they could be led by a young child.<sup>426</sup> The same can be said of an elephant. Even wild and ferocious animals, like lions and tigers, can be made to entertain humans in circuses. Without Allaah’s intervention, human beings would be at continuous war with the animals.

Shaykh Al ‘Uthaymeen noted that this portion of the verse indicates that the actions of creatures are created by Allaah. Though they are directly attributable to those who do them on one hand, they are also attributable to Almighty Allaah from the perspective of their creation and occurrence. They are attributable to the doer with regard to choice, responsibility and consequence. It is Allaah who subdued the livestock. Therefore, their actions take place as a result of Allaah creating them. This is the correct position regarding this issue. There two other positions which represent the two extremes of this issue. One, known as the Jabrite school of thought, held that Allaah literally created everything in the heavens and earth, without exception.

﴿وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا﴾

“He created everything and destined its measure.” (Soorah al-Furqaan, 25: 2)

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

“And Allaah created you and what you do.” (Soorah as-Saaffaat, 37: 96)

Human beings are like puppets, having no choices over their actions. In the view of those who hold this position, voluntary actions are the same as involuntary actions. However, this position implies anarchy in which anyone may do anything he or she wishes, while claiming they were forced to do it. Furthermore, it implies that Allaah would be unjust if He punished a person for sinning and that His praise for the righteous is meaningless. This position also contradicts human experience which distinguishes between voluntary and involuntary acts. Humans sense the difference between calmly walking down stairs voluntarily and being pushed and tumbling down stairs. Though commonsense and reality reject these conclusions, those who held and continue to hold them uses the above-mentioned verse and others like them to support their arguments. However, they ignore many other verses which clearly indicate that human beings act according to their own choices.

The other extreme position focused on the divine texts indicating that human beings have a choice in their actions and obvious reality, and they denied Allaah’s wish, will or creation regarding human actions. In their view, humans have absolute free-will unhindered by either Allaah’s will or even His preordainment. They hold that Allaah does not have absolute knowledge of the future. He

<sup>426</sup> Tafsir Ibn Kathir, p. 220.

only knows events when they occur. Although this view is closer to reality, they went astray when they negated Allaah's will and His creation of human actions. In so doing, they exclude some things from Allaah's dominion from His control.

Mainstream Muslims follow the middle path between these two extremes by applying both sets of evidences. They hold that human beings act or refrain from acting according to their choice and they have a complete will and ability to act. However, it is Almighty Allaah who created their will and ability to act. He can take away their will and ability if He wishes. Consequently, if Allaah removes a person's will, as in the case of the insane, the person is no longer responsible for his acts, for one unable is not held responsible, as the Almighty said:

﴿ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ﴾

**“Fear Allaah as much as you can.”** (*Soorah at-Taqhaabun*, 64: 16)

They held that Almighty Allaah created will and ability in human beings. They further held that will and ability are the two reasons for the existence of an act. Without will it would not be done and without ability it could not be done. Thus, if will and ability are Allaah's creations, the creator of the cause is the creator of what it caused. It is from this perspective that human actions are attributed to Allaah. This is similar to the ability to burn which is attributed to fire. Allaah put this ability in fire. Thus, burning is a direct act of fire. But it is by Allaah's determination and creation.

This position of *Ahlus-Sunnah* agrees with narrated divine texts, logic and human experience. Were it not for this belief, people would be either unmotivated, lazy and uninvolved or they would never turn to their Lord for help believing themselves to be the masters of their own destiny.<sup>427</sup>

﴿ فَمِنْهَا رَكُوبُهُمْ ﴾

**“So that some of them they ride...”** Some of the animals, like the water buffalo, were made subservient to humans in order that they could be ridden, or used to transport goods and merchandise over long distances. The camel is often mentioned in the Qur'aan, as it was given the additional ability to store water in its body and transport people and their goods across the desert without getting thirsty. Animals were a particularly great blessing prior to the invention of cars, as they allowed human beings to travel huge distances over a much shorter time than they could on their own feet. Most people living in the mega-cities of today take this fact for granted due to the ready availability of cars, trucks, buses, trains and planes. However, the vast majority of humankind still relies heavily on animals for riding and the transportation of their goods.

﴿ وَمِنْهَا يَأْكُلُونَ ﴾

**“And some they eat.”** Furthermore, Allaah also made some animals as food for humans. They may be ridden and eaten, like camels, or they may only be ridden or only eaten. And some others, like the pig, the dog and the cat, He made for purposes other than eating and riding. Thus, this part of the verse rejects the vegetarian argument that animals were not meant to be eaten. In fact, as Shaykh Al 'Uthaymeen noted, this verse is evidence for the general permissibility (*halaal*) for eating all animals. Therefore, if two persons disagreed about the eating of any particular animal, the correct opinion would be that of the one who held that it was permissible until evidence was brought to establish its impermissibility. This position is further supported by the general implications of the following verse:

﴿ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ﴾

**“It is He who created everything in the earth for you.”** (*Soorah al-Baqarah*, 2: 29)

<sup>427</sup> Tafseer Soorah Yaaseen, pp. 237-9.



However, this general permissibility is limited by the well-known conditions for slaughter. For, if a permissible animal is not legally slaughtered, it becomes impermissible unless a person is forced to eat it, as the Almighty said:

﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾

**“But one forced, not transgressing or rebelling, has no sin on him.”** (Soorah al-Baqarah, 2: 173)<sup>428</sup>

Among the benefits derived from this verse is that it is permissible to hurt or harm animals if human welfare can only be achieved through it. An animal may only be eaten after its legal slaughter, and the act of slaughter, in spite of the considerations taken, is painful. Also, the Sharee‘ah permits branding animals to identify ownership and marking animal designated for religious slaughter by cutting their backs and allowing some blood to flow.<sup>429</sup>

﴿وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ﴾

**73. And they have (other) benefits from them, as well as drink. Will they not then be grateful?**

This verse begins with a reiteration of the point mentioned in the previous verse that Allaah created these animals for human benefit.

﴿وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ﴾

**“And they have (other) benefits from them.”** Thus, any benefit which humans can derive from livestock is permissible to them. However, there is a condition that it not involve over burdening the animal as that is forbidden in the Sharee‘ah.<sup>430</sup>

﴿وَمَشَارِبٌ﴾

**“As well as drink,”** This portion of the verse indicates that the milk of animals is permissible.<sup>431</sup> It has also been mentioned elsewhere in the Qur’aan where the miracle of its production is alluded to.

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾

**“Indeed, there is a lesson for you in the livestock. I give you drink from what is in inside them, between excretions and blood, pure milk, palatable for those who drink it.”** (Soorah an-Nahl, 16: 66)

However, the general meaning of this verse includes urine and blood. In the case of urine, Prophet Muhammad () prescribed camel’s urine along with camel’s milk. Anas ibn Maalik narrated that the climate of Madeenah did suit some people, so the Prophet () ordered them to go to his camel herder and drink camels’ milk and urine. They went to the camel herder and drank camels’ milk and urine until they regained their health. Then they killed the camel herder and ran off with his camels. When the

<sup>428</sup> Tafseer Soorah Yaaseen, p. 240.

<sup>429</sup> Tafseer Soorah Yaaseen, p. 240.

<sup>430</sup> Tafseer Soorah Yaaseen, p. 241.

<sup>431</sup> Tafseer Soorah Yaaseen, p. 241.

news reached the Prophet (ﷺ), he sent some people in pursuit of them. When they were brought, he had their hands and feet cut off<sup>432</sup> and their eyes pierced with hot iron nails.<sup>433</sup> In the case of blood, its consumption has been forbidden outright, and the only exceptions are in the case of that which remains in the liver or fish blood.

﴿أَفَلَا يَشْكُرُونَ﴾

**“Will they not then be grateful?”** The obligation of showing gratitude to Allaah for these blessings is indicated by the concluding portion of the verse. The closing section of the verse maligns those who are not thankful, which would only be the case if ingratitude was forbidden and abandoning it obligatory.<sup>434</sup>

There are many other texts from the Qur’aan and Sunnah which praise the quality of Gratitude:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾

**“If you give thanks, I will give you more.”** (Soorah Ibraaheem, 14: 7)

Anas ibn Maalik also narrated from the Messenger of Allaah (ﷺ) that he said:

(( مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَقَالَ الْحَمْدُ لِلَّهِ إِلَّا كَانَ الَّذِي أَعْطَاهُ أَفْضَلَ مِمَّا أَخَذَ ))

*“Any servant who is blessed by Allaah and says: Al-Hamdulillaah, will be given better than what he just received.”*<sup>435</sup>

On the other hand, there are also many texts in the Qur’aan and Sunnah in dispraise of ingratitude. In fact, it is so disliked that Allaah referred to it as *kufra* (disbelief) or *kufraan an-ni’mah* (denial of blessings).

﴿وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾

**“But if you disbelieve, indeed my punishment will be severe.”**

(Soorah Ibraaheem, 14: 7)

The Prophet (ﷺ) linked gratitude to people to gratitude to Allaah.

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

Aboo Sa’eed quoted Allaah’s Messenger (ﷺ) as saying: *“Whoever does not thank people does not thank Allaah.”*<sup>436</sup>

This text stresses the importance of worshipping Allaah alone, as showing gratitude is a form of worship. It reminds people not to just enjoy the benefits of Allaah’s blessings without taking lessons from them or reflecting on them.<sup>437</sup>

<sup>432</sup> In at-Tirmithi’s narration, the narrator mentioned that it was their right hands and left feet. And in al-Awzaa’ee’s narration the cut limbs were not cauterized to stop the bleeding.

<sup>433</sup> *Sahih Al Bukhari*, vol. 7, p. 399, no. 590. In other narrations they were then thrown in the dried lava areas outside Madeenah and they begged for water, but were left to die of thirst. In Sulaymaan at-Taymee’s narration collected by Muslim, he mentioned that the Prophet (ﷺ) pierced their eyes because they had done the same to his camel herder.

<sup>434</sup> *Tafseer Soorah Yaaseen*, p. 241.

<sup>435</sup> *Sunan Ibn-i-Majah*, vol. , p. , no. , and authenticated in *Saheeh Sunan Ibn Maajah*, vol. 2, p. 418, no. 3428.

<sup>436</sup> Also narrated by Aboo Hurayrah, al-Ash’ath ibn Qays and an-Nu’mān ibn al-Basheer and collected in *Sunan at-Tirmithi*, vol. , p. , no. ,

<sup>437</sup> *Tayseer al-Kareem ar-Rahmaan*, p. 979.

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ﴾

## 74. Instead they have chosen other gods besides Allaah, hoping that they will be helped.

After describing the various bounties and blessings which Allaah has bestowed on His creatures and stressing the need for giving thanks to the Bestower, Allaah, the verses go on to address the state of those who do not worship God through the quality of gratitude.

﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً﴾

“Instead they have chosen other gods besides Allaah,” They have chosen false gods for worship because only Allaah is the true God, as the Almighty stated:

﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾

“That is because Allaah is the Truth, and whatever they call on besides Him is false.” (*Soorah al-Hajj*, 22: 62)

Whatever or whoever is called upon in prayer instead of Allaah is false because only Allaah can answer prayers. It makes no difference whether what is called upon is a rock, a carved idol, an animal or a human being, they all are false gods. Furthermore, if they are called upon directly or as intermediaries they are still false gods who cannot respond and benefit human beings. The very act of calling on others in prayer makes them an object of worship. The ancient pagans tried to justify calling on idols as a means of getting closer to Allaah.

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾

“We only worship them that they may bring us near to Allaah.” (*Soorah az-Zumar*, 39: 3)

However, Allaah rejected this argument and clarified that the idols cannot respond nor can they even hear their prayers.

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ﴾



“Who is more astray than one who calls besides Allaah on those who will not answer him till the Day of Resurrection, and who are unaware of their supplications to them?” (*Soorah al-Ahqaaf*, 46: 5)

The arguments of those who call on saints or prophets are just as false. They claim that since the righteous are closer to God, they are able to carry the supplications of the sinful to Him more easily than if sinners supplicated on their own. However, the Almighty commended His worshippers to call on Him directly saying:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“And your Lord said: ‘Call on Me, and I will answer you.’”

(*Soorah Ghaafir*, 40: 60)

Others argue that this is not actually worship but merely depending on an intermediary. However, An-Nu'maan ibn Basheer reported that the Prophet (ﷺ) said,

(( اَلدُّعَاءُ هُوَ الْعِبَادَةُ ))

“Supplication is worship.”<sup>438</sup>

Allaah then mentions one of the most common reasons why they turn to others instead of Himself:

﴿لَعَلَّهُمْ يُنْصَرُونَ﴾

**“...hoping that they will be helped.”** They justify their worship of others by their hope for their help and support. This hope is based either on the success stories of others who received help from the false gods or on their own personal experiences in the past of their prayers being answered. They are unable to distinguish between finding an answer to one’s prayer at the time of a prayer and getting an answer because of prayer. For example, if a person stamped his foot on the ground and an earthquake took place immediately following it, does that mean that the stamping of his foot caused the earthquake or only that they happened at the same time by coincidence? In these times when people understand what causes earthquakes, it is easy to conclude the latter. However, in the past, the former may have been concluded.

In the Prophet’s era when the sun was eclipsed at the time of his son’s death, people concluded that it was a sign, however, the Prophet (ﷺ) informed them that it was only circumstantial saying:

(( إِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ يُخَوِّفُ بِهِ عِبَادَهُ ))

“Indeed, they are among the signs of Allaah. They do not eclipse for any person’s death or life. Instead, Allaah frightens His creatures with it.”<sup>439</sup>

Similarly, when people are unaware of how God operates in His creation, they can come to false conclusions based on Allaah granting them what they desire at the time of their prayers. They conclude that their false god answered their prayers when in fact it was only coincidental. They neglect to consider the fact that those who worship what they consider false also have their prayers “answered.” Some who reflect on this phenomenon come to the false conclusion that it does not matter what or who you worship as long as you are sincere in your worship. The key then becomes “sincerity”, which is an attractive criterion as most people value it highly. However, they also fail to consider the many insincere people who also find their prayers answered. One could then conclude that it was merely the act of prayer which caused the response. However, even those who do not pray, and those who do not even believe in God have their wishes fulfilled, in spite of their disbelief. As a result, others concluded that there is no God and that everything merely takes place by accident. Why good events predominate in some people’s lives and not in others became a matter of good and bad luck or fortune. However, in attributing events to fortune and misfortune, they have returned full circle to the idolatry of the past where the Roman goddess of luck or fortune was called *fortuna*.

﴿لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ﴾

**75. They cannot help them. Instead they will be presented as an army against those who worshipped them.**

<sup>438</sup> Sunan Abu Dawud, vol.1, p.387, no.1474 and authenticated in *Saheeh Sunan Abee Daawood*, vol.1, p.277, no.1312.

<sup>439</sup> *Sahih Al Bukhari*, vol. , p. , no. , and *Sahih Muslim*, vol. , p. , no. .

## ﴿ لَا يَسْتَطِيعُونَ نَصْرَهُمْ ﴾

**“They cannot help them.”** Allaah affirms the reality that false gods cannot help them. Whatever help they heard about others receiving or they experienced personally was purely circumstantial. Only the true creator and sustainer of this universe and all creation is able to provide help. If He withholds help, none in creation can provide it and if He provides it, none in creation can withhold it. Internalization of this principle creates in the believer the state of contentment and inner peace which the whole world craves and strives for, and it can only be attained by this unique fundamental principle of faith.

It is one of the most commonly repeated themes found throughout the Qur’aan, because it addresses the main two phases of human life; between good times and bad times. The Almighty said:

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ ۚ ﴾

**“If Allaah causes hurt to touch you, only He can remove it. But if He intends good for you, none can repel His Favor which He grants whomever of His slaves He wills.”** (Soorah Yoonus, 10: 107)<sup>440</sup>

The Prophet (ﷺ) repeated this secret of faith to his wives and followers on numerous occasions. The following is only one among many:

عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ (( اَعْلَمَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ ))

Ibn ‘Abbaas related that one day while he was riding behind Allaah’s Messenger (ﷺ) on the same riding animal, he told him: “Know that if the whole nation united in an effort to benefit you with something, they would only be able to benefit you with something which Allaah had destined for you. Likewise, if the whole nation united to harm you with something, they would only be able to do so if Allaah had destined it to happen to you.”<sup>441</sup>

<sup>440</sup> See also, 13:11; 33: 17; and 48: 11.

<sup>441</sup> Reported by Ibn ‘Abbaas and collected by at-Tirmitheeh, and authenticated by al-Albaanee in *Saheeh al-Jaami’ as-Sagheer*, vol.2, pp.1317-8, no.3957. The complete text is as follows:

عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ (( يَا غُلَامُ إِنِّي أَعْلَمُكَ كَلِمَاتٍ احْفَظْ اللَّهَ يَحْفَظْكَ احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ ))

Ibn ‘Abbaas related that one day while he was riding behind Allaah’s Messenger (ﷺ), he told him: “Know that if the whole nation united in an effort to benefit you with something, they would only be able to benefit you with something which Allaah

Allaah's supreme wisdom and infinite justice necessitates the additional principle of Divine Good Will in all that He grants and withholds. This is another of the most frequently repeated themes in the Qur'aan; Allaah knows best and His creatures do not. Whether it was in the creation of Adam when the Angels questioned His decision:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةًۭ ۚ قَالُوْۤا اَتَجْعَلُ فِيْهَا مَنْ يُفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ اِنِّىْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ۝۳۰﴾

“When your Lord said to the angels: ‘Indeed, I am going to place a viceroy on earth.’ They asked: ‘Will You place in it one who will make corruption and spill blood, - while we glorify You with praises and thanks, and we sanctify You?’ He replied: ‘I know what you do not know.’” (Soorah al-Baqarah, 2: 30)

Or in the choice of those to carry His message to humankind:

﴿اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُۥ ۚ﴾

“Allaah knows best where to place His Message.” (Soorah al-An‘aam, 6: 124)

Or His general choice of good and apparent evil for His creatures:

﴿وَعَسٰٓى اَنْ تَكْرَهُوْۤا شَيْۡا وَهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تُحِبُّوْۤا شَيْۡا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ۝۲۱۶﴾

“Perhaps you dislike something which is good for you and like something which is bad for you. Allaah knows and you do not know.” (Soorah al-Baqarah, 2: 216)

The principle remains the same, that Allaah wishes good for His creatures and He uses good and apparent evil to achieve the greater good. Understanding these two principles gives the believer a sense of balance and clarity in dealing with the various circumstances of life. It also allows the believer to focus on the real priorities of this life, set his or her goals firmly in the next life, and embark on practical steps necessary to achieve the purpose of his or her existence.

﴿وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُوْنَ﴾

“Instead they will be presented as an army against those who worshipped them.” According to Mujaahid, this means that those idols will be gathered together and will be present as witnesses when their worshippers are brought to account, as this will add to their grief and be more effective in establishing proof against them.<sup>442</sup> Aboo Hurayrah quoted the Prophet (ﷺ) as saying, “Allaah will gather the people on the Day of Resurrection on a single plain. Then the Lord of the Worlds will look over them and say: ‘Let every person follow what he worshipped.’ Then a cross will appear before those

had destined for you. Likewise, if the whole nation united to harm you with something, they would only be able to do so if Allaah had destined it to happen to you.”

<sup>442</sup> Tafsir Ibn Kathir, vol. , p. 221.

who worshipped the cross, and statues will appear to those who worshipped them, and a fire will appear before those who worshipped it. And they will follow what they worshipped and only the Muslims will remain.”<sup>443</sup>

On the other hand, some scholars held that this verse meant: “While they [the idol worshippers] gather like an army to defend their idols,” which was the view al-Hasan al-Basree.<sup>444</sup> Qataadah also said, “The idolators used to get angry for the sake of their gods in this world, but they could not benefit them or protect them from harm, for they were merely idols.”<sup>445</sup> This portion of the verse would then serve to clarify their obvious ignorance, whereby they rally in defense and support of idols which could neither help them nor harm them.

﴿ فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴾

## 76. So, do not be saddened by their statements. Indeed, I know what they conceal and what they reveal.

In this verse, Allaah comforts the Prophet (ﷺ) and by extension the believers, during times of suffering from verbal abuse and insults. He points out that since the state of the disbelievers is so pitiful, the Prophet (ﷺ) need not grieve over anything they may say.

﴿ فَلَا تَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴾

“Do not be saddened by their statements.” Whether their statements desecrated Allaah’s divinity, as in the statement:

﴿ أَجْعَلَ الْأَلْهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾

“Has he made the gods all into One God. Indeed, this is a something strange!”

(Soorah Saad, 38: 5)

Or they debased the prophethood, as in their quoted statement:

﴿ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمٌ

الْكِتَابِ ﴾

“And those who disbelieved, say: ‘You are not a Messenger.’” (Soorah ar-Ra’d, 13: 43)

Or they insulted and mocked the Prophet, himself, (ﷺ), as in their labeling him as insane, a poet, an oracle, and a magician.

It is normal for any human being to be affected by such false statements. The Prophet (ﷺ) was no different in this regard. He was bringing to humankind the ultimate truth supported by miracles, yet his own people, who were well aware of his trustworthiness, uprightness and honesty prior to his prophethood, rejected the very foundations of his call. Consequently, the Almighty soothed the

<sup>443</sup> Sahih Al Bukhari, vol. , p. , no. , Kitaab: Riqaag; Baab: Siraat, Jisr Jahannam, and Sahih Muslim, vol. , p. , no. , Kitaab: Eemaan; Baab: Ma’rifat tareeq ar ru’yaa.

<sup>444</sup> Al-Jaami ‘ li Ahkaam al-Qur’aan, vol. 15, p. 47.

<sup>445</sup> Tafsir Ibn Kathir, vol. , p. 221 and Tafseer Soorah Yaaseen, p. 243.

Prophet's heart by advising him not to be distressed and disheartened by their words, because they are all recorded and they will be held accountable. Furthermore, nothing is hidden from Allaah.

﴿إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ﴾

**“Indeed, I know what they conceal and what they reveal.”** Whatever they hide, whether as groups or as individuals, is known to Allaah and whatever is said and done openly is recorded.

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

**“Whatever statements are made are observed by one prepared [to record it].”**

(Soorah Qaaf, 50: 18)

This recording, like other Divine references to the recording of deeds, is an expression of the comprehensiveness of Allaah's knowledge. His knowledge is so vast that it preceded the creation of the universe, as the Almighty said:

﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا﴾

**“Every calamity which occurs on earth or in yourselves was already written in the Book of Decrees before I brought it into existence.”** (Soorah al-Hadeed, 57: 22)

From the *sunnah* further clarification about this record, called the Eternal Decree, is given:

قَالَ عُبَادَةُ بْنُ الصَّامِتِ لِابْنِهِ يَا بُنَيَّ إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ قَالَ رَبِّ وَمَاذَا أَكْتُبُ قَالَ اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ يَا بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي

‘Ubaadah ibn as-Saamit said to his son, “My dear little son, you will never taste the reality of faith until you know that whatever occurred in your life could not have occurred elsewhere, and whatever occurred elsewhere could not have occurred in your life. I heard Allaah's Messenger (ﷺ) say: “*Indeed the first thing which Allaah created was the pen<sup>446</sup> and He told it to write. It asked: ‘My Lord, what should I write?’ He replied: ‘Write the destiny of everything until the Final Hour comes.’*” My dear little son! I heard Allaah's Messenger (ﷺ) say, “*Whoever dies believing in other than this is not a true follower of mine.*”<sup>447</sup>

‘Abdullaah ibn ‘Amr ibn al-‘Aas also quoted the Prophet (ﷺ) as saying,

<sup>446</sup> Ibn Abil-‘Izz said, “The Pen referred to in these *hadeeths* is the first, best and most glorious Pen. Many commentators on the Qur’aan are of the opinion that it is the Pen by which Allaah swears in the verses:

﴿بِالْقَلَمِ وَمَا يَسْطُرُونَ﴾ ﴿مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٌ﴾

**“Noon. By the Pen, and by what they write.”** (Soorah al-Qalam, 68: 1-2)

The second pen is the pen with which the revelations that are sent to prophets and messengers are written. Those who write with this pen are the governors of this world. All other pens are in the service of their pens. During the Ascension, Allaah's Messenger (ﷺ) heard the sounds of these pens (*Sahih Al Bukhari*, and *Sahih Muslim*, ) which record the things that Allaah reveals that He will do concerning the upper and lower worlds.” (*Commentary on the Creed of at-Tahaawi*, p. 210)

<sup>447</sup> *Sunan Abu Dawud*, vol. 3, p. 1317, no. 4683 and authenticated by al-Albaanee in *Sharh al-‘Aqeedah at-Tahaawiyyah*, p. 264 and in *as-Silsilah*, vol. 1, no. 207. **Note:** This *hadeeth* was used by most scholars to prove that the first thing which Allaah created was the Pen.



((كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَعَرْشُهُ عَلَى الْمَاءِ )).

“Allaah wrote the Decree of the creation fifty thousand years before He created the heavens and the earth, while His Throne was over water.”<sup>448</sup>

No doubt, this information was already known to the Prophet (). Allaah restated it to reassure and comfort him in the fact that everything was taking place according to the Divine Plan in which no injustice would escape punishment and no righteous deed would go without reward. Thus, the reference to knowledge in this verse is actually a reference to accountability. Ibn Katheer explained that **“Indeed, I know what they conceal and what they reveal,”** meant that Allaah knows everything about them, and He will punish them for their false claims and deal with them accordingly on the Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.<sup>449</sup>

﴿أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نَطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾ وَضَرَبَ لَنَا  
مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِ الْعِظَمَ وَهِيَ رَمِيمٌ﴾

**77. Does man not see that I have created him from an oily drop? Yet behold! He becomes an open opponent. 78 He presents an example to Me while forgetting his own creation saying: “Who can give life to these bones when they have rotted away and crumbled into dust?”**

The Qur’aanic address shifts from consolation of the Messenger () to the origins of humankind. Since nothing is hidden from Allaah and human beings are under His Divine Decree, they should humbly reflect on their origins and voluntarily submit their lives to His worship.

The actual reason for this verse’s revelation was an incident narrated by Ibn ‘Abbaas in which he said, “Al-‘Aas ibn Waa’il picked up a dried bone from a valley bed, crushed it in his hand and said to Allaah’s Messenger (): ‘Will Allaah bring this back to life after it has crumbled to dust?’ The Messenger of Allaah () replied, ‘Yes. Allaah will cause you to die, bring you back to life and put you in Hell.’ Then the verses at the end of Soorah YaaSeen were revealed.”<sup>450</sup>

﴿أَوَلَمْ يَرِ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ نَطْفَةٍ﴾

**“Does man not see that I have created him from an oily drop?”** This is a rhetorical question intended to rebuke all those who deny the resurrection. How can one who began as a mere drop of oil-

<sup>448</sup> *Sahih Muslim*, vol. 4, pp. 1396-7, no. 6416. **Note:** Some scholars like Ibn Taymiyyah, Ibn al-Qayyim, Ibn Katheer and Ibn Abil-‘Izz considered the throne to be the first thing created based on this *hadeeth*.

<sup>449</sup> *Tafsir Ibn Kathir*, vol. , p. 222.

<sup>450</sup> Collected by Ibn Abee Haatim in *Tafseer at-Tabaree*, vol. 20, p. 554 and authenticated in *Tafseer ibn Katheer*, vol. 6, p. 788. There is another narration which is weak (*mursal*) from Mujaahid, ‘Ikrimah, ‘Urwah ibn az-Zubayr, as-Suddee and Qataadah that it was Ubayy ibn Khalaf who challenged the Prophet (). Also collected in *Tafseer at-Tabaree*, vol. 20, p. 554.

like fluid have the audacity to question the possibility of his recreation. Is this not the height of arrogance and false pride? In other verses this oily drop is further described as a “despised fluid” in order to further stress the lowliness of human origins. The Almighty said:

﴿أَلَمْ خَلَقْكُمْ مِّن مَّاءٍ مَّهِينٍ﴾

“Did I not create you from a despised fluid?” (Soorah al-Mursalaat, 77: 20)<sup>451</sup>

In most societies, semen is considered as something nasty and shameful; something which should be washed away from the body and from clothing. What right does a being who is created from such origins have to challenge Divine Revelation which confirms his eventual recreation? In spite of how ludicrous it sounds, that is exactly what humans have done and continue to do, from the most ancient times until today.

Actually, by merely stating that He created human beings, Allaah provides evidence for their recreation. For, recreation is easier than creation, as the Almighty Himself said:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ﴾

“He it is who originates the creation, then will repeat it; and that is easier for Him.”

(Soorah ar-Room, 30: 27)

﴿فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ﴾

“Yet behold! He becomes an open opponent.” Human haughtiness and egotism knows no bounds. The lowly origins of human life are ignored, the frailty of human existence is overlooked and human beings have no reservations about challenging Divine Revelation or even challenging the belief in God’s existence. Actually the term *khaseem* is in the *fa’eel* pattern which means a “strong opponent” as opposed to *khaasim* which simply means an opponent. The human being is created from something like spit. Bishr ibn Jahhaash said, “One day, the Messenger of Allaah (ﷺ) spat in his hand and touched it with his finger and said [to those present], ‘Allaah, Most High, says: ‘Son of Adam, how can you out run Me when I have created you from something like this, and when I have fashioned you and formed you. You walk on earth [proudly] in your cloak and the ground groans under your steps. You accumulate wealth and do not think to share it until the death rattle reaches your throat, then you say: ‘I want to give charity,’ but it is too late for charity.’”<sup>452</sup> Then Allaah causes the human being to evolve in his mother’s stomach, and develop at her breasts, then he is [weaned and] blessed with a variety of foods and drinks, and he matures and grows stronger physically and mentally, and he is given the blessing of speech and communication.<sup>453</sup> Yet, at the end of all of these incredible stages, he, a pathetic speck of dust in the vastness of the cosmos, rebels and rages against God. His opposition is not a matter of quiet doubt, uncertainty, but open, “up in your face,” opposition.

At the same time that this verse contains a rebuke to opponents of the past and present, it contains a scientific implication for later generations to puzzle over. Though the word *nutfah* is commonly used to refer to male seminal fluid, but it is also linguistically possible to use it to refer to the female reproductive fluids. The fertilized zygote is referred to in the Qur’aan as *nutfah amshaaj*, that is, ‘a mingled fluid’.

﴿إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ﴾

<sup>451</sup> See also Soorah as-Sajdah, 32: 8.

<sup>452</sup> Sunan Ibn Majah, Musnad Ahmad, vol. 4, p. 210, authenticated in Tafseer ibn Katheer, vol. 6, p. 789.

<sup>453</sup> Tafseer Soorah Yaaseen, pp. 245-6.

**“Indeed, I have created man from mixed drops.”** (Soorah al-Insaan, 76: 2)

In a *hadeeth*, the word *nutfah* is explicitly used to refer to the fluid of the woman. It was reported that the Prophet (ﷺ) was asked from what the human being was created, to which he replied,

(مِنْ كُلِّ يُخْلَقُ ، مِنْ نُطْفَةِ الرَّجُلِ ، وَمِنْ نُطْفَةِ الْمَرْأَةِ )

*“He is created from both the nutfah of the man and the nutfah of the woman.”*<sup>454</sup>

There is a wonderful subtlety in this expression that puzzled early commentators; the word *nutfah* is a singular noun, while the word *amshaaj* is a plural adjective, which is not a normal Arabic construction. The *nutfah* is a single entity after fertilization, but its chromosomes are half from the father and half from the mother. “Therefore, from the scientific point of view, *amshaaj* is entirely accurate as a plural adjective modifying the singular *nutfah*, which is really a multifaceted single entity.”<sup>455</sup>

﴿ وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ﴾

**“He presents an example to Me while forgetting his own creation...”**

In order to prove the call of the Prophet (ﷺ) to righteousness based on accountability wrong, Al-‘Aas ibn Waa’il attacked one of the fundamental pillars of faith, belief in the resurrection, with his limited logic. In the same way that Allaah brings examples, parables and similies from nature to indicate the possibility of resurrection, Al-‘Aas tried to demonstrate practically why resurrection was unlikely. However, in doing so, he forgot the origin of his own creation. If the oily drop was presented to someone and they were told that it would turn into a complete human being, logic would deny it also. However, that is exactly what takes place.

﴿ قَالَ مَنْ يُحْيِي الْعِظَمَ وَهِيَ رَمِيمٌ ﴾

**“He said: ‘Who can give life to these bones when they have rotted away and crumbled into dust?’”**

This was the arrogant challenge. In the past the arrogant disbelievers ridiculed recreation while affirming the Creator. This fact is confirmed in many verses of the Qur’aan where Allaah questions the idolaters’ unwillingness to affirm His *uloohiyyah* (divinity – unity of worship) while affirming His *ruboobiyyah* (unity of dominion). For example:

﴿ وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ

الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٣﴾ ﴾

**“If you were to ask them: ‘Who sends down rain from the sky and with it gives life to the earth after its death?’ They will surely reply: ‘Allaah.’ Say: ‘All the praises and thanks be to Allaah!’ Nay! Most of them have no sense.”** (Soorah al-Ankaboot, 29: 63)

<sup>454</sup> *Musnad Ahmad*, no. 4206. The *isnaad* has weakness in it due to the presence of al-Husayn ibn al-Hasan al-Fazaaree, who was truthful but prone to mistakes. (See *Taqreeb at-Tahtheeb*, p. 166, no. 1317.) However, this part of the *hadeeth* is supported by the *hadeeth* of ‘Abdullaah ibn Salaam which mentions that if the fluid of the woman (*maa’ al-mar’ah*) supersedes the fluid of the man, then the child will resemble the mother. (*Sahih Al-Bukhari*, vol. 5, pp. 189-90, no. 275.)

<sup>455</sup> *The Qur’an and Modern Science: Correlation Studies*, pp. 27-9.

In the present times, the disbelievers reject resurrection and recreation by denying Allaah's existence using a variety of supposedly logical arguments. Among these arguments is the claim that those who believe in God do so out of blind faith and thus, their faith is illogical. Secondly, they argue that if there existed a good all-powerful God, there should be no evil in this world.

The first claim is rejected by the fact that leading philosophers among the Greek founders of the laws of logic, Aristotle and Plato, argued logically for the existence of God. Thus, it is the belief in God which is logical and the disbelief which is illogical.

The Qur'aan reiterated the logic of belief in God in the following verse:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴾

**Were they created by nothing? Or were they themselves the creators?** (*Soorah at-Toor, 52: 35*)

As for the second argument based on the presence of evil in the world, it can easily be demonstrated that evil is relative in many cases. The fact that the benefits from some acts of evil are not apparent does not prove that they do not exist. The contention of the believer is that Allaah did not create anything purely evil. All evil is relative and the good which comes from evil is the reason for which the evil was created.

It is worth noting that although doubt or disbelief in Allaah's ability to resurrect human beings after their death is considered disbelief in Islaam, it may be excused by a person's ignorance. There is an incident authentically recorded which indicates that.

﴿ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴾

**79. Say: "They will be given life by He Who created them in the first place. And He is aware of every creation."**

﴿ قُلْ ﴾

"Say.."

Whenever Allaah commands His Prophet (ﷺ) to say announce something, it is a direct instruction to convey the issue to his people, whether it is general information or a ruling. It is a personal touch which gives the instruction greater importance and strength.

﴿ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ﴾

**"Say: 'They will be given life by He Who created them in the first place.'"**

Proof for the resurrection is given in two parts. The first evidence is that one able to create something is obviously able to recreate it. Elsewhere, this point is elaborated upon from the perspective that recreation is easier than creation, as the Almighty said:

﴿ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ ﴾

**"He it is who originates the creation, then will repeat it; and that is easier for Him."**

(Soorah ar-Room, 30: 27)

The second evidence is based on Allaah's complete knowledge of the process of creation which would enable Him to recreate. For, one unable to recreate would either be unable due to a lack of power or a lack of knowledge. For example, if a manufacturer were asked to make a tape recorder, he would be unable because of his ignorance and not his innate inability. If, on the other hand, someone who knew how to make a tape recorder but had no manufacturing capability, were told to make one he could not based on his inability.

﴿وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

“And He is aware of every creation.” This portion of the verse affirms Allaah's perfect knowledge of His creation and thereby eliminating His inability due to ignorance.<sup>456</sup>

﴿الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ﴾

### 80. It is He Who produces fire out of the green tree for you, when behold! You kindle it.

Allaah brings attention to unity of worship and perfection of His ability to bring life from the dead by reminding that generation of what they witness of dryness and fire coming from a fresh moist twig.

﴿الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ﴾

“It is He Who produces fire out of the green tree for you, when behold! You kindle it.”

Qataadah and Ibn 'Abbaas both said that this verse refers to the Markh and 'Affaar trees of al-Hijaz in Western Arabia. The Bedouins were sometimes known to kindle their fires by rubbing together two twigs from each of these trees. They placed the 'Affaar twig on top and the Markh twig on the bottom.<sup>457</sup> On the other hand, Ibn Katheer said it alluded to the Creator of the green fruit bearing tree from water which He later changes until it becomes dry wood with which fires are lit.<sup>458</sup>

Based on modern knowledge of the origin of oil, there is also a case for vegetation under high pressure and the passage of time becoming oil and gas used to produce fire.

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ

الْخَلَّاقُ الْعَلِيمُ﴾

<sup>456</sup> Tafseer Soorah Yaaseen, pp. 248-9.

<sup>457</sup> Al-Jaami' li Ahkaam al-Qur'aan, vol. 15, p. 49.

<sup>458</sup> Tafsir Ibn Kathir, vol. , p. 226

**81. Is He, Who created the heavens and the earth not able to create something like them? Yes, indeed! He is the All-Knowing Creator.**

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ﴾

**“Is He, Who created the heavens and the earth not able to create something like them?”**

Again logic is brought into question. Allaah points out His great might and power in the creation of the heavens and the earth and their contents. What is the creation and recreation of human beings in comparison to this? This represents the sixth proof for resurrection. This is similar to the verse:

﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

**“The creation of the heavens and the earth is indeed greater than the creation of humankind; yet, most of humankind do not know.”** (Soorah Ghaafir, 40: 57)

﴿بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾

**“Yes, indeed! He is the All-Knowing Creator.”**

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

**82. Indeed, when He intends a thing, His command is merely that He says to it, “Be!” and it is!**

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا﴾

**“Indeed, when He intends a thing,”** meaning whenever He wishes something to exist or not exist, to be created or destroyed.<sup>459</sup>

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾

**“His command is merely that He says to it, “Be!” and it is!”** This indicates how simple everything is to Allaah. It is the seventh proof for resurrection.<sup>460</sup>

﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾

<sup>459</sup> Tafseer Soorah Yaaseen, p. 254.

<sup>460</sup> Tafseer Soorah Yaaseen, p. 256.

**83. So glorified is He in whose Hands is dominion over all things, and to Him you will be returned.**

﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾

“So glorified is He in whose Hands is dominion over all things, and to Him you will be returned.”

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