

Allah tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allah. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allah says,

(وَجَدَهَا تَطَّلِعُ عَلَى قَوْمٍ)

(he found it rising on a people) meaning a nation,

(لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا)

(for whom We (Allah) had provided no shelter against the sun.) meaning, they had no buildings or trees to cover them and shade them from the heat of the sun. Qatadah said, "It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living."

(كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا)

(So (it was)! And We knew all about him.) Mujahid and As-Suddi said, "This means that Allah knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

(لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ)

(Truly, nothing is hidden from Allah, in the earth or in the heaven.)3:5("

(ثُمَّ أَتْبَعَ سَبَبًا حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا قَالُوا يَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ؕ أَلْتُؤْنِي

زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ  
انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ  
قِطْرًا )

(92. Then he followed (another) way,) (93. Until, when he reached between two mountains, he found before them a people who scarcely understood a word.) (94. They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them") (95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.") (96. "Give me Zubar of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me Qitrān to pour over them.")

### His Journey to the Land of Ya'juj and Ma'juj, and building the Barrier

Allah says of Dhul-Qarnayn:

(ثُمَّ أَتْبَعَ سَبَبًا )

(Then he followed (another) way) meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which Ya'juj and Ma'juj (God and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people. Ya'juj and Ma'juj are among the progeny of Adam, peace be upon him, as was recorded in the Two Sahihis;

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا آدَمُ قِيقُولُ: لِبَيْتِكَ  
وَسَعْدَيْكَ قِيقُولُ: ابْعَثْ بَعَثَ النَّارِ، قِيقُولُ: وَمَا  
بَعَثَ النَّارِ؟ قِيقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعِمَائَةٍ وَتِسْعَةَ  
وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ، فَحِينِيذُ  
يَشِيْبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا.

فَقَالَ: إِنَّ فِيكُمْ أُمَّتَيْنِ مَا كَانَتَا فِي شَيْءٍ إِلَّا كَثَّرْتَاهُ  
يَأْجُوجَ وَمَأْجُوجَ»

"Allah said: "O Adam." Adam said, "Here I am at Your service." Allah said, "Send forth the group of Hellfire." Adam said, "What is the group of Hellfire" Allah said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise." At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) Ya'juj and Ma'juj."

(وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا)

(he found before them a people who scarcely understood a word. ) he could not understand their speech, because they were so isolated from other people.

(قَالُوا يَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ  
فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا)

(They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute") Ibn Jurayj reported from `Ata' from Ibn `Abbas that this meant a great reward, i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and Ya'juj and Ma'juj. Dhul-Qarnayn said with kindness, righteousness and good intentions,

(مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ)

(That in which my Lord had established me is better (than your tribute).) meaning, the power and authority that Allah has given me is better for me than what you have collected. This is like when Sulayman (Solomon), peace be upon him, said:

(أَتُمِدُّونَنِي بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ)

(Will you help me in wealth What Allah has given me is better than that which He has given you!) )27:36( Similarly, Dhul-Qarnayn said: `What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

(أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا آتُونِي زُبَرَ الْحَدِيدِ)

(I will erect between you and them a barrier. Give me Zubar of iron,) Zubar is the plural of Zubrah, which means pieces or chunks of something. This was the view of Ibn `Abbas, Mujahid

and Qatadah. These pieces were like bricks or blocks, and it was said that each block weighed one Damascene Qintar or more.

(حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ)

(then, when he had filled up the gap between the two mountain-cliffs,) means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap. The scholars differed about the precise width and height.

(قَالَ انْفُخُوا)

(he said: "Blow;") means, he lit a fire until the whole thing was burning hot.

(قَالَ آتُونِي أَفْرَعٍ عَلَيْهِ قِطْرًا)

(he said: "Bring me Qitrān to pour over them.") Ibn `Abbas, Mujahid, `Ikrimah, Ad-Dahhak, Qatadah and As-Suddi said it was copper. Some of them added that it was molten. This is similar to the Ayah:

(وَأَسْلَنَّا لَهُ عَيْنَ الْقِطْرِ)

(And We caused a fount of Qitrān to flow for him) )34:12(. So it resembled a striped cloak. Then Allah said:

(فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا)  
- قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي  
جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا - وَتَرَكَنَا  
بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ  
فَجَمَعْنَهُمْ جَمْعًا )

e(97. So they could not scale it or dig through it.) (98. He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakka' it down to the ground. And the promise of my Lord is ever true.) (99. And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.)

## The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allah tells us that Ya'juj and Ma'juj could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

(فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا)  
(

(So they (Ya'juj and Ma'juj) could not scale it or dig through it.) This indicates that they could not penetrate it or dig through it. Imam Ahmad recorded that Zaynab bint Jahsh, the wife of the Prophet said, "The Prophet woke from sleep, and he was red in the face. He said,

«لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فَتْحَ  
الْيَوْمِ مِنْ رَذْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا»

(La ilaha illallah! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of Ya'juj and Ma'juj like this.) and he made a circle with his index finger and thumb. I )Zaynab( said, `O Messenger of Allah, will we be destroyed even though there will be righteous people among us' He said:

«نَعَمْ إِذَا كَثُرَ الْخَبَثُ»

(Yes, if evil increases.)" This is a Sahih Hadith, both Al-Bukhari and Muslim recorded it.

(قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي)

((Dhul-Qarnayn) said: "This is a mercy from my Lord...") meaning, after it was built by Dhul-Qarnayn.

(قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي)

(He said: This is a mercy from my Lord) for the people, when he placed a barrier between them and Ya'juj and Ma'juj, to stop them from spreading evil and corruption on earth.

(فَإِذَا جَاءَ وَعْدُ رَبِّي)

(but when the promise of my Lord comes) means, when the true promise comes

(جَعَلَهُ دَكَّاءَ)

(He shall Dakka' it down to the ground.) means, will make it flat. The Arabs use Dakka' to describe a female camel whose back is flat and has no hump. And Allah says:

(فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا)

(So when his Lord appeared to the mountain, He made it Dakkan) )7:143( meaning, level to the ground.

(وَكَانَ وَعْدُ رَبِّي حَقًّا)

(And the promise of my Lord is ever true.) means, it will come to pass without a doubt.

(وَتَرَكْنَا بَعْضَهُمْ)

(We shall leave some of them) meaning mankind, on that day, the day when the barrier will be breached and these people (Ya'juj and Ma'juj) will come out surging over mankind to destroy their wealth and property.

(وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ)

(We shall leave some of them to surge like waves on one another;) As-Suddi said: "That is when they emerge upon the people." All of this will happen before the Day of Resurrection and after the Dajjal, as we will explain when discussing the Ayat:

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ  
حَدَبٍ يَنْسِلُونَ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ)

(Until, when Ya'juj and Ma'juj are let loose, and they swoop down from every Hadab. And the true promise shall draw near...) )21:96-97(

(وَيُنْفِخَ فِي الصُّورِ)

(and As-Sur will be blown.) As-Sur, as explained in the Hadith, is a horn that is blown into. The one who will blow into it is (the angel) Israfil, peace be upon him, as has been explained in the Hadith quoted at length above, and there are many Hadiths on this topic. According to a Hadith narrated from `Atiyah from Ibn `Abbas and Abu Sa`id, and attributed to the Prophet ,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ  
وَحَنَى جَبْهَتَهُ وَاسْتَمَعَ مَتَى يُؤْمَرُ؟»

(How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him) They said, "What should we say" He said:

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ  
تَوَكَّلْنَا»

(Say: "Allah is Sufficient for us and the best Disposer of affairs, in Allah have we put our trust.")

(فَجَمَعْنَهُمْ جَمْعًا)

(and We shall collect them (the creatures) all together.) means, 'We shall bring them all together for Reckoning.'

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى  
مِيْقَاتِ يَوْمٍ مَّعْلُومٍ )

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.) )56:49-50(

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(and we shall gather them all together so as to leave not one of them behind.) )18:47(

(وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا - الَّذِينَ  
كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا  
يَسْتَطِيعُونَ سَمْعًا - أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ  
يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ  
لِلْكَافِرِينَ نُزُلًا )

(100. And on that Day We shall present Hell to the disbelievers, plain to view.) (101. (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).) (102. Do then those who disbelieved think that they can take My servants as Awliya' )protectors( besides Me Verily, We have prepared Hell as an entertainment for the disbelievers.)

## Hell will be displayed before the Disbelievers on the Day of Resurrection

Allah tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before they enter it. This will intensify their distress and grief. In Sahih Muslim it is recorded that Ibn Mas' ud said, "The Messenger of Allah said,

«يُؤْتَىٰ بِجَهَنَّمَ نِقَادُ يَوْمِ الْقِيَامَةِ بِسَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ»

(Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.) Then Allah says of them:

(الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي)

((To) those whose eyes had been under a covering from My Reminder,) meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth. As Allah says:

(وَمَنْ يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ )

(And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytan to be a companion for him.) )43:36( And here Allah says:

(وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا)

(and they could not bear to hear (it). ) meaning, they did not understand the commands and prohibitions of Allah. Then He says:

(أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ)

(Do then those who disbelieved think that they can take My servants as Awliya' )protectors( besides Me) meaning, do they think that this is right for them and that it is going to benefit them

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(Nay, but they will deny their worship of them, and become opponents to them) 19:82(. Allah says that He has prepared Hell as their abode on the Day of Resurrection.

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا - الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا - أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا - ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا )

(103. Say: "Shall We tell you the greatest losers in respect of (their) deeds") (104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.") (105. "They are those who deny the Ayat of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.") (106. "That shall be their recompense, Hell; because they disbelieved and took My Ayat and My Messengers for jest.")

### The Greatest Losers in respect of (Their) Deeds

Al-Bukhari recorded from `Amr that Mus`ab who said: "I asked my father -- meaning Sa`d bin Abi Waqqas -- about Allah's saying,

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا )

(Say: "Shall We tell you the greatest losers in respect of (their) deeds") `Are they the Haruriyyah' He said, `No, they are the Jews and Christians. As for the Jews, they disbelieved in Muhammad , and as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and the Haruriyyah are those who break Allah's covenant after ratifying it.' Sa`d used to call them Al-Fasiqin (the corrupt). `Ali bin Abi Talib, Ad-Dahhak and others said: "They are the Haruriyyah," so this means, that according to `Ali, may Allah be pleased with him, this Ayah includes the Haruriyyah just as it includes the Jews, the Christians and others. This does not mean that the Ayah was revealed concerning any of these groups in particular; it

is more general than that, because the Ayah was revealed in Makkah, before the Qur'an addressed the Jews and Christians, and before the Khawarij existed at all. So the Ayah is general and refers to everyone who worships Allah in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allah says:

(وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى  
نَارًا حَامِيَةً )

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.) )88:2-4(

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنثُورًا )

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) )25:23(

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ  
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا)

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing) )24:39( And in this Ayah Allah says:

(قُلْ هَلْ نُنَبِّئُكُمْ)

(Say: "Shall We tell you..." ) meaning, ` Shall We inform you;'

(بِالْأَخْسَرِينَ أَعْمَالًا)

(the greatest losers in respect of (their) deeds) Then Allah explains who they are, and says:

(الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا)

(Those whose efforts have been wasted in this life) meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allah.

(وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا)

(while they thought that they were acquiring good by their deeds.) means, they thought that there was some basis for their deeds and that they were accepted and loved.

(أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ)

(They are those who deny the Ayat of their Lord and the meeting with Him.) they denied the signs of Allah in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا)

(and on the Day of Resurrection, We shall assign no weight for them.) means, 'We will not make their Balance heavy because it is empty of any goodness.' Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said:

«إِنَّهُ لِيَأْتِيَ الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ وَقَالَ: اقْرَأُوا إِن شِئْتُمْ:

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا)

«

(A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allah. Recite, if you wish:) (and on the Day of Resurrection, We shall assign no weight for them) It was also recorded by Muslim.

(ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا)

(That shall be their recompense, Hell; because they disbelieved) means, 'We will punish them with that because of their disbelief and because they took the signs and Messengers of Allah as a joke, mocking them and disbelieving them in the worst way.'

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ  
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا - خَالِدِينَ فِيهَا لَا يَبْغُونَ  
عَنْهَا حِوَلًا )

(107. "Verily, those who believe and do righteous deeds, shall have the Gardens of Al-Firdaws for their entertainment.") (108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom.")

### The Reward of the Righteous Believers

Allah tells us about His blessed servants, those who believed in Allah and His Messengers and accepted as truth what the Messengers brought. He tells us that they will have the Gardens of Al-Firdaws (Paradise). Abu Umamah said, "Al-Firdaws is the center of Paradise." Qatadah said, "Al-Firdaws is a hill in Paradise, at its center, the best of it." This was also narrated from Samurah and attributed to the Prophet ,

«الْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ أَوْسَطُهَا وَأَحْسَنُهَا»

(Al-Firdaws is a hill in Paradise, at its center, the best of it.) A similar report was narrated from Qatadah from Anas bin Malik, and attributed to the Prophet . All of the preceding reports were narrated by Ibn Jarir, may Allah have mercy on him. The following is in the Sahih,

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ  
أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ»

(If you ask Allah for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.)

(نُزُلًا)

(entertainment) means offered to them as hospitality.

(خَالِدِينَ فِيهَا)

(Wherein they shall dwell (forever).) means, they will stay there and never leave.

(لَا يَبْعُونَ عَنْهَا حَوْلًا)

(No desire will they have for removal therefrom. ) means, they will never choose or want anything else. This Ayah tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allah tells us that despite this eternal stay, they will never choose to change or move from where they are.

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ  
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا )

(109. Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.")

### The Words of the Lord can never be finished

Allah says: ` Say, O Muhammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allah, the sea would run dry before it all could be written down.

(وَلَوْ جِئْنَا بِمِثْلِهِ)

(even if We brought like it) means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allah would still never run out. As Allah says:

(وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ  
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ  
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ )

(And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.) )31:27( Ar-Rabi` bin Anas said, "The parable of the knowledge of all of mankind, in comparison to the knowledge of Allah, is that of a drop of water in comparison to all of the oceans." Allah revealed that:

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ  
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي)

(Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished,) Allah says that even if those oceans were ink for the Words of Allah, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allah would remain, for nothing can outlast them. For no one can comprehend the greatness of Allah or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ  
إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا  
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا )

(110. Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.")

### **Muhammad is a Human Being and a Messenger, and the God is One**

Allah says to His Messenger Muhammad ,

(قُلْ)

(Say) to these idolators who reject your message to them,

(إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ)

(' I am only a man like you.) Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true -- I did not know any of this except for what Allah made known to me. And I tell you,

(إِنَّمَا إِلَهُمُ)

(that your God), Who calls you to worship Him,

(إِلَهُ وَاحِدٌ)

(is One God), with no partner or associate.'

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ)

(So whoever hopes for the meeting with his Lord,) i.e., hopes for a good reward and recompense,

(فَلْيَعْمَلْ عَمَلًا صَالِحًا)

(let him work righteousness) meaning, in accordance with the prescribed laws of Allah,

(وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

(and associate none as a partner in the worship of his Lord.) This is what is meant by seeking the pleasure of Allah alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allah alone, and are done in accordance with the way of the Messenger of Allah . Imam Ahmad recorded that Mahmud bin Labid said that the Messenger of Allah said:

«إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمُ الشِّرْكَُ الْأَصْغَرَ»

(What I fear the most for you is the small Shirk.) "They said: What is the small Shirk, O Messenger of Allah" He said,

«الرِّيَاءُ، يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟»

(Showing off (Ar-Riya). Allah will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, "Go to the one for whom you were showing off in the world and see if you will find any reward with him.") Imam Ahmad recorded that Abu Sa`id bin Abi Fadal Al-Ansari, who was one of the Companions, said: "I heard the Messenger of Allah say,

«إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي

عَمَلٍ عَمِلَهُ لِلَّهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ  
اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ»

(Allah will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allah in the deeds which he did, let him seek his reward from someone other than Allah, for Allah is the least in need of any partner or associate.) It was also recorded by At-Tirmidhi and Ibn Majah. This is the end of the Tafsir of Surat Al-Kahf. Praise be to Allah, the Lord of all that exists.

## The Tafsir of Surah Maryam

(Chapter - 19)

### Which was revealed in Makkah

Muhammad bin Ishaq recorded a Hadith of Umm Salamah in his Sraah, and Ahmad bin Hanbal recorded from Ibn Mas`ud, the story of the Hijrah (migration) to Ethiopia from Makkah. The narration mentions that Ja`far bin Abi Talib recited the first part of this Surah to An-Najashi and his companions.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

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

(كهيعص - ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا - اِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا - قَالَ رَبِّ اِنِّى وَهَنَ الْعَظْمُ مِنِّى وَاشْتَعَلَ الرَّاسُ شَيْبًا وَّلَمْ اَكُنْ بِدُعَاىِكَ رَبِّ شَقِيًّا - وَاِنِّى خِفْتُ الْمَوَالِىَ مِنْ وَرَآئِى وَكَانَتِ امْرَاَتِى عَاقِرًا فَهَبْ لِى مِنْ لَدُنْكَ وَلِيًّا - يَرْثِنِى وَيَرِثُ مِنْ اٰلِ يَعْقُوْبَ وَاَجْعَلْهُ رَبًّا رَضِيًّا )

(1. Kaf Ha Ya ` Ain Sad.) (2. A reminder of the mercy of your Lord to His servant Zakariyya.) (3. When he called his Lord )with( a call in secret.) (4. He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta`al on my head, and I have never been unblessed in my invocation to You, O my Lord!") (5. "And verily, I fear Mawali after me, and my wife is barren. So give me from Yourself an heir.") (6. "Who shall inherit me, and inherit (also) the posterity of Ya`qub. And make him, my Lord, one with whom You are well-pleased!")

**The Story of Zakariyya and His Supplication for a Son The discussion about the separate letters has already preceded at the beginning of Surat Al-Baqarah.**

Concerning Allah's statement ,

(ذِكْرُ رَحْمَتِ رَبِّكَ)

(A reminder of the mercy of your Lord) This means that this is a reminder of Allah's mercy upon His servant Zakariyya. Yahya bin Ya`mar recited it, (ايذكر عبده ربك رحمة ذكر) "He has reminded of

your Lord's mercy to His servant Zakariyya." The word Zakariyya in the Ayah has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In Sahih Al-Bukhari, it is recorded that the Prophet said about Zakariyya that He was a carpenter who used to eat from what he earned with his own hand through carpentry. Concerning Allah's statement,

(إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا )

(When he called his Lord )with( a call in secret.) He only made his supplication secretly because it is more beloved to Allah. This is similar to what Qatadah said concerning this Ayah,

(إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا )

(When he called out his Lord )with( a call in secret. ) "Verily, Allah knows the pious heart and he hears the hidden voice."

(قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي)

(He said: "My Lord! Indeed my bones have grown feeble..." ) meaning, "I have become weak and feeble in strength."

(وَاشْتَعَلَ الرَّأْسُ شَيْبًا)

(and gray hair has Ashta` al on my head,) means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces. Concerning Allah's statement,

(وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا)

(and I have never been unblessed in my invocation to You, O my Lord!) This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You." Concerning His statement,

(وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي)

(And verily, I fear Mawali after me,) Mujahid, Qatadah and As-Suddi, all said, "In saying the word Mawali, he (Zakariyya) meant his succeeding relatives." The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allah for a son who would be a Prophet after him, who would guide them with his prophethood and that which was revealed to him. In response to this I would like to point out that he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his inheritance instead of them. This is one angle of argument. The second argument is that Allah did not mention that he (Zakariyya) was wealthy. On the contrary, he was a

carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life. The third argument is that it is confirmed in the Two Sahihs, in more than one narration, that the Messenger of Allah said,

«لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ»

(We (the Prophets) do not leave behind inheritance (of wealth). Whatever we leave behind, then it is charity.) In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ»

(We, Prophets do not leave behind inheritance (of wealth).) Therefore, the meaning in these Hadiths restricts the meaning of Zakariyya's statement,

(فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا رُئِي)

(So give me from yourself an heir. Who shall inherit me,) inheritance of prophethood. For this reason Allah said,

(وَيَرِثُ مِنْ عَالٍ يَعْقُوبَ)

(and inherit (also) the posterity of Ya`qub.) This is similar to Allah's statement,

(وَوَرِثَ سُلَيْمَانُ دَاوُودَ)

(And Sulayman inherited from Dawud.)27:16( This means that he inherited prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allah would not have mentioned it. All of this is supported and affirmed by what is in the authentic Hadith:

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ  
صَدَقَةٌ»

(We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity.) Mujahid said concerning his statement,

(يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ)

(Who shall inherit me, and inherit (also) the posterity of Ya'qub.) )19:6( "His inheritance was knowledge, and Zakariyya was one of the descendants of Ya`qub." Hushaym said, "Ismail bin Abi Khalid informed us that Abu Salih commented about the Ayah:

(يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ)

(who shall inherit me, and inherit (also) the posterity of Ya`qub.) "He would be a Prophet like his forefathers were Prophets." Allah's statement,

(وَأَجْعَلُهُ رَبًّا رَاضِيًّا)

(and make him, my Lord, one with whom You are well-pleased!) means "Make him pleasing to You (Allah) and your creation. Love him and make him beloved to your creatures, in both his religion and his character."

(يَزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلْمٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا )

(7. (Allah said:) "O Zakariyya! Verily, We give you the good news of a son, whose name will be Yahya. We have given that name to none before (him).")

### The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered. It was said to him,

(يَزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلْمٍ اسْمُهُ يَحْيَى)

((Allah said:) "O Zakariyya! Verily, We give you the glad tidings of a son, whose name will be Yahya...") Similarly Allah, the Exalted, said;

(هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ - فَنَادَتْهُ الْمَلِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ

يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا  
وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ )

(At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in the Mihrab, (saying): "Allah gives you glad tidings of Yahya, confirming (believing in) the word from Allah, noble, keeping away from sexual relations with women, a Prophet, from among the righteous.")3:38-39( Allah said,

(لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا)

(We have given that name to none before (him).) Qatadah, Ibn Jurayj and Ibn Zayd said, "This means that no one had this name before him." Ibn Jarir preferred this interpretation, may Allah have mercy upon him.

(قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَكَانَتِ امْرَأَتِي  
عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا - قَالَ كَذَلِكَ قَالَ  
رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ  
شَيْئًا )

(8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.") (9. He said: "Thus your Lord says: `It is easy for Me. Certainly I have created you before, when you had been nothing!'" )19:8-9(

### His amazement after the acceptance of His Supplication

Zakariyya was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyya himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse. The Answer of the Angel

(قَالَ)

(He said:) That is, the angel, in his response to Zakariyya and his was amazement.

كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ ﴿١٠﴾

("Thus says your Lord: `It is easy for Me...") Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

﴿هَيْنٍ﴾

(easy) Meaning, it is simple and easy for Allah to do. Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿١١﴾

(Certainly I have created you before, when you had been nothing!) This is similar to Allah's statement,

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١٢﴾

(Has there not been over man a period of time, when he was not a thing worth mentioning)  
76:1(

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا - فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١٣﴾

(10. He )Zakariyya( said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.") (11. Then he came out to his people from the Mihrab and he indicated to them by signs to glorify )Allah( in the morning and in the afternoon.)

### The Sign of the Pregnancy

Allah, the Exalted, informed about Zakariyya that he said,

قَالَ رَبِّ اجْعَلْ لِي آيَةً ﴿١٤﴾

(He (Zakariyya) said: "My Lord! Appoint for me a sign.") "Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise." Similarly Ibrahim said,

رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوْمِنَ  
قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قَلْبِي

(My Lord! Show me how You give life to the dead. He (Allah) said: "Do you not believe" He said: "Yes (I believe), but to put my heart at ease.")2:260( Then Allah says,

قَالَ ءَايَاتِكَ

(He said: "Your sign is..." meaning, "Your sign will be..."

أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

(that you shall not speak unto mankind for three nights, though having no bodily defect.) Meaning, `your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.' Ibn `Abbas, Mujahid, `Ikrimah, Wahb, As-Suddi, Qatadah and others said, "His tongue was arrested without any sickness or illness." `Abdur-Rahman bin Zayd bin Aslam said, "He used to recite and glorify Allah, but he was not able to speak to his people except by gestures. " Al-`Awfi reported that Ibn `Abbas said,

ثَلَاثَ لَيَالٍ سَوِيًّا

(three nights, though having no bodily defect.) "The nights were consecutive." However, the first statement that is reported from him and the majority is more correct. This Ayah is similar to what Allah, the Exalted, said in Surah Al `Imran,

قَالَ رَبِّ اجْعَلْ لِي ءَايَةً قَالَ ءَايَاتِكَ أَلَّا تُكَلِّمَ  
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَاذْكُرْ رَبَّكَ كَثِيرًا  
وَسَبِّحْ بِالعَشِيِّ وَالْإِبْكَرِ

(He said: "O my Lord! Make a sign for me." (Allah) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.))3:41( This is a proof that he did not speak to his people for these three nights and their days as well.

إِلَّا رَمْزًا

(except with signals.) Meaning, with bodily gestures, this is why Allah says in this noble Ayah,

(فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ)

(Then he came out to his people from the Mihrab) referring to the place where he was given the good news of the child.

(فَأَوْحَىٰ إِلَيْهِمْ)

(he indicated to them by signs) Meaning he made a gesture to them that was subtle and swift.

(أَنْ سَبَّحُوا بُكْرَةً وَعَشِيًّا)

(to glorify )Allah( in the morning and in the afternoon.) That they should be agreeable to what he was commanded to do during these three days, to increase in his deeds and gratitude to Allah for what He had given him. Mujahid said,

(فَأَوْحَىٰ إِلَيْهِمْ)

(he indicated to them by signs) "He made a gesture." Wahb and Qatadah said the same.

(يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا -  
وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا - وَبَرًّا بِوَالِدَيْهِ  
وَلَمْ يَكُن جَبَّارًا عَصِيًّا - وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ  
وَيَوْمَ يَمُوتُ وَيَوْمَ يُرَعَّى حَيًّا )

(12. (It was said to his son): "O Yahya! Hold fast to the Scripture." And We gave him wisdom while yet a child.) (13. And Hananan from Us, and Zakatan, and he was pious,) (14. And dutiful to his parents, and he was not arrogant or disobedient.) (15. And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!)

### The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yahya. There is also the implication that Allah taught him the Book, the Tawrah which they used to study among themselves. The Prophets who were sent to the Jews used to rule according to the Tawrah, as did the scholars and rabbis among them. He was still young in age when Allah gave him this knowledge. This is the reason that Allah mentioned it. Because of how Allah favored him and his parents, He says,

(يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ)

(O Yahya! Hold fast to the Scripture )the Tawrah(.) Means, "Learn the Book with strength." In other words, learn it well, with zeal and studious effort.

(وَأْتَيْنَاهُ الْحُكْمَ صَبِيًّا)

(And We gave him wisdom while yet a child.) This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young. Allah said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And (made him) Hananan from Us,) )19:13( Ali bin Abi Talhah reported that Ibn ` Abbas said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And Hananan from Us, ) "This means mercy from Us." `Ikrimah, Qatadah and Ad-Dahhak all said the same. Ad-Dahhak added, "Mercy that no one would be able to give except Us." Qatadah added, "With it, Allah had mercy upon Zakariyya." Mujahid said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And Hananan from Us,) "This was gentleness from His Lord upon him." The apparent meaning is that Allah's statement Hananan (affection, compassion) is directly related to His statement,

(وَأْتَيْنَاهُ الْحُكْمَ صَبِيًّا)

(and We gave him wisdom while yet a child.) meaning, "We gave him wisdom, compassion and purity." This means that he was a compassionate man, who was righteous. Hanan means the love for affection and tenderness (towards others). Concerning Allah's statement,

(وَزَكَاةً)

(and Zakatan,) This is related to His statement,

(وَحَنَانًا)

(And Hananan) The word Zakah means purity from filth, wickedness and sins. Qatadah said, "The word Zakah means the righteous deed." Ad-Dahhak and Ibn Jurayj both said, "The righteous deed is the pure (Zakah) deed." Al-` Awfi reported that Ibn ` Abbas said,

(وَزَكَاةً)

(and Zakatan,) "This means that he was a blessing."

(وَكَانَ تَقِيًّا)

(and he was pious.))19:13( meaning that he was pure and had no inclination to do sins. Allah said;

(وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا )

(And dutiful to his parents, and he was not arrogant or disobedient.) After Allah mentioned Yahya's obedience to his Lord and that Allah created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them. Allah mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allah says,

(وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا)

(and he was not arrogant or disobedient.) Then, after mentioning these beautiful characteristics, Allah mentions his reward for this,

(وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ  
حَيًّا )

(And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!) This means that he had security and safety in these three circumstances. Sufyan bin `Uyaynah said, "The loneliest that a man will ever feel is in three situations. The first situation is on the day that he is born, when he sees himself coming out of what he was in. The second situation is on the day that he dies, when he sees people that he will not see anymore. The third situation is on the day when he is resurrected, when he sees himself in the great gathering. Allah has exclusively honored Yahya, the son of Zakariyya, by granting him peace in these situations. Allah says,

(وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ  
حَيًّا )

(And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!) This narration was reported by Ibn Jarir, from Ahmad bin Mansur Al-Marwazi, from Sadaqah bin Al-Fadl, from Sufyan bin `Uyaynah.

(وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ مِنْ أَهْلِهَا  
مَكَانًا شَرْقِيًّا - فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا  
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا - قَالَتْ إِنِّي  
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا - قَالَ إِنَّمَا أَنَا  
رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا - قَالَتْ أَنَّى  
يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا -  
قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيِّئٍ وَلِنَجْعَلَهُ آيَةً  
لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا )

(16. And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.) (17. She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.) (18. She said: "Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.") (19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.") (20. She said: "How can I have a son when no man has touched me, nor am I Baghiyya") (21. He said: "Thus says your Lord: `That is easy for Me (Allah). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah)."'

### The Story of Maryam and Al-Masih (`Isa)

After Allah, the Exalted, mentioned the story of Zakariyya, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam. Allah informs of His granting her a child named `Isa without a father being involved (in her pregnancy). Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allah mentioned them here together, as well as in Surahs Al `Imran and Al-Anbiya'. Allah has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things. Allah says,

(وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ)

(And mention in the Book, Maryam,) She was Maryam bint `Imran from the family lineage of Dawud. She was from a good and wholesome family of the Children of Israel. Allah mentioned the story of her mother's pregnancy with her in Surah Al `Imran, and that she (Maryam's mother) dedicated her freely for the service of Allah. This meant that she dedicated the child

(Maryam) to the service of the Masjid of the Sacred House (in Jerusalem). Thus, they (Zakariyya, Maryam's mother and Maryam) were similar in that aspect.

(فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا)

(So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner.)3:37( Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyya, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyya saw astonishing miracles occur from her that amazed him.

(كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئِمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(Every time Zakariyya entered the Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this" She said, "This is from Allah." Verily, Allah provides to whom He wills, without limit.) 3:37( It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in Surah Al `Imran. Then, when Allah wanted to grant her His servant and Messenger, `Isa, one of the five Great Messengers.

(انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا)

(she withdrew in seclusion from her family to place facing east.) 19:16( This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred Masjid (in Jerusalem). It is reported from Ibn `Abbas that he said, "Verily, I am the most knowledgeable of Allah's creation of why the Christians took the east as the direction of devotional worship. They did because of Allah's statement,

(انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا)

(When she withdrew in seclusion from her family to a place facing east.) Therefore, they took the birthplace of `Isa as their direction of worship." Concerning Allah's statement,

(فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا)

(She placed a screen before them;) This means that she hid herself from them and concealed herself. Then, Allah sent Jibril to her.

(فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا)

(and he appeared before her in the form of a man in all respects.) )19:17( This means that he came to her in the form of a perfect and complete man. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb bin Munabbih and As-Suddi all commented on Allah's statement,

(فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا)

(then We sent to her Our Ruh,) "It means Jibril."

(قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا )

(She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.") This means that when the angel (Jibril) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said,

(إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا)

(Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.) She meant, "If you fear Allah," as a means of reminding him of Allah. This is what is legislated in defense against (evil), so that it may be repulsed with ease. Therefore, the first thing she did was try to make him fear Allah, the Mighty and Sublime. Ibn Jarir reported from `Asim that Abu Wa'il said when mentioning the story of Maryam, "She knew that the pious person would refrain (from committing evil) when she said,

(إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا  
أَنَا رَسُولُ رَبِّكَ)

("Verily, I seek refuge with the Most Gracious from you, if you do fear Allah." He said: "I am only a messenger from your Lord...") This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord." By this he meant, "Allah has sent me to you." It is said that when she mentioned the (Name of the) Most Beneficent (Ar-Rahman), Jibril fell apart and returned to his true form (as an angel). He responded, (رَكِبًا غُلْمًا لَكَ لِيَهَبَ رَبُّكَ رَسُولًا أَنَا إِنَّمَا) `I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

(قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ)

(She said: "How can I have a son...") This means that Maryam was amazed at this. She said, "How can I have a son" She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication)" For this reason she said,

(وَلَمْ يَمَسِّنِي بَشَرًا وَلَمْ أَكُ بَغِيًّا)

(when no man has touched me, nor am I Baghiyya) The Baghiyya is a female fornicator. For this reason, a Hadith has been reported prohibiting the money earned from Baghiyya.

(قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ)

(He said: "Thus said your Lord: `That is easy for Me (Allah)...") This means that the angel said to her in response to her question, "Verily, Allah has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills." Due to this, he (Jibril) conveyed Allah's Words,

(وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation. He created their father, Adam, without a male (father) or female (mother). Then, He created Hawwa' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female, except `Isa. He caused `Isa to be born from a female without a male. Thus, Allah completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him. Concerning Allah's statement,

(وَرَحْمَةً مِنَّا)

(and a mercy from Us,) This means, "We will make this boy a mercy from Allah and a Prophet from among the Prophets. He will call to the worship of Allah and monotheistic belief in Him. This is as Allah, the Exalted, said in another Ayah,

(إِذْ قَالَتِ الْمَلِكَةُ مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ  
مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي  
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ - وَيُكَلِّمُ النَّاسَ فِي  
الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ )

((Remember) when the angels said: "O Maryam! Verily, Allah gives you the good news of a Word from Him, his name will be Al-Masih, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous.) )3:45-46( This means that he will call to the worship of his Lord in his cradle and while and adult. Concerning His statement,

(وَكَانَ أَمْرًا مَّقْضِيًّا)

(and it is a matter (already) decreed (by Allah).) This is the completion of Jibril's dialogue with Maryam. He informed her that this matter was preordained by Allah's power and will. Muhammad bin Ishaq said,

(وَكَانَ أَمْرًا مَّقْضِيًّا)

(and it is a matter (already) decreed (by Allah).) "This means that Allah determined to do this, so there is no avoiding it."

(فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا - فَأَجَاءَهَا  
الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ  
هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا )

(22. So she conceived him, and she withdrew with him to a remote place.) (23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!")

### The Conception and the Birth

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah. Muhammad bin Ishaq said, "When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyya. The word spread among the Children of Israel and the people were saying, 'Verily, her partner (in fornication) was Yusuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil between herself and them. No one saw her and she did not see anyone else." Allah said;

(فَأَجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ)

(And the pains of childbirth drove her to the trunk of a date palm.) This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself. The scholars differed over its location. As-Suddi said, "Her place of seclusion was to the east and that was where she would pray at the Sacred House of

Jerusalem." Wahb bin Munabbih said, "She ran away and when she reached an area between Ash-Sham and Egypt, she was overcome by labor pains." In another narration from Wahb, he said, "This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem)." I say, there are Hadiths about the Isra' (Night Journey of the Prophet ) that are reported by An-Nasa'i on the authority of Anas, and Al-Bayhaqi on the authority of Shadad bin Aws, that say that this took place at Bait Al-Lahm. Allah knows best. This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a Hadith also, if the Hadith is authentic. Allah says, informing about her,

(قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا)

(She said: "Would that I had died before this, and had been forgotten and out of sight!") In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said,

(يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا)

(Would that I had died before this,) She said this to mean before this situation.

(وَكَنْتُ نَسِيًّا مَّنْسِيًّا)

(and I had been forgotten and out of sight!) This means, "I wish I had not been created and I was nothing." This was mentioned by Ibn `Abbas. Qatadah said,

(وَكَنْتُ نَسِيًّا مَّنْسِيًّا)

(and I had been forgotten and out of sight!) "This means something unknown, forgotten and no one knew who I was."

(فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ  
تَحْتَكِ سَرِيًّا - وَهَزَىٰ إِلَيْكِ بِجِدْعِ النَّخْلَةِ تُسْقِطُ  
عَلَيْكِ رُطْبًا جَنِيًّا - فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا  
فَأِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ  
لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ أَنْسِيًّا )

(24. Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you.") (25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you.") (26. "So eat and drink and rejoice. And if you see any human being, say: `Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.,")

### **What was said to Her after the Birth Some reciters read the Ayah as, (تَحْتَهَا مِنْ)**

Who was below her) Meaning the one who was below her called to her. Others recited it as,

(مِنْ تَحْتِهَا)

(from below her) With the meaning of a preposition (from) instead of a pronoun (who). The scholars of Tafsir have differed over the interpretation of who was calling out. Al-`Awfi and others reported from Ibn `Abbas that he said,

(فَنَادَاهَا مِنْ تَحْتِهَا)

(Then cried unto her from below her,) "This is referring to Jibril because `Isa did not speak until she brought him to her people." Similarly, Sa`id bin Jubayr, Ad-Dahhak, `Amr bin Maymun, As-Suddi and Qatadah all said, "Verily, this is referring to the angel Jibril." This means that he (Jibril) called out to her from the bottom of the valley. Mujahid said,

(فَنَادَاهَا مِنْ تَحْتِهَا)

(Then cried unto her from below her,) "This is referring to `Isa bin Maryam." Likewise, `Abdur-Razzaq reported from Ma`mar that Qatadah said that Al-Hasan said, "This is referring to her son (`Isa)." This is also one of the two opinions reported from Sa`id bin Jubayr -- that it was her son, `Isa, speaking. Sa`id said, "Have you not heard Allah saying,

(فَأَشَارَتْ إِلَيْهِ)

(Then she pointed to him.) Ibn Zayd and Ibn Jarir preferred this opinion in his Tafsir. Allah said,

(أَلَّا تَحْزَنِي)

(Grieve not:) He called to her saying, "Do not grieve."

(قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا)

(your Lord has provided a Sariy under you.) Sufyan Ath-Thawri and Shu`bah reported from Abu Ishaq that Al-Bara' bin `Azib said, s

(قَدْ جَعَلَ رَبُّكَ تَحْتَكِ سَرِيًّا)

(your Lord has provided a Sariy under you.) "This means a small stream." Likewise, `Ali bin Abi Talhah reported that Ibn `Abbas said, "Sariy means a river." `Amr bin Maymun held the same view, as he said, "It means a river for her to drink from." Mujahid said, "It means river in the Syrian language." Sa`id bin Jubayr said, "Sariy is a small flowing river." Others said that Sariy refers to `Isa. This was said by Al-Hasan, Ar-Rabi` bin Anas, Muhammad bin `Abbad bin Ja`far, and it is one of the two opinions reported from Qatadah. It is also the view of `Abdur-Rahman bin Zayd bin Aslam. However, the first view seems to be the most obvious meaning. For this reason, Allah said after it,

(وَهَزِيْ اِلَيْكَ بِجِدْعِ النَّخْلَةِ)

(And shake the trunk of date palm towards you,) meaning, "Grab the trunk of the date-palm tree and shake it towards yourself." Therefore, Allah blessed her by giving her food and drink. Then He said,

(تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ  
عَيْنًا)

(It will let fall fresh ripe dates upon you. So eat and drink and rejoice.) Meaning to be happy. This is why `Amr bin Maymun said, "Nothing is better for the woman confined in childbed than dried dates and fresh dates." Then he recited this noble Ayah. Concerning Allah's statement,

(فَاِمَّا تَرَيَنَّ مِنَ الْبَشْرِ اَحَدًا)

(And if you see any human being,) This means any person that you see,

(فَقَوْلِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ  
الْيَوْمَ اِنْسِيًّا)

(Say: `Verily, I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being today.')

Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself,

(فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا)

(so I shall not speak to any human being today. ) Anas bin Malik commented on,

## (إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا)

(I have vowed a fast unto the Most Gracious) He said; "A vow of silence." Likewise said Ibn `Abbas and Ad-Dahhak. The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak. As-Suddi, Qatadah and `Abdur-Rahman bin Zayd have all stated this view. `Abdur-Rahman bin Zayd said, "When `Isa said to Maryam,

## (أَلَا تَحْزَنِي)

(Grieve not) She said, `How can I not grieve when you are with me and I have no husband nor am I an owned slave woman What excuse do I have with the people Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.' Then, `Isa said to her, `I will suffice you with a statement,

## (فَإِمَّا تَرَىٰ مِنْ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا)

(And if you see any human being, say: `Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.')

All of this is from the speech of `Isa to his mother." Wahb said the same as well.

(فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهَا قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ  
شَيْئًا فَرِيًّا - يَاخْتِ هَرُونَ مَا كَانَ أَبُوكِ امْرَأَ  
سَوْءٍ وَمَا كَانَتْ أُمُّكِ بَغِيًّا - فَأَشَارَتْ إِلَيْهِ قَالُوا  
كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا - قَالَ إِنِّي  
عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا - وَجَعَلَنِي  
مُبَارَكًا أَيَّنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ  
مَا دُمْتُ حَيًّا - وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا  
شَقِيًّا - وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ  
أُبْعَثُ حَيًّا )

(27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariy.") (28. "O sister of Harun! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.") (29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle") (30. He said: "Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet;") (31. "And He has made me blessed wherever I be, and has enjoined on me )Awsani( Salah and Zakah, as long as I live.") (32. "And to be dutiful to my mother, and made me not arrogant, unblessed.") (33. "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!")

### **Maryam with Al-Masih before the People, Their Rejection of Her and His Reply to Them**

Allah, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allah and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

(قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا)

(They said: "O Mary! Indeed you have brought a thing Fariy.") Fariy means a mighty thing. This was said by Mujahid, Qatadah, As-Suddi and others. Ibn Abi Hatim reported from Nawf Al-Bikali that he said, "Her people went out searching for her, she was from a family that was blessed with prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, 'Have you seen a girl whose description is such and such' He replied, 'No, but tonight I saw my cows doing something that I've never seen them do before.' They asked, 'What did you see' He said, 'Tonight I saw them prostrating in the direction of that valley.'" `Abdullah bin Ziyad said (adding to the narration), "I memorized from Sayyar that he (the cattle herder) said, 'I saw a radiant light.'" So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

(قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا)

(They said: "O Mary! Indeed you have brought a mighty thing (Fariy).") This means it was a mighty thing that she had brought.

(يَأْخُذُ هَرُونَ)

(O sister of Harun!) This means, "O one resembling Harun (Aaron) in worship."

(مَا كَانَ أَبِيكَ امْرَأًا سَوَاءً وَمَا كَانَتِ أُمِّكَ بَغِيًّا)

(Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.) They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing" `Ali bin Abi Talhah and As-Suddi both said, "It was said to her,

(يَأْخُذُ هَرُونَ)

(O sister of Harun!) referring to the brother of Musa, because she was of his descendants. This is similar to the saying, 'O brother of Tamim,' to one who is from the Tamimi tribe, and 'O brother of Mudar,' to one who is from the Mudari tribe. It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship. Concerning Allah's statement,

(فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(Then she pointed to him. They said: "How can we talk to one who is a child in the cradle") This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act. On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them. They scoffed at her because they thought that she was mocking at them and playing with them. They said,

(كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(How can we talk to one who is a child in the cradle) Maymun bin Mahran said,

(فَأَشَارَتْ إِلَيْهِ)

(Then she pointed to him.) "She indicated, 'Speak to him.' They then said, 'After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!' As-Suddi said, "When she pointed to him they became angry and said, 'Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.'"

(قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(They said: "How can we talk to one who is a child in the cradle") This means, "How can someone speak who is in his cradle, in the state of infancy and a child" `Isa said,

(إِنِّي عَبْدُ اللَّهِ)

(Verily, I am a servant of Allah,) The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord. Allah said,

(ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(He has given me the Scripture and made me a Prophet.) This was a declaration of innocence for his mother from the immorality that was attributed to her. Nawf Al-Bikali said, "When they said what they said to his mother, he ( `Isa) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying,

(إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet.) And he continued speaking until he said,

(مَا دُمْتُ حَيًّا)

(as long as I live.)" Concerning his statement,

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ)

(And He has made me blessed wherever I be,) Mujahid, `Amr bin Qays and Ath-Thawri all said that this means, "And He made me a teacher of goodness." In another narration from Mujahid, he said, "A person of great benefit." Ibn Jarir reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzum tribe, that he said, "A scholar met another scholar who had more knowledge than himself. So he said to him, `May Allah have mercy upon you, what acts of mine should I perform openly' The other replied, `Commanding good and forbidding evil, for verily, it is the religion of Allah, which He sent His Prophets with to His servants.' The scholars have indeed agreed upon the statement of Allah,

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ)

(And He has made me blessed wherever I be,) Then it was said, `What was his blessing' He (Wuhayb) replied, `Commanding good and forbidding evil wherever he was.' " His saying,

(وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)

(and He has enjoined on me )Awsani( Salah and Zakah, as long as I live.) This is similar to the statement of Allah to Muhammad ,

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ )

(And worship your Lord until there comes unto you the certainty (i.e. death).)15:99( `Abdur-Rahman bin Al-Qasim reported from Malik bin Anas that he commented on Allah's statement,

(وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)

(and He has enjoined on me )Awsani( Salah and Zakah, as long as I live.) He said, "Allah informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allah's preordained decree." Concerning Allah's statement,

(وَبِرًّا بِوَالِدَتِي)

(And to be dutiful to my mother.) This means, "He (Allah) has commanded me to treat my mother well." He mentioned this after mentioning obedience to his Lord, Allah. This is because Allah often combines the command to worship Him with obedience to the parents. This is similar to Allah's statement,

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا)

(And your Lord has decreed that you worship none but Him and that you be dutiful to your parents.) )17:23( And He, the Exalted, said,

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(Give thanks to Me and to your parents. Unto Me is the final destination.) )31:14( Concerning his statement,

(وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا)

(and He made me not arrogant, unblessed.) This means, "He (Allah) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed." Concerning Allah's statement,

(وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا )

(And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!) This is his affirmation that `he is a worshipper of Allah, the Mighty and Sublime, and that he is a creature created by Allah. He (`Isa) will live, die and be resurrected, just like the other creatures that Allah has created. However, he will have peace in these situations, which are the most difficult situations for Allah's creatures.' May Allah's peace and blessings be upon him.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ  
يَمْتَرُونَ - مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وُلْدٍ سُبْحَانَهُ  
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ - وَإِنَّ  
اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ -  
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا  
مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ )

(34. Such is `Isa, son of Maryam. Qawlul-Haqq )it is a statement of truth( about which they doubt (or dispute).) (35. It befits not (the majesty of) Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" -- and it is.) (36. ) `Isa said: "And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.") (37. Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.)

#### Isa is the Servant of Allah and not His Son

Allah, the Exalted, says to His Messenger Muhammad , ` This is the story which We have related to you about ` Isa,' upon him be peace.

(قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ)

((It is) a statement of truth about which they doubt.) |This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him. For this reason most of the reciters recited this Ayah with Qawlul-Haqq (statement of truth) as the subject, referring to `Isa himself. `Asim and `Abdullah bin `Amir both recited it Qawlul-Haqq (statement of truth) referring to the story in its entirety that the people differed about. It is reported from Ibn Mas`ud that he recited it as Qawlul-Haqq, which means that he (`Isa) said the truth. The recitation of the Ayah with the Qawlul-Haqq being the subject referring to `Isa, is the most apparent meaning grammatically. It has support for it in the statement of Allah )after the story of `Isa(,

(الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ )

((This is) the truth from your Lord, so be not of those who doubt.) )3:60( When Allah mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

(مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وُلْدٍ سُبْحَانَهُ)

(It befits not (the majesty of) Allah that He should beget a son. Glorified be He.) Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

(إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ)

(When He decrees a thing, He only says to it: "Be!" -- and it is.) Whenever He wants something, He merely commands it and it happens as He wills. This is as Allah says,

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ - الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ )

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be" -- and he was. (This is) the truth from your Lord, so be not of those who doubt.) )3:59-60(

### **`Isa commanded the Worship of Allah Alone, then the People differed after Him**

Allah said;

(وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ )

(And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.) Among those things which `Isa said to his people while he was in his cradle is that Allah was his Lord and their Lord, and he commanded them to worship Him alone. He said,

(فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(So worship Him. That is the straight path.) Meaning, "That which I have come to you with from Allah is the straight path." This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray. Allah's statement,

(فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ)

(Then the sects differed,) means that the opinions of the People of the Book differed concerning `Isa even after the explanation of his affair and the clarification of his situation. They disagreed about his being the servant of Allah, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself. So a group of them -- who were the majority of the

Jews (may Allah's curses be upon them) -- determined that he was a child of fornication and that his speaking in his cradle was merely sorcery. Another group said that it was Allah Who was speaking (not `Isa). Others said that he (`Isa) was the son of Allah. Some said that he was the third part of a divine trinity with Allah. Yet, others said that he was the servant of Allah and His Messenger. This latter view is the statement of truth, which Allah guided the believers to. A report similar with this meaning has been reported from `Amr bin Maymun, Ibn Jurayj, Qatadah and others from the Salaf (predecessors) and the Khalaf (later generations). Allah said,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ)

(so woe unto the disbelievers from the meeting of a great Day.) This is a threat and severe warning for those who lie about Allah, invent falsehood and claim that He (Allah) has a son. However, Allah has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allah does not hasten the affair of those who disobey Him. This has been related in a Hadith collected in the Two Sahihs,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

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

(وَكَذَٰلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقَرْيَٰ وَهِيَ ظَلِيمَةٌ إِنَّ  
أَخَذَهُ أَلِيمٌ شَدِيدٌ )

(Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe.) 11:102( In the Two Sahihs it is also reported that the Messenger of Allah said,

«لَا أَحَدٌ أَصْبَرُ عَلَىٰ أذَىٰ سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ  
يَجْعَلُونَ لَهُ وُلْدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(No one is more patient with something harmful that he hears than Allah. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.) Allah says,

(وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَلِيمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَى الْمَصِيرِ )

(And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all).) 22:48( Allah, the Exalted, also says,

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا  
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ )

(Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.)14:42( This is the reason that Allah says here,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ)

(So woe unto the disbelievers from the meeting of a great Day.) referring to the Day of Resurrection. It has been related in an authentic Hadith that is agreed upon (in Al-Bukhari and Muslim), on the authority of `Ubadah bin As-Samit who said that the Messenger of Allah said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ  
وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ،  
وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ  
عَلَى مَا كَانَ مِنَ الْعَمَلِ»

(Whoever testifies that there is no deity worthy of worship except Allah alone, Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa was Allah's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allah will admit him into Paradise regardless of whatever he did.)

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ  
الْيَوْمَ فِي ضَلَالٍ مُبِينٍ )

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي  
غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ - إِنَّا نَحْنُ نَرِثُ الْأَرْضَ  
وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ )

(38. How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.) (39. And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.) (40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.)

### The Disbeliever's warning of the Day of Distress

Allah, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allah says,

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.") 32:12( They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allah's punishment. This is why Allah says,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ)

(How clearly will they (disbelievers) see and hear,) This means that no one will hear and see better than they will.

(يَوْمَ يَأْتُونَنَا)

(the day when they will appear before Us.) The Day of Resurrection.

(لَكِنِ الظَّالِمُونَ الْيَوْمَ)

(But the wrongdoers today are...) now, in the life of this world,

(فِي ضَلَالٍ مُّبِينٍ)

(...in plain error.) They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them. Then, Allah says,

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ)

(And warn them of the Day of grief and regrets,) warn the creation of the Day of Distress,

(إِذْ قُضِيَ الْأَمْرُ)

(when the case has been decided,) when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

(وَهُمْ)

(while (now) they are) today, in the present life of this world,

(فِي غَفْلَةٍ)

(in a state of carelessness.) with the warning of the Day of grief and regret, they are heedless.

(وَهُمْ لَا يُؤْمِنُونَ)

(and they believe not.) meaning they do not believe that it is true. Imam Ahmad recorded that Abu Sa' id said that the Messenger of Allah said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ،  
يُجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ  
وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا،  
قَالَ: فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا  
الْمَوْتُ قَالَ: فَيُقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ  
هَذَا؟ قَالَ: فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ  
هَذَا الْمَوْتُ قَالَ: فَيُؤْمَرُ بِهِ فَيُدْبَحُ، قَالَ: وَيُقَالُ: يَا  
أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ،  
خُلُودٌ وَلَا مَوْتَ»

(When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is" Then,

they will turn their gazes and look, and they will say, "Yes, this is death." Then, it will be said, "O people of the Hellfire, do you know what this is" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death.") Then the Messenger of Allah recited the Ayah,

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي  
غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ )

(And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.) Then, the Messenger of Allah made a gesture with his hand and said,

«أَهْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا»

(The people of this life are in the state of heedlessness of this life.) Thus recorded Imam Ahmad and it was also recorded by Al-Bukhari and Muslim in their Sahihs with wording similar to this. It is reported from `Abdullah bin Mas`ud that he mentioned a story in which he said, "There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allah prepared for them if they had believed. Then, it will be said to them, `If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.' Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, `If Allah had not bestowed His favor upon you (this would have been your place).'" Concerning Allah's statement,

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا  
يُرْجَعُونَ )

(Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.) Allah is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom. Ibn Abi Hatim recorded that Hazm bin Abi Hazm Al-Quta`i said, "Umar bin `Abdul-Aziz wrote to `Abdul-Hamid bin `Abdur-Rahman, who was the governor of Kufah: `Thus, to proceed: Verily, Allah prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him."

(وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا -  
إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ  
وَلَا يُغْنِي عَنْكَ شَيْئًا - يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ  
الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا -  
يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ  
عَصِيًّا - يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ  
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا )

(41. And mention in the Book, Ibrahim. Verily, he was a man of truth, a Prophet.) (42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything") (43. "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path.") (44. "O my father! Worship not Shaytan. Verily, Shaytan has been a rebel against the Most Gracious.") (45. "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shaytan.")

### Ibrahim's Admonition of His Father

Allah, the Exalted, tells His Prophet, Muhammad ,

(وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ)

(And mention in the Book, Ibrahim.) "Recite this to your people who are worshipping idols and mention to them what happened with Ibrahim, the intimate Friend (Khalil) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion. Inform them that he was a truthful Prophet. Tell them about what took place with his father and how he forbade him from worshipping idols." Ibrahim said,

(يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي  
عَنْكَ شَيْئًا)

(O my father! Why do you worship that which hears not, sees not and cannot avail you in anything) Meaning that these idols will not benefit you, nor can they protect you from any harm.

(يَأْتِي إِيَّيْ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ)

(O my father! Verily, there has come to me the knowledge of that which came not unto you.) This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allah that you do not know and it has not reached you."

(فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا)

(So follow me, I will guide you to the straight path.) meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell)."

(يَأْتِي لَا تَعْبُدِ الشَّيْطَانَ)

(O my father! Worship not Shaytan.) This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it." This is as Allah says,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ )

(Did I not command you, O Children of Adam, that you should not worship Shaytan. Verily, he is a plain enemy to you.) )36:60( Allah also says,

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا  
شَيْطَانًا مَّرِيدًا )

(They invoke nothing but females )idols( besides Him (Allah), and they invoke nothing but Shaytan, a persistent rebel!) )4:117( Concerning Allah's statement,

(إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا)

(Verily, Shaytan has been a rebel against the Most Gracious.) This means obstinate and too arrogant to obey his Lord. Therefore, Allah expelled him and made him an outcast. Therefore, "do not follow him or you will become like him. "

(يَأْتِي إِيَّيْ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ)

(O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,) "because of your associating partners with Allah and your disobedience in what I am commanding you with."

## (فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا)

(so that you become a companion of Shaytan.) This means, "there will be no one who will protect you, or help you, or assist you, except Iblis. However, neither he, nor anyone else, has any power over the outcome of matters. Following him will only cause you to be surrounded by the torment (of Allah)." This is as Allah says,

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ)

(By Allah, We indeed sent (Messengers) to the nations before you, but Shaytan made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment.) )16:63(

(قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا بَرَهَيْمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا - قَالَ سَلِّمْ عَلَيَّ سَأَسْتَغْفِرَ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا - وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا )

(46. He (the father) said: "Do you revile my gods, O Ibrahim If you stop not (this), I will La'arjumannak. So get away from me Maliyan.") (47. Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Hafiyyan.") (48. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.")

### The Reply of Ibrahim's Father

Allah, the Exalted, informs of the reply of Ibrahim's father to his son, Ibrahim, in reference to what he was calling him to. He said,

(أَرَاغِبُ أَنْتَ عَنِ الْهَيْئِ يَا إِبْرَاهِيمُ)

(Do you revile my gods, O Ibrahim) This means, "If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you." This is the meaning of his statement;

(لَا أَرْجُمَنَّكَ)

(La'arjumannaka.) Ibn `Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others said this. Concerning His statement,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me Maliyan.) Mujahid, `Ikrimah, Sa`id bin Jubayr and Mujahid bin Ishaq all said, "Maliyan means forever." Al-Hasan Al-Basri said, "For a long time." As-Suddi said,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me safely Maliyan. ) "This means forever." Ali bin Abi Talhah and Al-`Awfi both reported that Ibn `Abbas said,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me safely Maliyan.) "This means to go away in peace and safety before you are afflicted with a punishment from me." Ad-Dahhak, Qatadah, `Atiyah Al-Jadali, Malik and others said the same. This is also the view preferred by Ibn Jarir.

### The Reply of Allah's Friend (Khalil)

With this, Ibrahim said to his father,

(سَلَامٌ عَلَيْكَ)

(Peace be on you!) This is as Allah said concerning the description of the believers,

(وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)

(and when the foolish address them (with bad words) they say, "Salaman )peace(.") )25:63( Allah also says,