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A STUDY OF SūRAT AL-A'RAF: DEVELOPMENT IN TAFLSĪR STUDIES.

BY

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A thesis submitted in fulfilment of the requirements for the Degree of Doctor of Philosophy of the University of Glasgow.

In the Name of Allah,
the Compassionate, the Merciful,
Praise be to Allah, Lord of the Universe,
and Peace and Prayers be upon
His Final Prophet and Messenger.
ABSTRACT

Previous studies have mostly concentrated on narrow specialized aspects of the subject Tafsir al-Qur’an. This study is intended as an attempt at a general investigation of the principles and problems of the exegesis of the Qur’an, its form and content, combining such points of view as are appropriate in each case.

The basic theme of this thesis is that of analysis of various critical elements regarding the basic beliefs of Islam as they occur specifically in Sūrat al-A‘rāf. The verses of this Sūrah exemplify each topic under investigation. In the situation in which an āyah exemplifies one ‘aqīdah in the first part, and another ‘aqīdah in the second part, the same āyah is used as an explanation for both.

I have relied mainly on al-Ṭabarī, Ibn Kathīr, al-Qurṭubī and al-Bayḍāwī, as representations of different madhāhib. Apart from the above commentaries, I have taken the translations of ‘Abd Allāh Yūsuf ‘Alī, and Muhammad Marmaduke Pickthall, as a basis for the interpretation of Qur’ānic terms. The views of the Prophet (pbuh), transmitted from his Companions and the Tabi‘īn are also considered carefully in the appropriate places.

Such traditional Qur’ānic and Islamic terms as Allāh, Qur’ān, Waḥy, Āyah, Ṣaḥābah, Ḥadīth, Tafsīr and Ta’wīl are written in their transliterated forms throughout.

My purpose in writing this piece of work has been to provide all Muslims and non-Muslims who have no access to the original sources of Islam with the proofs and arguments of the different sects of Muslim scholars, thereby providing a lucid comprehensive and all embracing traditional view of Islam.
My thesis explains the various basic elements of Islam. The different chapters are explanatory of the interpretations of the Qur'ān, Allāh (God), the Creation, Islam and Īmān, Prophethood, and the Hereafter.

In chapter one, on Qur'ānic exegesis, a survey of the general history of the Tafsīr is described and analysed. In chapter two, the subjects of the Existence of Allāh (God), the Attributes of Allāh and Tawhīd and Shirk are amply discussed from various aspects. In chapter three, Creation is considered in the light of its representation in the Qur'ān, Ḥadīth and Tafsīr. Thereafter in chapter four, multifarious aspects of Islam and Īmān and taqwā are clearly presented. In chapter five, Prophethood, the various aspects of Messengership, the Revelation of God and the Angel through whome it was revealed, are discussed. In chapter six, the Judgement and the Hereafter are discussed in detail.

In conclusion, the last part of the thesis brings together the problems and arguments raised in the earlier parts and recommends areas of further study.
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DEDICATION

To my parents, a constant source of inspiration, whose unconditional love, indefatigable encouragement, and continuous support saw me through the most difficult stages of this project. This work is, in all manners and respects, the fruit of their training and instructions and is hereby dedicated to them as a token of love and gratitude.
O Allāh! I praise You with what I have been favoured and I am grateful to You for what I have been entrusted with. O Allāh! You are not only a Lord and Cherisher, but the Lord whose Supreme Glory is Mercy, Peace, and Harmony.

I praise Allāh. For Him are the al-Asmā’ al-Ḥusnā! I bear witness that there is no god but Allāh, He is the One, no one associates with Him, the Protector of those who serve Him. And I bear witness that Muḥammad is His servant and messenger, His sincere and true friend (pbuh).

Blessings from Allāh should be on his honourable family, his Comrades, the Caliphs and his Ṣaḥābah (may they all be enveloped by Allāh’s munificence), on his brothers the Prophets (peace on them all) of Allāh and those who obeyed him amongst the holy saints, the blessing which wafts over their holy spirits. Āmin!
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My acknowledgement would certainly be incomplete, if I were not to record special thanks and gratitude to my wife, Bibi Tahirah, my daughters, Sa‘diyyah, Sajidah, Zelhijjah, and my son, Bahre Karam Khan, without whom this postgraduate study would not have been possible and, last but not least, my parents for their patience and prayers over the past years.
Note on Transliteration

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CHAPTER
ONE.
SURVEY OF GENERAL AND HISTORICAL STUDIES OF QUR’ĀNIC EXEGESIS.

SECTION ONE: TAFSĪR AL-QUR’ĀN.

1.1.1. Introduction.

The Qur’ān is the word of Allāh, which was revealed in order to direct the lives of men in accordance with the will of Allāh. Allāh did not create mankind at random; He created them in such a way that they could know His commandments, submit to His commands and keep themselves away from His prohibitions and offences, for He honoured them with intellect, so that they might reflect on the creation of the heavens, the earth and that which is between them.

Allāh has clearly stated to mankind the way of guidance and righteousness. He revealed this Book (the Qur’ān) to His messenger (Muḥammad). In light of this, the servants of Allāh are without excuse. The Holy Prophet explained its āyāhs where needed, that his people might leave the darkness of ignorance behind them, and move forward to the light of righteousness, justice and virtue.

Qur’ānic exegesis is those collections which the great scholars of Islam devoted to the word of God (the Qur’ān). The science of the exegesis of the Qur’ān has an interesting history, which I will discuss briefly in this chapter.

Before proceeding to an analysis of the data gathered in this survey, it is essential to give an account of the process by which the survey was itself designed. In
order to understand the meaning and nature of Tafsīr it is divided into two sections. The first section deals with a general view of Tafsīr, focusing on a close study of the sciences of Tafsīr, examining the discipline of Tafsīr, the meaning of Tafsīr and Ta'wil, the meaningful aspects of the interpretation of Tafsīr, the basic principles for the commentator on the Qur'ān, the best methods of Tafsīr, classification of Hadīth and Sunnah, and legalisation of Tafsīr bil-Ra'y. Section two presents a historical view of Tafsīr which studies the period of the Prophet, his Companions, their Followers and the Followers of the Followers. It provides an overview of the classical commentaries. The chapter concludes with a review of later scholars who have studied Qur'ānic exegesis and other sciences of the Qur'ān in depth, such as al-Suyūtī, Ibn Taymiyyah and al-Zarqānī.

1.1.2. Meaning of Tafsīr and Ta'wil.

In this section we shall discuss the meaning of Tafsīr both in technical terminology (iṣṭilāḥ) and in common usage (lughah) and the difference between Tafsīr and Ta'wil. Fasr is commonly the equivalent of Bayān (clear explanation) but in the Sharī'ah it is the discipline of interpreting the meaning of the Qur'ān. The words of the Qur'ān must be interpreted and various passages elucidated, so that its commandments and teaching can be clearly understood.

The verbal form of Tafsīr is fassara, which means "to explain", the second form (possibly the intensive form) of fasara, "to uncover",¹ it may be related to safara/asfara, as in asfara al-ṣubḥ, "the day broke", and in asfaratil mar'ah 'an wajhīhā idhā kashafathu, "the woman uncovered her face".² As far as Ta'wil is concerned it comes from the root '-w-l implying to come to a point and to return to the origin. According to Ibn al-Aʿrābī, "the two words are synonymous with
ma‘nā". Some scholars claim that Tafsīr means to extract the intended meaning from what is ambiguous, while Ta‘wil means to select from two possible meaning the one most closely corresponding to what is obvious (zāhir). Others again distinct them by stating that Tafsīr is used for philological exegesis of the Qur‘ān (form) while Ta‘wil is used for the exposition of its subject matter (content).


Al-İsfahānī states that; "Tafsīr is applied to individual words and their peculiarities as also is Ta‘wil. Therefore it is said, tafsīr al-ru‘yā’ wa ta‘wiluhā. Allāh says in the Qur‘ān: "And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument (wa aḥsana tafsīrā)." 25: 33.

Ibn Taymiyyah observes that scholars used the word Ta‘wil in two meanings:
"First to explain and to interpret the meaning either in favour of that which is zāhir (obvious) or against it. According to this view, Ta‘wil and Tafsīr should be convergent or synonymous."

'Second that Ta‘wil in the manner of the Muta‘akhkhirūn means to turn the word from an acceptable meaning to the preferable meaning which demonstrates it more clearly, or it is from ma‘ūl meaning that it is turned from one subject to the other. As a result this meaning is trustworthy."
Some Muslim scholars say that Tafsir is a science through which the meaning of the book (Qur'ân), revealed to the Prophet Muhammad (pbuh), its laws and wisdom may be understood. This knowledge can be obtained through the study of lexicology, syntax, morphology, rhetoric, the principles of Islamic jurisprudence, the science of recitation, as well as the various readings of the Qur'ân. The circumstances of the revelation, of abrogation and what has been abrogated are required, together with familiarity with the Qiṣaṣ.9

Sa'īd ibn Jubayr narrates that; "He who reads the Qur'ân without using Tafsir is like a blind man or a Bedouin."10

There are many āyāhs in the Qur'ân which invite people to give attention to the Tafsir of the Qur'ân, such as:
"Will they then not meditate on the Qur'ân, or are there locks on the hearts?" 11 and, "(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect."12

In a Ḥadīth the requirements of Tafsir are proclaimed as taking care of the decree which is concerned with it. For example: The Holy Prophet said: "The Qur'ân is tractable with many aspects. So respond to it in accordance with the best aspects. (Ḥadīth Abū Na'īm quoted from Ibn 'Abbās).
In this Ḥadīth, Dhulūl has probably two meanings:
(1) That those who know it by heart and recite it can render it tractable;
(2) That the explanation of its meaning enables the learned to understand it easily.

Dhū wujūh has probably two meanings:
That sense of the words of the Qur'ān can bear different interpretations; that it combines many aspects: commanding and forbidding, encouragement and intimidation, and prohibition.

The phrase faḥmilū-hu `ālā aḥsāni wujāhi-hi , probably has two meanings:
(1) One must interpret it with the best meanings;
(2) How good are the ordinances it contains, with no exceptions! forgiveness is preferable to revenge.13

1.1.3. Meaningful Aspects of the Interpretation of the Term Tafsīr.

To explain the meaning of these aspects the Qur'ān says:
(1) And We send not (as Our messengers) before thee other than men whom We inspired -- Ask the followers of the remembrance if ye know not! -- With clear proofs and writings; and We have revealed unto thee the remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.14
(2) And We have revealed the scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.15
(3) He it is Who hath revealed unto thee (Muḥammad) the Scripture wherein are clear revelations--They are the substance of the Book--and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allāh. And
those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.\textsuperscript{16}

In the light of these āyahs al-Ṭabarī\textsuperscript{16a} observes that Ibn ‘Abbās said that \textit{Tafsīr} has four aspects:

1. That the Arabs can solve some of the difficulties in the Qur′ān from their own language.
2. That with \textit{Tafsīr} no-one can make an excuse for his ignorance.
3. That \textit{Tafsīr} is interpreted---taught by scholars.
4. That no-one properly knows \textit{Tafsīr} except Allāh.

All these points need some more explanation:

1. What the Arabs discover from their language is the realities of that lughah, the subject of their discourse, and the fixing of its inflection.

2. Those āyahs of established meaning, muḥkam, which refer to the categorical orders of the Sharī‘ah and the clear indications of monotheism, are plain to everyone’s understanding.

3. What is known by scholars is the interpretation of mutashābih āyahs and furū‘ al-aḥkām.

4. Al-Ṭabarī explains the following: no-one but Allāh knows what is hidden and the Hour of Resurrection. This involves knowledge of the appointed hours, such as the time of the (Last) Hour, and the sounding of the Trumpet, and the descent of ‘Īsā ibn Maryam etc. These are events the limits and signs of which no-one knows, because Allāh has withheld knowledge of them from His creatures.\textsuperscript{17}
Therefore Allāh has revealed in His well constructed Book: *Yas'ālūnaka ān-iṣ-Ṣāhā*. They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allāh only, but most of mankind know not. 18

In another place Allāh says, "They ask thee of the Hour: when will it come to port? Why (ask they)? What hast thou to tell thereof? Unto thy Lord belongeth (knowledge of) the term thereof." 19

When the Holy Prophet Muḥammad (pbuh) may have referred to one of these events, he could not have substantiated it, except without any specification of its time. 20

1.1.4. Some Basic Principles which Must be Known by the Commentator on the Qur'ān.

In this discipline, the Qur'ānic sciences are vital, the terminology of which is essential for every commentator on the Qur'ān to know. Every commentator on the Qur'ān enters upon an expedition; his faith determines that he does not write the exegesis of ordinary human speech but rather the exegesis of Allāh's word.

1. al-Lughah (*language*).

In the case of *lughah* the meaning of a word, its denotation, and correct sense are involved. Sparse familiarity with language is not enough for this purpose. In the
case of a familiar word the scholars may know one of the meanings but not the others, although its exact meaning may be a combination of the two. To obtain the appropriate meaning the scholar should be familiar with the meaning of the terms at the time of revelation. Mujāhid observed that he who believes in Allāh and the last day, is not allowed to talk of the Qur‘ān, if he has not acquired a scholastic knowledge of the Arabic language. 21

2. **al-İşıtiqāq** (etymology).

Recognition of the verbal derivation is dependent on minute perception. If the noun can be derived from two different roots it can alter the meaning, for example: al-Masīḥ; can be either from al-siyyāḥah (voyage) or from al-mash (to mop up).

3. **al-nahw** (syntax).

On most occasions, comprehension of meaning depends on the recognition of vowel points. The meaning changes and differs due to inflexion. Variants of accidence are due to different interpretations of syntax, which may also effect syntactically dependent words and their grammatical functions.

4. **al-şarf** (morphology).

This enables a commentator to identify number (singular, plural), gender (masculine, feminine), person, tense, mood, voice and form of the verb. Those who lack this knowledge may make repugnant mistakes in Tafsîr.

5. **‘Ulûm al-balâghah** (rhetoric).

Rhetoric comprises three epistemological disciplines:

(1) **ma‘ānî** (themes, meanings).

(2) **bayân** (eloquence).
(3) **badi’** (figures of speech).

Al-Qāsimī holds that "the discipline of themes and eloquence is that by which the inimitability of the composition of the Qur’ān is known". 22

(i) In this discipline, the exegete perceives the individuality of the structure of the sentence and the intention behind the meaning.

(ii) With this discipline an exegete knows the different characteristics of composition, and can determine whether the desired meaning is lucid or obscure.

(iii) With this discipline a commentator should be well acquainted with the formal perfection, or otherwise, of a sentence.

6. ‘**Ulūm al-Qur’ān** (*Qur’ānic Disciplines*).

(i) **Asbāb al-nuzūl** (*circumstances of revelation*).

Recognition of the circumstances of revelation assists in the understanding of verses by connecting them with the circumstances in which they were revealed.

(ii) **al-Makki wa-l-Madani** (*recognition of Meccan and Medinan*).

Proper appreciation of the Meccan and Medinan portion of the Qur’ān, is the basic determinant of the meaning of āyahs. Take for example verses concerning jihād; if we distinguish the Meccan from the Medinan, we will understand the holy war properly.

(iii) **al-Nāsikh wa-l-mansūkh** (*the abrogator and the abrogated*).
Abrogation is of great importance in the exegesis of those āyāh which contain two different injunctions in one subject.

(iv) al-Muhkam wa-l-mutashābih (coherent and ambiguous).

Muhkam and mutashābih are fundamental directives in Tafsīr, establishing those verses which are mutashābih and so are beyond elucidation and concentrating our efforts and energies in the Tafsīr of that which is muḥkam.

7. 'Ilm usūl al-dīn (knowledge of the elements of Religion).

The beliefs connected to the attributes of Allāh, and His Oneness, and belief in Him. To grasp the principles of this belief so as to assists, in the fullest manner, the interpretation of the āyāh of the Holy Book. To extract from the Qurʾān that which is licit, incumbent and permissible.

8. 'Ilm al-qirāʿāt (knowledge of the various readings).

How the Qurʾān is pronounced.

9. 'Ilm usūl al-fiqh (the fundamentals of Islamic jurisprudence).

The means whereby the aḥkam can be concluded from the text of the Qurʾān.

10. 'Ilm al-Ḥadīth (science of the traditions of the Holy Prophet).

Many āyāh of the Qurʾān are interpreted by the traditions. The Qurʾān contains all the rules of the divine law, but it requires explanation, interpretation, and in the light of the Sunnah of the Prophet. Interpretation of the Qurʾān should refer to the Sunnah, if it contains anything which interprets the text of the Qurʾān. In the absence of this, recourse should be had to the commentaries of competent scholars.
11. al-Fiqh (Islamic jurisprudence).

Islamic jurisprudence is the consolidation of those Islamic rules mentioned in the Qur'ān, classified collectively. 23


In the Sirah, we can find information on a large number of āyahs. The āyah of Sūrat Al-İmran treats of the battle of Uhud.

"And remember when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allāh was Hearer, Knower." 3:121.

13. 'Ilm al-mawhibah (science of the munificence).

Al-Suyūṭī observes: "It is a knowledge which Allāh bestows on a person who puts into practice that which he knows." In a Ḥadīth it is indicated that, 'he who puts into practice that which he knows, Allāh will bestow on him the knowledge of that which he does not know." 24 (see footnote 24)

Al-Zamakhshārī reports that scholars who mention some conditions for making Tafsīr also mention conditions for a mufassir. No one is allowed to venture upon Tafsīr if he is without the understanding of these conditions or if he is unjust. The foregoing are the fifteen sciences (Scholars have counted 'Ilm Ma'ānī, al-Bayān and al-Badī' separately) a commentator must understand with complete integrity and skilfulness. 25 Next we present those three conditions which are stipulated by scholars for an exegete of the Qur'ān.
1.1.5. Requirements for an Exegete of the Qur‘ān.

(i) Scholarliness.
(ii) Rational and intellectual aptitude.
(iii) Religious and ethical qualities.

1.1.6. The Best Methods of Tafsīr.

Ibn Kathīr outlines a sequence of dictates which the Qur‘ānic commentator should follow.

1. Interpretation of the Qur‘ān by the Qur‘ān.

Letting the Qur‘ān interpret itself presupposes understanding the Qur‘ān as a unified body of revelation, one part of which can often clarify another. Furthermore he adds that "in the Qur‘ān what is said succinctly in one place is treated in detail in another place." 27

2. Tafsīr al-Qur‘ān bi-l-Ḥadīth or bi-l-Sunnah.

The examination of the prophetic Sunnah, because it is a means of laying open the Qur‘ān, (shāriḥah li-l-Qur‘ān) and a means of elucidating it (mūḍiḥah lāhū). Ibn Kathīr also underlines the importance of the Sunnah, observing that it, too, was sent down in the form of waḥy as the Qur‘ān was, although it was not recited (by the archangel Jibrīl) as was the Qur‘ān. 28
3. **Having recourse to the sayings of the Şahābah.**

These individuals are distinguished by being eye-witnesses to the circumstances of revelation and situations with which they were particularly involved. This intimate participation equipped them with the knowledge required to contextualise the revelation. 29

4. **Having recourse to the sayings of the Followers (Tābi‘ūn).**

Ibn Kathīr makes clear that this step is not incumbent upon Qur‘ānic exegetes but is simply followed by many of them.30 Furthermore the sayings of the followers are not an authoritative source when they conflict, that is, if they disagree, and the statements of some are not authoritative over the statement of others or over their successors. 31

5. **Tafsīr bi-l-Ra‘y.**

As Islam developed, there was a growing tendency to employ ra‘y in Tafsīr. Some exegetes like al-Rāzī (d. 606 A.H), who was interested in ‘Ilm al-kalām, produced works of Tafsīr that discussed contemporary issues, sometimes at the expense of the traditional topics of Tafsīr. Others were interested in specific topics, such as the natural sciences, and approached the Qur‘ānic text accordingly. 32

**1.1.7. Classification of Ḥadīth and Sunnah.**

Technically the word Ḥadīth means in particular the reports (verbal and written) about the Sunnah of the Prophet.

Ḥadīth (a saying) and Sunnah (a custom) of the Holy Prophet Muḥammad (pbuh) is of three kinds.
Chapter One. Tafsîr al-Qur'ân.

(i) sunnat al-fi'I what the prophet Muḥammad (pbuh) did.

(ii) sunnat al-qawl what Muḥammad (pbuh) enjoined.

(iii) sunnat al-taqrîr that which was done in the presence of Muḥammad (pbuh) and which he did not forbid or which he silently approved. 33

The text of the tradition is called matn al-ḥadîth, the authority, the guarantee on which a tradition rests, is the support, or sanad, the chain of reporters. Ruwwât are the relaters of a tradition, and riwâyat is the version of the relater. Traditions are divided into various classes, according to the degree of authenticity and reliability. They are as follows:

1. al-Ṣahîh, This is a genuine tradition, sound; handed down by an uninterrupted series of pious men, distinguished for their integrity 'Udûl ḍabiṭûn. 33a

2. al-Ḥasan, good, without attaining the authority of the first degree. The narrators of which are 'Udûl, but not attributed with ḍabî like Ṣahîh Ḥadîth.

3. al-Ḍârîf, weak or inferior as to the trustworthiness of the reporters (Qâṣr 'an dirâyati-l-ḥasan).

4. al-Marfû', any Ḥadîth the last link of which connects with the Prophet, whether the chain is continuous or interrupted.

5. al-Ḥadîth al-Mawqûf, any Ḥadîth the last link of which connects only with one of the Ṣaḥâbah, whether the chain is continuous or interrupted.

15
6. **al-Ḥadīth al-Maqtūf**, this is a Ḥadīth the last link of which connects with one of the Tabi‘ūn, whether the chain is continuous or interrupted. 33b

7. **al-Muttaṣīl**, this is a connected tradition.

8. **al-Munqatīf**, this is a disconnected tradition, the chain of which is interrupted once or more.

9. **al-Mutawātīr**, this is a tradition with an uninterrupted chain of transmission, an indubitable and generally accepted, which is narrated by several reporters.

10. **al-Ḥadīth al-Mashhūr**, a well known tradition, also known as mustafīd.

11. **al-ʿAzīz**, a rare tradition (related by only two lines of narrator).

12. **al-Gharīb**, a poor tradition (narrated by only one line of a single reporter).33c

13. **Ḥadīth al-mawḍūf**, an invented, false tradition. 34 (go to footnote 34).

14. **al-Mursal**, this is a tradition, in which a Tābi‘ī narrates Qawl or Fi‘l of the Prophet, and records with the assertion "the prophet of Allāh said".

15. **Khabar wāḥid**, a single saying of a person in which the conditions of Mutawātīr Ḥadīth are not found.
1.1.8. Legalisation of Tafsir bi-l-Ra’y.

Al-Suyūṭī declares in his book *al-Itqān fi ‘Ulūm al-Qur'ān*, on the authority of al-Zarkashī that there are four matters which are essential for the legalisation of Tafsir bi al-ra’y, (exegesis on the basis of an individual judgement or opinion):

1. Quotation from the Prophet (pbuh).
2. Obtention of the reports of the Ṣaḥābah (raa).
3. Recognition of unambiguated language.
4. Tafsir involving the decisions arrived at in theology (Kalām) and proved by canonical Law (Qānūn al-Shar‘). 35

These principles need some explanation.

1. Here great care should be taken to spot that which is da‘īf (weak or inferior as to its trustworthiness) and mawdū‘ (an invented or false tradition), because these are ample.

Ahmad ibn Ḥanbal says in his Musnad that there are three works which have no origin (legal validity) al-Maghāzī (expeditions), al-Malāḥim (epics) and al-Tafsir (exegesis). 36

Al-Zarqānī observes that Ibn Ḥanbal desired to turn the minds of scholars to the fact that sound traditions are very few with respect to unsound ones. He does not intend general negation, because there are sound indubitable narratives in Tafsir. A report by ‘Alī ibn Abī Ṭalḥa from Ibn ‘Abbās has been narrated by Ahmad ibn Ḥanbal himself in his chapter on Tafsīr. 37 His statement means that they have no sound,
contiguous chains of authority, though most of them are appropriate, such as to interpret the Żulm with Shirk in surat al-An‘ām: 83 as do al-Baydāwī and al-Mujāhid: *wa lam yalbathū ʾīmānahum bizulmin*, means *bi ibādati al-awthān*: (And confuse not their beliefs with wrong), in other words, with worshipping idols.

2. In regard to the Șaḥābah Tafsīr of the Qur‘ān, among them, was referred back (al-marfu‘) to the Prophet. The Șaḥābah, in the time of the Prophet, would receive from him such information as would enable them to understand the book of their Lord and to know what was meant in many of the āyāhs. The areas covered by prophetic Sunnah and the Ḥadīth expanded greatly, and the discipline of Tafsīr, to which the Muslims devoted the most scrupulous care, grew out of this. 38

3. ʿAḥmad ibn Ḥanbal stipulates that he who has not absolute knowledge of the Arabic language, is not allowed to perform Tafsīr.39

It is essential for an exegete that he should have a mastery of Arabic dialectic, rhetorical style and technical vocabulary.

Al-Bayhaqī narrates from Mālik that; “any one who presumes to interpret the book of Allah, without being a specialist in Arabic will be made to perish.40

The Qur‘ān was revealed in Arabic and therefore, everyone should be well acquainted with Arabic. This is made clear in several āyāhs, such as, 12:2: “Lo! We have revealed it, a Lecture (Qur‘ān) in Arabic, that ye may understand”, and 39:28: “A Lecture (Qur‘ān) in Arabic, containing no crookedness, that
haply they may ward off (evil)”, and 43:3: “Lo! We have appointed it a Lecture (Qur’ān) in Arabic that haply ye may understand.”

4. It was this condition that the Messenger of Allāh (pbuh) invoked when he prayed for Ibn `Abbās, saying, "O Allāh educate him in religion and teach him ta’wil". `Ali ibn Abī Ṭālib agreed but pointed out that: "man was given understanding in the Qur’ān". After that time the Sahābah differed from each other in interpretation of numerous āyāhs. Every one adopted his own opinion according to his wisdom and intelligence. The exegesis of the Qur’ān is not permissible simply by ones own opinion and efforts, without a foundation.42

Evidence from the Qur’ān.

1. wa lā taqfu mā laysa laka bihī `ilm ((O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart -- of each of these it will be asked).43

2. and "O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you." and "He enjoineth upon you only the evil and the foul, and that ye should tell concerning Allāh that which ye know not."44
SECTION TWO. HISTORY OF TAFSIR.

Allah sent the glorious Qur'an and He has interpreted some of its ayahs with certain other ayahs, because Allah knows best the Qur'an's utterance and its intention.

In these ayahs Allah has said: "‘kadhalika yubayyinu Allah-hu āyātīhī li al-nāsi la`alahum yattaqūn". Thus doth Allah make clear His signs to men: that they may learn self restrain. 45

Another ayah: "‘Kadhālika yubayyinu Allah-hu lakūm āyātīhī la`allakūm tashkurūn". Thus doth Allah make clear His signs, that you may be grateful. 46

We divide the exegesis of the Qur'an into four periods:

1.2.1. Period of the Prophet.

The first of these is during the life time of Muhammad (pbuh) himself. Muhammad (pbuh) received guidance direct from Allah through revelation. He was not only a Messenger but a man as well. He was not a super human being but a mortal man. The Holy Prophet received inspiration and he was the best of mankind in comprehending this book. One of his fundamental duties was to explain clearly to men what was sent down for them.47 Concerning this the Qur'an states clearly: "wa anzalnä `alayka al-Dhikra litubayyīna li al-nāsi mā nuzzīla ilayhim wa la`allahum yatafakkarūn." And We have revealed unto thee the remembrance that thou mayest explain to mankind that which hath been revealed for them, and that haply they may reflect." (16:44).
`Ā'ishah said; lam yakun al-Nabīyyu yufassīru shay'an min al-Qur'ān illā āyan tu'adu 'ilmuhunna iyāhu Jibrīl. Other traditions of the Prophet concerning Tafsīr are very limited, and as we have seen, scholars are of different opinions concerning the above Hadīth itself. As far as the Tafsīr related by the Prophet (pbuh) to the Sahābah is concerned, some are of the opinion that the Prophet interpreted the complete Qur'ān. Others are of the opinion that very little Tafsīr by the Prophet exists. Ibn Kathīr says that we ought to take the middle line.

Jibrā'īl was the representative of Allāh to His Messenger, and it was no doubt he who transmitted Tafsīr also from Allāh when necessary.

Ibn Taymiyyah observes: It should be known that the Prophet illustrated the concepts of the Qur'ān to his companions just as he explained its words. Sūrat al-Naḥl:44. Where the Sahābah have occasion, they asked the meaning of the Qur'ān and the Prophet explained it to them. It is a self-evident truth that the Prophet did not explain any thing on his own account. He always asked Jibrā'īl; Jibrā'īl learned everything from Allāh and then he revealed it to the Prophet (pbuh). It should be known that the Qur'ān was not revealed completely all at once but was revealed in single sentences and āyāhs, whenever the need arose. It explained the Unity of Allāh and religious obligations. These āyāhs were revealed on appropriate occasions.

1.2.2. Period of the Sahābah.

The Holy Prophet explained to the Sahābah, the technical points of the Qur'ān: al-mujmal (the abridged), al-nāsikh wa al-mansūkh (the abrogating and the abrogated), muqaddam wa mu'akhar (the advanced and the postponed).
The Șahăbah learned the Qur’ân from the Holy Prophet: its teachings, its circumstances of revelation and its mysterious and hidden statements.

‘Abd Allâh ibn Mas‘ûd reports when one of us had learnt ten āyâhs of the Qur’ân, he would persevere until he had learned their meaning and had performed them in practice. It means that the Holy Prophet taught his Șahăbah the Qur’ân and ‘amal together.

In another report, ‘Abd Allâh ibn Mas‘ûd says: the Șahăbah learned by heart from the Prophet, when they had learned ten āyâhs of the Qur’ân they persevered, until they had performed practically what was in it. Then we learned both “concepts of the Qur’ân” and “the practise of it together”. As is apparent from the above Ḥadîth, the Șahăbah spent years in learning and understanding a single Sûrah. In fact, they devoted their lives to this. Imâm Mâlik says that he came to know that ‘Abd Allâh ibn ‘Umar spent eight years in learning Sûrat al-Baqarah.

There were some Șahăbah who, having required the sufficient knowledge of the Qur’ân, spent their days teaching Tafsîr of the Qur’ân, such as ‘Ikrimah. Others, like Sa‘îd ibn al-Musayyib, because of their piety and righteousness, made very few statements concerning the concepts of the Qur’ân, preferring to keep silent.

Ibn ‘Aṭiyyah said; some of the more pious and eminent Șahăbah, like Sa‘îd ibn al-Musayyib and ‘Ämir al-Sha‘bî, disliked Tafsîr and withheld themselves from it.

It is reported from Ibn Abî Malîkah that someone asked Abû Bakr for the Tafsîr of a word of the Qur’ân. He said: “What heaven will shade me, what earth

will hold me? Where should I go and what should I do, when I had said, concerning a word of Allah's book, other than what Almighty Allah wished. 58

Others did not keep their knowledge to themselves because, 59 the Holy Prophet had said; "that anyone who withheld his scholarly learning should be retrained with a bridle of fire on the Day of Judgement." 60

1. The Sahabah produced Tafsir of the Qur'an from the Qur'an.

2. They made deductions, on the basis of the exegesis and the Sunnah of the Holy Prophet. The Sahabah were fortunate in being able to obtain traditions directly from him. They paid complete regard to these in their actions and their preaching. 61

3. They made deductions from aayahs, as after subjecting them to a rigorous linguistic examination.

4. They also made deductions from those new Muslims who had embraced Islam but were of Jewish or Christian origin, such as 'Abd Allah ibn Salam. 62

All that was quoted from the companions is elegant, antecedent, as they were present at the time of revelation and is revealed in their language.

The foremost prominent of the Sahabah in Tafsir were:

1. 'Abd Allah ibn 'Abbás (68/687).
2. 'Abd Allah ibn Mas'ūd (d.32/652).
3. 'Alī ibn Abī Tālib (d.40/660).
4. Ubay ibn Ka'b (d.21/641).

23
Another group of the Ṣaḥābah, not quite so prominent in the exegesis of the Qur'ān included the following:

5. Abū Bakr al-Ṣiddīq (d.11/632).
6. ‘Umar ibn al-Khaṭṭāb (d.23/643).
7. ʿUthmān ibn ʿAffān (d.35/656).
8. Zayd ibn Thābit (d.25/645).
10. Abū Mūsā al-Ashʿarī (d.52/672).

Of the four orthodox caliphs the only one to make any considerable contribution to the Tafsīr was ʿAlī ibn Abī Ṭālib.

There were in fact quite a number of the Ṣaḥābah who practised Tafsīr, but most of them contributed very little, such as:

11. ‘Abd Allāh ibn Qays (d.44/664).
12. Anas ibn Mālik (d.93/711).
13. ‘Abd al-Raḥmān ibn Sakhr Abū Hurayrah (d.59/678).

Among the four members of the first group, ‘Abd Allāh ibn ‘Abbās was the greatest authority on the exegesis of the Qur'ān, and was therefore known as Tarjumān al-Qur'ān (interpreter of the Qur'ān), and Ḥibr al-Ummah (the Rabbi of the community). His Tafsīr was regarded as the most authentic, therefore all scholars and Imāms reported from him. He obtained this position owing to the patronage of the Holy Prophet (pbuh), who said: "O Allāh educate him in religion and teach him the Taʾwīl" (interpretation of the Qur'ān).
Ibn ‘Abbās said: 'the Holy Prophet pressed me to his bosom' and said: "O Allāh bestow on him the knowledge of the book (Qur'ān)."

Al-Bukhārī relates this tradition with the word al-ḥikmah and Muslim relates it with the word al-fiqh, instead of al-Kitāb. 66

‘Abd Allāh ibn Mas‘ūd says: "What an excellent interpreter of the Qur'ān Ibn ‘Abbās is!" Ibn Kathīr, in the preface of his Tafsīr commends the sanad of this tradition as Sahīh. 67

‘Alī ibn Abī Ṭālib observes concerning Ibn ‘Abbās: "Verily, he perceives the supernatural through a delicate veil.‖ ‘Abd Allāh ibn Mas‘ūd, Ubay ibn Ka‘b, Zayd ibn Thābit, and ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ rely on him. 68

He gained his reputation for several reasons:

Firstly, because of the force of the Prophet's prayers for him.
Secondly, because of the agreement of all Sahābah on his gravity in Tafsīr and his commitment to knowledge. 69
Thirdly, because of his being a member of the Prophet's family.
Fourthly, because of his refusal to consider Tafsīr bi-l-ra'y as permissible in any way.

Sā′īd ibn Jubayr reported from ‘Abd Allāh ibn ‘Abbās the messenger of Allāh said: "If anybody says anything about the Qur'ān without knowledge, he will occupy a seat in Hell Fire." Ibn ‘Abbās also reported that the messenger of Allāh said: "Be cautious of Ḥadīth from me unless you have learned it from me. If anyone lies about me deliberately he will occupy a place in Hell Fire. Anyone who says anything
concerning the Qurʾān deriving from his own opinion will occupy a place in Hell Fire.\textsuperscript{70}

Thus, then, the companions are reported to have been rigorously opposed to any interpretation of the Qurʾān being practised without knowledge.\textsuperscript{71}

The Tafsir we have received from Ibn ʿAbbās is generally regarded as साहिह, on account of the good quality of its channels of transmission.

Al-Suyūṭī intimates some of these channels. Two of them are sound and authoritative and one is to be distrusted; its narrator Muḥammad ibn Marwān al-Sudī al-Šaghīr is considered untruthful. The Tafsir known as Tanwīr al-Miqbās min Tafsir Ibn ʿAbbās, which was compiled by Fayrūz Abādī the author of al-Qāmūs, is also doubtful. All channels of its transmission depend on al-Sudī al-Šaghīr, and therefore, cannot be trusted.\textsuperscript{72}

One of the two sound channels is; Qays ibn Muslim al-Kūfī from ʿĀṭāʾ ibn al-Musayyib from Saʿīd ibn Jubayr from ibn ʿAbbās. The other is; Muʿāwiya ibn Śālīh from ʿAlī ibn Abī Ṭalḥa from Ibn ʿAbbās. Sometimes it runs: ʿAlī ibn Abī Ṭalḥa from Mujāhid from Ibn ʿAbbās.

Both of these are acknowledged as sound channels. al-Bukhārī, Muslim and Aḥmad ibn Ḥanbal in his Musnad, all Ashāb al-Sunan and Ḥākim in his Mustadrak, have reposed confidence in them.\textsuperscript{73}

ʿAbd Allāh ibn Masʿūd: Al-Suyūṭī acknowledges in his book Al-İtnān that ʿAbd Allāh ibn Masʿūd's narratives are more than these of ʿAlī ibn Abī Ṭalib. Ibn Jarīr and
some others have transmitted from him; "Allāh is He than Whom there is no other God; no one āyah of the Book of Allāh has been revealed but that I had more knowledge than anyone else concerning its context and where and when it was revealed; if I had found anyone more learned than myself concerning the book of Allāh I would have associated with him." Many transmitted from him, but later scholars have criticised and contested his narrations. 74

`Alī ibn Abī Ṭālib: Ibn `Abbās said: "Even the Tafsīr of the Qur‘ān I gave come from `Alī ibn Abī Ṭālib. This is enough to establish him as an interpreter of the Qur‘ān. However `Alī has been misused by the Shīyāhs, because of their excessive veneration for him. They transmitted false material on his authority. The traditions reported from `Alī ibn Abī Ṭālib are greatly interpolated, and have to be subjected to detailed scrutiny, in order to distinguish what is sahib and what is not sahih. 75

Ubay ibn Ka‘b: It was reported: "Amongst the best of the readers of the book of Allāh, the Qur‘ān, is Ubay ibn Ka‘b". There is a copy of a manuscript on Tafsīr narrated by Ubay ibn Ka‘b through Abū al-‘Āliyah, Rabī‘ah ibn Anas, Abū Ja‘far al-Rāzī. Ibn Jarīr, Ibn Abī Ḥātim, al-Ḥākim in his Mustadrak and Aḥmad in his Musnad cite him a great deal. 76

1.2.3. Period of the Tābi‘ūn.

Some of these were Makkān and some were Madinan, both of whom reported from ‘Abd Allāh ibn ‘Abbās; some were Kūfans, who narrated from ‘Abd Allāh ibn Mas‘ūd; some were Syrians who narrated from Ubay ibn Ka‘b.
Ibn Taymiyyah observes that the most learned in Tafsir were Makkans because they were followers of Ibn 'Abbās and were all trustworthy; the same applied to the followers of ibn Masʿūd in Kūfa and to the scholars of Medina.77

The best known Makkan followers were:

1. Saʿīd ibn Jubayr (d.95/713).
3. ʿIkrimah al-Barbārī (d.105/723).
4. Ṭawūs ibn Kaysān al-Yamanī (d.106/724).
5. ʿAtāʾ ibn Abī Rabāḥ (d.27-114/647-732).

The best known Madinan followers were:

3. Muḥammad ibn Kaʿb al-Qurāzī (d.117/735). He reported from Ubay ibn Kaʿb, and al-Rabiʿah ibn Anas reported from him. Ibn ʿAwn said regarding him "I did not find anyone more acquainted with Taʿwil of the Qurʾān than al-Qurāzī." 78

Two Madinan scholars quoted from Zayd ibn Aslam al-Madani al-ʿAdawi and they were:

1. ʿAbd al-Rahmān ibn Zayd ibn Aslam.
2. Mālik ibn Anas (d.179/795).

The Kūfan followers were:

1. ʿAlqamah ibn Qays ibn ʿAbd Allāh ibn Mālik (d.63-65/682-684).
3. Aswad ibn Yazīd ibn Qays al-Naqwī (d.76/695).
Chapter One. Tafsir al-Qur’ān.

(4) Murar al-Ţayyīb ibn Sharāḥīl al-Hamdānī (d.76/695).
(5) ‘Ămir ibn Sharāḥīl al-Sha’bī (d.104/722).
(7) Qatādah ibn Di‘āmah al-Sadūsī (d.117/735).
(9) Muhammad ibn Sā‘īb al-Kilbī (d.146/76).
(10) Murrah al-Hamdānī al-Kīfī, who reported from Ubay ibn Ka‘b, ‘Umar ibn al-Khaṭṭāb and some other ǧaḥābāh. al-Sha‘bī reported from him.79

1.2.3.1. Usefulness of the Tafsīr of the Tābi‘ūn.

Muslim scholars are of different opinions as to acceptability of sayings of the Tābi‘ūn in Tafsīr work. Shu‘bah ibn al-Ḥajjāj considered that the statements of the Tābi‘ūn were not proof in furū‘, much less in Tafsīr.80 Some scholars accept their statements and some do not.

It is reported from Imām Abū Ḥanīfah; as for what is reported from the ǧaḥābāh, we have to choose; and what is reported from the Tābi‘ūn, they were men and we are men.81 In another account, Imām Abū Ḥanīfah uses this last form of words about the ǧaḥābāh.82

1.2.4. Period of Ma Ba‘d al-Tābi‘īn.

The next period is called ‘Asr al-Tadwīn (Period of the writing down) or the period after the Followers. The Followers of the Followers formed the third generation to collect Ḥadīth and Tafsīr that they regarded as having respectable chains of authority. In the first Century of the Hijrah Sa‘īd ibn Jubayr compiled the first book on

Tafsîr. Ibn Jubayr whom, al-Suyûtì considers the greatest scholar of the Followers in Tafsîr. He compiled the first written work on Tafsîr. He did so at the request of 'Abd al-Malik ibn Marwân (d.86/704). It appears to have been cited, on his authority by 'Atâ‘ ibn Dînâr (d.126/744), who Ibn Ḥanbal said; was the most trustworthy of the Egyptian transmitters.83

The second Century of the Hijrah saw a proliferation of works on Tafsîr. One of the most influential of these was that of 'Amr ibn 'Ubayd (d.144/761) largely taken from his teacher al-Ḥasan al-Basrî (d.110/728).84

Concerning al-Ḥasan al-Basrî (d.110/728) Ibn Khallikân states: "His father was a slave who had been enfranchised by Zayd ibn Thâbit al-Ansâri, and his mother was also a slave to Ummi Salmah, one of the Prophet's wives. (When he was a child) it happened occasionally that his mother was kept away by some occupation, and Ummi Salmah would give him the breast to prevent him crying and to quite him till her return; to the blessed influence of that milk are attributed the wisdom and eloquence for which he was afterwards distinguished.84a

'Amr ibn 'Ubayd.

Ibn Khallikân observes: "'Amr composed some epistles and sermons; he drew up also an explanation of the Qur'ân, in the words of al-Ḥasan al-Basrî; a refutation of the Qadariyyah sect; a long discourse on the doctrine of justice and the profession of God's Unity; with other treatise besides."84b On being told that 'Amr frequented the society of al-Ḥasan al-Basrî and that some good might therefore come of him.

However most writers on Tafsîr at this time dealt with it simply as section of Ḥadîth. Some of the most important of them are:
Chapter One. Tafsir al-Qur'ān

1. Yazīd ibn Ḥaṟām Aslamī al-Dhahābī (d.117/735).
4. Sufyān ibn 'Uyaynah (d.198/813).
5. Rabāḥ ibn 'Ubādah (d.205/820).
6. 'Abd al-Razzāq ibn Humām (d.211/826).
8. 'Abd ibn Ḥumayd (d.249/863).

A reversion to individual Tafsīr came at the beginning of the fourth Century of the Hijrah, which proved to be a highly important period for these studies. Some of the authors of the works that we still posses are:

1. Al-Ṭabarī (Abū Ja'far Muḥammad ibn Jarīr) (d.310/922).
4. Ibn Ḥibān (Muḥammad ibn Ḥibān) (d.369/979).
5. Al-Ḥakīm al-Nīsābūrī (Muḥammad ibn ‘Abd Allāh) (d.405/1014).
6. Abū Bakr ibn Marduwayh Aḥmad (d.410/1019).86

For a more complete list of Mufassirūn of this period see Qur'ānic commentary in the eastern Islamic tradition of the first four centuries of the Hijrah: an annotated edition of the preface to al-Tha‘labī’s Kitāb al-Kashf wa al-Bayān ‘an Tafsīr al-Qur‘ān. Editor's Preface in English.87

31
1.2.5. The Various Kinds of Tafsîr.

There are two major categories of Tafsîr, namely:

1. al-Tafsîr bi-l-Ma'thûr.

This is derived solely from the narration of the Şâhâbah and Tâbi‘în. When written Tafsîr first made its appearance, its quality and acceptability depended entirely on its authors' expertise in the narrations of the Şâhâbah and Tâbi‘în that were endowed with plausible authority.

2. al-Tafsîr bi-l-Ra'y.

Commentators who practised this method, relied on their intellects coupled with their mastery of the Arabic language and its disciplines and of Hadîth and its principles, provided that they did not deviate from the spirit of Tafsîr bi-l-Ma'thûr.

Apart from these two major categories, there are also a number of minor categories. The principal one's of these are:


This category comprises works in which are collected, explained and comparatively analysed âyâhs of similar theme throughout the Qur‘ân. Such are the books of Aḥkâm al-Qur‘ân, the most significant of which are those of al-Jassâs and Ibn al-‘Arabi. Such also are the books of Majâz al-Qur‘ân, the most important of which is that of Sharîf al-Ridâ, named Haqâ‘iq al-Tanzîl wa Daqâ‘iq al-Ta’wil, and the work al-Tibyân fi Aqsâm al-Qur‘ân of Ibn al-Qayyîm; similar is the work al-Insân fi al-Qur‘ân of ‘Abbâs Maḥmûd al-‘Aqqâd.
4. al-Tafsīr al-Ishārī (*Allegorical Commentary*).

This *Tafsīr* depends on imagery and the metaphorical interpretation of words and phrases. Mystics favour this form of *Tafsīr*.

5. Tafsīr al-Ṣūfiyyah (*Mystical Commentary*).

This *Tafsīr* seeks to discover the concealed injunctions and doctrines of the *Qurʾān*.

6. al-Tafsīr al-Fiqhī (*Jurisprudential Commentary*).

This form of *Tafsīr* pays particular attention to topics of legal importance. It should be made in accordance with the patent sense of the Arabic and the natural sense of the expression. It requires a keen intellect and insight.

7. al-Tafsīr al-Falsaffī (*Philosophical Commentary*).

This type of *Tafsīr* involves primarily the reconciliation of ancient Greek (ÜNānī) philosophy and sciences with the statements of the *Qurʾān*. It may be extended to include more modern philosophy as well.

8. al-Tafsīr al-Muqārin (*Comparative Commentary*).

This form of *Tafsīr* involves the comparative analysis of a topic or topics, in the *Qurʾān*.

9. al-Tafsīr al-Nahwī (*Syntactical Commentary*).

This kind of *Tafsīr* involves in class examination of Qurʾānic syntax.
10. al-Tafsir al-Kalami (Theological Commentary).

This type of Tafsir involves in a detailed study of all aspects of Muslim belief and practice.

11. al-Tafsir al-'Ilmi (Scientific Commentary).

This type of Tafsir is the assessment of scientific terminology in the understanding of āyahs, and the connection between the holy āyahs and the discoveries of the experimental (Tajribi) sciences, astronomy and philosophy. In fact, this direction in Tafsir is inappropriate, because science is in constantly subject to uncertainty and change. It contradicts today what it affirmed yesterday. Scientific truths remain fixed in the view of scholars, but there is no truth in hypotheses and theories.91

1.2.6. Usefulness of the Isrā'iliyyāt.

The so called Isrā'iliyyāt are contributions, from their own traditions, made by Jews and Christians who converted to Islam. They are mostly recorded in the works of Tafsir bi-l-Ma’thūr such as those of al-Tabarī and Ibn Kathîr. Ibn Kathîr distinguishes three types of such narratives in the introduction to his Tafsir.

1. Those narratives with which the Qur'ān and Sunnah agree, for example: the drowning of Pharaoh and the departure of Moses for Mount Sinâ'i. These are to be believed.

2. Those narratives with which the Qur'ān and Sunnah do not agree, for example: the apostasy of Solomon. These are to be disbelieved.
3. Those narratives concerning which the Qur’ān and Sunnah say nothing, for example: some of the laws laid down in the Tawrāh. Towards these a mutual attitude is to be maintained.

Concerning the Isrā‘īliyyāt the teaching of the Holy Prophet are clear from his sayings. "Hadīth Abī Namlh al-Ansārī". It is reported from Abū Ḥurayrah that the Messenger of Allāh said concerning the Isrā‘īliyyāt: "Neither trust nor distrust the People of the Book."93

Regarding this Hadīth scholars are of different opinions: Ibn Kathīr observes in the introduction of Sūrat al-Qāf that quoting from the People of the Book is legal: "you may cite from the People of the Book without hesitation".94

Ibn Taymiyyah observes that: "these Isrā‘īli narratives are to be remembered for citation but not for belief (Tadhakkur li-l-Istishhād la li-l-I‘tiqād). In his view quoting from them is legal, but it has no value, because they are not authoritative source for Islamic law.95 (See footnote 95)

Some scholars repeatedly include in their Tafāsīr the Isrā‘īliyyāt that are not supported by the Glorious Qur’ān and Sunnah, such as Ibn Jurayj, al-Sudī al-Ṣaghīr and Muqāṭīl ibn Sulaymān, particularly the last of these. These Tafāsīr are no longer extend. Among the narrators upon whom mufassarūn are said to have relied are: Muḥammad ibn Ishaq, Wahab ibn Munabbah and Ka‘b al-Aḥbār.96
1.2.7. Some Classical Commentators.

The following are some of the most frequently cited writers of Tafsir work.


Mujāhid was an authoritative traditionist, jurist, and exegete. He was born during the khilāfah of Amīr al-Mu'minīn `Umar ibn al-Khaṭṭāb. He was one of the most significant pupils of Ibn `Abbās, from whom he transmits his exegetical narrations. His Tafsir is said to follow the pattern and style of the other Tābi‘īn, except that he was distinguished by expertise in juridical questions, breadth of view and knowledge of linguistics. He was also familiar with the religious and secular life of the pre-Islamic Arabs. All of this gave him a great prestige among the Tābi‘īn commentators. It was claimed that his Tafsir was Ma‘thūr bi-al-Naql wa Ma‘qūl bi-al-Fikr. He can really be called one of the linguistic pioneers of Arabic. In that his Tafsir was essentially the first mu‘jam of the Qur‘ān.

Mujāhid was praised by Ibn sa‘d, Ibn Ḥabbān, al-Ṭabarī, al-‘Ajalī, and al-Nawawī. al-Fuḍayl ibn Maymūn said; that I heard Mujāhid say, "I submitted the Qur‘ān to Ibn ‘Abbās thirty times. I stopped at every āyah questioning him as to what it contained."

‘Abd Allāh ibn ‘Umar respected him to such a degree that he held his stirrup when he was getting on horse back and arranged his clothes.
Chapter One.

2. **Abū Jaʿfar Muhammad ibn Jarīr ibn Yazīd ibn Khālid al-Ṭabarī**
   (d. 310/922).

   Al-Ṭabarī is the author of the great commentary on the Qurʾān (*Jāmiʿ al-Bayān fī Tafsīr al-Qurʾān*) and of the celebrated history (*Tārīkh al-Rusul wa al-Mulāk*). Al-Ṭabarī was a master of the highest authority in the various sciences of Qurʾānic interpretations, tradition, jurisprudence and history. 101

   Many of the narrations in *Tafsīr al-Ṭabarī* are reported by ibn ʿAbbās or by Mujāhid from ibn ʿAbbās. Most of the *Tafsīr* of Mujāhid is incorporated in the *Tafsīr* of al-Ṭabarī. 102

   Al-Ṭabarī technique in his *Tafsīr* is to take one or more āyāhs and first to interpret them by means of other Qurʾānic material, after which he resorts to aḥādīth, āthār and earlier Tafṣīr. 103 He approaches his subject as a traditionist, jurisprudent, lexicologist and grammarian. He takes over a great deal from Mujāhid, with whom he seldom disagree. 104

   His work contains a large number of traditions handed down by authoritative chains of transmitters. It is also valuable as a historical source. 105 He is comparatively early date makes him one of the most authoritative of the classical commentaries. 106

3. **Maḥmūd ibn ʿUmar al-Zamakhsharī al-Khwārzmī**
   (d. 539/1144).

   Al-Zamakhsharī was the author of another famous commentary on the Qurʾān named (*al-Kashshāf ʿan Ḥaqqāʾiq al-Tanzīl*). Some however, regarded him as unsound on some points. With his great insight, and even greater subtlety, he was too apt to read his own scholastic ideas into the Qurʾān. He was the great master in the sciences of Qurʾānic interpretation, the tradition, grammar, philosophy and rhetoric. He
was the most learned Persian of his time in the Arabic language, having surpassed them all by the knowledge which he obtained of it (by practice) and by the study of works treating on the subject, he was the last of their men of talent, and he was well known to be a Mu'tazilite.107

4. Fakhr al-Dīn al-Rāzī (d.606/1209).

Al-Rāzī was "very comprehensive, strong in interpretations from a Sufi point of view. He devoted his entire life to writing and study. Most of his books deal with theology or philosophy, but he also wrote on jurisprudence, language, physiognomy, ethics and medicine. In his theological views he satisfied neither the traditionally minded Muslims, such as Ibn Taymiyyah, nor the philosophically minded, such as al-Tūsī and al-Ghazālī. Both sides criticised him severely. He wrote an interpretation of the Qur'ān named (Mafātīḥ al-Ghayb) in which he followed the same method, but his attempt to read the Qur'ānic āyāhs in the light of his knowledge of Aristotelian philosophy lacks the prophetic vision of Islam. (He shows a deep appreciation of the Qur'ānic teaching, which constantly reminds Muslims that they are surrounded with the evidences of divine handiwork, but he establishes his doctrine of God's existence and attributes on a theory of being that is ultimately Aristotelian)."108

Ibn Khallikān observes: "He composed instructive works on many branches of sciences, such as a commentary on the Qur'ān, containing an immense quantity of rare and curious observations; it is a most extensive work, but he left it unfinished. The explanation of the opening Sūrah alone fills one volume."109

5. Al-Bayḍāwī (d.691/1292).

Al-Bayḍāwī full name was Nāsir al-Dīn Abū al-Khayr ʿAbd Allāh ibn ʿUmar al-Bayḍāwī. His Tafsīr is: "by far the best of Qur'ānic commentaries named (Anwār al-
Tanzil wa Asrur al-Ta'wil). It is little more than an abridgement of Zamakhshari's, and was undertaken by special request with a view to avoiding the latter's supposed heresies. It removes: "in the process most of the Mu'tazili tendencies and compressing the material into an even more concise form."

His origin was from Bayda' in Persia, where he was Qadi. He died either in Tabris or in Shiraz. He was a follower of al-Shafi'i. The main sources for his work are the commentaries of Fakhr al-Din al-Razi and al-Zamakhshari.

6. Häfiz Ammād al-Dīn Abū al-Faddā' Ismā'il ibn Kathīr al-Dimashqi al-Shafi'i (d.774/1373).

Ibn Kathīr is one of the most distinguished and authoritative scholars of the second century of Hijrah. His work is entitled as "Tafsir al-Qur'an al-'Azim"). He has the special ability to review all the narratives scholastically, therefore his Tafsir is of great value.

It is the foremost work of Tafsir bi-l-Mathur. It follows the regular pattern of Tafsir al-Qur'an bi-l-Qur'an, and then Tafsir al-Qur'an bi-l-Hadith. He was particularly scrupulous in his criticism of Asānīd.

1.2.8. Introduction to the Sciences of the Qur'an.

The earliest compendia of information on Ulum al-Qur'an are:

1. Niqāt al-Intiṣār li Naql al-Qur'an (Points of Assistance in the Transmission of the Qur'an), by al-Bāqīlānī (d.518/1012),

3. and *al-Burhān fi 'Ulūm al-Qur'ān* (Proof for the Sciences of the Qur'ān), by al-Zarkashi (d.797/1391),

4. and *al-Itqān fi 'Ulūm al-Qur'ān* (Perfection in the Sciences of the Qur'ān), by al-Suyūṭī (911/1505).


Others who were notable in this subject are: Abū Ḥayyān al-Andalusī, and Ibn Taymiyyah.

In the ninth CH. a commentary named *Tafsīr al-Jalālayn* was written, half by Jalāl al-Dīn al-Maḥallā (d.894/1488), and the other half by Jalāl al-Dīn al-Suyūṭī (d.911/1505).

In the tenth CH. al-Ālūsī (d.1854) wrote a well known Tafsīr named *Rūḥ al-Maʿānī*.

Another commentary on the Qur'ān called *Tafsīr al-Manār* was written by Muḥammad ʿAbduh (1847-1905) was completed after his death by his pupil Rashīd Riḍā (1865-1935). 115

1.2.9. **Formal Analysis of Sūrat al-ʿAʿrāf.**

Divine Address to the Prophet: āyahs. 1-2.
Divine Address to all mankind: āyah. 3.
Invitation to the Qur'ān: āyahs. 1-2.
Veracity of the Qur'ān: āyahs. 2-3.
Chapter One. Tafsir al-Qur'ān.


Monotheism: āyāhs. 3-4, 54, 59, 65, 73, 85, 158, 196.

Polytheism: āyāhs. 30, 33, 37, 148, 152, 173, 190-198.


Existence of Angels: āyāhs. 11, 206.

Existence of Jinn: āyāhs. 38, 179.


The Creation of Ādam and the Status of the Children of Ādam: āyāhs. 11-12, 69, 74, 166, 189.


Ādam and Hawā: āyāhs. 11-13, 19-20, 22-25, 189.

Mankind: āyāhs. 4-5, 10, 23, 34, 96-99, 100-102, 131, 160, 179.

Īmān and Islam: Beliefs. āyāhs. 52, 87, 156, 158.

Worship. āyāhs. 10, 29, 31, 55, 85, 156, 205.


Command of Justice: āyah. 29.

Humility and Reverence: āyāhs. 55, 205-206.

Forgiveness: āyah. 199.

Prophethood and Book. āyāhs. 2-3, 52, 157, 196, 204.

Angel: the messenger (Jibra'il) āyah. 203.

Messenger and Prophet: āyāhs. 6, 35, 53, 60, 66, 82, 94-95, 132.

The Qiṣāṣ (stories) of the Prophets and their Missions:

Nūḥ: āyāhs. 59-64.

Hūd: āyāhs. 65-72.
Şâlih: āyahs. 73-77, 97.
Lût: āyahs. 80-84.
Shu'ayb: āyahs. 85-86, 88-93.
Hârûn: āyahs. 142, 150-151.
Companions of the Heights: āyahs. 46-49.
Companions of Paradise and Companions of the Fire: āyahs. 18, 36, 40-45, 146, 179.
Signs of the Day of Judgement: āyah. 08.
Reward of Actions: āyahs. 8-9, 39, 53, 147.

1.2.9.1. Evidence from Different Tafāsir.

Evidence from Arabic Commentaries:

al-Ṭabarî (d.839-923).
al-Zamakhsharî (d.1075-1114).
al-Râzî (d.1149-1210).
al-Bayḍāwî (d.1286).
al-Nasafî (d.1204-1288).
al-Fayruzābādî (d.1329-1414).
al-Maḥallâ, (d.894/1488). and
al-Suyūṭî (d.1445-1505).
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<td>Abū Sa‘ūd al-Ţahāwī</td>
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<td>al-Qurtubī.</td>
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<td>Ibn Kathīr</td>
<td>(d. 774/1373.)</td>
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<tr>
<td>al-Ālūsī</td>
<td>(d. 671 A.H.)</td>
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<tr>
<td>Ibn Taymiyyah</td>
<td>(d. 661-728 A.H.)</td>
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<tr>
<td>Muḥammad ‘Abduh</td>
<td>(d. 1847-1905)</td>
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<tr>
<td>Rashīd Riḍā</td>
<td>(d. 1865-1935)</td>
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<td>Sayyid Qūṭb</td>
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Some Urdū Commentaries:

- **Tafsīr Haqqānī**, ‘Abd al-Ḥaq Dehlwī. nd.
- **Ma‘ārif al-Qur‘ān**, Muftī Muḥammad Shafī. 1392. A.H.

Some Western Translations and Commentaries.

From the twelfth century scholars from every sect have translated the Qur‘ān into their own languages.

Robertus Ketenenensis, Latin 1143, and Basel 1543.
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<td>Muḥammad Marmaduke Pickthal</td>
<td>London</td>
<td>1930, 1938</td>
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<td>‘Abd Allāh Yūsuf ‘Alī</td>
<td>Wimbledon</td>
<td>1934-37</td>
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13. al-Qāsimī: vol. 1 p. 11.
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21. al-Qāsimī: vol. 1 p. 11.
22. al-Qāsimī: vol. 1 p. 27. (with reference to al-Shāṭibī fī-al-Mawāfaqāt).
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29 Ibn Kathīr: vol. 1 p. 10.


32 Ibid: p. 15.

33 Ahmad Von Denfer: p. 18.

33a With reference to this known as ‘Udul and ḍabiṭūn: see Ṣaṭā‘at attalqīḥ tarjamah Mishkāṭ al-Maṣābih: pp. 7-9. And also Muqaddimah Irshād as-Sārī li-al-Qaṣṭālānī. vol. 1.

33b Reference to al-mawqūf and al-maqūtā: see Tağhliq al-Ta‘liq: vol. 1 p. 311.


34 Dictionary of Islam: p. 639-640, see also Irshād as-Sārī Sharḥ al-Bukhārī: vol.1 pp. 7-16. ((footnote 34) Those scholars who are interested in critical detail, regarding the disciplines of the Ḥadīth should refer to al-Jazā’ir).


37 al-Zarqānī: vol. 2 p. 49.

38 Tafsīr Mujāhid: p. 23, with reference to Ibn Taymiyyah.
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41 Šaḥīḥ al-Bukhārī Kitāb al-l’tisām: 96.


46 al-Qur‘ān: 5:89.

47 Muqaddimah Tafsīr al-Ṭabarī: vol. 1 p. 49.

48 Ibid: vol. 1 p. 49.

49 Ibn Kathīr: vol. 1 p. 18.

50 Tafsīr al-Qāsimī: vol. 1 p.17.

51 Tafsīr al-Qāsimī: Tafsīr Sūrat al-Naḥl: āyah 44.

52 al-Mu‘ījazah wa at-Tashrī‘: p. 152.


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56 al-Ṭabarī: vol. 1 p. 28.

57 al-Qurtubī: vol. 1 p. 29.


59 Muqaddimah Tafsīr Mujāhid: p. 20.

60 al-Tirmidhī: vol. 2 p. 370.


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65 Sahih al-Bukhāri: Kitāb al-‘Ilm: 3.

66 Sahih al-Bukhāri kitāb al-I'tisām 96, and the same in al-Tirmidhī and Muslim.

67 Ibn Kathīr: vol. 1 p. 4.


69 A.V. Denfer: p. 127.

70 al-Tirmidhī: vol. 2 "bāb mā jā’ā fī al-ladhī yuffassir al-Qur’ān bi al-ra’yihi" See also Abū Dāwūd, and al-Nasā’ī.


72 al-Suyūṭī al-İtnān: vol. 2 pp. 188-190.

73 al-Zarqānī: vol. 2 pp. 16-17.


75 Ibn Taymiyyah: vol. 13 p. 32.

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78 al-İtnān: vol. 2 pp. 188-190.


84 Ibn Khallikān’s English: vol. 2 p. 393-394.

84a Ibid: vol. 1 p. 370.


85 al-İtnān: vol. 2 p. 603.

86 al-İtnān: vol. 2 p. 604.

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89. al-Ṣabbāgh: p. 226.

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94. Abū Dāwūd reported with sound chains from Abū Ḥurayrah from Rasūl-ul-Allāh. See it also in al-Tirmidhī and al-Bukhārī: Kitāb al-Anbiyā‘; bāb mā dhukira ‘an Banī Isrā‘îl. Ibid: for more detail see the Tafsīr of Sūrat al-Anbiyā‘.


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104. Encyclopaedia of Islam old adition: vol. 4 p.603.


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113 Preface of the Ma`ârif al-Qur`ân: vol. 1.

114 al-Durar al-Kaminah li Ibn Ḥajr al-ʻAsqalâni: see preface to author.

CHAPTER TWO.
SECTION ONE. EXISTENCE OF ALLĀH AND AL-ASMA‘ AL-ḤUSNĀ.

2.1.1. Introduction.

Islam is fundamentally a religious conception of the totality of the world and human life, grounded in the concept of the absolute unity of God (Tawḥīd) and mediated by the prophethood of Muḥammad. The Islamic sense of the universe and of the role of people within it is inextricably tied to and defined by the concept of Tawḥīd and the Divine revelation granted to the Prophet Muḥammad. In fact, the essence of the Islamic doctrine is contained as a whole in the Tawḥīd, 'the affirmation of the Divine Unity'. For the Muslims, this affirmation is the primary and crucial backbone of the religion. This chapter is concerned with the discussion of a number of concepts and conceptions connected with the notion of 'monotheism' in Islam. Section one is devoted to discussion of the existence of God, His Attributes and recognition of His Lordship. Section two deals with specific problems relating to Tawḥīd and Shirk and constitutes a detailed argument for the approval of Tawḥīd and rejection of Shirk.

2.1.2. Allāh: His Existence. (Islamic conception of the Unity and Transcendence of God: The Qur’ānic Perspective)

The conception of God in the Qur’ān is defined so explicitly and consistently as to leave no ambiguity or obscurity as to the sense in which it must be understood. The Qur’ān says (4:171): "Allāh is only One God. Far is it removed from
His transcendent majesty that He should have a son. The Qur˒ân again says (19:35): "It befitteth not (the majesty of) Allāh that He should take unto Himself a son." It is clear from these two passages that the God (Allāh) is beyond not only a concrete image but a metaphysical one too. He cannot be understood in the sense of physical generation, nor can He be understood in the metaphysical sense, that is, that God is a 'father' to all his creation.

The name of the 'Creator of the Universe' used in the Qur˒ân is Allāh the Ism al-Dhāt (the personal or essential name of God). Allāh is the supreme being who is the sole possessor of all perfect attributes and most excellent divine names. The Qur˒ānic name Allāh can neither be used in reference to other things, nor used in a plural or feminine form. Allāh is the proper name of the One God, who exists necessarily by Himself. In the Qur˒ān itself the name of Supreme Being Allāh occurs 2697 times, sometimes with a different inflection i'rāb (e.g., al-Baqarah: 9, 20, 60, 73, 105, al-Anfāl: 2, Āli-ʾImrān: 62, al-ʾĀhzāb: 39 and al-ʾĀqīfa: 1).

From the Qur˒ānic point of view, there is no god but Him and to associate others with Him is the worst of all possible sins. He is absolutely One, Self-Subsistent (2:255), and Self-Sufficient. There is no variability in the ways of God. "He is the Living One, Eternal, Unbegotten and Unbegotten" (2:255). There is nothing that can be compared to Him, and any attempt to present Him in visible form is blasphemous and forbidden. "He is the Creator of the universe" (59:24), who created all things in their most excellent form and who ordered all things in the most perfect manner. His activity is purposeful and perpetual, and His creation is for a serious end and a fixed term. "Everyday He exerciseth (universal) power." 55:29. He is the sole Sustainer, the Supreme, the Lord of worlds, the heavens and the earth and all that comes between them. The Qur˒ān says: "He is the Lord of the
two easts and the two wests." (55:17). In ‘Abd Allāh Yūsuf ‘Alī’s opinion the
two easts and the two wests are the two extreme points where the sun rises and sets
during the year, and are includes all the points between.3 ‘Lord of the Throne and of
men. He is the King full of Majesty and Glory. He is the Glorious, the Exalted, the
Most High, the Strong, the Rich, the Bounteous and the Praiseworthy. In His Creation
is order, disorder He loveth not.4 "He had given laws to the Sun and to the
Moon" (55:5), "so that each journeyeth to its appointed goal; those who
have faith see signs of Him in nature" (13:2).

2.1.3. The Concept of Allāh in Islam.

The philosophical basis of Islam, like that of other monotheist religions, rests
on a spiritual and mystical conception of God and the world. A Muslim is one who
surrenders his will and destiny to the will of Allāh and accepts His guidance as his
only way of life. The Qurʾān claims that Ibrāhīm, Iṣmāʿīl, Iṣḥāq, Yaʿqūb, Mūsā, and
‘Īsā were all Muslims because they all surrendered to the will of Allāh and followed
His guidance as their way of life: "O our Sustainer, make us surrenderers
(Muslimīn) unto you and make out of our offspring a community
(ummah) that shall surrender itself unto you, and show us our way of
worship and accept our repentance" (2:128).

Islam shares with all other monotheistic religions a spiritual perspective on man,
and its own scriptures and tradition outline a philosophy and a system of ‘religious
belief’ and worship in general. The Qurʾān, on which the Islamic faith and practice
ultimately rests, articulates both clearly and consistently a detailed conception of human
life, religious faith, and the totality of this perspective is governed by two principles—
one of the spiritual equality of mankind as one creation of one God, and secondly, the
principle of the unity of all revelations—which is the basis of affirming them as emanating from the same source.

The Qur'an refers to God by the name of Allāh. According to Guillaume (p. 7): "In Arabia Allāh was known from Christian and Jewish sources as the one god, and there can be no doubt whatever that he was known to the pagan Arabs of Mecca as the supreme being. Were this not so, the Qurʾān would have been unintelligible to the Meccans." It is incumbent upon all Muslims to unquestionably believe that Allāh is their God who sent Muḥammad (pbuh) as Prophet with the Qurʾān as the Divine Book of Revelation and Islam as the religion.5

We may deduce from has been said so far three principles that provide the very foundation upon which the Islamic creed rests. These principles are:
(i) That everything except Allāh is contingent upon (God) Allāh, including the entirety of nature (which has a metaphysical and a moral aspect).
(ii) That Allāh in all His Might and Glory, is essentially the all Merciful God.
(iii) That both of these aspects necessarily entail a proper relationship between Allāh and man.6

2.1.4. The Attributes of Allāh.

A major part of, and in fact, the essence of the Islamic thinking on and conception of God (Allāh) reflects both the language and the philosophy of the Qurʾān. From a Qurʾānic perspective, Allāh's attributes ought to be treated as Mutashābihat (Al-Imrān:6). The Qurʾān, it follows then, considers any intellectual effort to comprehend or critically analyse them as fruitless and bound to open the door for doubts and misrepresentations. Tafwīd remains therefore the only stance
appreciate in this regard, that is, the attitude of affirmation and absolute belief in them and suspension of all judgement in connection with them. Thus, all the philosophic disquisitions in which dialecticians have indulged are not in conformity with the teaching of the Qur’ān. 7

The Attributes of Allāh fall into two categories: Thubūtiyyah and Salbiyyah.

(i) The al-Thubūtiyyah Attributes are those that Allāh has established for Himself such as al-Ḥayāt, al-‘Ilm and al-Qudrah. Their affirmation for Allāh is incumbent upon every member of the Muslim community and is a step towards his submission to the Supreme One and to His will.

(ii) The al-Salbiyyah Attributes are those that Allāh has negated from Himself such as az-Ẓulm. Its negation from Allāh, then, is necessary because Allāh has negated it from Himself. 8

The attributes of affirmation are divided into two kinds. al-Qurtubi has divided these attributes into two further subcategories.

(i) Attributes of Essence (Dhāt).

(ii) Attributes of Action (fi‘l).

According to him, as an attribute of Allāh, al-Ghaḍab, is connected with Irādah (Will/Wish), and so is sifat Dhāt, since Irādah is one of Allāh’s attributes of essence. Also as an attribute if Allāh, nafs al-‘uqūbah (retribution itself), on the other hand, is an attribute of action. He quotes in this connection the Ḥadīth, "verily, the alms extinguish the wrath of the Cherisher/God". 9
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2.1.4.1. Rabb in a Qur’ānic Context.

Lo! your Lord is Allāh, Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars, subservient by His command. His verily is all creation and commandment. Blessed be Allāh, the Lord of the worlds! (7:54).

wherever and whenever the term al-Rabb is used in reference to Allāh, it necessarily means the deity to be worshipped.

Let us consider in a comparative way a few established English translations of this āyah and examine the manner in which they differ in their interpretation and rendition of the verse Inna Rabbakum-Allāh.

i. Surely your Lord is God. (H. G. Sarwar).

ii. Your Lord is God. (M. Muhammad ‘Ali).

iii. Lo! your Lord is Allāh. (M. M. Pickthall).


v. Verily your Lord is Allāh. (Bell).

vi. Verily your Lord is God. (G. Sale).

The word rabb, in literal sense, might mean different things depending on the discourse context within which this term is used. Under one possible interpretation, Rabb means someone who owns, holds or possesses something, that is, an owner, holder or possessor. It is stated in al-Ṣiḥāh : "that Rabb is one of the beautiful names of Allāh, and should therefore not be used in reference to someone else, except under or with idāfah."10 Rabb might also mean ‘master’, and it is in this sense that it is
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mentioned in Sūrat Yūsuf udhkurnī ‘inda rabbika (mention me to thy lord) 12:42, and quoted in the Ḥadīth: ‘that bondmaid will beget her rabb, that is, her master’. Rabb might also imply al-Muṣlih (the Corrector), al-Mudabbir (the Ruler God), al-Jābir & al-Jabbār (the Irresistible), and al-Qā’im (standing firm). It is in this sense that it is employed, for instance, in the phrase "have you any food to foster with", turbā bihī, meaning to accomplish and reform with it.¹¹

Some scholars argue that the term Rabb is an Ism Aʿẓam for Allāh, owing to the fact that most supplicants use this very term when they invoke Him. This term has been explicitly and consistently used in the Qurʾān, as in the last part of Sūrat Āl ʿImrān, Sūrat Ibrāhīm, etc., where this attribute is employed in the context of the link between the Rabb and the marbūb and the dependency of the latter upon the former for compassion and mercy, among other things. Hence, as a reference to the Planner and Fosterer of His creation, Rabb should be an attribute of action, and as a reference to the Owner and Master of His creation, this same term should be an attribute of essence.¹²

2.1.4.2. Istawā ‘alā-l-ʿArsh.

Thumma istawā ‘alā-l-ʿArsh. (Then He firmly established Himself upon His Throne).

i. And still remains firm upon His Throne. (Ḥ.G. S).

ii. And then ascended His throne. (M.M. ‘Ali).

iii. Then mounted He the Throne. (M.M. Pickthall).

iv. and is firmly established on the Throne (of authority). (A.Y. ‘Ali).

v. then seated Himself on the throne. (Bell).

vi. and then ascended his throne. (G. Sale).

59
Al-Rāzī proposes that if we interpret 'Arsh as mulk and Istawā as 'alā the meaning should be that Allāh Ist'ālā 'alā al-mulk meaning that His power has effected the arrangement of Dominion and Kingship. The Qur'ān narrates these words in seven Sūrahs: al-A'räf, Yūnus, ar-Ra‘d, Tāhā, al-Furqān, al-Sajdah, and al-Ḥadīd.  

Al-Bayhaqī reports from Ibn Wahab the following: I was with Imām Mālik when a man entered and asked: O, Abū 'Abd Allāh, how can al-Raḥmān ‘alā-l-‘Arsh Istawā? Mālik bowed his head then raised it and said: this is as He described Himself. You can not ask "how" in connection with Him. You are an innovator. The sense of Istawā here is the usual Arabic sense.

Mālik reports in connection with the same as follows: You can not ask "how" about Him. We know what Istawā means when applied to Him. Belief in Him is mandatory and questioning concerning Him is innovation.

Ibn Qudāmah elucidates the same Ḥadīth thus: someone asked Imām Mālik, O, Abū 'Abd Allāh, how can al-Raḥmān ‘alā-l-‘Arsh Istawā and he replied: the meaning is known and is that of exaltedness and firmness. You can not ask "how" concerning Him. The pattern of His firmness is unperceivable by means of the intellect, because Allāh is so Supreme and so Exalted that the state of His attributes cannot be comprehended by the intellect. Belief in His firmness is mandatory for it has been mentioned in the Qur'ān and Sunnah. Asking "how" about Him is innovation, and no such question had ever been raised during the time of the Holy Prophet and his Ṣaḥābah. Then he ordered that he be expelled from the mosque due to concern that people might become bewitched in their beliefs and ordered that he be restrained from the gatherings of learning.
Al-Qurtubi states that Allāh’s Highness and Exaltedness is equivalent to the Highness of His honour, elevation of His attributes and Sublimity of His Sovereignty. Consequently, there is none besides Him with a similar and equal imperative meaning of grandeur and there is none other with whom He shared sublimity; He is absolutely the Most High.16

Al-Jawhari observes that wa-istawā min I`wijāj means ‘settled on and intended to’ and the same applies to Istawā and zahara according to Juhaymiyyah. These meanings, however, have been rejected by, among others, Khaṭīb al-Baghdādī, Ibn al-`Arabi al-lughawi, al-Dhahabi and Abū al-Ḥasan al-Ash`ari on account of the fact they could not find them (the meanings in question, that is) in lughah.17 Aḥmad ibn Qudāmah al-Maqdasi in his book Lum`at al-I`tigād has also declined this meaning of Istawā.18

Abū `Ubaydah, Mujāhid, Ishaq ibn Rāhwayh and Ibn Jarīr from Rubay` ibn Anas has declared Istawā to mean ‘alā wa irtafa`a.19

In common usage, `Arsh means the bed related to king, that is, the throne. But in Sharī`ah it is the Giant Throne on which al-Rahmān (the Most Exalted) settled Himself. It is greatest of His creations, and he is the Most High. He glorifies Himself since He is the Supreme in (glory) and He is the Praiseworthy.20

Al-Qāsimi observes that Istawā `alā al-`Arsh is an attribute of Allāh. To talk about Istawā’ and Nuzūl is tantamount to talking about all those attributes with which Allāh has attributed Himself in His book and through His Messenger, because Allāh has designated Himself with names and attributed Himself with attributes. Then, to talk about some of these attributes is equal to talking about them all. It is the creed of
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the Muslim ummah that we should attribute Allāh with what Allāh had attributed Himself and with what the messenger of Allāh attributed Him without any distortion, suspension, exhilaration and resemblance. It is absolutely impermissible to negate those attributes with which Allāh has designated Himself. From the perspective of the Islamic doctrine, negating those beautiful names and attributes which have been affirmed by Allāh for Himself is not merely unlawful but constitutes a denial of the Creator and comprising Him with nonexistents.21

Ibn 'Abd al-Barr states that all the Ahl al-Sunnah are agreed upon the confirmation of those attributes which have been stated in the Qurʾān and Sunnah and also believe in them. They have viewed them in a true and proper sense, and not metaphorically, and as such have not negated anything of them and have not found any shortcomings or inadequacies in them.

The Ahl al-Bidʿah (innovators) of al-Juhamiyyah, al-Muʿtazilah and al-Khawārij, on the other hand, have disavowed them and have not regarded them in a literal sense. They allege that he who recognises them is a suspect (equivocal); and they, in the eyes of those who recognize these attributes deny Allāh, rather than affirming Him. The truth is what is said concerning them in the Qurʾān and Sunnah.22

Al-Qāsimī further states that he who denies that any of these names and attributes is truly denies the truth of the One named. It is therefore, he imagines, that its applicability requires having creatures comparable to the Creator. The believer will be informed about his weak beliefs, because Allāh exists factually and the ʿabd exists necessarily. Allāh's personality is not like that of other creatures. He has 'Ilm, Sam' and Başar truly and the ʿabd also has 'ilm, sam' and başar truly. But none of these
attributes of His is similar to the attributes of a `abd (servant). For Allāh has Kalām
in reality, and the Kalām of the Creator is not like that of the creature. Allāh has truly
settled Himself on His Throne, and the `abd has truly settled himself upon the
Globe/Ark.

However, the settlement of the Creator is not like that of the creature. Thus, indeed, Allāh
does not need anything; He is self sufficient in all things. Truly Allāh holds the `Arsh and He has lifted it with His absolute power. The Qurʾān proves in
Sūrah, 35:41 that; "Lo! Allāh graspeth the heavens and the earth that they
deviate not, and if they were to deviate there is not one that could grasp
them after Him. Lo! He is ever Clement, Forgiving." It is also clear from a
Ḥadīth that, "His `Arsh is up the heavens." (Abū Dāwūd, Kitāb al-Sunnah 18). So
you should know that the attribute of Allāh is more perfect, and more deserving of
these beautiful names. So there is no relation between the attribute of the `abd
(servant) and the attribute of the Rabb (Creator), and for this reason there is no
comparison between the dhāt of the `abd and the Dhāt of Allāh. 23

`Allāmah Ibn Kathīr did not comprehend this question the way other people did.
But he adopted the way of Salaf al-Ṣāliḥīn (pious ancestors) and invoked several of
them, such as Imām Mālik, Awzāʾī, al-Thawrī, Layth Ibn Saʿd, al-Shāfiʿī, Aḥmad ibn
Ḥanbal and Ishāq ibn Rāhwayh. He and the other venerable contemporary Aʾimmah
have said "that one should trust in Him without any image or simile. Do not bring the
mind towards a prompt imagination, with which belief of resemblance come to mind
and do not call on Him with such attributes which are remote from God. In short, what
Allāh has said is to be confirmed without any perception and suspicion. Do not
grumble because Allāh is not analogous and alike to anything. For Allāh is He Who
heareth and seeth all things. 24
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Allāh, al-Asmā’ al-Husnā, Tawhīd and Shirk.

The messenger of Allāh said; "Ponder upon the creation and do not contemplate the Creator". Ibn Kathīr considers this Ḥadīth as hasan in his Risālat al-‘Aqā‘id. One of the assiduous Imāms, Na‘īm ibn Ḥammād al-Khazā‘i the teacher of Imām al-Bukhārī states that "Nothing is like Him and nothing is comparable to Him".25

Na‘īm ibn Ḥammād, said that he who compared Allāh with anyone of the creation had indeed committed profanity, and he who declined to accept those attributes with which Allāh had described Himself was an unbeliever. Addressing God with those words not used by Allāh Himself and the Prophet is tashbih. He who uses those attributes for Allāh and that are found in the holy verses of the Qur’ān and the sound aḥādīth, and he who confirms the Glory of Allāh and exonerates the Essence of Allāh from every deficiency is surely the righteous person.26

A servant should affirm for Allāh the attributes of perfection, that should be affirmed for Him, and deny for Him those that should be denied for Him. There must indubitably be established the fact that He is the Creator and He is the Commander, as is mentioned in 7:54. Thus, a servant should believe in Allāh’s creation, the wholeness of His power and the universality of His will so as to confirm and submit to His command.27

2.1.4.3. Khalq (Creation) and Amr (Command).

7:54, Alā lahul-Khalq wa-l-Amr, (Lo! His is the Creation and the Command). Besides being the only Creator, Allāh is the only Sovereign: Alā lahul-Khalq wa-l-Amr! Tabāraka Allāhu Rabbul-‘ālamīn "Lo! His is the Creation and the Command: blessed be Allāh, the Lord of the worlds."
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i. Are not the making and the command His? (H. G. Sarwar).

ii. His is the creation, His the command. (M. M. 'Ali).

iii. His verily is all creation and commandment. (M. M. Pickthall).

iv. It is not His to create and to govern? (A. Y. 'Ali).

v. is it not His to create and to command? (Bell).

vi. Is not the whole creation, and the empire thereof, his? (G. Sale).

Ibn Jarîr observes: "Absolutely every creation and command is Allâh's, which can not be dissented from or refused. Contrary to Him, all other things, such as the gods and idols worshipped by polytheists, cannot harm, benefit, create and command. Blessed be our God, everything worships Him, the Sustainer of the worlds."

'Abd al-'Azîz al-Shâmî reported his father as stating that the messenger of Allâh had said: "he who does not glorify Allâh for a good action which he does and commends himself, diminishes the gratitude that he deserves and devalues his deed". He who alleges that Allâh has delegated some of the His authority (Amr) to his servants, disbelieves in what Allâh has revealed to His prophets, in the āyah under discussion.28

Ibn Kathîr reported, based on Ibn Jarîr and also a prayer of the Prophet, that the messenger of Allâh said: "O, Lord! yours is the dominion totally, yours is the praise entirely and all commands accrue to you. I implore you for all good and I seek refuge with you from all evil."29

Thus, it might be stated that Allâh's words Alâ lahu-Khalq wal-Amr affirm that the purpose of the creation and the command is that He be remembered and thanked, and the statement of the Prophet confirms His Command too.
2.1.5. **Hidāyah** (guidance), and **Ḍalālah** (error).

7:178. He who Allāh leadeth, he indeed is led aright, while he whom Allāh sendeth astray-they indeed are losers.

The Holy Prophet was ordered to relate the stories of the past to those who went astray and those bound to do the same so that they might reflect on them and abandon the inclination towards error. It was consequently confirmed that the right guidance and error come from Allāh, and from Him alone. The preaching and reminding are simply ways of influencing towards the right path, and have in the final account no actual effect on it. It is also mentioned in the Qurʾān that "Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load. We never punish until We have sent a messenger." 17:15. This can be seen to mean that God, out of His abundant Love and Mercy for mankind, has not left us in darkness to discover the right path by trial and error alone. Coupled with our intellectual capability to reason, God bestowed upon us a Divine Guidance through His messengers that outlines the criterion for truth and the knowledge and reality of our existence in this world and the Hereafter.

Guidance and error are matters decided by Allāh alone. The rightly guided is he who pursues the right path, and follows the moderate route in the religion. The ḍāll, on the other hand, is he who has been debased by Allāh and who will consequently never flourish in what he pursues during his life on earth. He who has been damned by Allāh, is surely a khāṣīr (hopelessly lost).
With regard to the question of guidance and error, the Qurʾān has also the following to say: "Had Allāh so willed, he could surely have made you all one single community; however, He lets go astray him that wills (to go astray), and guides aright him that wills (to be guided); and you will surely be called to account for all that you ever did" (16: 93). From the Qurʾānic point of view, then, though guidance and error are matters of divine direction and will, a choice and a freedom is granted to each human being, for each individual is endowed with the intellectual capacity to make a moral choice. An account of how this freedom was made use of will be made in the Hereafter. Human life on earth, then, is a test of each person's ability to choose. 33

2.1.6. The Beautiful Names of Allāh. (Al-Asmāʾ al-Ḥusnā).

7:180. Allāh's are the fairest names. Invoke Him by them. and leave the company of those who blaspheme His names. They will be requited what they do.

The section of the above verse Wa lil-Allāhil Asmāʾul-Ḥusnā fa-dʿāhu bi-hā has been translated as follows in some of the best-established translations of the Qurʾān:

i. And to God belong all the best attributes (lit. names), Then call ye upon Him with these, (H.G. Sarwar).

ii. God has the Most Excellent Names, call on Him by His Names. (M.M. ‘Ali).

iii. Allāh's are the fairest names. Invoke Him by them. (M.M. Pickthall).

iv. The most beautiful names belong to God, so call on Him by them. (A.Y. ‘Ali).

v. To Allāh belong the most beautiful names: therefore, call on him by the same; (G. Sale).

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That 'The most beautiful names belong to Allāh' has been specified in four Sūrahs, namely:

(i) al-‘A‘rāf: 180.
(ii) al-İsra': 110. (Call upon Allāh, or call upon Al-Rahmān: by whatever name you call upon Him, (it is well): for to Him belong the most beautiful names.)
(iii) Ṭā-ḥā: 8. (Allāh! there is no god but He! to Him belong the most beautiful names.)
(iv) al-Ḥashr: 24. (He is Allāh, the Creator, the Originator, the Fashioner, to Him belong the most beautiful names.)

Al-Zamakhsharī states regarding al-Asmā' al-Ḥusnā that they are the most splendid names because they establish the best meaning of Tamjīd (glorification) and Taqdis (sanctification) and other similar things. True believers should invoke Him with these names and relinquish all those names which deviate from certainty and pertinence. Due to ignorance some invoke Allāh with such impermissible names as: yā abal-makārim, yā abyād al-wajh and yā najiyyu, and so refuse to invoke some of His beautiful names and they say for instance O Allāh but do not say O Rahmān.34

The Qur'ān warns against this in Sūrah Banī Isrā‘īl: 110 ; "Say: "Call upon Allāh or Call upon Rahmān: by whatever name ye call upon Him, (it is the same). His are the most beautiful names."

(1) Ibn 'Abbās reported the following: "The most beautiful names belong to Allāh; so call on Him by them. Of His names are al-‘Azīz (exalted in might), al-Jabbār (irresistible). All the names of Allāh are beautiful."
(2) Ibn Sirīn reported that Ābu Hūrayrah had reported the messenger of Allāh as having said: "Verily Allāh has ninety nine (99) names; in other words, one less than a hundred; he who enumerates them all, will surely enter the Paradise." In a tradition reported by Ābu Hūrayrah is stated the following: "He who memorises them, will be admitted to Paradise, for Allāh is Single and loves odd numbers." In another Hadīth it is reported that "Verily Allāh is Singular; He loves odd numbers."

With regard to the above quoted "But shun such men as use profanity in His names", it is argued by some that such a verse is certainly aimed at those who associate gods with Allāh. Their blasphemy of the names of Allāh was the result of their altering them. They used these names for their gods and idols, augmenting and decreasing them as needed. They named one of these gods al-lāt, a derivative from the name of God Allāh, and one of them al-`uzzā, a derivative from the names of Allāh al-`Azīz. The same has been reported by Ibn `Abbās, Ibn Jurayj, and Mujāhid and stated by some interpreters of the Qurʾān.

Thus, the interpretations referred to so far reveal that all the names of Allāh are the most beautiful names, and are, in other words, the most appropriate since they imply absolute attributes. For instance, al-Rahmān, implies absolute compassion and magnanimity. We are reminded of this by the Qurʾān in Sūrah 7:156 ("and my Mercy embraceth all things") as well as in Surah 7:56, Inna Raḥmatallāhi qarībūm min al-Muḥsinīn. (for the Mercy of Allāh is (always) near to those who do good).
Abū Bakr ibn al-'Arabî interprets "so call on Him by them" as meaning "request Him with His names." One, then, can call upon Him with every name which is worthy of Him. We might say: O Rahîm (The Beneficient) have Mercy upon me, O Ḥakîm (wise) adjudicate for me, O Râziq (provider) bestow upon me, O Hâdî (guide) guide me, O Fattâh (the Opener) unfold for me, O Tawwâb (the most forgiving) forgive me. If one requested Him with one of His common names, he might say: O Mâlik (The Sovereign Owner) have Mercy upon me, O 'Azîz (The Almighty) arbitrate me, O Latîf (The Subtle/The Gentle) bestow upon me. If one called upon Him with His greatest name "Ismî A'zam" he would say: O Allâh, this comprises every name. One would not say, O Râziq, guide me, unless he also wanted to be provided. If you arrange all your invocations in this way, you will be one of the sincere people.

Al-Qurtubî states that scholars are of different opinions with respect to the issue of whether the names of Allâh are confined to ninety-nine (99) or not. A minority of such scholars, such as 'Ali ibn Ḥazm, claim that His names are limited to 99. The majority, however, think that it is lawful to have more names for Him. They base this argument on interpreting what the Prophet informed us about the 99 names. Indeed, this concept permits us to pray using these other names. That to call upon Allâh with other names is not lawful is clear from what the Prophet expresses in Hadîth al-Shafâ‘ah (intercession): "So praise Him for what deserve praise, I am unable to do this unless Allâh inspires me in this."

Commenting on Sûrah 41:40, (Lo! those who distort Our revelation are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo He is seer of what ye do), Ibn Taymiyyah states that incumbent on believers is the denial of what He has denied off Himself, simultaneously with the affirmation of those
attributes that He has affirmed for Himself without heresy concerning His names and His āyāt (signs), because Allāh defames those who distort His names and His āyāt.42

In general, Islamic doctrine emphasises the affirmation of Allāh's exclusive names and attributes and disavows (excludes) any resemblance or similitude of His creatures with Allāh. The scriptures are explicit with regard to this and the āyah 42:11, "nothing is like Him and He is the Hearer, the Seer of (all things)" leaves us in no doubt about this point. In this āyah, laysa ka-mithli-hī shay'un is a strong rebuttal for tashbīh (allegory/resemblance) and tamthīl (comparison) and wa huwa al-Samī' al-Bāṣīr is a total rejection of ilhād (atheism/apostasy) and ta'ṭīl (suspension).43

2.1.7. Acknowledgement of Allāh's Lordship.

Sūrah 7:172 (And (remember) when thy Lord brought forth from the children of Adam, from their reins, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware).

This āyah reveals that the human being has an inherent and an inborn recognition of his Creator and that this is a consequence of a pledge which Allāh got from the soul of each of us before we came into this world.

Al-Zamakhsharī observes; this means that; "Allāh has put up proofs for His Lordship and Deity. He has witnessed to by means of their intellects and the insights installed in them, and has made them distinguish between going astray and following
the right guidance."\(^4\) Similarly, Jamāl al-Dīn al-Qāsimī declares that; "all those created out of the loins of their parents make a pledge to affirm the perfect Godhead."\(^5\) In the same vein, al-Jushāmī observes: "it means that humans have attested, with what was put together in them, to the proofs of His Oneness, the wonders of His creations, and the prodigies of His origination."\(^6\)

The Qur'ān specifies in the verse 'So set thou thy face (O Muhammad) truly to the religion being upright -- the nature, Fiṭrah, framed of Allāh, in which He has made mankind. There is no altering (the laws of ) Allāh's creation. That is the right religion, but most men know not." Sūrat al-Rūm: 30. Fiṭrah in this connection means the recognition of His Lordship. From this perspective, "every human being is born with this natural disposition."\(^7\) Regarding the latter, al-Bukhārī states that "each newborn (child) has been born with the true nature of Islam,"\(^8\) whereas al-Tirmidhī declares "they are the offspring of those who have come into being with the true nature of Islam."\(^9\)

A Hadīth is cited by al-Ṭabarī, in which Hasan reports Aswād ibn Suray‘ as having said that the Holy Prophet said: "Every human being is born with the pure nature, until he speaks his own tongue and then his parents make him a Jew or make him a Christian." In another Hadīth transmitted by Muslim and al-Bukhārī, Abū Hurayrah reports that the Holy Prophet said: "Every child is born with a pure nature; then it is his parents who make him Jewish, or Christian or Magian (Zoroastrian)."\(^50\)

Abū Sa‘ūd observes in his Tafsīr: We bear witness that You are our Rabb and Ilah, there is no cherisher without You. As has been mentioned in a Hadīth, "every new-born babe is born with the pure nature". This Hadīth argues that this is the nature from which originates the testimony concerning His Waḥdānīyyah and
Rabūbiyyah. Humans, it follows, have been framed with complete shape and beauty, for the attainment of certainty and the power to act, and as such cannot be excused for failing to affirm the Oneness of God.51

It is with a view to awakening this Fiṭrah that Allāh, in all His mercy and wisdom, sent messengers to remind people of their true religion, and to direct them towards fulfilling their duty of serving their Lord.

2.1.8.1. Identities of the Ahl al-Bid‘ah (Innovators) in Religion:

They are of three kinds:
(i) Firstly, those excluded by the Scriptures and Sunnah because of their 'innovative' sayings, actions and doctrines.

(ii) Secondly, those who became fanatical in their opinions, and who did not turn to the truth even when it had been uncovered for them.

(iii) Thirdly, those who loathed the A‘immah (chieftains) of Islam and the Din itself.52

2.1.8.2. Various Sects of the Ahl al-Bid‘ah (Innovators) in Religion.

(1) Three sects came into existence during the Khilāfah of ‘Alī:

i. First among these is al-Rāfidah; whose adherents pretend that ‘Alī is ilāh.
ii. The second is al-Saba'; the leader of this sect was named Abū Sawdā', who cursed Abū Bakr and 'Umar during the Khilāfah of 'Alī and when it was conveyed to 'Ali, he was summoned by 'Alī for to give an explanation, he ran away fearing to be put to death.

iii. The third is al-Mufaddalāh; this sect of the Shuyū'īyyūn did not dispute the caliphates of Abū Bakr and 'Umar but did dispute those of 'Alī and 'Uthmān.

The innovations propounded by these sects apparently occurred during the Khilāfah of 'Alī ibn Abī Ṭālib. When 'Abd Allāh ibn Sabā' designated 'Alī ibn Abī Ṭālib as an ilah, 'Alī ordered him and his followers to be burnt. However, he run away to al-Madā'in. 53

Their doctrines of attributes are of different kinds: One of them are Tashbīh (simulation), one is Taʿtīl (denial), and one is Iʿtidāl (moderation). They were given the name Rāfīḍah because they deserted Zayd ibn 'Alī ibn Ḥusayn ibn 'Alī ibn Abī Ṭālib after he showed sympathy for Abū Bakr and 'Umar (may God have mercy upon them). 54

(2) al-Juhamiyyah, after Juhm ibn Safwān who was killed by Sālim or (Salīm) ibn Ahwāz in 121 A.H. Their school of thought regarding attributes is one of denial and negation, equating al-Qadr with fate and divine decree, and conceiving of faith as a matter of irjā' (deferrance of a matter), implying that emotional acknowledgement of the Unity of Allāh is, on its own, a perfect faith, without verbal profession and adherence with heart, deeds or actions. In their opinion, one guilty of even the most atrocious crime is thus a muʾmin with integral faith. They are also known because of their doctrines as Muʿaṭṭalāh, Jabariyyah, Murjiʿah etc. 55

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According to Ibn Taymiyyah, there are three reasons for grossness of the sayings of Juhamiyyah:

(i) There are abundant and most explicit statements of the Qur’ān, Sunnah and Ijmā‘ which are totally inconsistent with their claims, and they have distorted these established statements by alteration.

(ii) Their statements are actually a refusal of the Sāni‘, even if there are some of them who do not know that their statements imply denial of the Sāni‘. As actual Īmān originates from affirmation of and submission to Allāh, so the origin of Kufr is denial of Allāh.

(iii) They oppose what all the other sects of Islam and all God-fearing people are agreed upon.

(3) al-Khāwārij: This is the sect that split from ‘Alī ibn Abī Ṭālib because of arbitration. Their doctrine is based on a renunciation of ‘Uthmān and ‘Alī and aggression towards the ruler of the time when they feel that he has violated the Sunnah. They also believe that anyone who commits a major sin will be confined in Hell forever.

(4) al-Qudariyyah: These are those who made statements in refutation of al-Qadr (destiny or fate), implying thereby that the actions of Allāh’s servants, their intentions and capabilities are free from the will and power of Allāh’s Omnipotence. The first person who expressed these views was Ma‘bad al-Juhāni during the last era of the Sahābah period. He learned his views from a Magus in Basra. They are of two sects: Radical and non-radical.
(i) The radical elements of this sect deny Allah's knowledge of the actions of His servants. They have by now either perished or are on the brink of doing so.

(ii) The non-radicals believe that Allah is all-knowing concerning the actions of His servants. However, they deny that the actions of Allah's servants are free from the intention of Allah, His power and His Creation. 59

(5) al-Murji'ah: These are those who argued for the separation of action from faith. In their view, action is not from faith and İmān is the absolute recognition of Allah in ones heart. In their opinion the fāsiq is a mu'min with perfect İmān, even if he has committed sins or he has relinquished his obedience to Allah. The creed of the Juhamiyyah is similar to the creed of the Khawārij although the two differ in matters of detailed opinion. 60

(6) al-Mu'tazilah: These are the followers of Wāsīl ibn 'Aṭṭā' (d.131 A.H), who left the learning circle of Al-Ḥasan al-Bāsri. He argued that the fāsiq inhabits a place between two abodes. He is neither a believer nor an unbeliever and he will be in Hell forever. Wāṣil followed 'Amr ibn 'Ubayd in this matter. Their creed regarding the Şifāt is grounded in the concept of Taʿṭīl and is therefore similar to that of the Juhamiyyah, and their doctrine of Qadr is akin to that of the Qadariyyah. They are ignorant of the pertinence of the divine decree and preordination of the actions of His servants. A serious offender, in their view, will be in everlasting Hell, and is outside of the İmān and suspended between the two states of believing and unbelieving. They are anti-Juhamiyyah in these two respects. They named themselves Ashāb 'Adl wa Tawḥīd. 61
(7) **al-Karāmiyyah**: These are the followers of Muḥammad ibn Karām (d.255 h). They were inclined towards Tashbīḥ and talk of deferment. This sect includes several cults.\

(8) **al-Sālimah**: These are followers of Ibn Sālim and speak of resemblance. These are the cults whose speculations were likened to the Ashʿariyyah.

(9) **al-Ashʿariyyah**: The followers of ʿAlī ibn Ismāʿīl al-Ashʿarī who was inclined to Iʿtīzāl until he reached the age of forty, at which point he announced his repentance and began expounding the falsity of the creed of the Muʿtazilah adhering to the creed of Ahl al-Sunnah. Those who retained their adherence to his early beliefs are known as the Ashʿariyyah. They affirm only seven attributes of Allāh on the assumption that only these are testified to by the intellect, and they interpret all others as being outside of these seven attributes. The seven are related in the following verse:

He, the Living, Knoweth all things and Speaks. He has the Divine Will, and He Hears and Sees.

They introduced more novelties in their interpretation of al-Kalām and al-Qadr etc.

For an elaboration on and specification of the various perishable sects and origins of the four heterodoxies, I refer the interested to Fatāwā Ibn Taymiyyah.

(10) **al-Mātridiyyah**, These are the followers of Abū Manṣūr al-Mātrīdī. Their views are similar to those expounded by the Ashʿariyyah. They are also known as Ahl al-Sunnah wa-l-Jamāʿah as most of the Shāfiʿīn and Mālikūn are followers of Abū al-Ḥasan al-Ashʿarī and most of the followers of Abū Manṣūr al-Mātrīdī follow Abū Ḥanīfah.
SECTION TWO.

TAWḤĪD AND SHIRK. (Monotheism and Polytheism).

Islam is basically a religious understanding of the world and human life as a whole, based on the concept of the absolute unity of God (Tawḥīd). The Islamic sense of the world and human life is inextricably tied to and defined by this most crucial concept. Hence an understanding of the Islamic religion is inevitably tied to an understanding of the concept of Tawḥīd. Islamic doctrine is grounded in the very concept of Tawḥīd, 'the affirmation of the Divine Unity'. This affirmation is therefore the primary and crucial axis of the religion.

2.2.1. The Eternity of God.

The Qurʾān declares in Tā-ḥā: 98 that "the God of you all is Allāh: there is no god but He: all things He comprehends in His Knowledge".

Almighty Allāh explains clearly that He created the universe and human life. He created men in the best of moulds and made their sustenance and subsistence dependent upon Him. Reciprocal requirement from man is ʿĪbādah, the meaning of which is;

(i) To become an obedient servant of the Rabb (Allāh).
(ii) To surrender oneself to Allāh not only in prayer but also in obedience to Him.

Commenting on the meaning of the āyah "If there were, in the heavens and the earth, other gods besides Allāh, there would have been
confusion in both!" 70 A.Y. 'Ali states the following: "Like those in the Greek pantheon, who quarrelled, fought and slandered each other and made their Olympus a perfect bear garden!"71 Hence your Lord is the Alläh alone. There is no deity besides Him. So worship Him alone, and seek help from Him alone. He alone is the Provider, the Cherisher, the Sovereign, the Judge, Who punishes the sinner and gives reward to the righteous. Only such a Being can be the Controller and the Governor of the universe, therefore accept Him as the One and only Supreme Being, as your Lord and Deity (Iläh). Do not associate any other power with His Deity and Lordship, since He the Lord Himself does not confer any other partnership in His Office, Attributes, Actions and Rights, and there must not exist any partnership. 72

Alläh has affirmed for Himself the right that no one of His creation shall be associated with Him in His worship. All the prophets and messengers have called upon their people to worship Alläh alone. Alläh is One, Single, Separate and with no associates. No prophet has authority to associate himself with His Divinity, and no Nimrod or Pharaoh, Chosroes, Caesar or Maharaja has the power to claim a share in His Sovereignty and Providence and declare "I am your god, the most high".73 From a Muslim philosophical point of view, as nothing exists without a cause, it must be assumed that there is a Being, the first cause of all things, existing of necessity and self sufficing. This Being must be one and one only. This unity is said to be either Tawhid al-Rubûbiyyah or Tawhid al-Ulûhiyyah. 74

2.2.2. The Meaning of Tawhid and Shirk.

The Arabic term Aḥad, as used in Sûrah: 112, refers to the unity of Alläh in a more precise way than the much more frequently used term Wāhid which means One. Aḥad has the added connotations of absoluteness and continuous Unity and the absence of
equals.\textsuperscript{75} \textit{Aḥad} is one of the names of \textit{Allāh} and the word \textit{Tawḥīd} is the verbal noun of the second form of the root /\textit{w-ḥ-d}/ which conveys the meaning of unity or the conferring of unity.\textsuperscript{76} The opposite of \textit{Tawḥīd} is \textit{Shirk}, the act of associating others with \textit{Allāh} in His divinity. The Qur'ānic injunction against \textit{Shirk} is explicit and strong as is evident from āyah 31:13: "O my son! join not in worship (others) with \textit{Allāh}: for false worship is indeed the highest wrong-doing." There can never be any question of a partnership in His Lordship, for \textit{Allāh} is beyond the association of other gods and idols.\textsuperscript{77}

2.2.3. Discussion of the Divine Deity.

"The Qur'ān includes a total injunction against the use of the word \textit{ilah} for any other than \textit{Allāh}, in plural, or feminine form or sense. The Qur'ān avoids using the term \textit{al-ilah}, i.e., the God, because of the sense of the multiplicity of gods inherent in this term. Were God to use it for Himself it would affirm polytheism, and hence his use of number/negation in connection with the term in question to indicate and leave us in no doubt that He is the only one of His Kind. He does not particularise \textit{Ilah} or \textit{Allāh} with the definite article \textit{al-}. 'In contrast, the Qur'ān uses \textit{al-} with other names e.g. \textit{al-Ḥākim} / \textit{al-Ḥākimīn}, \textit{al-Rāziq} / \textit{al-Rāziqīn}'.\textsuperscript{78}

The word \textit{Allāh} was known to the Arabs and other Semites in pre-Islamic times (‘\textit{Abd Allāh}, for instance, was a common name),\textsuperscript{79} and was not unconnected with ancient monotheistic traditions referred to in the Qur'ānic scriptures (cf., for example, the references of the Qur'ān to Ibrāhīm and the religious tradition he was sent to preach to his nation). Even Polytheists, it should be added in this respect, did not use it for other than \textit{Allāh}. 
The fundamental essence of Tawhīd (Islamic Monotheism) resides in four brief lines of the Sūrat al-Ikhlas: "Say: He is Allāh the One and only God, the Eternal, the Absolute. He begot none, nor was He begotten. And there is none like Him." 80

The nature of Tawhīd is spelt out at length in many other places in the Qur'ān and Ḥadīth but they all consistently and repeatedly return to the four verses just quoted. Although they are simple, they are impregnated with a unique and a comprehensive meaning and conception of Allāh. All the worldly ideas about the nature of God have, more or less, been developed on the basis of this Sūrah. A full understanding of the complexities of human life and the workings of the universe would only be possible if a person grasped the full meaning of the doctrine inherent in these four verses, realised its significance, reposed true belief in it, accepted and followed it in spirit and letter. Such an assertion of His Oneness constitutes Tawhīd and is the highest form of Islamic belief, and the shielding of it from all admixture and corrupting influences is the supreme task of believers. 81 It means that there is absolutely no being worthy to be worshipped other than Allāh, and that it is only to Him that heads should bow in submission and adoration. 82

2.2.4. The Doctrine of God in Islām.

Muhammad not only presented the pure and lucid concept of Tawhīd to his people but provided strong and irrefutable arguments in its support. He demonstrated to them from their past history that all the Prophets sent prior to him had confirmed what he was preaching, and that the faith (Īmān) that he was preaching was no different from that of Ādam, of Mūsā and ‘Isā and of all the prophets of Allāh (may Allāh's blessings be with them). The Prophet called man to accept the Unity of God

81
(Tawḥīd). The Qur'ānic reminder "that there is no deity but Allāh" leaves no room for doubt or speculation as to the incontrovertible truth that there is no ilah other than the one great being known by the name of Allāh. 83

From the Qur'ānic perspective, then, it is clear that:
(i) Allāh is the only Being possessing all powers;
(ii) All are in need of His favour, and
(iii) All are obliged to solicit His help. He is concealed from our senses, and our intellect fails to perceive what He is.84

Tawḥīd is the core of the Islamic creed and the foundation underlying the way this religious tradition conceives of the world and human life. It is this religious conception of human life and destiny as shaped by the concept of Tawḥīd that Allāh's prophets (Nūḥ, Ibrāhīm, Mūsā, ‘Isā and, ultimately, Muḥammad) preached to mankind at different periods of human history. It was also the same conception that, in the beginning come down to ʿĀdam.85

2.2.5. Tawḥīd is to Worship Allāh Alone.

7:65, And unto (the tribe of) Ād (We sent) their brother, Hūd. He said: O my people! serve Allāh. Ye have no other God save Him. Will ye not ward off (evil)?

When Hūd was sent by God to preach monotheism to his people, the latter, much like the rest of other nations of the Arabian peninsula, were pagans and practised idol-worship. The three main deities they worshipped at the time were Ḍarran, Ḍamūr, and Habbā’. Hūd "invited them to confess the unity of God, to worship Him
apart from all others, and to cease to oppress their people, but they rejected him.\textsuperscript{86} Like all other Prophets of God, Hūd had to struggle to persuade the people of ād to give up idolatry and to choose monotheism, the creed of Allāh; those amongst his people who were fully intoxicated by wealth and power did not accept his invitation or heed his calls, on account of which calamities and torment took place. Hūd told them that these things had happened because you and your forefathers have considered those unintelligent, lifeless things to be deities and gods, for whose worship neither an intellectual proof nor a traditional proof at hand. Even so you have become so firm in your worship of them that in their support you are fighting with me" \textsuperscript{87}

\textbf{7:70}, They said: Hast come unto us that we should serve Allāh alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful.

This verse tells us about the rebellious behaviour of the people of the ād who stubbornly refused to heed Hūd's call to them to submit to God's will and creed. They refused to give up idol worship, abandon the religion of their forefathers and accept the worship Allāh alone. As a consequence of their refusal to submit to Allāh's creed, they became deserving of His wrath and anger, as the āyah, Qāla qad waqa‘a ‘alaykum indicates.\textsuperscript{88}

\textbf{7:59}, We sent Nūḥ (of old) unto his people, and he said: "O my people! serve Allāh. Ye have no other God save Him. Lo! I fear for you the retribution of an Awful Day.
The people of the Prophet Nūḥ were obviously practitioners of paganism and idolatry. Nūḥ, as is apparent from the words of the above quoted āyah, invited them to abandon these practices and reserve their worship for no one but Allāh. Three significant points bearing on the Islamic conception of worship are clear from this āyah:

(i) The first sentence is a clear invitation to worship Allāh alone, the very basic foundation of Din.
(ii) The second part of the āyah is an instruction to abstain from disbelief and polytheism, which were rife in that nation at that time.
(iii) The last part of the āyah is a clear warning of the danger incurred as a result of a failure to heed the call for monotheism.

7:73, And to (the tribe of) Thamūd (We sent) their brother Šāliḥ. He said: O my people! serve Allāh. Ye have no other God save Him. A wonder from your Lord hath come unto you.

The Prophet Šāliḥ also called upon his people to accept the Unity of God and to worship Him. In doing so, he followed the course of earlier prophets, from Ādam onwards, in his preaching. He invited his people to "believe in Allāh, for He is your Cherisher, Creator and Master. O my people, you have no god but Him." Highlighting the monotheistic tradition that all prophets adhered to in their preaching, the Qur’ān says: "And verily We have raised in every nation a messenger, (proclaiming): Serve Allāh and shun false gods. Then some of them (there were) whom Allāh guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!"
7:85, And unto Madyan (We sent) their brother, Shu‘ayb.
He said: O my people! serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord.

Shu‘ayb's mission was to one of the settled towns of the Madiyanites. His prophetic mission had three main objectives. The first was to convince his people to serve Allah alone, to recognise or accept no deity beside Him and to worship no one but Him. This call is the basis of all beliefs, deeds and actions. The aya also includes a warning against worshipping idols and ignoring Allah's essence, His attributes, and His rights.93

2.2.6. The Various Forms of Shirk (Polytheism).

Three forms of Shirk are mentioned in Sūrat Al 'Imrān: 63, "That we worship none but Allah, that we associate no partners with Him and that some of us shall not take others for lords besides Allah".

(i) The worshipping of anything besides Allah, such as stones, idols, trees, animals, tombs, heavenly bodies, forces of nature, or human beings who are supposed to be demi-gods or gods or incarnation of God, or sons or daughters of God.

(ii) The association of other things with God, since this association would amount to the claim that other beings and things possess the same attributes as the Divine Being.

(iii) The adoption of others as one's lords. 94
A further form of Shirk is identified by āyah 25:43, namely the following of one's own desire,

(iv) "Hast thou seen him who chooseth for his god his own lust? wouldst thou then be guardian over him?" Here, blindly following one's own lust, passion or desire is also deemed Shirk, the reason being that the Unity of God is not merely a dogma to be believed in but has a deep underlying significance.95

2.2.7. The Identity of the Polytheists.

7:30, A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting friends instead of Allāh and deem that they are rightly guided.

This āyah is directed at those who choose the 'devils' as their protectors and think they have made the right choice. In the view of some people "Allāh will not punish a person for an act of disobedience or an error in belief, except if he commits it after being received knowledge of what is right for him, and then commits them in deliberate defiance of Him. Ibn Jarīr observes, "that the presumption and conception of those people is incorrect". He further states that: "If it were so, there would be no difference between the party of error and the party of right-guidance, even though Allāh has distinguished between their names and decrees".96

From the scriptural point of view, those who have adopted others than Allāh alone as their protectors have in so doing desisted from the way of justice and goodness (Iḥsān). To those who perpetrated Polytheism, Allāh has commanded His messenger to notify them that the only way acceptable and worthy of Him is Monotheism and purity.97 Their identity as mushrikin is the consequence of their being polytheists
and their decision to submit to the will of others than Allāh. This does not mean that they have believed in Allāh and have associated Shayṭān with Him, but that they have worshipped Allāh and have served Shayṭān beside Him. For that reason they have become polytheists. Their error results from having lost their way and made a deliberate choice that is inconsistent with the doctrine of God.

2.2.7.1. Assigning Partners to Him is Forbidden.

7:33, Say: My Lord forbiddeth only indecencies such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allāh, that for which no warrant hath been revealed, and that ye tell concerning Allāh that which ye know not.

Al-Bayḍāwl states in connection with this āyah that "if there is no scriptural evidence for such a thing as polytheism then it is definitely proscribed." Allāh, in His Glory and Sublimity of Magnificence, is beyond the association of others with His Lordship.

2.2.7.2. Partial Punishment of Sins in this World.

7:152, Lo! those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.
In connection with the condition of Sāmirī and his followers it is said that when they declined to firmly repent their worshipping of the calf, Allāh debased them and made them wretched in this world. Moses ordered his ostracism from the people as a punishment for his Shirk. The joining of others and other things with Allāh is an abominable sin which is unforgivable. 102

2.2.7.3. Blind Following of One's Forefathers is Inexcusables.

7:173, Or lest you should say: (It is) only that our fathers ascribed partners to Allāh of old and we were (their) seed, after them. Wilt Thou destroy us on account of that which those who follow falsehood did?

This āyah and 7:172 in particular are a clear rejection of some of the reasons some may give for not submitting to the will of Allāh and heeding the preaching of His prophets. This is a denunciation of the claim of those who might say on the Day of Resurrection that they had no knowledge of God's creed and that they were only following what their forefathers believed in. There is no excuse for the erroneous behaviour and actions if the proofs are at hand and persons have the capacity to gain the knowledge of the proofs of the Unity of God. 103

2.2.8. The Veracity of the Prophet.

To associate others with Allāh is the basis of all mischief and villainy in the world. Shirk, then, is to adopt ideas, accept beliefs, assume manners and concomitantly perform deeds that are not in conformity with the monotheism of the Islamic creed. The presence of Shirk is not a source of good and virtue within a
community of people, rather of evil and mischief. It is for this very reason that God sent the various prophets to preach the Unity of God and to instruct people against assigning other partners to Him. This is the particular distinction forms an essential part of the mission of any prophet.  

The Qur'ān says; "And We sent no messenger before thee but We inspired him (saying): There is no God save Me (Allāh), so worship Me. In another place it says; "And they have been commanded no more than this: to worship Allāh, offering Him sincere devotion, being true (in faith): to establish regular prayers; and to practice regular charity; and that is the religion right and straight."  

2.2.9. Rejection of Polytheism and Idolatry.

The āyāhs quoted below give different reasons for the rejection of polytheism and the idolatry of polytheists.

7:191-198, Attribute they as partners to Allāh those who created naught, but are themselves created. And cannot give them help, nor can they help themselves. And if you call them to the guidance, they will not follow you. Whether ye call them or are silent is all one to them. Lo! those on whom you call besides Allāh are slaves like unto you. Call on them now, and let them answer you, if ye are truthful. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: call upon your (so called) partners
(of Allâh), and then contrive against me, spare me not! Lo! my Protecting friend is Allâh Who revealeth the scripture. He be friendeth the righteous. They on whom ye call beside Him have no power to help you, nor can they help themselves. And if ye (Muslims) call them to the guidance they hear not; and thou (Muḥammad) seest them looking toward thee, but they see not.

Most of the scholars of and commentators on the Qurʾān are agreed on the point that āyah 190 implies and refers to mankind in general. From the point of view of this āyah, any attempt to affix Allâh's attributes to anyone but Him is contrary to reason. Any negation of the qualities of perfection is a form of Shirk. Allâh should therefore be free from such connections and associations, for He is the Most High, the Supreme. For further elucidation the āyah continues:

(i) That Allâh is the only Creator and Helper of all mankind. Indeed, the pure creed is worthy of the Creator but not the creatures. Because all others are creatures themselves, they can not by virtue of that create any other thing. They can not help themselves, nor can they help others. Consequently to associate such things with the Divinity of Allâh will be anything but a wise act.107

(ii) The condition of those whom you worship besides Allâh is that they themselves, like anything else God created, are creatures. They are Allâh's servants, slaves, and are dependent on His Will. These creatures are all equally in need of His mercy and help and as such cannot be themselves the lords/deities of others.
Idols and statues are in fact more dependent on God's creatures that the other way around. God's human creation has been blessed with hands, feet, ears, and eyes, but these idols and statues are deprived of these. They are therefore are of a lower status than any human being. There is no wisdom, then, in serving those who are meaner/lower than oneself.  

Here three sources of idol worship are mentioned, namely idols, pictures and symbols. In these äyähs only idols, which are served by the polytheists, who worship them and make offerings to them, are criticised. The Qur'än strongly rejects all these forms of worship. 

2.2.9.1. External and Internal Idolatry.

Idolatry has really two forms:

(i) Those entities (not necessarily depicted) which are set up as rivals to Alläh by the idolaters and which are regarded as deities other than Alläh.

(ii) Those idols made of gold, silver and precious stones, and carved in different shapes, which the idolaters put up as the embodiment of these entities.

These material representations are set up on the assumption that spirits inhabit them, and that the worship of them is the medium of serving these spirits. The practitioners of idolatry present this theory in support of their practices. Not only do they worship them, but they also submit presents and make sacrifices to them. The Qur'än, as is clear from the äyähs quoted above, rejects all aspects, forms and manifestations of idolatry.
The Prophet Muhammad, like all other guided prophets before him, challenged these false deities and proved their falsity. To do this he challenged people's false gods to harm him, reminding them that Allāh alone was his and the righteous' Supporter, Ally and Protector, and that He alone could guide men to the right path, and guards them against the assaults of evil.\textsuperscript{113}

When we look into the matter carefully, we will see that the countless visible creatures, like men, birds and animals as well as the invisible ones, like angels and jinns, that inhabit the world, as well as the love and aspirations found at the depths of our being, all converge at one point and all revert to one source which is God. The Qur'ān says in this regard: "And in the earth are portents for those whose faith is sure. And (also) in yourselves. Can ye then not see? And in the heaven is your providence and that which you are promised".\textsuperscript{114} These āyāhs indicate that in both the heavens and the earth are signs and evidence of Allāh (the Creator) in the very nature of man. The reality and very essence of the universe is a testament to God, His Will and Omnipresence.

The Qur’ān repeatedly warns us against the possibility that evil may overtake us on account of the polytheistic tendencies that may be lurking in our minds. Though we have to live in the world by our own efforts, we still unwisely look to others as rāziq, and take them for rulers of our destinies. And worst of all we pay to various fellow creatures the same homage that should be reserved for our Lord. We make them the object of adoration. Sometimes we are driven to believe in unseen agencies besides God. This destroys our belief in the Unity of Allāh, and kills in us the spirit of self-reliance and independence. We have therefore, been asked to take refuge in the Lord and worship the Deity which is the central figure of Islam. The Qur’ān leaves us in no
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doubt that Allah and He alone is worthy of our worship, submission and total obedience. This is most clear from the following āyāhs from Sūrat al-Ā‘rāf:

āyah 87 wa Huwa Khayru-al-Ḥākimīn (He is the best to decide),
āyah 89 wa Anta Khayru-al-Fātiḥīn (For thou art the best to decide),
āyah 151 wa Anta Arḥam al-Rāḥīmīn (For thou art the Most Merciful of those who show mercy), and
āyah 155 wa Anta Khayru al-Ghāfirīn (For thou art the best of those who forgive).

And also in some other Sūrahs: Ahkamu al-Ḥākimīn, Ni‘ma al-Wakīl, Aḥsanu al-Khāliqīn and Arḥam al-Rāḥimīn etc.

The following are some notable English translations of the above āyāhs:

7:87, (i) For He is the best Judge. (H. G. Sarwar)
(ii) He is the best of Judges. (M. Muhammad ‘Ali)
(iii) He is the best of all who deal in Judgement. (M. M. Pickthall)
(iv) For He is the best to decide. (A. Y. ‘Ali)
(v) He is the best of those who judge. (Bell)
(vi) He is the best judge. (G. Sale)

7:89, (i) For Thou art the best of those who decide. (H. G. Sarwar)
(ii) You are the best of judges. (M. M. ‘Ali)
(iii) for Thou art the best of those who make decision. (M. M. Pickthall)
(iv) For Thou art the best to decide. (A. Y. ‘Ali)
(v) Thou art the best of those who give issues. (Bell)
(vi) for thou art the best judge. (G. Sale)

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7:151, (i) For thou art the most Merciful of those who show mercy. (H. G. Sarwar)
(ii) for of all those that show mercy, You are the most merciful. (M. M. ‘Ali)
(iii) Thou the Most Merciful of all who show mercy. (M. M. Pickthall)
(iv) For Thou art the Most Merciful of those who show mercy. (A. Y. ‘Ali)
(v) for thou art the most merciful of those who show mercy. (Bell)
(vi) for thou art the most merciful of those who exercise mercy. (G. Sale)

7:155, (i) For Thou art the best of those who forgive. (H. G. Sarwar)
(ii) You are the noblest of those who forgive. (M. M. ‘Ali)
(iii) Thou, the Best of all who show forgiveness. (M. M. Pickthall)
(iv) for Thou art the best of those who forgive. (A. Y. ‘Ali)
(v) Thou art the best of those who forgive. (Bell)
(vi) for thou art the best of those who forgive. (G. Sale)
2.2.10. Conclusion.

Our discussion of the Dhāt and Ṣifāt of Allāh comes to the conclusion that Allāh should have ascribed to Him those attributes, which are associated with His Godhead, Inimitability and Uniqueness. No attribute that ranks the Creator with the creation should be imputed to Him. Allāh enjoins the righteous to invoke repeatedly His sacred names and commands them through the divine scriptures to remember Him at all times. He forbids them to pervert His names. Perversity in this connection can be of three types.

(i) Application of the Holy Names of Allāh to others.
(ii) Imputing to Him the names of defective attributes.
(iii) To establish names for Allāh which are either not affirmed by divine law or whose meanings are not known.

The Tawḥīd, 'the affirmation of the Divine Unity', is the very axis of the Islamic religion. The 'testimony' (Shahādah) that 'there is no god but Allāh' (la ilaha ill-Allāh), 'defines' the Divine Unity as distinct from all things and beyond all similitude. This testimony of His Uniqueness constitutes the very foundation of the religion, for it is not only a principle that prevents a Muslim from submitting to anyone but God, but is also the perspective on the universe as a whole, namely that diverse and complex as the world and human life may be, there is nevertheless only one Creator, Allāh. Tawḥīd (Monotheism) is the only way to unite and unify mankind, for this concept demands the total effacement of all distinctions of colour, language, race or nationality. It, in other words, terminates racial and all forms and aspects of discrimination and establishes reciprocal uniqueness.
2.2.11. Notes to Chapter Two.

1 Mu'jam Alfāz al-Qur'ān al-Karīm: vol. 1 under Allāh.
3 A.Y. 'Alī: p. 1399.
8 Muqaddimah Sharḥ Lum'at al-l'tiqād: p. 11.
9 al-Qurtūbī: vol. 1 p. 130.
10 al-Ṣiḥāh: vol. 1 p. 130.
11 Lisān al-‘Arab: vol. 1 p. 1089-1099.
12 al-Qurtūbī: vol. 1 pp. 119-120.
14 'Alāqat al-İthbāt wa al-Tafwīd: pp. 117-118.
15 Sharḥ Lum'at al-l'tiqād: p. 40.
16 al-Qurtūbī: vol. 4 p. 2655.
17 Mahāsin al-Ta'wil: vol. 1 p. 106.
18 Sharḥ Lum'at al-l'tiqād: p. 37.
19 al-Qurtūbī: vol. 4 p. 2655.
20 Sharḥ Lum'at al-l'tiqād: p. 37.
22 Ibid. p. 127.
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23 Ibid: p. 128.
24 Ibn Kathîr: vol. 2 p. 73.
26 Ibn Kathîr: vol. 2 p. 73.
29 Ibn Kathîr: vol. 2 P. 74.
30 Tafsîr Maḥâsin al-Ta’wil: vol. 7-8 P. 303.
31 al-Tabarî: vol. 4 P. 83 Section. 9.
32 Ibid: vol. 4 P. 83. Section. 9.
38 al-Tabarî: vol. 4 PP. 85-90.
41 Ṭabaqât al-Ḥanafîyyah: vol. 1 P. 9.
42 Majmû’ah Fatâwâ Ibn Taymiyyah: vol. 3 P. 3.
44 Kashshâf al-Qur’ân: vol. 1 P. 489.
45 Maḥâsin al-Ta’wil: vol. 7-8 P. 293.
46 Ibid: vol. 7-8 P. 283.
Chapter Two. Allāh, al-Asmā' al-Ḥusnā, Tawḥīd and Shirk.


48 al-Bukhārī: Ṣanā’īz. 80.

49 al-Tirmidhī: Bāb-l-Qiyāmah. 16.

50 al-Ṭabarī: vol. 4 P. 71 Section. 9.


52 Sharḥ Lum’āt al-ʾiṭiqād: P. 112.


54 Majmū’ah Fatāwā Ibn Taymiyyah: vol. 13 PP. 35-36, 143, 154, 175.


57 Ibid: vol. 13 P.143.

58 Ibid: vol. 13 P. 143.

59 Sharḥ Lum’āt al-ʾiṭiqād: P. 114.


63 Sharḥ Lum’āt al-ʾiṭiqād: P. 115.


66 Majmū’ah Fatāwā: vol. 3 P. 350-358.

67 Kanzul Farā’īd: p. 15.


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72 Sayyārah Dāyjest: Qur’ān Number. vol. 1 p. 319.
74 Encyclopaedia of Religion and Ethics: vol. 6 pp. 299-300.
76 Lisān al-‘Arab: vol. 1 p. 27.
78 M. F. Kiyānī: p. 17.
83 Encyclopaedia of Sirah: vol. 1 p. 209.
85 Major Themes of the Qur’ān: pp. 1-16.
87 Tadabburi Qur’ān: vol. 4 p. 673.
88 al-Bayḍāwī: p. 211.
93 Tadabburi Qur’ān: vol. 4 p. 680.
96 al-Ṭabarī: vol. 4 part. 8 p. 108.
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98 Lisān al-‘Arab: vol. 2 p. 306.
100 al-Bayḍāwī: p. 231.
101 Muwāhib-ur-Rahmān: vol. 3 p. 149.
103 al-Bayḍāwī: p. 255.
104 Tadabburī Qur’ān: vol. 4 p. 670.
107 al-Tabarī: vol. 4 part. 9 pp. 94-96.
110 Tadabburī Qur’ān: vol. 4 p. 785
111 Ibid: vol. 4 p. 785
112 Ibid: vol. 4 p. 786.
113 Tafsīr Ḥāqqānī al-Dehlawī: vol. 4: p. 172.
CHAPTER THREE.
CREATION: THE ISLAMIC CONCEPTION.

3.1. Introduction.

This chapter discusses the view of the creation of the heavens and the earth, the creation of Ādam and Hawā (Eve), and other related matters that emerge from the Islamic scriptures. In particular, an attempt will be made to bring together and elaborate on the elements of the Qur’ānic story relating to these issues. It will be shown that the various strands and components of this story are not grouped together or concentrated in one single Sūrah, but rather spread or distributed over many other Sūrah{s}. This chapter will also be concerned with the prolifically detailed Qur’ānic narratives that constitute the scriptural replies to the objections, doubts, arguments, and disruptive devices of the Quraysh tribe. It will also be shown that the story of Ādam and Hawā embodies and/or captures the very essence of the overarching philosophy propounded and explicated, consistently and explicitly, throughout the holy text.

As a background to the discussion of these questions, we will begin with a few words on the concept of creation as understood within the Islamic scriptures and the semantics of the terminology employed in connection with such a concept.

3.2.1. Creation: The Scriptural Conception.

Allāh, according to the Islamic scriptures, is the Khāliq (Creator) and Khallāq (The supreme Creator): "He is Allāh, the Creator, the Originator,
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the Fashioner" (al-Ḥashr: 24); and "Is not He Who created the heavens and
the earth able to create the like thereof? Yea, indeed! for He is the
Creator Supreme, of skill and knowledge (infinite)!" (Yasin: 81). Allāh, the
Almighty and all-Gracious, is the source of all things living or otherwise. This attribute
can not on any account and under any circumstances be ascribed to other than Allāh.¹

Al-Azhari observes that it is Allāh who brought into being all the things that
did not exist before. Khalq (creation), in common usage, means 'fashioning a thing in
a pattern with no precedent or creating something that did not exist before'. Everything
Allāh has created is either of a unique and unprecedented pattern or did not precede
His creation. He is, hence, the true and unprecedented Originator: The Qur’ān claims
"His verily is all creation and commandment. Blessed be Allāh, the Lord
of the worlds!" (āyah: 54. al-A‘rāf).

According to Abū Bakr al-Anbārī, khalq (creation) has two meanings. The first
is that of creating something original and the second is that of assessment. In the
opinion of some scholars, Khalq is simultaneously the source and consequence of
creation.²

3.2.2. On Some Connotations of the Word Khalq.

The word Khalq in the āyah "Wa laqad khalaq-nākum thumma
ṣawwarnākum " (It is We Who created you and gave you shape) means "to make a
sketch of a thing". This word is used in the Qur’ān both on its own and sometimes in
combination with such other related words as Bar’ (origin), Taswiyah (dressing),
Tarkīb (installing), and Taṣwīr (fashioning) etc. When used on its own, it refers to
all matters relevant to the concept of creation. On the other hand, when used with other

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related words, it refers to other matters associated with the notion of creation, as in the 
\(\text{äyah} \) quoted above, where \(\text{sawwarnäkum} \) is used after \(\text{kalaq-näkum} \). In this 
\(\text{äyah} \), the two words \(\text{Khalq} \) and \(\text{Taśwîr} \) define and refer to the initial and utmost 
limits of creation: the preliminary stage of every creature is its composition and the last 
and ultimate step is its fashioning.\(^3\)

3.3.1. Some Semantic Aspects of the Terms \(\text{al-Samä' (the heaven)} \) and \(\text{al-Ard (the earth)} \).

According to Al-Zajjaj, the term \(\text{Samä' } \), in its common usage, refers to
anything that is raised high above the ground level. This word is derived from the
verbal form \(\text{Samä'} \) (perfective) (cf. \(\text{yasmü } \) (imperfective)) and is generally
regarded, on evidence of its plural forms \(\text{Samä'atîn or Samäwät} \), as a feminine
form.\(^4\)

The generic Arabic word \(\text{Arď} \) might mean either 'globe', 'universe' and
'world' or a (geographical) area, locality, or place, whether inhabited or otherwise. Al-
Jawharî and Abû al-Khitâb have both been reported as saying that \(\text{Arďun and Arädun} \)
should be viewed in the same way as \(\text{Ahlun and Ahälun} \). The plural of \(\text{Arď} \), a
feminine form, is \(\text{Arädät} \). According to some scholars, \(\text{Arď} \) is the lowest part of a
camel or any other living creature. Other definitions of \(\text{Arď} \) have also been reported in
the literature but we will contend ourselves with presenting just a few of them here. For
instance, in \(\text{Ba'ir shadîd al-arď} \), it implies "of a strong build'; in \(\text{Arďu al-Insân} \), it
refers to "a person's knees and anything from the knees down"; and in \(\text{Arďu al-na'îl} \),
it refers to "the sole of the shoe".\(^5\)
Baldah and bilād both refer to a place or location, either populated or otherwise and the plural of either word is buldān. According to some scholars, al-balād should be understood as referring to a particular country such as ‘Irāq and Syria, whereas al-baldah should be taken as referring to a specific part of a country, e.g. Baṣra, Damascus, etc. 6

3.3.2. Creation of the Heavens and the Earth: The Islamic Perspective.

7:54. Lo! your Lord is Allāh Who created the heavens and the earth in six Days.

Many other āyāhs outlining and exemplifying the wonders of Allāh’s Material Creation exist besides this verse and they all impress on us one basic ‘incontrovertible’ and ‘uncontroversial’ truth, namely that Allāh is the sole Creator of the heavens and the earth, as well as highlight the miraculous nature of such a creation, accomplished by Allāh in a short period of six days.

Ibn Kathīr lists Sunday, Monday, Tuesday, Wednesday, Thursday, and Friday as the days on which Allāh created the universe and what exists on it and Saturday as the day on which nothing was created, as can be inferred from the Hebrew word Sabbath, meaning "cut off". 7 According to Ibn ‘Abbās, Allāh created the heavens and the earth on a Saturday, the mountains on a Sunday, the trees on a Monday, the vines on a Tuesday, darkness and light on a Wednesday, and animals on a Thursday. On a Friday, finally, He created Ādam.
Ibn Ḥanbal transmits a Ḥadīth from Abū Hurayrah whereby the Holy Prophet held his (that is, Abū Hurayrah’s) hand and said, "Allāh created clay on a Saturday, the mountains on a Sunday, the trees on a Monday. He created evil on a Tuesday, the light on a Wednesday and scattered beasts therein on a Thursday. He created Ādam after ‘Asr time on a Friday." The certainty of this Ḥadīth and similar narratives in which the six days of creation have been specified has, however, been questioned by some scholars, such al-Bukhārī. Their critical examinations take issue with the accuracy of the narratives taken from the Isrā’īliyyāt, in which Abū Hurayrah followed Ka‘b ibn al-Aḥbār.

Learned Muslim authors differ, in particular, about the first day of creation. According to Mujāhid, the first day was Sunday and the last day was Friday, whereas others assume that the last day was a Monday. There are also differences among Muslim authorities concerning the very first thing that God created.

In his Tafsīr, al-Ṭabarī cites a tradition attributed to some of the Prophet’s companions which recounts that the first thing Allāh created was water, on which He then founded His Throne. The Qur’ān confirms in āyah 11:7, wa kana ‘arshuhū ‘ala al-mā’ (and His Throne was upon the water). When God wanted to create other creatures, He produced smoke out of the water which rose up (Samā) high, making up the heaven (al-Samā’). He then dried up the water, creating thereby an earth, which He then split up into 'seven earths', created on a Sunday and a Monday. Regarding dukhan (smoke) the Qur’ān states in āyah 41:11, "Then turn He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient." On the other hand, a tradition attributed to Ibn ‘Abbās transmits that the first thing God created was the pen, about which the Qur’ān emphasises in āyah 106.
68:1-2, "Nūn. By the pen and that which they write (therewith), Thou art not, for thy Lord's favour unto thee, a madman." Allāh then asked it to write, and when the pen inquired as to what to write, God answered, al-Qadr (destiny/fate). And then the pen wrote down what was foreordained from that Day till the Hour of Resurrection.11c

According to a tradition of Ibn ‘Abbās, the earth stands on a fish, the fish is in water, the water is on the surface of a rock, the rock rests on an archangel, who in his turn is supported by another rock that swings in the wind. God created the mountains, the trees and sustenance for His creatures on Tuesday and Wednesday. On Thursday and Friday, God split the heaven into seven heavens and populated each heaven with its angels and other creations such as seas and mountains. He then embellished the lower heaven with stars. Having finished His creation, He sat upon the Throne.12

According to al-Ṭabarī, ‘Abd Allāh ibn Salām claims that God finished creation in the last hour of the Friday and thus created Ādam in haste during that final hour. When Resurrection Day comes, it will be during the final hour of a Friday.13

Ibn al-Athīr al-Jazarī narrated a report from Ibn ‘Abbās, which is in turn transmitted by ‘Alī ibn Abī Ṭalḥa. The latter narrates that Ibn ‘Abbās said: verily, Allāh has created the earth with vehemence, but expanded it only after He willed the creation of the heavens and made them seven heavens and after that He spread the earth.14 The Qur’ān states in this regard: 79:30, "Wa al-arda ba‘da dhālika dahāhā " (And after that He expanded the earth).
3.3.3. Were the Days of Creation Worldly or Heavenly?

Scholars differ about the nature of the days of creation, and, specifically, with regard to whether these days were worldly or heavenly days. Ibn al-Athir observes that the scriptural narratives relating to Allāh's creation of the earth on such or such a day and the heavens on such and such day are indeed metaphorical (grounded in majāz) since there were no days and nights at the time of their creation and because the days are measured in terms of the time extending between sunrise and sunset and nights in terms of the time extending between the setting and rising of the sun. To the extent that there were no heavens and no sun then, these narratives only mean that He created all things within the limits and the extent of a day. A similar metaphorical use of different times of the day is employed elsewhere in the Qur'ān: 19: 62 "wa lahum rizquhum fihā bukratan wa 'ashiyyā" (and they will have therein their sustenance, morning and evening) not withstanding the fact that there is no morning and evening in Paradise.

Al-Ṭabarī argues that these were heavenly days. al-Qurtubī observes that a day extends from sunrise to sunset, but if there was no sun there would have been no days. al-Qashīrī also states that these six days were heavenly days and that every day was equivalent to one thousand years given the magnificence of the creation of the heavens and the earth. In the opinion of Mujāhid and others, the first day of creation was a Sunday and the last of these six days was a Friday. He further adds that though Allāh is capable of creating the totality of the universe in an instant, as per the Qur'ān: When he decreed a thing, he saith unto it only: Be! and it is (2: 117 and 3: 47), He nevertheless elected to do so in six days, with a view to instructing his servants in the need for leniency and stability in all matters and revealing His Power to his angels in a gradual manner.

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According to some other scholars, Allah had created the angels prior to creating the heavens and the earth, and created everything in six days, since everything lives and dies at an appointed time.  

The Qur’an says, 21:30, *fa-fataq-nā-humā* (then We clove them asunder). al-Baydawī interprets this to mean that the heavens were in fact one and united and then Allah split them open to create variation and differentiation; or that the heavens were united together, then were split into different pieces, becoming firmaments; and the earth was one, then fashioned into strata and regions on account of discrepancies in conditions and circumstances. Ibn Abī Najīh reported from Mujāhid they claim that there were six strata in the earth, and ours is that regarded as the seventh one. That is, there are six strata in the heavens and the one containing us is the seventh one. The earth and the heavens were not contingent. In al-Tabari’s view, both the words sittah (six) and ma’ahā (with it) are clearly taken from manuscript. It is transmitted from al-Sudī that the heavens were initially united together and then were subsequently split open, and made seven heavens in two days, Thursday and Friday. It is called Friday (day of joining in Arabic) because on that day the creation of the heavens and the earth was joined.  

Ibn ‘Abbās argues that when God wished to create the earth He ordered the winds all together to whirl round, and they did so till the waters were agitated; the waves whirled round beating against each other and continued to do so until some froth had formed, first as a skin, then as a hill; the froth waxed while the water receded by Allah’s Power. The water surrounded the land and it was like a round object resting in the water; He then split it up into seven strata just as there are seven strata in the heavens. Each two strata are separated by a five hundred years travelling distance. The
name of the first stratum of the earth is Adima, the second Basīta, the third Thaqīla, the fourth Batīha, the fifth Hinā, the sixth Masīka, and the seventh Tharay.\(^{21}\)

The days of creation do not mean or imply our worldly days of twenty-four hours, but, on the contrary, are heavenly days. All the schemes of Allāh have been implemented on account of His Own Will and have been maintained as He desired. As is elucidated in the Qurʾān, each day is equivalent to as much as either a thousand years or fifty thousand years. Thus, the six days mean six eras. Creation of the world in six eras is mentioned in both the Tawrāh and the Qurʾān. Instead of taking six days or six eras, Almighty Allāh could have created the whole universe by saying \textit{Kun} in a split second.\(^{22}\) That this is so is clear from the Qurʾān: "verily when He intends a thing, His command is, Be, and it is!" \(^{23}\) Though this miraculous feat was not improbable for His Will, His divine wisdom is such that He willed the creation of such a universe in six eras.

\textit{āyah}: 57. And He it is Who sendeth the winds as tidings heralding His Mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

In \textit{āyah}: 58 of the same Sūrah the Qurʾān says; As for the good land, its vegetation cometh forth by the permission of its Lord; while as for that which is bad, only evil cometh forth (from it). Thus do We explain the signs for those who are grateful.
These two Qur'anic āyāhs outline how the fate and conditions of the earth are at the mercy of Allāh and His Will. They, by implication, draw man’s attention to the Power, Will and Wisdom of his Creator. These āyāhs specify the following:

(i) when the earth dries up and becomes barren, Allāh sends down His mercies (in the shape of rain) to revive it and restore it to its benign condition.

(ii) that the fertile and productive (Tayyīb) parts of earth, teeming with vegetation and yielding fruits of all kinds and benefiting His creation, are by the command of Allāh.

(iii) that the barren and arid (Khabīth) part of earth, harsh and growing no plants, is also by the command of Allāh.24

āyāh: 96. And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the heavens and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.

Allāh has caused two circumstances to fix the nature of the universe.

(i) Nominative cause.

(ii) Materialistic cause.

The first cause is the heavens whose effects such as heat of sun, coolness, and moisture of the moon, the stars and all other heavenly bodies, impinge on the earth. As the True Operator, Allāh has entrusted a special effect to the efficacy of the heavens. The second cause is the earth and other elements, when these are subject to the effects of the heavens. They accept it according to their capacity and substance, causing all
vegetables, minerals and animals to come into being. *barakāt min as-Samā’i wa al-Ardī* (We would surely have opened for them blessings from above and from below). If Allāh wills those circumstances favourably, His servants will prosper abundantly. And if Allāh decides otherwise, His servants will fail to prosper.25

3.4.1. **Angels: A brief Discussion of the Term.**

The word *malak* (Eng. ‘angel’) is derived from a root meaning ‘force/strength’ and it is the singular of *malā’ikah* and *malā’ik*.

Al-Zubaydī states that the form *malā’ik* (as opposit to *malā’ikah*) is *shadhdh* (anomalous). According to al-Layth and Ibn Sayyidah, *malak* is the singular of *malā’ikah*, being the ‘decreased’ form of *mal’ak*.26 Some scholars suggest that the origin of this word is either the ’-l-k root or the l-’-k root, which connotes 'message' (or 'mission'). 27

3.4.2. **Existence of Angels.**

Faith is fundamentally grounded in the scriptures and, consequently, in an acceptance of the proofs and arguments these scriptures adduce in support of various conceptions and philosophies of the world, human life and human creation.

The Qur’ān provides detailed arguments and positive evidence in support of the existence of Angels. Thus, to deny their existence would constitute disbelief, and disbelief would be a deviation from the right path. The Qur’ān states, "And We created you, then fashioned you, then told the angels: Fall ye prostrate before Ādam! And they fell prostrate, all save Iblīs, who was not of those who make prostration."28 and it further tells us, "Lo! those who are
with thy Lord are not too proud to do Him service, but they praise Him and adore Him." With regard to this last verse, commentators are unanimously agreed that it is revealed about angels.

3.4.3. Creation of Angels.

The Qur'anic scriptures explain in a clear and explicit manner that the angels were created before Ādam. Allāh tells us in this regard:

Al-Baqarah: 30. And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt Thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not. Here the viceroy refers to Ādam before whom Allāh had commanded His angels to prostrate. The Qur'ān comments in this regard: fa-'idhā sawwaytuhū wa nafakhtu fīhi min rūhī fa-qa‘ī lahū sājidīn (so when I have made him and have breathed into him of my spirit, bow down in submission unto him).30

It is clear from the Ḥadīth of ‘Ā’ishah that "the angels were created from Nūr (divine light)".31 The text fully substantiates the fact that angels are luminous creatures, with no materialistic bodies that can be perceived by human senses. They are also unlike mankind, in that they neither eat, drink, sleep, nor marry. They are immaculate from any sexual impulses, free from sin, and error. They cannot be characterised or defined in terms of such human materialistic attributes as masculinity and femininity.

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Angels have the capability of apparition formation, as is apparent from various traditions of the Holy Prophet (pbuh).

(1) Masruq transmitted from ‘Ā’ishah the following: verily, the Holy Prophet saw Jibrā’il in his own shape on two occasions, once near the Sidrat al-Muntahā and the second time at the land of fleet cavalry, with six hundred wings that blocked up the totality of the horizon. 32

(2) Verily, the Holy Prophet saw Jibrā’īl in his original form; he had six hundred wings, and every one of them obscured (obstructed) the horizon, and from his wings things of different colours, such as diamonds, rubies and corals were falling down. 33

(3) The Holy Prophet is reported to have stated the following about Jibrā’il: “I saw him descending from the sky, his magnificent shape filling up the totality of the space intermediate between the heavens and the earth.” 34 Generally speaking, such attributes of the angels are supported and corroborated by evidence in both the text of the Qur’ān and sound traditions.

In the Ḥadīth of the Mi’rāj (Ascension), the Holy Prophet said: "then was uplifted for me Bayt al-Ma’mūr, I asked Jibrā’il about it; he replied, "this is Bayt al-Ma’mūr where seventy thousand angels pray every day." 35 This Ḥadīth can be taken as evidence to the effect that angels can take any suitable form, depending on their duties.

Each of Allāh’s angels has been entrusted with a duty. Jibrā’il is responsible for revelation; he brought it to Muḥammad (pbuh) and to all other prophets before him. The Qur’ān says, "Say (O Muḥammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this scripture) to thy heart by Allāh’s leave, confirming that which was (revealed) before it, and a
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guidance and glad tidings to believers."\textsuperscript{36} Mikā'īl is assigned the duty of providing rain which the earth requires to become productive. The Qur'ān emphasises in this respect: "Who is an enemy to Allāh, and His angels and His messengers, and Gabriel and Michael! Then lo! Allāh (Himself) is an enemy to the disbelievers."\textsuperscript{37}

Ibn `Abbas says that God has placed angels in charge of the rain and they will drop it wherever and whenever He instructs them to do so.

The Qur'ān says; He it is who sendeth down water from heaven and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.\textsuperscript{38}

The angel Isrāfīl is the one God entrusts with blowing the trumpet at the appointed time of this world's end and on the day of resurrection. ‘Izrā‘īl is the angel Allāh appointed with overseeing matters of death. Some of the angels are called Kirām al-Kātibīn and these have been appointed to take care of us and are ever busy recording our deeds, whether the latter are good or evil, and whether undertaken during day or night.\textsuperscript{38a} The Qur'ān says in this regard: "And verily, over you (are appointed angels) to monitor you. Honest and honourable, writing down (your deeds)."\textsuperscript{39} These are the angels who bear witness to our worldly deeds.

One of Allāh's loyal and obedient angels is called Mālik, Khāzin al-Nār (guardian of the Hell fire). The Qur'ān notes in connection with Mālik: \textit{wa nādaw}
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yā Māliku li-yaqūdī 'alaynā Rabbuk! qāla innakum-mākithūn (And they cry: O Master! Let thy Lord make an end of us. He saith: Lo! here ye must remain). 40

Angels are many and no one knows their number save He Who created them. The Qur'ān is explicit about this point: wa mā ya'lamu junūda Rabbika illā Huwa. (and none can know the forces of thy Lord, except He). 41 In a tradition the Holy Prophet has said, "The day Jahannam is brought forth, it will have seventy thousand bridles (Zamām), and holding each bridle will be seventy thousand angels". 41a

Al-Tirmidhi transmits from Abū Hurayrah the report that the Holy Prophet declared, in connection with the meaning of the āyah 17: 78, "wa qūrān-al-Fajr: inna qūrān al-Fajri kāna mashhūdā " (And (the recital of) the Qur'ān at dawn. Lo! (the recital of) the Qur'ān at dawn is ever witnessed), that the recital of the Qur'ān is witnessed by the angels of night and those of the day. al-Tirmidhi considers this Ḥadith as Ḥasan Sahih. 42

The Qur'ān affirms that the angels both bear and surround the 'Arsh, Allāh's Throne: "Those who bear the Throne, and all who are round about it," 40: 7. With regard to the magnificence of the features of the angels bearing the 'Arsh, Anas reports the Holy Prophet as having said: "I have been permitted to tell of a single angel holding the 'Arsh; His feet are on the lower earth, on his horn is 'Arsh and between his ears and shoulder a bird can flutter seven hundred years". The following passage from the Qur'ān proves that Allāh has accorded them wings varying in number and empowering them as He wishes. 43 The Qur'ān says: "Al-hamdu li Allāhi Fāṭiri al-samāwātī wa-l-ardī jā‘īlī malā‘ikatī rusulān ālī ajnīḥatin mathnā wa thulātha wa rubā‘a: yazīdu fī al-khalqī mā yashā':

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*inna Allāha ‘alā kulli shay’in Qadīr* " (Praise be to Allāh, Who created the heavens and the earth, Who made the angels messengers with wings, two, three, and four (pairs): He adds to creation as He pleases: for Allāh has power over all things) 35:1.44

### 3.5.1. The Jinn: A Brief Discussion.

We shall attempt first to explain the meaning of 'Jinn' in order to understand the origin of the designation. Numerous examples of the use of this word have been presented by scholars in an attempt to determine the origin of the term and define its meaning. The Arabic word Janna means 'to cover' and janna-hu al-layl means 'the night covered him'. Many derivatives of the root 'J-n-n', have the implication of 'to cover' or 'to conceal'. The expression Janna ‘alayhi-l-layl, as quoted in a Ḥadīth, means 'the night has hidden him'. The Jinn are so designated, because they are invisible. The singular of which is jinnī as the singular of Ins is insī. Majnūn is from the same root and imply the concealment (i.e. absence) of consciousness. The Angels, Mankind and Jinn are the three groups that make up Allāh's creation.

### 3.5.2. Existence of Jinn.

Belief in the existence of Jinn and Shayāṭīn is unique to Islam. Allāh informs us in the holy Qur'ān:

*al-A‘rāf: 38. He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the*
last of them saith unto the first of them: Our Lord! these led us astray, so give them double torment of the Fire. He saith: for each one there is double (torment), but ye know not.

al-A‘rāf: 179. Many are the jinns and men We have made for Hell: they have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, nay more misguided: for they are heedless (of warning).

The Qur'ān states in connection with the Jinn: He created man of sounding clay like the potters, and the jinn did He create of smokeless fire. The Qur'ān also declares: And indeed (O Muḥammad) individuals of humankind used to invoke the protection of individuals of the Jinn, so that they increased them in revolt (against Allāh). In another Sūrah, the Qur'ān says: And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order. In another place the Qur'ān states: Verily We created man of potter's clay of black mud altered, and the jinn did We create afore time of essential fire.

3.6.1. Iblīs: A Brief Discussion.

It is generally accepted among Arabists that the word Iblīs is derived from the root b-l-s. Balasa or ablasa min raḥmati Allāh means 'he despaired of Allāh's mercy'. The word used to refer to Iblīs in Syriac was 'Azāzīl, whereas that used in pre-Islamic Arabic was Ḥārīth. The Qur'ānic verse "Wa Yawma taqūmu al-
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Sā‘atu yublisu al-mujrimūn " (On the day that the hour will be established, the guilty will be struck dumb with despair) describes the utter desolation and total despair to which those guilty of disobeying God's Will will be condemned on the Day of Judgement. Implicit in this verse is also the scriptural association of sinful acts with the work of Iblīs (Satan) as well as a strong condemnation of everything relating to Iblīs by way of act, behaviour, or belief. 49

Al-Baydāwī writes that, on the day of judgement, Iblīs will be utterly confounded and totally silent in his despair, and that he owes his name to this despondency, desperate silence and utter desolation on the Judgement Day. It is stated in another Ḥadīth that his companions and accomplices will sit mournfully together, anguished and in total silence. 50

3.6.2. Aspects of the Character of Iblīs.

(1) It is reported from Ibn ʿAbbās that, "Iblīs was a member of a family of angels who were called the Jinn." All the other families of angels were created from divine light (Nūr), save this family, whom, according to the Qurʾān, Allāh created from the smoke-free flames of fire (Mārij). Man, on the other hand, was created from clay. 51 According to Ibn Kathīr the first to inhabit the earth were the Jinn, but when they caused destruction therein and shed blood. Allāh sent down Iblīs in a group of angels to them. Iblīs and his companions fought against them, managed to defeat them, and eventually to banish them to distant islands and remote mountains. However, on emerging victorious, Iblīs became self-conceited and falsely convinced of his grandeur. 52
Similarly, al-Tha‘labī narrates, based on Ibn ‘Abbās, that Iblīs was a member of a family of angels, the Jinn, created by Allāh from blazing fire. He initially presided over angels in the heavens and the earth, but Allāh transformed him into the damned devil when he fell prey to vainglorious visions of self-aggrandisement and invincibility and manifested disobedience to his Lord. 53

3.6.3. The Meaning of Shaytān.

Al-Azharī observes that there is a consensus among Muslim scholars regarding the word Shaytān as meaning "the one excluded from goodness". The word Shaytān is derived from the verb shatana ("to veer away from the right path"). The related derivative Shätin, as in the Hadith ‘every temptation is an immoral act (Shätin) condemned to fire’, 54 is generally understood to imply ‘an act or deed removed from righteousness’.

According to Abū ‘Ubaydah, (acts of) Shaytān are easily identifiable; any insolent or haughty creature, whether jinn, human being or beast is a Shaytān. According to al-Zajjāj, if Shaytān were visible, he would assume the most ugly and repellent form. 55

Mujāhid reports that the offspring of Iblīs are the Shayātīn. The word Shaytān is attested in the Qur’ānic scriptures either as a singular or a plural form and either as a proper or common noun. No good deeds are ever imputed to Iblīs in the Qur’ān; he is associated with nothing but evil deeds throughout the scriptures. 56
3.6.4. Some Characteristics of Shaytān.

(1) Arrogance.

al-A‘rāf: 12-13. He said: "what hindered thee that thou didst not fall prostrate when I bade thee? Iblīs (the disappointed one) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud. He (Allāh) said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.

This āyah gives an account of Allāh's reasons for degrading Iblīs. It informs us, in particular, that Iblīs's downfall and debasement was the result of his rebellious conduct and disobedience of Allāh's orders and that this was born out of a misguided belief in his importance and fuelled by a sense of jealousy. 57

Prior to creating Ādam and breathing into him of His Spirit, Allāh informed the angels of his orders that they should prostrate themselves before His creation (that is, Ādam) once it came into being. The Qurʾān states; 38: 71-72. Behold, thy Lord said to the angels: "I am about to create man from clay: "when I have fashioned him and breathed into him of My Spirit, bow down in prostration unto him". In āyah 11 of Sūrat al-A‘rāf, the Qurʾān recounts how Iblīs refused to obey Allāh's orders to the angels to prostrate themselves before Ādam: “And We created you, then fashioned you, then told the angels: Fall ye prostrate before Ādam! And they fell prostrate, all save Iblīs, who was not of those who make prostration." (7: 11). Iblīs's refusal to comply with Allāh's orders was due to his conviction that he was superior to Ādam. As a result of his disobedience, Allāh branded him Iblīs and debased him.58

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"(Iblīs) said: I am better than him. Thou createstd me of fire while him Thou didst create of mud." (āyah: 12). Iblīs's delusion of superiority to Adam was rooted in the misguided belief that fire is more honourable than clay on account of the former's purity and lightness and the latter's origin in things that are low, mean and obscure (see below for more on this point).

"The prostration of angels before Ādam is symbolic of the end of the tension between God and the angels, on the one hand, and the angels and Ādam, on the other. Iblīs's refusal to bow shifts the tension to a God-Iblīs axis, and, by implication, an Iblīs-Ādam axis. The language describing Iblīs's act exhibits a gradual heightening of tension." 59

According to al-Ṭabarī, Ibn 'Abbas as well as Ḥasan and Ibn Sirīn said: "the first ever to make a comparison was Iblīs and he was wrong in his comparison. Thus, he who implies qiyyās in religion without the authority of a legal text will be associated by Allāh with Iblīs". Ibn Sirīn states that the worship of the sun and the moon is only by analogy. 60 Ḥaḍrat 'Ā'ishah stated that the Holy Prophet said "the angels were created from divine light (Nūr), hence the jān (Abū al-jinn) were created from fire free of smoke, and Ādam was created of what was prescribed for you".61

It has been claimed by some commentators that the complete make-up of mankind is not entirely from clay and that of Shayṭān is not entirely from fire. Rather, the first is mostly created from clay and the second mostly formed from fire.62

Al-Qurtūbī and al-Ṭabarī observe that, in the opinion of some Muslim scholars, the devil committed a grave error of judgement when he preferred fire over clay even
though both were of one single intrinsic matter, and that the truth of the matter is that clay is better than fire on account of four reasons:

(1) First, whereas the intrinsic nature of clay is steadiness, calmness, gravity, honour, modesty and forbearance, that of fire is levity, unstability, disorder and volatility. It is these very contrasting natures of clay and fire that underline Ādam’s (qualities of) repentance, humbleness, forgiveness, and humility in contrast to Iblīs’s haughtiness, arrogance and volatile nature, which are the very cause of his ultimate grief, wretchedness and destruction.63

(2) Second, while it is reported in a Ḥadīth that the ‘earth of paradise is an excellent musk (Misk Adhfar), of an exquisite fragrance’, fire has never been cited in connection with Paradise in the Islamic scriptures and Traditions.

(3) Third, whereas fire is a cause of destruction and constitutes Allāh’s torment for his enemies, earth is not. As the Qur’ān says: They have an awning of fire above them and beneath them a dais (of fire). With this doth Allāh appal His bondmen. O My bondmen, therefore fear Me! 39:16.64

(4) Fourth, while clay requires no fire to exist, the very nature of fire is dependent on clay and would not exist without it.

(5) Al-Qurtubi mentions the possibility of a fifth reason, citing in support a Ḥadīth whereby the Holy Prophet said: ‘Earth is a (boundless) mosque and (therefore) a place and source of purity’.

(2) Insidious Obstinacy and Rebelliousness:

Obstinacy and insolent Rebellion constitute the very qualities of Iblīs, as is evident from the following two āyahs:

al-A’rāf: 16-17. He said: now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy right
path. Then I shall come upon them from before them and from behind them from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).

These two Qur’ānic āyahs cite two of Iblīs's insidious qualities; Ighwā', the proclivity to seduce or be seduced into self-indulgence, stubbornness and arrogance; and 'Tamarrud', insolent disobedience and rebellion. These āyahs also recount that Iblīs's obstinacy was not born out of ignorance, but out of arrogance and an act of sedition.65

(3) La'n (Mal'ūn): which means being cursed.

al-A'ràf: 18. He (Allāh) said: go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.

This āyah gives an account of Iblīs's fate following his refusal to comply with the Lord's orders. The consequence of Iblīs's defiant act was dishonour (dha'm/dham), expulsion from the mercy of Allāh (al-la'n and al-ṭā'ard), and exclusion from the Lord's benefaction (dahr).66

(4) Makr: Deception and Temptation

al-A'ràf: 20. Then Shayṭān whisper to them that he might manifest unto them, that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

Waswasah (mischievous whispering) is a quality that the scriptures used to ascribed to Shayṭān, as in 114:4-5. From the evil of the sneaking
whisperer, who whispereth in the hearts of mankind. Mu'tamar ibn Sulaymān says: "Waswās is designated to Shaytān". 67  

From the perspective of the Islamic scriptures, Iblīs is the ultimate embodiment of deception and temptation, and has been and will always be a corrupting influence on mortals, exploiting their weaknesses, taking advantage of their fears and anxieties, and ultimately leading those lacking in solid faith to their destruction.

(5) Ghurūr: guile

al-A'raf: 21-22. And he swore unto them (saying): Lo! I am a sincere adviser unto you. Thus did he lead them on with guile. And when they tasted of the tree, their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Shaytān is an open enemy to you?

These Qur'ānic āyahs tell of Iblīs's deception of Ādām and Hawā. Ibn 'Abbās states that they were deceived because Iblīs invoked the Lord when he swore to them. Similarly, Qatādah writes that Iblīs swore to them on the name of Allāh, deceiving them thereby into the belief that he was no enemy to them or to the Lord. 68

3.7.1. A Discussion Bearing on Mankind, Ādām and Hawā (Eve).

Allāh has created man in the best of moulds and endowed him with the intellectual capacities and mental faculties necessary for the fulfilment of his function on the earth. The Qur'ān is very explicit about this: "We have indeed created man in the best of moulds". 69 Thus did (Allāh) make and fashion (him) in due
proportion (and) perfect form.\textsuperscript{70} Allāh's creation is thus faultless in its original form. Allāh created him in the purest and most perfect form, and man's duty is to preserve the state in which Allāh created him. By making man His vicegerent on earth, Allāh exalted him to a position that is higher than even that of the angels and bestowed on him the freedom to make his choices in life.\textsuperscript{71}

\textit{āyah 32:9} states that man was most definitely created as a higher and superior form of being. Allāh's wonderful, benign and mysterious creation is most explicitly outlined in \textit{āyah 87:2: Who created and gave perfection} (to each being with inner coherence and with qualities consistent with its function in life). First, Allāh creates man in the most perfect state of being and then endows him with form and faculties suitable for the fulfilment of what is expected of him and in accordance with the environment within which he will live his life.\textsuperscript{72}

Al-Qurṭubī observes that the name Ādam is derived from the ad-im (pl. adama) al-ard `the face of the earth'. Similarly, Saʿīd ibn Jubayr states that Ādam was named as such because he was created from the surface of the earth.\textsuperscript{73}

Al-Tirmidhī reports a \textit{Ḥadīth} from Abū Mūsā al-Ashʿarī to this effect: I have heard the Holy Prophet saying that Allāh created Ādam from a handful of dust originating from all over the earth. Abū ‘Isā considered this \textit{Ḥadīth Ḥasan Ṣahīḥ} (correct).\textsuperscript{74}

Al-Sudī reports from Abū Mālik the following \textit{Ḥadīth} regarding the story of Ādam's creation (see fn 75a): Allāh sent Jibrāʾīl to earth with a view to collecting clay from it. The earth said: “I seek refuge with Allāh from you that you decrease from me or deform me (‘that you grasp from me or you grieve me” in a
different transcript). He went back without fulfilling his mission and said: “O Lord! it seeks refuge with you and I accepted its request.” Then (Allāh) sent Mikā’īl. The earth sought refuge from him too and he also accepted its request. He too went back and said the same as Jibrā’īl. Allāh then sent the angel of death (‘Izrā’īl) and when the earth sought refuge from him, he said: “I seek refuge with Allāh for I cannot go back without enforcing His command.” Then he took earth from the surface of the ground and mixed it. He took from different places every kind of earth -red, white, black-, hence the different colours of human beings.75 Ādam was thus named as such because ‘Izrā’īl collected dust from the surface (adīm) of the earth. When ‘Izrā’īl ascended back with the collected earth, Allāh asked him: “Why did you not show mercy on earth when it implored you.” He replied: “I consider Your command more pressing than its wish.” Allāh said: “you are then fit for seizing the souls of his (that is, Ādam's) children." Then Allāh moistened the earth till it became malleable clay and left till it became odorous,75a hence the āyah: 15:26. "We created man from sounding clay, from mud moulded into shape." Then Allāh informed the angels: 15:28-29. "Behold! thy Lord said to the angels: I am about to create man, from sounding clay, from mud moulded into shape: when I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him;" and Allāh said: "I am about to create man from clay: when I have fashioned him and breathed into him of My spirit, fall you down in prostration unto him."76 So Allāh created Ādam with His hands so that Iblīs would not deride him. Allāh then inquired of Iblīs: “will you deride what I have made with My hands; and I, his Maker, am not condescending towards him.” Allāh fashioned Ādam a human being and he remained a (soulless) body from clay for about forty years.
The angels were frightened of him. Iblīs was most apprehensive of him and, on passing him by, he would strike him, and the body would resound with the clinking sound of pottery. 77 55:14. He created man from sounding clay like unto pottery. Iblīs would then inquire: for what purpose is this creation? He would then enter Ādam's body from the mouth and exit from the posterior, and would say to the angels: "do not be afraid of this, indeed it is empty; if I were empowered over him, I would certainly have destroyed him." It is also said that when he used to pass by him with other angels, he would say: have you seen him? there is nothing like him of creatures; what would you do if he were given preference over you and you were ordered to show obedience to him?. They replied: "we will obey the command of our Lord". But Iblīs nurtured the secret resolution that "if he is preferred over me I will not obey him. And if I were given preference over him, I would truly destroy him. When the moment came and Allāh wished to breathe life into him, he said to the angels: "when I have breathed into him of My spirit, cast yourselves down in submission unto him." When Allāh breathed the spirit into him and the soul entered into his head, he sneezed; the angels then said to him: "say praise be to Allāh!" and he said "praise be to Allāh." Allāh then said to him: "your Lord has mercy upon you". When the soul entered into his eyes, he looked at the fruits of Paradise; when the soul entered into his stomach, he desired food and leapt hastily towards the fruits of Paradise, even before the soul had reached his feet. Hence the Qur'ānic statement: "Man is a creature of haste." 21:37.

"So the angels prostrated themselves, all of them together: not so Iblīs: he refused to be among those who prostrated themselves." 15: 30-31.

Iblīs's rebellious act of disobedience was born out of an all-consuming jealousy of Ādam, whom God created from clay but yet exalted above all else, making
him His vicegerent on earth. Iblīs's resentment of the status God conferred upon Ādam led him to indulge in subversive and seditious acts aimed at provoking rebellion and inciting disobedience amongst the Lord's angels.

3.7.2. Creation of Ādam and Status of Ādam's Progeny.

Abū Hurayrah reports that the Holy Prophet said that: "the whole of mankind is the offspring of Ādam and Ādam was from dust". Saʿīd ibn Jubayr reports that 'Allāh created Ādam from the earth, which was called dajnā'. Ibn Saʿīd reports the same from Saʿīd ibn Jubayr, citing, however, a different word, dānā'. According to Hasan, Ādam's chest was created from [clay originating in] Ḍariyyah, which Al-Jawharī identifies as a hamlet of Banī Kilāb, near Mecca, on the way to Baṣra.

'Ābd Allāh ibn Salām says that 'Allāh created Ādam in the very last hour of Friday. Ibn 'Abbās narrates that when 'Allāh initially created Ādam his head was touching the heaven. He then pressed him down to earth till he was sixty Dhirāʾ (cubits) in length and seven Adhrāʾ (cubits) in width. According to Ubay ibn Kaʿb, Ādam was extraordinarily tall, with curly hair, perhaps looking very much like a tall palm tree. In a lengthy Ḥadīth, Ibn 'Abbās said that Ādam performed forty pilgrimages on foot from India to Mecca and that he did not die until his children and the children of his children added up to forty thousand.78

Ādam died on top of the mountain on which he had descended. When the Prophet Shīth asked Jibrāʾīl to pray over Ādam's body, Jibrāʾīl replied: "you come forward, then pray over your father and say thirty Takbirāt". As regards these professions, probably five are Šalāt and twenty five are supererogatory for Ādam. Another authority says; "there should be only four Takbirāt (as Šalāt al-Janāzah).
Then the children of Shith put Ādam in a cave and mounted guard over it. No one from Banū Qābil was allowed to go near it; only the children of Shith might visit his grave to ask God forgiveness for him. When Ādam died his age was nine hundred and sixty years. 79

al-Aʿrāf 7:11, "Wa laqad khalaq-nākum thumma sawwar-nākum" (And most certainly we created you, then we gave you a figure), has been interpreted as meaning: "We measured you in our knowledge when you were in the real state of essence and prior to your coming into the world of existence.

Ibn ‘Abbās, Qatādah, Dahhāk, and al-Sudī interpret this part of the āyah: thumma ṣawwar-nākum (then we gave you a shape) as meaning the following: "We created your ancestors and forefathers, then We brought you into shape in the wombs of your mothers." 80 Mujāhid said that ṣawwar-nākum means "We fashioned your father Ādam, and We formed your shapes in the loins of Ādam". Since Ādam was the father of mankind, his creation therefore implies the creation of the whole of mankind. ‘Ikrimah observes that "We fashioned you in the loins of your fathers then We shaped you in the wombs of your mothers." In other words Allāh made man in the womb and granted him perfect, safe, and sound organs. 81

One of the most important affirmations in the Qurʾān is that God created Ādam and then from Ādam created Hawā.

7:189, He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden and she passed (unnoticed) with it, but when it became heavy they
cried unto Allah, their Lord, (saying): If Thou givest unto us a rightly we shall be of the thankful.

This \(\text{ayah}\) of Sūrat al-\(\text{A`rāf}\) refers to the wonderful creation of Ādām and to how the totality of mankind was created from the loins of Ādām. It also tells of how Hawā was created from Ādām, how all the races and generations of mankind are the offspring of Ādām and Hawā and how this process of human creation will be perpetually repeated till the Day of Resurrection. Allah says: O mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that you may know each other.\(^{82}\) Ibn Jurayj reports from Mujāhid that Hawā was created from the left rib of Ādām during his sleep and that when he awakened, he said, aththa (‘woman’ in the Nabataean language).\(^{83}\)

In the matter of Allah’s creation of Hawā, the following is transmitted from Ibn `Abbas and Ibn Mas‘ūd: \(^{83a}\) ‘When Ādām became conscious of a woman by his side, he asked her who she was, and she replied: a woman. Then he asked her: Why were you created? and she replied: so that you might take comfort in me. Then the angels asked Ādām: O Ādām, what is her name? and he replied: Hawā. Then they asked: And why the name Hawā? and he replied: because she was created from a living entity.

The facts about the creation of Hawā from the rib of Ādām are also clear from some traditions of the Holy Prophet as well as the Tawrah. However, some researchers like al-Rāzī and Abū Sa‘ūd argue that the \(\text{min}\) in \(\text{wa ja`ala minhā zawjahā}\) does not express juz‘iyyah (partiality), but, rather, jinsiyyah (genus), implying that it is not definitive that Hawā was created from the left rib of Ādām. In the opinion of these scholars, it is more objective to believe that Hawā was created
from the jins (being) of Ādam, because affinity originates in identity, not partiality. 84

*Li-yaskuna ilayhā* means that, 'he (man) may find comfort in her'. In other words, that they might enjoy intimate affection with each other. The Qur'ānic āyah: *wa ja‘ala baynakum mawaddatan wa-raḥmah* "And He cast affection, love and mercy in the hearts of you all". 85 Whatever mutual love and mercy might exist between two spirits could never in principle outweigh the mutual love, affection, and familiarity of a husband and a wife. 86

The Qur'ān devotes considerable attention to the origin of man and mentions the details and circumstances of his creation on several occasions and in different contexts, for the benefit of mankind: 87 āyahs 82: 6-7, 86:6-7, 75:37-40, 32:8-9, 77:20-25, 22:5, 96:2. The Qur'ānic scriptures give an account of man's development in the womb and the various stages this development progresses through. The Qur'ān says, "We created man out of an essence of clay, then We established him in a firm place in the form of sperm. Then We made the sperm into coagulated blood, and then into a formless lump of flesh. Then We made it into bones, and then clothed the bones with flesh. Finally We brought forth a new creation. So blessed be Allāh, The best to Create." 88

al-A‘rāf: 179. Many are the jinns and men we have made for Hell: they have hearts (but) they understand not (anything) therewith; and eyes have they (but) they see not (anything) therewith; and they have ears (but) they hear not (anything)
therewith; they are like cattle, nay, but they are worse! They are the people who are heedless (of warning).

A choice is given to each individual human being, for each individual has the mental ability to make choices and differentiate between what is wrong and what is right. The basic goal of life on earth is to test each person's ability to choose between what is right and what is wrong. Allāh created all humans from the wombs of their mothers and endowed them with the capacity to hear, act, see, understand and make choices. Allāh will then guide towards Paradise those who will put their faculties and capabilities to good use and condemn to Hell those who fail to do so.89

'Aṣlī ibn Abī Ṭālib reports from the Holy Prophet the following: "A final abode has been predetermined for each person, some in Hell and others in Paradise. Then his audience asked: (if everything is predestined), then we are at the very mercy of fate and destiny and we need not do anything. He then replied: you do your level best; those destined to do right will do the righteous thing and those destined to do wrong will not do otherwise" (Muslim and al-Bukhārī are agreed upon this).90 This Ḥadīth could be interpreted as meaning that the affirmation of the Shahādah is incumbent upon each person once he has reached adulthood and become mentally competent. Allāh created this world for the explicit and clear purpose of testing us: He endowed us with the mental faculties and the freedom to make choices and an account of how this freedom was used will be made in the Hereafter.

As the reader will observe in the next chapters, Allāh sent many prophets before Muḥammad at various points of human history to preach His monotheistic faith amongst their peoples and to call upon them to submit to His will. We are created in
order to worship Him and to compete with each other in the performance of good deeds in this world. Allāh says in the Qur’ān:

"And I created not the jinns and the mankind except they should worship Me (alone)." 91

3.8. Conclusion.

This chapter has been concerned with, among other things, the creation of Ādam and Hawā, the forefathers of subsequent generations of mankind, as defined and described by the Islamic scriptures. We have attempted, by drawing on various sources, and most notably the Islamic scriptures, to show that Allāh's Power and Omnipotence is conspicuously revealed in every Kind of His creation, showing thereby the glories of His wisdom, sustenance and mercy. The signs of Allāh's creation and the wonders of His power and wisdom, as manifested in the creation of Ādam and Hawā and the fashioning of subsequent generations of mankind in the loins of Ādam and the womb of Hawā, are neither concealed nor difficult to see or identify.

This chapter has also examined the story of Iblīs and how his resentment of Ādam was driven entirely by jealousy and self-delusion and was the cause of his disobedience of Allāh's orders and subsequent debasement. The story of Iblīs can be seen as a variation on a number of timeless themes. His story, as told in the Islamic scriptures, is a cautionary tale about the perils of vainglorious visions of self-importance and the corrupting power of envy and jealousy. It is equally a story of perfidious rebellion and betrayal.
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The discussion has also shown that the story of the creation of Ādam and Hawā and the disobedience of Iblīs and man is not recounted in the Qur'ān as one continuous narrative encompassing all the story's elements from beginning to end, but is divided over several Qur'ānic Sūrahs, namely:

1. al-Baqarah, āyahs: 30-38.
2. al-Aʿrāf, āyahs: 11-25.
5. al-Kahf, āyahs: 50.
3.9. Notes to Chapter Three.

1 Lisän al-ʿArab: vol. 1 p. 889.
2 Tāj al-ʿUrūs: vol. 6 pp. 335-336.
3 Tadabburi Qurʾān: vol. 4 p. 606.
5 Lisän al-ʿArab: vol. 1 p. 47.
7 al-Rufāʿī: vol. 1 p. 208.
8 Ibn Kathīr: part. 8 p. 68.
9 al-Qāsimī: vol. 7-8 pp. 97-98.
10 Textual Sources of Islām: p. 63.
11c al-Ṭabarī: vol. 9 part 29 pp. 8-9.
14 al-Kāmil: vol. 1 p 7.
16 al-Qurtubi: vol. 4 p. 2654.
17 al-Qurtubi: vol. 4 p. 2655.
19 Tafsīr Mujāhid: p. 409.
21 Textual sources for the study of Islam: p. 61.


23 al-Qur’ān: 36:82.

24 Tadabburi Qur’ān: vol. 4 p 659.

25 Tafsīr Ḥaqqānī: vol. 4 p 140.

26 Tāj al-‘Urūs: vol. 7 p 182. for Angels.


31 Muslim: Kitāb al-Zuhd. Ḥadīth. 60.

32 al-Tirmidhī: vol. 2 p 223.

33 al-Bayḍāwī: p. 574.

34 al-Bukhārī: Kitāb Bad’ul-Khalq. Bāb. 7.


41a Muslim: Jannah 29, and al-Tirmidhī: vol. 2 p. 94-95, Ṣifātī Jahannam Ḥadīth number 1.

42 al-Tirmidhī: vol. 2 p 193.
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45. Tāj al-‘Urbūs: vol. 9 p 165.

46. al-Nisābūrī: part 1, on the margin of Ibn Ja'rīr, part 1 p. 17.


50. al-Baydāwī: p. 564. for Iblīs.


53. al-Qurtūbī: Kitāb al-Shi‘ab: vol. 1 p 238.


55. Tāj al-‘Urbūs: vol. 9 p 253, for Shaytān.


57. al-Ṭabarī: part. 8 p. 88-90, and Ibn Kathīr: part 8 p 49

58. al-Qurtūbī: vol. 4 p 2606.


60. al-Ṭabarī: vol. part 8 p. 89.


63. al-Ṭabarī: part 8 p. 90.

64. al-Qurtūbī: vol. 4 p . 2607.

65. al-Qurtūbī: vol. 4 p 2610.


68 al-Qurtubi: vol. 4 p. 2616.
70 al-Qur’an: 75:38.
71 Encyclopaedia of Sirah: vol. 6 p 255.
72 Ibid: vol. 6 pp. 256-261.
73 al-Qurtubi: vol. 1 p. 239.
75 al-Sunan al-Kubra: Kitab al-Siyar vol, 9 p. 3.
75a al-Kamil: vol. 1 pp. 10-11. (see footnote 75). This Hadith is reported by Abü Malik from Abü Sālih, who in turn reported it from Ibn ‘Abbās, who in turn reported it from Murrat al-Hamdāni, who initially reported it from Ibn Maṣʿūd.
76 al-Qur’an: 38: 71-72.
77 Tabaqat Ibn Sa’d: vol. 1.1 pp. 5-6.
78 al-Qurtubi: vol. 4 pp 2385-2386.
79 Tabaqat Ibn Sa’d: vol. 1.1 p 15-16.
80 al-Mažhari: vol. 4 p. 74-78.
81 al-Ṭabarî: part 8 p. 86-87.
83 Tabaqat Ibn Sa’d: vol. 1.1 p 16.
83a al-Rufai: vol. 1 p. 43, with the authority of Muḥammad ibn Ishāq.
84 Tafsir Abū Sa’ūd: on the margin of al-Rāzī. vol. 4 p. 486
87 Encyclopaedia of Sirah: vol. 6 p 261.
89 Tadabbur al-Qur’an: vol. 4 p 775.
Sahih al-Bukhari and Sahih Muslim: both have narrated this Hadith with the authenticity of chain.

al-Qur'an: 51:56.
SECTION ONE. İMÂN AND ISLAM

4.1.1. Introduction.

This chapter addresses Islam's understanding of the key terms Islam (total submission to the will of God), İmân (faith or belief) and taqwâ (piety) and the various questions related to these Islamic concepts and their meaning. The first section focuses on the meaning of Islam and İmân and highlights the differences generally assumed to obtain between these two concepts. The different views of the various schools of Islamic thought on the question of İmân will be presented and discussed with a view to shedding some light on the different interpretations this concept has received among Muslim scholars. Section two addresses Islam's perception of the notion of a righteous and God-fearing man. The final section highlights the conditions and elements of İmân.

As defined by the Islamic scriptures and tradition, Islam, İmân and taqwâ all imply a conscious, total and permanent surrender to the will of God, a profound allegiance to and belief in the revealed word of Allâh (i.e. the Qur'ân), and an unquestioning acceptance of all the divine books cited in the Qur'ânic scriptures (i.e., the Injîl, the Tawrah and Şûhûf of Ibrâhîm and Mûsâ) as the word and revelation of God. Besides a total and absolute submission to the will of God, further obligations are incumbent upon a Muslim. He should, in particular, invite his fellow human beings to goodness, command proper conduct, preach against indecency, and constantly militate against all forms of evil and temptation. The Qur'ân reminds Muslims in this regard:
"You are (the Muslim Ummah) the best community which has been brought forth for mankind. You command what is proper and forbid what is improper and you believe in Allāh". 3:110. Its role is to counsel others to do good deeds and to forbid what is evil (3: 10). Its members are therefore required to do this on the basis of brotherhood (3: 103) and equality (49: 13); all share equally the responsibilities entrusted to the Muslim Ummah.

The Muslim, the Islamic scriptures insist, should obey salutary regulations and, above all, never waver in his devotion to Allāh and his love for his fellow men. For a Muslim to attain the status of a righteous and virtuous servant of God, his Īmān should be true and sincere and should be reflected in, among other things, his charitable deeds towards others. Furthermore, his religious convictions must be firm and unwavering and he should strive to keep his deeds free from impurities and ensure that they are carried out purely for the sake of God and for no other ulterior motive.

Accordingly, it is the obligation and duty of the entire Muslim Ummah to enjoin people to righteousness and virtue and militate against wrongdoing and all forms of evil. The Qurʾān says: "let there be a community among you who will invite (people) to (do) good, command what is proper and forbid what is improper, those will be prosperous". (3:104).

4.1.2. Meaning(s) of Islam.

The Arabic word Islam has basically three meanings:

(1) In a first respect, the term signifies (a state of) peace. The Qurʾān declares in this respect: "And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope." (7:46) and "We bring thee a
token from thy Lord. And peace will be for him who followeth right guidance" 1

(2) In a second respect, the word Islam implies a path towards peace: "Whereby Allāh guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path."2 The term Muslim signifies in particular one who has achieved peace through surrender to the will of God, i.e. one who has achieved Islam. It is in this sense that it is used in the Qurʾān. Ibrāhīm is thus described as a Muslim by God in the Qurʾān and a similar term is used about the disciples of ‘Isā. They are quoted as having said, 'And we bear witness that we are Muslimūn', i.e. 'We are Muslims'.

(3) In a final and third respect, the word Islam means total submission to the will of God, with the implication that Allāh is the Master of the universe and all human beings are His creation. The Qurʾān emphasises that: "When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds", and also, "Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful."3

Islam thus means submission and surrender to the will of God which, in concrete terms, means the manifestation of total obedience, acting upon the divine law, and compliance with the religion set forth in the Islamic scriptures and preached by the Holy Prophet.4 According to al-Tha‘lab, whereas Islam is a matter of 'testimony to the Oneness of Allāh by word' (public declaration of faith), Îmān is a matter of deep-seated conviction of the truth of Islam's message and principles. In elaborating on the meaning of Islam, Abū Bakr Muḥammad ibn Bashshār submitted that a Muslim is a
person who submits totally and unconditionally to the will of Allah, worships Allah in all sincerity, manifests total obedience to Allah's commands, and shows total and permanent loyalty to Him.\(^5\) The word Islam thus means total surrender of one's will to that of Allah and complete submission to His commands, and, to that extent, all those who believed and obeyed the commandments brought forth by the prophets and other messengers sent by God are Muslims.\(^6\) Accordingly, the Qur’an states that Prophet Nūh declared: "and I have been commanded to be of those who submit to Allah's will (in Islam)."\(^7\) The Qur’an also states clearly that Ibrāhīm called himself and his people Ummah Muslimah: "Our Lord! make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship."\(^8\) The same meaning of the word Islam is also evidenced among the disciples of ‘Isā (Jesus) who declared that: "We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him) or "are Muslims".\(^9\)

The word Islam is, however, used and accepted nowadays in a much more restrictive and parochial fashion, namely as a term referring solely to the religion and divine law set forth in the Qur’an and brought forth by Prophet Muḥammad as the last of Allah's commandments, meant to complement, complete and, whenever necessary, abrogate previous revealed religions.\(^10\)

In his discussion of the meaning of Islam, Ibn Taymiyyah argues that Islam is the religion of Allah, set forth in all of His books and revealed through the offices of His messengers. He adds that the servant should submit to the Will of Allah, the Sustainer and Cherisher of the worlds, as the only God, and reconcile himself with his God, devoting himself to his Creator, and never defying Him. That this is so is evidently clear from the most fundamental and basic declaration of faith in Islam (the
Shahādah), i.e. Lā ilāha illā Allāh (there is no god but Allāh). He further notes that the two conditions of Kibr (arrogance) and Shirk (polytheism) are inimical to Islam, and that it is the inimical nature of these two conditions to the notion of Islam that motivated the Prophet Nūḥ's instruction of his sons into the declaration of Tawḥīd in his effort to restrain them from insolence and polytheism.11

The word Islam implies submission to Allāh's Will and sincerity and loyalty in devotion to God's laws and religion. Different nations, at different times and in different parts of the world, were sent various Prophets with the same message of Islam and invitation to the true religion of Islam.12 Hence the Qur'ānic declaration that "It was We Who revealed the Tawrah (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allāh's Will."13 and Moses declaration in the Qur'ān: "O my people! if you do believe in Allāh, then in Him put your trust if you submit (your will to His)."14 Similarly, Ibrāhīm is quoted in the Qur'ān as having replied to Allāh's invitation to submit his will to the Will of Allāh: "I submit (my will) to the Lord and Cherisher of the Universe."15 And likewise "Ibrāhīm enjoined upon his sons and so did Ya'qūb; "O my sons! Allāh had chosen the faith for you; then die not except in the state of submission (to Me)."16 It follows then from these Qur'ānic references that Ibrāhīm, Iṣmā'īl, Išāq, Ya'qūb, Mūsā, and 'Isā were all Muslims because they all surrendered to the Will of Allāh and followed His guidance.

The Arabic verb aslama, which, like the noun Islam, derives from the basic Arabic root s-l-m, is used in the Qur'ān in both a transitive (muta‘ddi) and an intransitive (lāzim) mode. The first mode muta‘ddi can be encountered in such Qur'ānic āyah as: "who can be better in religion than one who submits his
wholeself to Allah, does good, and follow the way of Ibrāhīm, the true in faith for Allah did take Ibrāhīm for a friend."¹⁷ The second mode lāzīm can be found in, for instance, the Qur'ānic āyah 2:131: "when his Lord said to him: submit (thy will to Me): he said "I submit (my will) to the Lord and Cherisher of the Universe."¹⁸ Whether used in a transitive or in an intransitive mode, the verb in question signals a sincere submission and total surrender to Allah: "Allāh puts forth a parable, a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allāh! but most of them have no knowledge."¹⁹ This latter Qur'ānic āyah seems to be the very basis on which the declaration of faith in Islam is built, i.e., Lā ilāha illā Allāh (there is no god but Allāh), which declaration appears to imply a common religion, grounded is the worship of Allāh alone as the sole Master of the Universe and we are His creatures. He has total mastery over our souls and He alone knows our innermost thoughts and our capacity to comprehend His Will and act upon His divine laws. ²⁰

Certain Muslim scholars have argued that the true notion of Islam is based on two fundamental principles, namely:

(1) External (zāhir) Īmān, i.e. public declaration of faith together with the practice of the five fundamental schools (pillars) of Islam;

(2) External Īmān should be accompanied with internal (bāṭīn) Īmān. ²¹

Two Qur'ānic āyahs and likewise two ahādīth have generally been cited in connection with the more general meaning of the Īmān - i.e. the first of the two principles mentioned above-, including the Hadīth: "Indeed every mu'min is a Muslim but not every Muslim is a mu’min." In connection with the second principle, it is said in the Qur’ān; "surely the religion before Allāh is Islam (submission
to His Will) 3:19 and "And they have been commanded no more than this: to worship Allāh, offering Him sincere and true devotion being true (in faith); to establish regular prayer; and to give zakat; and that is the right and straight religion." 98:5 and also: "I commanded you to believe in Allāh." The second principle is generally related to the (Khiṣāl) qualities of Islam, that is, the absolute and integral Īmān. Islam and Din are thus the same, contrary to the belief of, say, the Muʿtazilah sect.22

4.1.3. The Difference between Īmān and Islam.

While Īmān is grounded in conviction, Islam is defined in terms of both conviction as well as manifest-able acts. In the Qurʾān and consequently from the perspective of the Sharīʿah, Islam is always accompanied with the concept of Īmān. As Īmān without Islam is hollow, so also Islam without Īmān have a quality of hollowness. In other words, the mere affirmation of Allāh and His messenger would remain a hollow act until the religious conviction is concretely manifested. In fact 'Belief' and 'acts consistent with the revealed fundamental principles' are two facets of the same coin; one cannot exist independent of the other.23 This is clear from the Qurʾānic āyah 29:2: "Do men think that they shall be left alone on saying, 'we believe' and that they will not be put to test."

Anwar Shah Kashmiri argues that the direction of Īmān and Islam is the same. The difference is only in commencement and end. In other words, Īmān is grounded in conviction and is revealed through concrete and explicit acts. Islam starts from external deeds and becomes complete over the cordial core. If an experience of internal Īmān does not show an outward manifestation and obedience, then that Īmān is insufficient.
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If the external actions, obedience and expression in words should not match the conviction of the heart, then that Islam is insufficient. 24

However, though Iman is rooted in Tasdiq (interior adherence), the two concepts are not identical, for Iman is necessarily a belief in the unseen and a conviction grounded in an non-observable reality. Belief based on information bearing on a perceptible reality does not necessarily constitute Iman on account of two considerations. First, Iman, a derivative of the base Amn and signifying peace of mind and a sense of security, refers to an internal condition and to a conviction born out if this condition. Second, though an observable reality may not be doubted or questioned, information provided in connection with it might prove to be doubtful or questionable. The various Islamic sects diverge widely in their interpretations of the concept of Iman. For al-Juhamiyah and those who subscribe to the philosophy of this Islamic sect, including the Ash'ariyyah, Iman is merely 'adherence with heart'. The Murji' sect views Iman as both the interior conviction of heart and affirmation by words. For the Karamiyyah sect, Iman is simply verbal admission. In the Ahl al-Hadith thought, as interpreted by Ibn Taymiyyah, Iman is a matter of adherence with heart, confirmation by words and manifest-able acts. 25

It is the opinion of certain scholars that Iman is affirmation by word Iqrar, for they believe that Tasdiq truly coincide with the knowledge (information) only. As far as Iqrar is concerned, it is consistent with the message of the Prophet (al-Khabar), and the command of Allah (al-Amr). This can be justified by the Qur'anic ayahs where Allah says: "do you agree, and take this my covenant as binding on you?" they said "we agree". He said: "then bear witness, and I am with you among the witnesses." 3:81. Therefore Qarra and Amana are convergent with each other. Iman means to enter into safety and Iqrar means being agreed with.
Thus, the declaration of Īmān is Iqrār and to act upon this constitutes an act of Iqrār too.\textsuperscript{26}

A different opinion emerged from the Qadariyyah, who went far beyond this ‘Aqidah, claiming that Īmān is only the Ma‘rifah (knowledge). Muslim scholars are unanimously agreed on the invalidity of this ‘Aqidah, for the people of the book knew the prophethood of Muhammad, and yet stuck to their non-believing ways because of their unyielding heart, Adam al-Taṣdiq. The non-believers were well acquainted with the truthfulness of Islam, but nevertheless chose to disavow out of obstinacy and haughtiness.\textsuperscript{27} The Qur‘ān declares in this regard: "Those to whom we have given the book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe."\textsuperscript{28} and "And they denied them, though their souls acknowledged them wrongfully and out of pride: so see what was the end of those who acted corruptly!" \textsuperscript{29}

Let us now turn to the dichotomy that obtains between Taṣdiq and Ma‘rifah. Taṣdiq is the fruit of Īmān, while Ma‘rifah (knowledge of heart) constitutes the source of Īmān. Some of the Muslim scholars submit that Taṣdiq is the result of belief borne out of a voluntary conviction of the truth of a message. Belief borne out of a non-voluntary choice would not, therefore, constitute Taṣdiq. Thus defined, Taṣdiq would become a form of worship and would be opposed to Ma‘rifah by virtue of the fact that the latter is often achieved independent of will or determined effort.\textsuperscript{30}

According to other Muslim scholars, Īmān based on knowledge is problematic since acquisition of knowledge might involve an element of will and choice whereas ‘true faith’ is the acceptance of the veracity and truthfulness of the religious message.
(i.e. the religious laws and commandments) independent of any volition. Thus, according to these scholars, faith emanating from or motivated by knowledge -- that is, İmān based on judgement and confirmation of the veracity and truthfulness of the religious message -- is no longer Taṣdiq, faith. al-Nasafi has raised an objection to this view on account of the fact that Taṣdiq embodies a type of knowledge constituting one of the psychological conditions that exclude volitional actions (e.g., judgement, confirmation). 31

Ma‘rifah is in fact neither sufficient nor mandatory for attaining credence, Taṣdiq, since the latter may be attained without or independent of the former. Indeed, Ma‘rifah, when based on certitude of the veracity of a fact, may constitute a basis for Taṣdiq, if it is experienced or acquired willingly. It is the integration of İmān and Taṣdiq, the cornerstone of 'factual İmān', that continues to elude the disputant non-believers. 32

İmān, thus, is grounded in a belief in Allāh and His messenger. Expression of faith by word is essentially encapsulated by the two parts of the Shahādah. Belief in Allāh, the first part of this declaration of faith, is generally professed and agreed upon by all the Muslim schools, with some differences existing between various Muslim sects concerning Allāh's names, Attributes, Acts, Commandments and Worship, which some dissimulate in order to serve the interests of their sects or ideologies. 33

The belief in the messenger, the second part of the Shahādah, is as crucial as its first part on account of the fact that faith in Allāh could never be either firm or complete without an equally strong faith in His messenger. The Shahādah, the declaration to the effect that "I bear witness that there is no god but Allāh, and that
Muḥammad is His messenger" is considered to be the basic pillar of Islam, the first and prerequisite condition of faith.

**İmān**, then, embodies that state of belief in which İqrār and Taşdīq converge and eventually merge together. Hence, the condition expressing İmān is Taşdīq which manifests itself in aʿmāl (deeds) which are the actualisation of the acceptance and affirmation of Allāh's message and obedience to its commandments. Belief in Allāh implies submission to Him alone, whether on the level of innermost thoughts and conviction or that of the acts and deeds guided by or originating from such thoughts and conviction. Kufr, on the other hand, signifies disbelief and disavowal whatever their cause. From the viewpoint of the Islamic creed, anyone who remains unconvinced of the truthfulness and veracity of Allāh's religion after acquiring the knowledge bearing on the laws and the commandments of this religion is a disbeliever. 34

İmān designates the condition of belief in its totality (i.e., 'absolute faith'), that is, the faith that pervades the adherent's innermost thoughts, convictions and outward actions and deeds. There is a general consensus among the Şahābah, Tābiʿūn, and the followers of the Tābiʿūn that İmān is faith through explicit verbal declaration, conviction and deeds. It grows firmer and stronger through obedience and wanes through disobedience. All acts of obedience, whether obligatory or supererogatory, are integral elements of faith. The basic virtues and elements of faith include patience, gratitude, fear of God, trust in God, reverence, sincerity in devotion and Tawḥīd.35

It is reported by al-Bukhārī and Muslim that the Holy Prophet declared to the delegation of 'Abd al-Qays: "I command you to believe in Allāh; do you know what it means to believe in Allāh? It is to declare that there is no god but Allāh and that
Muhammad is His messenger, to observe prayer, to pay zakāt, and to pay one fifth of the booty". These deeds, it is agreed, constitute the pillars of the Islamic faith.

The dichotomy between Ḥınān and Islām is perhaps best shown by a sound Ḥadīth which records that: "Jibrā'īl came to the Prophet in the shape of a Bedouin and asked him about Ḥınān. In reply, the Prophet said: "Ḥınān means to believe in Allāh, His angels, His books, His Prophets, the Hereafter and Resurrection, and the pre-measurement of good and evil". Jibrā'īl then asked, "what is Islām?" and the Prophet replied: Islām is to cherish Allāh and associate nothing and no one with Him, to declare that Muḥammad is His messenger, to observe the ritual prayer (Ṣalāt), to pay Zakāt, to fast during the month of Ramaqān, and to perform the pilgrimage to the house of Allāh." Accordingly, Islām is the external deeds through which Ḥınān, 'the adherence of the heart', is expressed.\(^36\)

In another Ḥadīth, the Holy Prophet said: "Ḥınān branches off into seventy branches, the uppermost branch being the declaration that there is no god but Allāh and the lowermost being the removal of hindrances and obstacles from the way of common people." Only when Taṣdiq and Iqrār meet in a servant, 'Abd can he say, "Indeed I am a Mu'min". In other words, only when Taṣdiq and Iqrār are both found in an adherent can his Ḥınān be said to be approaching anything like a perfect state.\(^37\)

'Belief in the heart' is the most essential constituent of faith and it is the condition that animates and guides the other external manifestations of faith. In other words, the external deeds happen on account of the internal faith and are to that extent a testimony to the judgement and conviction of the heart.\(^38\) With regard to the centrality of 'belief in the heart', to the total condition of absolute faith, Abū Hurayrah submits
that: "the heart is a king and the remaining parts of the body are his troops; if the king is good, his troops will be good too and if he becomes corrupt his troops will soon become likewise".39

Al-Bukhārī and Muslim reported that the Holy Prophet said: "Indeed there is one basic part of the body, Mudghah; if it is sound, the whole body will be sound too, and if it is spoiled the whole body will be corrupted; 'verily it is the heart'."40 The Qur'ān emphasises in many places that the real and formal constituent of Īmān is to be found in the external (zāhir) and internal (bātin) aspects of faith.41 The Qur'ān says: "But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves (in their souls) no dislike of that which thou decidest, and submit with full submission."42; "They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord."43; "The wandering Arabs say: We believe. Say (unto them O Muḥammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful."44 The word Īmān is most often cited in conjunction with other aspects of the Islamic faith,45 as is clear from such Qur'ānic āyahs as the following: "Verily those who believe and do righteous deeds."46; "Verily those who believe and they were of pious (who fear Allāh) people."47 and "those who believe in the unseen."48

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4.1.4. The Understanding of Faith Among the Various Muslim Sects.

Four different groups of Muslim sects, each with a distinct conception of the notion of İmân, can be differentiated:

1. The first group, exemplified by Ahl-al-Ḥadīth, al-Khawārij, az-Zaydiyyah, and al-Muʿtazilah, submits that faith is a matter of belief in the heart, confession by word and expression by deeds performed by other parts of the body. Most important of all, these sects do not draw a distinction between İmân and Islam.

2. The second group, exemplified by the Ashʿaritis, maintains that İmân is simply a question of belief in the heart and confession by word. The various sects within this group do insist on separating İmân from Islam.

3. The third group restricts İmân to belief in the heart. Two sub-groups can in fact be identified within this third group:

   (i) The first sub-group claims that Islam is different from İmân. For this first sub-group only verbal confession is essential for a definition of İmân and even knowledge in the heart (maʿrifah bi-l-Qalb) is of no relevance to such a definition.

   (ii) The second sub-group, exemplified by the Juhamiyyah (the followers of Djahm ibn Șafwân) and the Bajaliyyah (the followers of Ḥasan al-Bajali), does not have a specific doctrine regarding the importance of body organs other than the tongue in a definition of İmân. They recognise that İmân is knowledge and Islam is the verbal expression of the two parts of the Islamic declaration of faith (Shahādatayn).
Furthermore, deeds are considered to be a relevant aspect in the definition of neither İmân nor Islam. In the understanding of this second sub-group, those capable of verbal expression of the two parts of the declaration of Islamic faith will be forgiven for their omission.

4. The fourth group, the so-called Karâmiyyah, considers İmân as simply a matter of verbal expression of the declaration of the Islamic faith and insists on discarding the İ'tiqâd (firm adherence) from any understanding of the Islamic notion of İmân. 51

Al-Bâqilânî observes that İmân is in essence 'belief in Allâh', a condition that implies or even demands a 'knowledge' of the existence and essentiality of God, and that Taşdîq is essentially adherence to this belief with the heart. He further notes in this regard that lexicologists are unanimously agreed that, in common usage (lughah 'āmmah), İmân means Taşdîq and had meant precisely the same even before the revelation of the Qur'ānic scriptures and the advent of the prophecy of Muhammad (pbuh), and that to that extent Pre-Islamic Arabs would not have understood İmân in a different light, as the Qur'ānic verse 12:17; "But you will never believe us even though we tell the truth." indicates. The term mu'min in this verse means Muşaddiq (a believer). 52

The understanding of faith in common usage does not differ from its technical definition (i.e. as understood by the Shari'ah) on account of the fact that Allâh neither changed the language of the Arabs nor subverted it. The Islamic scriptures preserved the names of things, referring to them by the same nomenclature that obtained prior to the coming of Islam. It is on this account that al-Bâqilânî equates technical faith with lughawî faith. 53
He defines Islam as meaning the act of submitting and surrendering one’s will and desires to Allāh’s will and obeying Allāh’s Laws and Commandments. Every act of obedience is an act of submission to Allāh’s commands, and every act of obedience to His command amounts to an act of Islam. According to him, Īmān is just one of the constituent components of Islam; while complete Īmān is Islām, it is not the case that full-fledged Islam is simply Īmān. Justification for this dichotomy and its crucial importance is provided by the Qur’ānic verse: "The desert Arabs say, "we believe," say, "you have no faith; but (only) say, we have submitted our wills to Allāh, for not yet has faith entered your hearts." 49:14.54

Abū Ṭālib al-Makki objects to all gnostic interpretations and the influences underlying such interpretations of the key Islamic concepts Islam and Īmān and proposes separating Īmān and Islam from each other.55

Quoting the Qur’ānic āyahs -- "And they came weeping to their father in the evening. Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our sayings even when we speak the truth."56 -- as evidence for his argument, al-Āmidī points out that in common usage Īmān is viewed as an equivalent term for Taṣdiq.57

He further argues that neither the verbal declaration of faith alone, as the Karāmiyyah would like to think, nor for that matter the acts of adherence and obedience to the divine laws alone, as the Khārijites contend, constitute full-fledged faith.58 Satisfying only the verbal declaration of Īmān and failing to fulfil the other basic pillars of Islam would still amount to more than an act of mendacity and
hypocrisy since the holy Qur'ān insists: "when the Hypocrites come to you, they say, "we bear witness that you are indeed the messenger of Allāh.' 'Yea, Allāh knoweth that you are indeed His messenger and Allāh beareth witness that the hypocrites are indeed liars."

Al-Subkī observes that, in the view of the most scholars, Imān is a firm adherence by the heart, a verbal declaration of that adherence, and an acting upon the basic principles and laws of Islam. He also notes that while it is not certain whether these scholars have considered this definition to delineate 'sound Imān', it would be fair to conclude that they have all understood it to characterise 'perfect' or 'complete' Imān.

4.1.5. Salvation through Imān.

Both the Qur'ānic scriptures and the prophetic traditions (Hadīth) are clear as to how true Imān is rewarded in the Hereafter. These sources of Islamic belief determine that Imān is rewarded with a place in Paradise and salvation from Hell. The Holy Prophet states in this respect: "Allāh saves from the fire anyone with an iota of Imān in his heart." Muslim scholars, nevertheless, are divided as to what the conditions and constituent elements of Imān are and what true Imān implies and involves. While one category of these scholars maintains that Imān is tied to verbal testimony only (Iqd) (i.e. acceptance with the tongue), a second category of scholars insists that testimony of Imān must be implemented with both tongue and heart, and still a third category of scholars contends that testimony of Imān is complete only if implemented by tongue, heart and deed. The mere verbal statement of the Shahādah is not sufficient for salvation. In fact, the hypocrites make this statement quite often and
yet Allāh brands them as liars and promises that they shall abide in the lowest abyss of Hell-Fire.

1. In the view of al-Ghazālī, those whose testimony of Īmān is implemented by tongue, heart and deed will be rewarded with a place in God's Heaven. For the Mu'tazilis, even if a person implements the testimony of Īmān by tongue, heart and deed, but breaks the covenant, whether in the form of some grave sin or some act of disobedience, he negates his Īmān and is therefore a sinner (fāsiq) condemned to Hell forever. al-Ghazālī took exception to this view, rejecting it as entirely unjustifiable.

2. According to the Qadariyyah, those who break the covenant on account of a grave sin or an act of disobedience, after having accepted and affirmed the two parts of the Shahādah, will forever be condemned to Hell-Fire and eternally suspended between a state of belief and a state of non-belief, because Islam and Īmān are totally inseparable, Īmān is the true embodiment of Islam and true Islam is righteous deeds.

3. Muslim scholars are divided with regard to whether verbal testimony to one's Īmān without implementation of that testimony by deed can amount to much by way of true Īmān. Abū Ṭālib al-Makki contends that Īmān in the heart, uncomplemented with actual deeds, is substantially hollow and adduces arguments from the scriptures to that effect. The condition of Īmān is almost always tied to the notion of righteous deeds in the Islamic scriptures, e.g. "Those who believe and do deeds of righteousness."

4. Different opinions exist as to whether a person who dies after performing the prescribed duties but without managing to affirm Īmān with his tongue is to be
regarded as a true Mu’min. In the opinion of those scholars who consider qawl an essential condition of Īmān, that person falls short of the status of a true Mu’min. al-Ghazālī argues that this view is untenable, on account of its incompatibility with the Holy Prophet’s pronouncement: "He who has an atom of faith in his heart will be saved from the damnation of the Fire". 69

5. Muslim scholars are also divided on whether a person who accepts with his heart but defers making the verbal affirmation of both parts of the Shahādah — although he knows that verbal affirmation of Īmān is an Islamic obligation (wujūb) — is a true Mu’min. In the view of al-Ghazālī, that person is 'a Mu’min who will not remain forever in the Fire', for while the tongue is the proclaimer of Īmān, verbal affirmation does not account for Īmān in its totality. The Murji‘īs, on the other hand, expressed the entirely different opinion that such a man is a Mu’min who will not be condemned to Hell.

6. There is an almost unanimous agreement among Muslim scholars that a person who affirms with his tongue both parts of the Shahādah but does not implement the testimony of Īmān in his heart is a non-believer in the Hereafter, who will be cast into the Fire of Hell forever. 70 Allāh describes the true believers in the Qur’ān as those who have belief in Allāh, and whose hearts never waver in that belief. Allāh says: "The (true) believers are those only who believe in Allāh and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allāh. Such are the sincere." Indeed, Allāh describes the hypocrites as those whose hearts waver and doubt: "They alone ask leave of thee who believe not in Allāh and the Last Day, and whose hearts feel doubt, so in their doubt they waver." 71
4.1.6. Formal Analysis of the Āyāhs regarding Beliefs and Worship.

7:52; "Verily We have brought them a scripture which We expound with knowledge, a guidance and a mercy for a people who believe."

Allāh specifies the righteous "Muʾmin" for His Guidance and Mercy, although the Qurʿān is guidance for all mankind. However the believers are honoured with pre-eminence. Truly they have kept their faith and have accepted as true what is in the Qurʿān.

7:85; "And unto Midian (We sent) their brother, Shuayb. He said: O my people! Serve Allāh. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers."

This āyah tells us that to abandon rebellious behaviour and to adopt the reformed behaviour are requirements of Īmān.

7:87; "And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allāh judge between us. He is the best of all who deal in judgement."

This āyah means that some people believe in Him and His signs, but others reject the truth when it reaches them. Thus, more efforts must be made to remind them. Simultaneously with these efforts one should be patient and await Allāh's decree,
because He will render His decision, and His sentence will be based on truth and justice.

7:158; "Say (O Muḥammad): O mankind! Lo! I am the messenger of Allāh to you all -- (the messenger of) Him unto whom belongeth the Sovereignty of the heavens and the earth. There is no God save Him. He quickeneth and He giveth death. So believe in Allāh and His messenger, the Prophet who can neither read nor write, who believeth in Allāh and in His words and follow him that haply ye may be led aright."

The Prophet himself believes in Allāh. Belief in Allāh and His Prophet are inseparable, therefore one must believe in the Prophet as he believes in Allāh.

7:29; "Say: My Lord enjoineth justice. And set your faces, upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him)."

At every time of prayer one must surrender oneself wholly and solely to Him with sincerity of heart and soul. This means that:

(1) One must be steadfast in prayer,

(2) One must turn one's face to Ka'bah which is in Mecca,

(3) One must implore Him humbly with devotion and bow one's forehead in prostration to Him alone; prayer is the most important pillar of Islam.

7:31;"O children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals."
At every time of prayer one must put one's clothes on. Not to do so is indecent, shameful and odious.

7:55-56; "(O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors. Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allāh is nigh unto the good."

That one must go before Allāh humbly. One should not be loud in calling upon Him, because modesty indicates sincerity. Prayers should reduce a person to an attitude of submissiveness and obedience. When one praying in a standing position one should adopt a respectful manner, having properly performed the Wuḍū'. He should speak silently with his Lord, free from dissimulation.

7:205; "And do thou (O Muḥammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be thou not of the neglectful."

This āyah enjoins us that:

(1) One must be always mindful of Allāh, wherever one is.
(2) He must be contemplated with adulation and humility.
(3) He must be contemplated reticently. In other words one must be restrained in one's manner of prayer and contemplation.

These āyahs specify the way that we should believe in Allāh and approach Him.
SECTION TWO: ĪMĀN (Faith) AND TAQWĀ (Piety): THE ISLAMIC PERSPECTIVE.

4.2.1. Definition and Meaning of Taqwā.

The basic meaning of taqwā is to keep or preserve. In the technical terminology of the Sharī‘ah, it denotes fearing disobedience to Allāh, fending off opposition to His commandments, and refraining from acting contrary to His will.72 While Ibn Barri submits that taqwā means the fear of Allāh,73 Ibn Sayyidah argues that it means righteousness rajulun taqiyyun min qawmin atqiyyā’ (a pious person haling from righteous people). Furthermore, Ibn A‘rābī notes that tuqāt, taqiyyah (piety), taqwā (fear of God), and al-ittiqā’ (righteousness) all converge on the same meaning and derive, together with the related terms, wiqāyah, waqīyyah from the root w-q-y -- as in waqāhu Allāh waqyan meaning 'God guarded or protected him'.74 It is in this sense that the term taqwā is also used in the Qur‘ān: "But Allāh hath been gracious unto us and hath preserved us from the torment of the breath of Fire."75 and "And ward off from them ill deeds; and he from whom Thou wardest off ill deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph."76

4.2.2. Varying Degrees of Taqwā.

Al-Bayḍāwī identifies the various degrees of taqwā as involving:

(1) Restraining and guarding one's heart from polytheism.

(2) Refraining from all that is forbidden and abstaining from what is doubtful.
(3) Aiming in every deed at fulfilling and conforming with Allāh's wishes, and giving up all things that would potentially alienate one from faith in Him. This last degree of piety is the highest form of taqwā, identified in a Hadīth as the equivalent of Iḥsān. 77

To seek help from Allāh, and show patience and perseverance in the face of adversity and calamity are the distinctive qualities of the pious devotee, as is evidently clear from the Qur'ānic āyah in which Moses addresses his people: "pray for help from Allāh, and wait in patience and constancy: for the earth is Allāh's to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous". 7:128 From the perspective of this āyah, should one happen to suffer injustice at the hand of a tyrant, he must have recourse to Allāh, seek His assistance and show patience in his struggle and travails. The moral of this āyah and similar scriptural injunctions is that there is no refuge and shelter but in:

(1) A total devotion to Allāh and a total dependency on Him for support in warding of all kinds of evil;
(2) A patient seeking of His favours, guidance and protection.

The āyah quoted above also enjoins upon loyal believers the necessity of pursuing righteous aims and goals solely through righteous and honourable means that entail no grave sins or evil deeds. 78 In Fazlur-Rahmān's opinion, taqwā is "to protect oneself against the harmful or evil consequences of one's conduct. If by 'fear of God' one means fear of the consequences of one's actions -whether in this world or the Hereafter- then, one is absolutely right." 79
The fact that taqwā is held in the highest esteem and greatly honoured by Allah is most evident from the following Qurʾānic ayah in which Allah promises his loyal followers: "0 ye children of Adam! whenever there come to you prophets from amongst you, rehearsing My Signs unto you, those who are righteous and mend (their lives), on them shall be no fear, nor shall they grieve." 7:35 Indeed, piety is a most honourable quality of the loyal believer and the Islamic scriptures emphasise this fact on numerous occasions: "For Allah is with those who restrain themselves and those who do good."80 Thus, to be allied with Allah is the culmination of the righteous man's aspirations and efforts. This fact is made most evident by such Qurʾānic verses as the following: "Verily the most honoured of you in the Sight of Allah is (he who is) the most righteous of you."81 Ibn ʿAbbās remarks in this connection that "He who would love to be one of the most honoured must fear Allah." Similarly, ʿAlī ibn Abī Ṭālib notes that taqwā is "to abandon (for ever) acts of sin and disobedience as well as voluntarily to refrain from all forms of conceit." al-Ḥasan enjoins that "no one should be preferred to or favoured over Allah since one knows that all existing things are in His Hands." Ibrāhīm ibn Adham points out that taqwā refers to that state of devotion, loyalty and truthfulness in which "people would find no deficiency in your speech, the angels no imperfection in your deeds, and the Malik al-ʿArsh (i.e. Allah) no defects in your innermost convictions." al-Wāqīdī observes that taqwā is "to adorn one's faith for the sake of Allah in much the same way as one adorns one-self for the benefit of the public."82
4.2.4. To Contemplate Allāh is a Quality of the Righteous.

The Qur'anic āyah: "Those who fear Allāh, when a thought of evil from Shaytān assaults them, bring Allāh to remembrance, when lo! they see (aright)!" 7:201 enjoins that those who fashion their lives in accordance with the divine laws and accept and follow Allāh's guidance as their only way of life, and call upon their Creator whenever they feel threatened by the deeds of the ignorant and of the evil ones (Shayāṭīn), should remain, the perversions of their antagonists notwithstanding, firm and steadfast in their devotion to the right ways of Allāh.83

In his elaboration on the notion of piety in Islam and the qualities of pious Muslims, Ibn Kathīr notes that in his historical work, Ḥāfīẓ Ibn `Asākir cites the case of 'Amr ibn Jāmi', a young devotee to Allāh, who lived in a mosque and who was utterly ardent in his worship of Allāh. A woman tempted him and was about to visit her at home, but he recalled the āyah quoted above and, out of sheer fear of God, collapsed unconscious. When he regained consciousness, he recited the same āyah again, his heart was filled even more with the fear of Allāh, and he trembled and passed away. ‘Umar Ibn al-Khaṭṭāb visited his grave the next morning together with many other people and performed the customary funeral prayers at the side of his grave. Addressing him first with the words 'O young man!' he recited the āyah: "But for such as fear the time when they will stand before (the Judgement Seat of) their Lord. There will be two Gardens." 84 No sooner had he finished reciting the āyah in question than he heard a voice coming from inside the grave saying 'my Lord has accorded me those twofold'.85

In a Ḥadīth Qudsi, the Prophet Muḥammad is reported to have declared: "Allāh says; I do not impose two fears on My slave, ‘Abd. If he fails to fear Me in
this world, I shall afflict him with fear in the Hereafter. But if he fears Me in this world, I shall save him from all fears and grief in the Hereafter" 86

4.2.5. Taqwā is an Essential Part of Faith, and Success in this World and one's Well-being in the Hereafter Rests on Preserving and Demonstrating it.

This is made clear by the following Qur'ānic āyah: "If the people of the towns had but believed and feared Allāh, We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds." 7:96

In explaining the meaning of this āyah, Ibn Taymiyyah points out that piety is a constituent component of Īmān and that there is no faith in the absence of piety and good deeds. Thus, an infringement of any of the basic elements of faith inevitably results in an infringement of the totality of good deeds, since taqwā is one of the fruits of faith and the driving motor towards good deeds.87 The Islamic scriptures make it clear that a life guided by faith and piety guarantees the blessings and favour of Allāh both in this world and the Hereafter: those who choose the way of piety will ultimately be blessed with the bounties of Allāh.88

4.2.6. Decent and Proper Garment is 'the Raiment of Righteousness'

On the necessity of Muslims wearing decent garment the Qur'ān commands: "O ye children of Adam! We have bestowed raiment upon you to cover
your shame, as well as to be an adornment to you, but the raiment of righteousness, that is the best. Such are among the Signs of Alläh, that they may receive admonition!" 7:26

Muslim scholars are divided on the interpretation of the metaphor inherent in the Qur’ānic expression libás al-taqwā. Qatādah, al-Sudā and Ibn Jurayj all agree that it simply denotes 'faith'. Ibn ‘Abbās submits that it is a reference to righteous deeds. Some scholars contend that it refers to elegant manners, and others claim that it indicates modesty and Tawhīd, since the Mu’mīn restrains from disclosing his private parts even when undressed and the Fājir’s private parts are always conspicuous even when he is fully clothed. Ma’bad expresses the opinion that it refers to timidity and modesty. al-Rāzi states: "We construe literally the word libás in libás al-taqwā to mean the kind of dress worthy of the pious." With regard to the expression dhālika khayr, Abū ‘Ali al-Fāriṣī comments that "the dress of piety is good for him who adorns himself with it." 89 al-Zamakhshārī observes that whereas in nudity and uncovering of the loins lies disgrace and ignominy, in covering oneself lies the great article of devotion, taqwā. 90 Ibn Wahab reported from Ibn Zaid: "He who fears Alläh thus covers his private parts, that is the raiment of piety." 91

4.2.7. Connotations of Righteousness.

Ibn Mājah reports that the Holy Prophet said: "No one can be a real Muttaqī until he gives up those forbidden things'. 92 al-Tirmidhī reports that the Holy Prophet said: "Beware of forbidden things, should you aspire to be one of the devotees, one of the servants". al-Tirmidhī qualifies this Ḥadīth as ḥasan gharīb. 93 The Holy Prophet said: "He who wards off shadowy things saves his religion and protects his honour." 94 Ibn Abū Ḥātim writes that Ḥaḍrat Mu‘ādh said: "On the Day of Judgement, when the people are assembled before their Lord, an angel will call upon
the righteous people and they will stand upright. Then Allâh will hold them in His Arms and they will be honoured by seeing their Lord in person.' Abû 'Affî asked: 'who are those pious people?' He replied: 'they are those who restrain from shirk and idolatry, and worship Allâh with purity. They will enter Paradise with respect and in glory.' 95

In one of his poems, Ibn al-Mu'tazz writes:

Shun all major and minor sins, for that is the true taqwâ.

Be in life like a man travelling on a thorny route.

Do not disdain a minor sin

for small pieces of stone make a mountain. 96

4.2.8. Qualities of Righteous People.

It is generally agreed that piety is the sole basis of all virtues. One can abstain from evil deeds only if his heart is totally committed to righteousness. It is for this reason that taqwâ is frequently stressed in the Qur'ân: "this is the Book; in it is guidance sure, without doubt, to those who fear Allâh." 97 Furthermore, the Holy Prophet said, pointing at his heart, "taqwâ is here".

Prayer is generally regarded as an unquestionable and integral part of piety, for the Qur'ân advises: "Lo! Prayer restrains from shameful and unjust deeds." 98 'Imrân ibn Ḥasan reports that someone asked the Prophet about the meaning of this Qur'ânic âyah and the Prophet Muḥammad explained in reply: "there is no point in prayer if it does not preserve one from lewdness and iniquity." 99
It is clear from these Qur'anic āyahs and traditions that daily prayers strengthen one of the pivotal foundations of faith, i.e., piety. Prayers prepare us for the observance of a life of virtue and obedience to Allāh, and reinforce a belief and way of life rooted in courage, sincerity, purity of heart, advancement of the soul and enrichment of morals.  

Fasting is also regarded as a vital part of piety, for the Qur'ān states: "O ye who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may become self restrained." Fasting is tied to the Qur'anic words 'la'allakum tattaqūn'.

Fasting constitutes a symbol of total sacrifice and obedience to God, since the Muslim abstains not only from food and drink, but also from sexual relations with the spouse, from sunrise to sunset; also from vile talk and all evil thoughts and acts. The benefit of fasting lies in obeying and submitting to the command of God. The clause in the āyah 'so that you may become righteous' explains the deep philosophy underlying the commandment relating to fasting, God-fearing and self restraint.

The Islamic scriptures say that fasting offers the Muslim the possibility of shunning sin and evil; while fasting the Muslim has not only to give up eating and drinking but also to abstain from indulging in his other desires, with the likely outcome that his thoughts will naturally tend towards spiritual matters.

Sacrifice of an animal on Eid-ul-Adhā is also an act of piety, for the scriptures declare: "Their flesh and their blood reach not Allāh, but the devotion from you reacheth Him. Thus have We made them subject unto you that
ye may magnify Allāh that He hath guided you. And give good tidings 
(O Muhammad) to the good." 102

Pilgrimage to Makkah is another obligatory ‘Ibādah. Muslims are called upon 
to perform this religious duty (at least) once in a lifetime, if they can afford to do so. 
Pilgrimage has its rites, rules and conditions the fulfilment of which is designed to 
inculcate in Muslims piety, obedience, reverence and goodness. Pilgrims are 
commanded to refrain from every kind of evil deed, and constantly struggle to be pure 
in words and deeds, in line with the scriptural command: "And take a provision 
(with you) for the journey, but the best of provisions is right conduct 
taqwa). So fear Me, O ye that are wise." 103

It follows from the above that fear of Allāh is at the heart of the Islamic faith, 
beliefs and deeds. It is equally the foundation of good conduct, for the Holy Prophet 
said, pointing to his heart: "righteousness and God-fearing are in here".104

Al-Bukhārī and Muslim report that, when asked who was the most respectable 
amongst people, the Holy Prophet responded, "he who is the most righteous and who 
fears Allāh", and proceeded to recite the following Qur’ānic āyah: "The most 
honoured of you in the sight of Allāh is (he who is) the most righteous 
of you."105

Ibn Mas‘ūd reports that the Holy Prophet used to say: "O Allāh, I pray to You 
to grant me:

(1) right guidance,

(2) protection and shelter,

(3) chastity and sacred life,

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Furthermore, Abū Saʿīd al-Khudārī narrates that the Holy Prophet said: "This world is tantalisingly attractive. Allāh will make you vicegerent in it. He will give you power and dominion to test you. Therefore, guard against glamour, beware of women, and shun their enchantment. Indeed, the Banū Isrāʾīl were firstly tempted in matters of the opposite sex." Muslim, 2742.107

It is often claimed that since there are so many Qur'ānic āyāhs commending the God-fearing, love of God's Justice should therefore be considered the principal source of Islamic morality. This is, however, questionable insofar as God-fearing does not mean "fear of God" in the literal sense of the term. A God-fearing man is he who performs his religious duties obediently and who does not inflict any injustice on his fellow men. The term Muttaqī also means 'the one who makes of God his shelter'.108 The Qur'ān identifies the Muttaqīn (the God-fearing ones) as those who are of upright conduct and who seek refuge and shelter in Allāh and nominates them as 'friends of Allāh': "Behold! verily on the friends of Allāh there is no fear, nor shall they grieve; those who believe and (constantly) guard against evil; for them are glad tidings, in the life of the present and in the Hereafter.109 and "Help you one another in righteousness and piety, but help you not one another in sin and rancour: fear Allāh: for Allāh is strict in punishment."110 and "Nay, but (the chosen of Allāh is) he who fulfillleth his pledge and wardeth off (evil); for lo! Allāh loveth those who ward off (evil)."111
Taqwā has been upheld as a factor of worldly eminence, as is clear from the Qur'ānic āyah: "So keep your duty to Allāh as best ye can; listen and obey, and spend (in charity) that is better for your souls. And whoso is saved from his own greed, such are the successful". 112

Commenting on the last two āyahs, al-Bayḍāwī states in his Tafsīr that the first āyah enjoins:

(i) Performing the prescribed duties and fulfilling the covenants.

(ii) Shunning the (religiously) prohibited, guarding against disbelief, polytheism and such other afflictions that may affect the heart as hostility, insidious envy, malice, arrogance, dissimulation and hypocrisy.

And that the second āyah bears on actions and deeds and enjoins proper conduct and utmost decency. 113

Allāh's entire message is an invitation to man to exercise piety and righteousness in his private as well as his public life, to be just to others, to forgive others their faults and transgressions, to be charitable and generous in one's dealings, and to honour promises made to others. These actions, the Islamic scriptures explain, will bring people closer to piety and to Allāh. 114

‘Umar ibn al-Khaṭṭāb said, "I went to the messenger of Allāh and found him lying on a reed mat which left marks on his side. He was supporting himself on a leather cushion stuffed with palm fibre. I said: God's messenger, pray to Allāh to enrich your people, for He has enriched the Persians and the Byzantines even though
they do not worship Him. He replied: 'Is that how you feel Ibn al-Khaṭṭāb?' Those people have been given all the good things in advance in this world."115

The Prophet Muḥammad eliminated all types of distinctions between men and judged them solely on the basis of their piety and righteousness.

Abū Umāmah Suday ibn ‘Ajān reports: "I heard the Holy Prophet say during his last pilgrimage to Makkah: "Fear Allāh, pray five times a day, fast for the duration of the month of Ramadān, pay Zakāt from your goods and riches, and obey your leaders. (Should you do so) you will enter the Paradise of your Lord."116

Pursuit and Love of Justice.

The Qurʾān mentions the love of justice as one of the highest qualities of a Muslim: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return".7:29

Al-Ṭabarī, Mujāhid, and al-Sudi117 interpret the word Qist, occurring in the āyah above, to signify justice ('Adl).118 As al-Ṭabarī comments, this āyah urges Muslims to be sincere in their faith and worship of their Lord and to submit to His Will obediently and truthfully. It also urges them to shun all things and acts that are tainted by an element of Shirk.119 To worship Allāh truly is to live life in line with His commands, to enforce His laws, to serve His cause by doing and urging what is right and shunning evil, and by being just to one's fellow human beings.
Chapter Four. Islam, Iman and Taqwā.

The steadfast pursuit of justice is very frequently stressed in Islamic teaching and is a most essential part of a Muslim's expression of faith. The Qur'ān enjoins the Muslims: "O you who believe! stand out firmly for Allāh, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. "I`dilū huwa aqrabu li-t-taqwā " Be just: that is next to Piety: and fear Allāh. For Allāh is well acquainted with all that you do". Abū Dharr reports that the Holy Prophet's response to a request for some lasting advice was: "Cultivate the fear and reverence of Allāh in your heart for these are the root of all virtuous deeds."  

Forgiveness.

Truthfulness, steadfastness, and forgiveness are moral values which are repeatedly emphasized, commended or urged in the Qur'ān. We read in:

Khudhil-`afwa wa-`mur bi-l-`urfi wa a-`rid `ani-l jāhilin (Hold to forgiveness; (command what is right, but turn away from the ignorant).

7:199

In this āyah, Allāh urges the Prophet:

(1) To forgive injustice, insults and persecution.
(2) To sustain the Islamic faith and to act upon it in all his dealings with those around him, irrespective of whether they are friends or foes.
(3) To ignore those who seek to implant doubt in his mind, place obstacles in his way, or devise plots to undermine the truthfulness of his Lord's religion.

The beauty of righteous and pious people is to be gentle in speaking, to be polite in manners. All these connects a person to a secure Īmān and sincere devotion to Allāh.
Humility and Reverence.

Humility, modesty, truthfulness and steadfastness are values urged again and again in the Qur'an. We read in:

7:205, (And do thou bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the morning and evening; and do not be of those who are unheedful).

Khushū' has two meanings: humility and humbleness, on the one hand, and calmness and stillness, on the other. Khushū' requires a condition of heart that can only come from a true and total devotion and submissiveness to the Lord of the Heavens. 124

We also read in the Qur'an: "Successful indeed are the believers who are humble in their prayers, and who shun vain conversation, and who are payers of the poor-due; and who guard their modesty." 125 In Ibn 'Abbās's opinion, Khāshi'ūn in this āyah means: "those humble with submissiveness." In 'Alī ibn Abī Ṭālib's view, it means: "[Those with] humility in [their] hearts." 126 According to Mujāhid, it means: "[Those who] lower [their] glance and behave with humility."

On observing a man playing with his beard during prayer, the Holy Prophet declared: "If his heart had indeed achieved reverence, all other parts of his body would have been touched with humility." 127
4.2.9. Conclusion.

In conclusion, Islam is rooted in two fundamental concepts -- the unity and equality of mankind and the oneness of the source of all creation -- Allāh. From the perspective of Islam, lineage, riches and worldly honours are all accidental things; only virtue and the service of humanity are matters of real merit. In Islam, distinctions of colour, race and creed are of no relevance. Articles of Īmān in Islam are seven in number, namely the Belief in:

(1) One God (Allāh).
(2) Angels.
(3) The books from Allāh.
(4) The messengers from Allāh.
(5) The Hereafter.
(6) Allāh's knowledge of good and evil (pre-measurement).
(7) The Day of Resurrection.

In Islam, faith remains a hollow and meaningless concept until it is complemented by and translated into deeds that are a true extension and expression of Īmān. A Muslim believes in his own personal accountability in the Hereafter for his actions in this life. Each is responsible for his acts, and none can expiate another person's sin. One's leading a proper life on this earth and one's attainment of Paradise in the Hereafter depend on one's obedience to the Qur'ānic teachings and one's truthfulness in faith and devotion in the pursuit of Allāh's cause. From the viewpoint of the Sharī'ah, Islam without Īmān is of no worth or merit as is Īmān without Islam.
4.2.10. Notes to Chapter Four.

1 al-Qur'ān: 7: 46, and 20: 47.
2 al-Qur'ān: 5: 16.
5 Asās al-Balāghah: vol. 2 p. 455.
6 Ma‘ārif al-Qur‘ān: vol. 2 p. 36.
13 al-Qur‘ān: 5:44.
18 Fatāwā Ibn Taymiyyah: vol. 7. p. 635.
23 Sharh ‘Aqā'id li al-Nasafī: p. 94.


27 Sharḥ ‘Aqā'id: p. 86.


30 Sharḥ ‘Aqā'id: p. 87.


33 Majmū’ah Fatāwā: vol. 7 p. 639.

34 Ibid: 639.


36 Sharḥ ‘Aqā'id: p. 94. and Majmū’ah Fatāwā: vol. 7 p. 642.

37 Sharḥ ‘Aqā'id: p. 95.

38 Majmū’ah Fatāwā: vol. 7 p. 643.


40 Muslim: Birr. 32.

41 Majmū’ah Fatāwā: vol. 7 p. 644.


43 al-Qur'ān: 8:2-4.


45 Majmū’ah Fatāwā: vol. 7 p. 674.


48 al-Qur'ān: 2:3.

49 Tabaqāt al-Subkī: vol. 1 p. 46.

50 Ibid: vol. 1 p. 46.
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51 Ibid: vol. 1 p. 47.
54 al-Bâqilânî: p. 448.
55 Qût al-Qulûb: pp. 190-197.
61 al-Subkî, al-Tabaqât: vol. 1 p. 49.
62 Ibid: vol. 1 p. 49.
63 al-Nasafi: p. 91.
64 Ihyâ' al-'Ulam al-Dîn: vol. 1 p. 88.
65 al-Ghazâlî: vol. 1 p. 89.
66 al-Subkî, al-Tabaqât: vol. 1 p. 50.
67 Qût al-Qulûb: p. 190-197.
69 Ihyâ' al-'Ulam al-Dîn: vol. 1 p. 89.
70 Ibid: p. 90.
73 Lisân al-'Arab: vol. 1 p. 324.
74 Lisân al-'Arab: vol. 3 pp. 971-972.
75 al-Qur'ân: 52:27.
78 al-Qāsimī: vol. 4 p. 235.
79 Major Themes of the Qur'ān: p. 29.
82 al-Tafsīr al-Kabīr: vol. 1 p. 244.
83 Tadabburī Qur'ān: vol. 7 p. 788.
85 Ibn Kathīr: part. 9 p. 62.
86 Tablíghī Niṣāb English: p. 58.
88 Tadabburī Qur’ān: vol. 7 p. 696.
89 al-Tafsīr al-Kabīr: vol. 4 p. 286.
90 Kashshāf al-Qur’ān: vol. 1 p. 443.
92 Ibn Mājah: Bāb al-Wara’ wa al-Taqwā, Ḥadīth 1.
95 Tafsīr Ibn Kathīr: part. 8 p. 52.
96 Tafsīr Ibn Kathīr: part. 8 p. 53.
100 Tablíghī Niṣāb English: Virtues of Prayers. p. 94.
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104 al-Tirmidhī: Birr 18, and Muslim: Birr 32.
106 al-Riyāḍ al-Ṣāliḥīn: p. 60.
107 Ibid: p. 60.
111 al-Qur‘ān: 3:76.
113 al-Bayḍāwī: p. 107 and 770.
120 al-Qur‘ān” 5:8.
121 Tablīghī Niṣāb English: Virtues of the Qur‘ān. p. 50.
124 Ibn Taymiyyah: vol. 7 p. 28.
126 Fatāwā Ibn Taymiyyah: vol. 7 p. 29.
127 al-Bayḍāwī: p. 479.
CHAPTER
FIVE.

5.1.1. Introduction.

So far we have been concerned with the meaning of Islam and Īmān in the Qurʾān, Sunnah and different sects. In this chapter, we propose to focus on the issue of messengership. A first section will set the stage for this discussion by addressing the meaning and differences obtaining between Nabī and Rasūl; Kitāb and Şāhīfah; Muʿjizah and Karāmah and Muʿjizah and Sihr. The second section will be primarily concerned with a discussion of the nature of the mission of the prophets.

The history of prophethood has been marked by the opposition it has encountered. Such a situation is well documented in the Qurʾān: "Even then their people made fun of them. If they were really jesting Allāh will throw back their mockery on them and give them rope in their trespasses; so they will wander perplexed." 21:41. Furthermore, The Qurʾān again says: "Messengers (of Allāh) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride." 6:10.
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Such a reluctance of people to acquiesce in the faith of Allāh has often, according to the Qurʾān, engendered Allāh's wrath, as the above states. However, in some instance, Allāh instructed His messengers to migrate to another region, occasionally producing miracles through their intervention as a final proof.

In the Qurʾān, the stories of nations and prophets serve a didactive function. In this context, the stories narrated are meant to invest the present with a historical memory of the past in such a way as to compel people to mend their ways and to observe moral rectitude as a standard of conduct. The Messenger's duty accordingly, is "only to preach the clear message" 19:58, to be kind in the extreme and to give respite till that time when the tests and trials of Allāh come to an end. The Qurʾān says: "Therefore grant a delay to the unbelievers: give respite to them gently (for a while)." 86:17. However, when people prove reluctant to embrace the faith, Allāh decides their fate by decree.

The early generation of prophets are grouped into three epochs:

(1) from Ādam to Nūḥ,
(2) from Nūḥ to Ibrāhīm, and
(3) from Ibrāhīm to the final messenger, Muḥammad.

5.1.2. The Meaning of Rasūl and Nabi.

Although in the Qurʾān, Rasūl and Nabi are used to designate Allāh's messenger, there obtain certain differences between these terms. In this section we propose to look at the meaning of these words, while the difference obtaining between them will be discussed in section 5.1.3.
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RASūL.

For this term, the following meanings can be demarcated. In the first instance, Rasūl is simply connected with the verb arsala, to send, i.e. "one who is sent". In this Sūrah this sense can be found in the following:

(i) "I am sent forth by the Lord of the universe." 2
(ii) "I am a messenger from the Lord of the worlds." 3
(iii) "I am a messenger from the Lord/ Cherisher of the worlds." 4

We also find the term Risālah and Mursal used with the simple connotation.

In the second instance, the meaning of Rasūl designates a person who transmits the message and revelation with which he has been sent, Risālah. In this sense we find in the Qur'ān: "He said: "O Moses! surely I have chosen you above all mankind with My message and My speech, take therefore what I have given you and be grateful." 7

Rasūl, as stated in the above designates a person who not only possesses Risālah but also has a duty to convey the message of Allāh. The Qur'ān tells us; Sālih left them saying: "O my people! 'I conveyed to you the message of my Lord (for which I was sent by my Lord)." 8

The Qur'ān says: "The haughty elders of his people said to the believers who were oppressed: do you know that Sālih is sent forth from his Lord (as a messenger). They answered: "We believe in the message he has been sent with." 9 The Qur'ān again says: "And if a party of you believes in the message with which I have been sent." 10
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NABĪ.

Basically, a Nabī is one who gives information about the law of his Lord. Its root n-b-', implies news/ information, is for example: "these are the towns the news of which We have related to you, and most certainly their message came to them with clear proofs." 7:101. Nabī is the fa‘il form with fa‘il sense.¹¹

Alternatively, It is suggested that Nabī is connected with nabāwah -- a superior thing.¹² According to Farrā’, Nabī is connected with nabāwah in the sense of altitude of a piece of land. The contention here is that a Nabī dominates the rest of mankind.¹³

5.1.3. The Difference between Rasūl and Nabī.

Regarding the number of prophets, the Holy Prophet said: "It was one hundred and twenty four thousand and the number of messengers was over three hundred and ten."¹⁴ In the view of some scholars the number of messengers is to be considered as three hundred and fifteen.¹⁵ Scholars have tended to repeat the number of prophets and messengers from the Ḥadīth quoted above.

(i) Scholars are generally agreed that Nabī is general and that Rasūl is specific.
(ii) A Rasūl is one who is sent to his people with a religion and a particular law. Hence he requires an old or new scripture. Either he has been sent by his Lord to a nation with a new scripture or he has been commanded to obey and preach the book of the previous messenger and has received revelation through Allāh's inspiration. The Qur‘ān says: "As for that which We inspire in thee of the Scripture, it is
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the Truth confirming that which was (revealed) before it. Lo! Allāh is indeed Observer, Seer of the slaves." 16 In al-Ālūsi's view a prophet is one who has been sent for the establishment of the previous law. 17

(iii) Allāh sends inspiration to a prophet but does not requisite a new scripture or law; a messenger does require such a scripture or law.

(vi) Every messenger is a prophet, but not every prophet is a messenger. They have in common the giving of naba' (information) and are separated by Risālah (to convey the messages of Allāh). 18 Ibn Manzūr gives this analogy: "The word 'tree' is general, and the word 'orange tree' is specific. The concept of 'tree' includes 'orange tree', but 'orange tree' does not include 'tree'." 19

(v) There are prophets who are distinguished with the attribute of prophethood but have no obligation to preach or warn. 20

(vi) In addition to this, some messengers have been endowed with both prophethood and messengership. This points to the fact that Risālah is an additional attribute to Nubuwwah. However, if someone has been accorded the office and function of a messenger he is, then, both a prophet and a messenger. In this connection, post-Qur'ānic teaching has increased the number of messengers to 313 or 315 without giving the names of all. 21

Notwithstanding this, the chronology of the major prophets can be ascertained from this sūrah, and from sūrah Hüd, which give their accounts systematically: Ādām, Nūh, Hūd, Sālih, Lūt, Shu'ayb, Mūsā, Hārūn Nabi brother of Mūsā (Moses) and Muḥammad.

A Rasūl in this context must display a specific set of characteristics and fulfill a specific set of duties. In particular, every messenger is to inform the people of the laws
of Allāh; denounce any evil deed; warn about remissness or error; be a good counsellor; and be well informed about Allāh.

At this stage it should be noted that Rasūl has, equally, been taken to mean the angel of revelation: one who is sent by Allāh to the Prophet.22 This reference can be found in āyah: "And it was not (vouchsafed) to any mortal that Allāh should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is exalted, Wise."23.

To conclude this discussion of the meaning of Rasūl and Nabī, let us reflect on āyah: 35:

"O, children of Adam! when messengers among you come to you, relating My signs to you, then those who are reverent and mend their ways, on them shall be no fear nor shall they grieve."

According to Abū Yāsir al-Sulamī Allāh took the fate of Ādam and his offspring firmly in His hands. This is stated in a more explicit way in these terms: "O, children of Ādam! Then He glanced at His prophets and said; O ye messengers! enjoy all things good and pure and work righteousness: for I know well what you do. And indeed this ummah is a single ummah and I am your Lord therefore fear Me (alone)."24

What this āyah suggests is that Allāh fulfilled his promise by sending prophets and messengers consecutively from among Ādam's offspring. This is implied in the assurance that Ādam and his descendants would be protected from the temptations of the progeny of Shaytān.25
5.1.4. The Difference between Kitāb and Sahīfah.

In the Qur'ān, many references to the term Kitāb are made. Similarly, with respect to the Sahīfah Allāh has also told us in detail in the Qur'ān about Ibrāhīm's and Mosā's books: "Lo! This is in the former scrolls, the Books of Abraham and Moses."26

In a Ḥadīth Abū Dharr states that he asked the messenger of Allāh, "how many scriptures has Allāh revealed?" The answer given to this query is that there are one hundred Sahā'if and four books. Allāh revealed to Shīth fifty sheets, to Ukhnūkh (Idrīs) thirty sheets, to Ibrāhīm ten sheets and to Mūsā before the Tawrah ten sheets, and revealed the Tawrah, the Injīl, the Zabūr and the Furgān (the Qur'ān)."27

According to this Ḥadīth the four books which are recognised by the Muslim Ummah were compiled in the life-time of the said prophets. The sheets which were not complied by the recipient prophets or messengers are called Sahā'if. The Testament of Ibrāhīm is referred to by the Jews and was popular among the Christians, but no book of Ibrāhīm has come down to us.28 For this reason all the commentators are unanimously agreed upon the distribution of books and Sahā'if specified in this Ḥadīth.29

5.1.5. The Prophets as the Bearers of Guidance.

As is demonstrated below, the Qur'ān makes reference to the prophets in their capacity as bearers of guidance: "We raised a messenger in every nation who said; serve Allāh and keep away from false gods. Among them were
some to whom Allah gave guidance and others destined to go astray. Roam the world and see the end of the disbelievers! 16:36."

Let us now briefly sketch out the distribution of prophets, their genealogical descent and their mission.

Nūḥ.

āyah 7:60-62. "The leaders of his people said: most surely we see that you are in apparent error. He said: I am not in error my people. I am a messenger from the Lord! I convey to you the message of my Lord and advise to you for your good counsel, for I know from Allah what you do not know."

Nūḥ is the first Prophet who was sent by Allah after Idrīs as is manifested in his lineage; Nūḥ ibn Mālik ibn Mutawashliḥ ibn Ukhnūkh (Idrīs). Ibn Kathīr observes that Ibn Ishāq stated that: "no one of the prophets was disregarded by those he was sent to like Nūḥ. Some of the prophets were slain and it is the known fact that any element which deliberately refuses to obey the law, must be effectively suppressed. It is therefore concluded that the punishment incurred as a result of their reluctance to embrace the message makes them become outlaws. Retribution befell those who refused to obey Nūḥ, but he himself completed his mission."

The nature of the prophet's mission is to explain clearly all the implications of the conduct of those he is sent to and to preach the message of Allah. In so doing, the Prophet must be eloquent and a good counsellor; these are qualities bestowed upon him by Allah, and make him a unique bearer of knowledge among his people.
Hūd

After Nūḥ, Allāh sent Hūd to the people of ‘Ād, who are known as the first ‘Ād. These people, upon their refusal to believe in Hūd -- as is stated in āyah 7:65: "The leaders of the unbelievers among his people said: surely we see you in a folly, and what is more we think that you are lying" -- were destroyed by a blast of wind except for the second ‘Ād, the believers.

Their eponymous ancestor ‘Ād was son of Aram ibn ‘Aws ibn Sām ibn Nūḥ. Hūd’s mission was to call on people to believe in One God and to refrain from worshipping idols. He emphasised that he was a trustworthy messenger, giving them the true message commanded to him by Allāh.

In his mission, his genealogical descent was crucial. Allāh commissioned Hūd as a prophet to go among the people of ‘Ād in the fourth generation from Nūḥ, referring to him as the word akhāhum. Allāh refers to this mission in many other places, with the words rasūlan minhum, a messenger from among his people.

Ṣāliḥ

The third Prophet mentioned in this Sūrah is Ṣāliḥ: And to Thamud people (We sent) Ṣāliḥ one of their brethren. āyah 7:73. Thamūd is another tribe of ‘Arabs, also named Jurham. Their eponymous ancestor was Thamūd ibn ‘Āmir ibn Aram ibn Sām ibn Nūḥ. Thamūd was the tribe that succeeded of ‘Ād: Ṣāliḥ, "One of their own brethren", according to the scholars of genealogy and
Qur'ānic commentators, was the son of `Ubayd ibn Āṣif ibn Masikh ibn `Ubayd ibn Ḥāzar ibn Thamūd.35

The message with which the Prophet Sālih was entrusted is described in the following terms:

In first part of the āyah it is said: "A veritable proof has come to you from your Lord" 7:73. In second part of the āyah it is said: "Here is God's she-camel; a sign for you which is the evident proof and sign of my messengership unto you." 7:73-36

Lūṭ.

āyah 7:80-82. "We also (sent) Lūṭ, who said to his people: 'do you commit such indecent acts which no other nation has committed before you? For you practise your lusts on men instead of women. Truly you are a people transgressing beyond bounds.' The only answer of his people was: 'turn them out of your town, for they are truly the people who want to be pure and clean."

Lūṭ was a nephew of Ibrāhīm. His ancestor was Harān ibn Tāriḥ (Āzar) ibn Ibrāhīm. The tribe lived in Babylon (Iraq), migrated to Syria, and later moved to Palestine where Allāh sent Lūṭ as a messenger and warner to the people of Sodom.37

In this Sūrah the Qur'ān speaks of: wa Lūṭā, without the word akhāhum sugesting perhaps this idea that Lūṭ was a stranger. This is in opposition to āyahs 7:80-82, where we find: "We also (sent) Lūṭ, who said to his people--.", implying that
he was, in fact a native of the city. Furthermore, Lūṭ claims that despite the fact that he has lived apart from them with his tribe and family for some time, he has nevertheless lived long enough with them to become well acquainted with their conducts, customs, way of life, language, ethics and past history. Allāh sent Lūṭ as a messenger to these people because of the qualities which he had acquired during his training with Ibrāhīm. 38

Shu‘ayb.

āyah 7:85. "And to the people of Midian, We sent Shu‘aib one of their own brethren."

Shu‘ayb was sent on a mission to the people of Madyan. Madyan is so called because one of Ibrāhīm's sons, Madyan, dwelled in that area; they were of Arab origin. Shu‘ayb's genealogy descent is given by the historian Ibn Ḥishām as: Shu‘ayb ibn Mikīl ibn Yashjar ibn Madyan ibn Ibrāhīm.39 According to al-Ṭabarī, Shu‘ayb's people were traders who regularly deceived fellow traders and habitually fell into all sins.

Shu‘ayb's mission was to call upon his people to worship One God, Allāh, and to restrain themselves from such things as fraud, and depriving people of their rightful dues, however they paid no heed to his good counsel.40

Ibn ‘Asākir, citing Ibn ‘Abbās, says that whenever the Holy Prophet mention Shu‘ayb he said: "He was the Khaṭīb al-Anbiyā’". He was called the orator of the prophets because of his eloquent speech, his good counsel and rapport with his
people." One of the miracles of Shu‘ayb was that, whenever he wanted to ascend to the peak of any mountain, the mountain would lower itself for him.

Mūsā.

 sû'ayb 7:103-104. After those We sent Moses with our signs to Pharaoh and his chieftains, but they did injustice to those signs. So see what was the end of those who made mischief. Moses said: 'O Pharaoh, surely I am a messenger from the Lord of the Worlds.

Mūsā's mission was to approach the peers of his people and Pharaoh. However, it was very difficult to approach Pharaoh. Mūsā and Hārūn were mocked whenever they expressed a wish to see him. It was not until they had tried to obtain access that it was granted to them.

In his encounter with Pharaoh, Mūsā proclaimed his messengership: "I am the messenger from the Lord of the worlds". I am not a liar. I can work miracles, both with my staff, the Qur'ān says: "Then he flung down his staff and lo! it was a serpent manifest." and with my white hand, the Qur'ān says: "And he drew forth his hand (from his bosom), and lo! it was white for the beholders." this was bestowed on me in the holy desert of Sinā'i.

The significance of Mūsā's Staff is discussed in a passage by Ibn al-Athīr, who states that: "when Shu‘ayb married his daughter named Ṣafūrā to Mūsā, he gave this staff to him through Ṣafūrā." Allāh said to him, "put your hand into thy bosom, and it will come forth white without harm, i.e leprosy. Then he put in his hand and took it out white without any harm, like snow, and having iridescent light." Ibn
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‘Abbās reports: "his hand possesed a radiant light, which shone between the heavens and the earth." It is said when he put it back (into his bosom) it became like the rest of his body. 48

The Qur’ān says: "Most certainly We gave Moses and Hārūn, the distinction between right and wrong and a light and a reminder/admonition for righteous men." 49 He was called kalīm Allāh (The one to whom Allāh spoke without the intervention of angels): And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allāh spake directly unto Moses." 50

In this account, Mūsā was a Nabī, in the sense that he received inspiration, and he was a Rasūl, in the sense that he had a book of revelation and an ummah or organised community, for which he instituted law. This is expressed in the Qur’ān explicitly: "In the book tell also of Moses, surely he was a chosen one and he was a messenger, a prophet." 51

5.1.6. The Classification of Mu‘jizah and Karāmah.

In this section, we propose to attend to the question of Mu‘jizah and Karāmah and some of the issues involved in them. Concerning Karāmah, it is suggested that it is a supernatural phenomenon which has nothing to do with prophethood. Rather, it is manifested in the ability of a person, who complies with the teachings and the injunction of a prophet, in order to strive for the betterment of people. 52

However, this does not entail that Karāmah testifies to the truthfulness of him who shows such qualities. That is to say, it does not verify his sainthood or his superiority over others, as might falsely be claimed. 53 In order to prevent any such
deceit, Allāh selects a prophet from his subjects and endows him with particular knowledge and ability. Consequently, these extraordinary phenomenon can not occur without total obedience to the will of the prophet. Thus Karāmah is an extraordinary action, which is manifested through a righteous person, who endures obedience and the restraining of disobedience.

Furthermore, Karāmah is not at all a necessary attribute of Wilāyah (spiritual excellence). In fact, in the majority of cases, it is the other way round. That is to say, an outstanding Wali (a Muslim saint) may not perform a single supernatural deed in his life whereas any number of them may be performed by another person of a lesser calibre. Notwithstanding this, the real test of spiritual greatness is piety -- a virtue which in the eyes of Allāh ranks at the top.

However, in talking about supernatural deeds and the capacity of humans to perform them, a controversy ensues. Some sects of Muslims deny the supernatural deeds of Muslim saints, Karāmat al-Awliyā’. Chief amongst them are al-Mu’tazilah, who argued that the capacity of others to perform supernatural deeds obliterated the distinction between Nabī and Wali. Furthermore, such a lack of differentiation renders a Mu’jizah difficult to identify. For this reason, there is a consensus amongst most of the theologians, Ahl al-Kalām with respect to the issue that only the prophets are capable of performing supernatural deeds.

In the remainder of this section, let us elaborate on the question of Mu’jizah: As we have suggested, a Mu’jizah is an extraordinary act, which Allāh manifests through His messengers and prophets, in order to unite the people. Accordingly, the value of a Mu’jizah is that it acts as a proof for the legitimacy and the truthfulness of the prophets who are selected by Allāh. This can be seen, for instance, in the
miracles of the Prophet Muḥammad (pbuh). Such miracles were: (a) the transmission of the word of Allāh, the Qurʾān, the eloquence of which astounded the people, (b) the cleaving the moon asunder, (c) the crying of the stock of the palm tree, (d) the springing of water from his fingers and, (e) the multiplying of food in his presence.

5.1.7. The Difference between Muʿjizah and Siḥr.

In attempting to demarcate Muʿjizah and Siḥr, the following differences emerge:

In the first instance, and as we have emphasized throughout this chapter, Muʿjizah depends for its realization on a set of principles. In particular, its divine aspect premised on sincerity and faith. Following this, the style and the manifestation of the miracle are in their own right proof of the superiority of the Muʿjizah over sorcery.

Secondly, miracles are events of a supernatural order manifested through the agency of the prophets. This, therefore, sets miracles outside the powers of an ordinary man.

Thirdly, a miracle is not an act initiated by the prophet. Rather, it is an act of Allāh, Who causes it to happen through the intermediation of His messenger as a testimony to the truth of his mission.

Further illustration of the difference obtaining between miracles and sorcery can be made with respect to the personality of the displayer of the supernatural act. In this connection, sorcerers and magicians are bereft of the qualities associated with the messenger. For whilst the messengers harness their efforts to the betterment of the community, by providing a model of behaviour and a call to uphold moral and ethical rectitude, the sorcerers actions are deployed for the advancement of their...
dubious aims; they are low and mean people of the community with a tendency to cause calamities and misfortune.

Let us discuss this in relation to Müsä and Härün. Their mission was met with incredulity by the people of Pharaoh. However, after Müsä performed the miracle, he was believed. The reason for this is twofold. In the first instance, these people could not afford to ignore the will of Allāh as demonstrated by the miracle. Secondly, it became evident from the miracle that what was done was intended to save the souls of the people of Pharaoh.65

Härün.

āyah: 142. We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term with his Lord, forty nights. Moses said to his brother Harun: take my place among my people. Do what is right and do not follow the path of the wrongdoers.

This āyah states very clearly that Müsä left his brother Härün behind in his place, in accordance with the imperative that a prophet should, in the case of his absence, nominate a vicegerent. He had observed that people would obey Härün and would accept graciously most of his advice. In comparison to Müsä, Härün was kind-hearted and considerate; therefore he was more popular with the children of Isrá’īl than Müsä.66 Härün was older than Müsä by three years. With divine support he, helped his younger brother, who loved and trusted him, and participated in the tasks of his messengership. Allāh by His mercy bestowed prophetship upon him. 67
In Sūrat al-An‘ām, where prophets are described in four groups, his name is listed in the second group. It is the duty of a successor to follow the example of his mentor and not to oppose him. Nor did Hārūn go against the wishes of his brother, a messenger and a prophet. Mūsā well knew the mischievous conduct of his people. He also knew that they would cause unpleasantness in his absence. This was proved to be true when his disciples started worshipping the calf.  

āyah: 151. Moses prayed: "O my Lord! forgive me and my brother. Admit us to your mercy. For you are the most merciful of those who show mercy."

As we have mentioned above, the people of Mūsā made the calf to worship at Sāmiri’s instigation. Hārūn was unjustly charged with idolatry, despite the fact that he did not partake in such a practice. The text of the āyah confirms that, at the time when they offered worship to the calf, Hārūn resisted. His resistance nearly led to his death.

All the commentators are unanimously agreed upon the fact that it was Sāmiri who introduced the practice of worshipping a calf. He made a calf of melted gold and asked people to worship it. Thus, equally, that Hārūn was innocent and that he was a prophet is evidenced in the Qur’ān: "And We bestowed upon him of Our mercy his brother Aaron, a Prophet (likewise).". He was a righteous servant of Allāh, and Allāh made him a strong helper for Mūsā. The Qur’ān says: "My brother Aaron is more eloquent than me in speech. Therefore send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me." and "He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our
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portents. Ye twain, and those who follow you, will be the winners."\(^7\)

It follows from this that Hārūn could not have committed such an act. \(^7\)

5.1.8. Nine Qualities of the Prophet Muḥammad which were Revealed to Mūsā.

Muḥammad.

Let us consider āyah:157. "Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful."

This āyah follows directly after the story of Mūsā and the description of the qualities of the believers āyah:156. The nine attributes of the last messenger of Allāh (Muḥammad) are as follows:

1. That he will be a messenger in the sense we have delimited in section 5.1.3;

2. That he will be a prophet: the word 'prophet' have been mentioned after the word 'messenger', which confirms the higher status of the former. He will have a
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revealed book Ⓒ and receive inspiration; he will also have an organised community, for which he will institute the Sharī'ah law. 72

3. That he will be Ummī, (unlettered). His mission will be universal and everlasting, as mentioned in Sūrat al-Jum'ah: 2-3. He will present a book to the world containing copious knowledge. He will do this without education or knowledge of reading. The Qur'ān says: "And thou (O Muḥammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood."73 Concerning the Holy Prophet Ibn 'Abbās says: "Your Prophet was Ummī, (unlettered), he could not write, read or count." `Abd Allāh ibn `Umar narrates that the Holy Prophet said: "We are an Ummiyyah community; we cannot write or count (the days of the month). 74

The fact that Muḥammad will be Ummī gaurentees the transmission of the Qur'ānic message unaltered, since he will have no formal education and thus no access to earlier documents. Allāh will confer on him a great intelligence and wisdom and will honour him with the history of the earlier prophets. 75

4. In addition to this, the name of the Prophet Muḥammad, his attributes and his place of birth will figure in earlier books such as the Tawrah and the Injīl. This is documented by scholars amongst the people of the book. 76 It is reported (with a complete sanad) by al-Bukhārī77 from 'Aṭṭā' ibn Yasār, who said; I met 'Abd Allāh ibn 'Amr ibn al-‘Āṣ. I asked him: 'tell me something concerning the attribute of the Prophet (Muḥammad) in the Tawrah'. 'Yes!' he replied, 'by God! verily he is described in the Tawrah with some attributes which are also mentioned in the Qur'ān'. Then he recited āyah 45 of sūrat al-Ahzāb; "O prophet! truly We have sent you as a witness, a bearer of glade tidings and a warner."; and a
refuge for the Ummiyyīn (the gentiles). You are my servant and my messenger, I have named you 'the one who relies upon God'. He is not a coarse or crude or raucous in the markets; he does not return evil for evil but forgives and pardon, We should not take him until We have set right through him the people that has gone astray, so that they say that there is no god but Allāh, and We have set right through him hearts that are heedless, ears that are deaf and eyes that are blind". After that he recited an āyah from the Qurʾān 61:4 showing the qualities of his Ummah: "Truly Allāh loves those who fight in his cause in an orderly arrangement, as if they were a solid cemented structure." This can also be seen in the Deuteronomy, (the old testament), 18: 15-19, the Matthew, 21: 42-44, John, 14: 15-16, and the John, 14: 30, 15: 25-26, 16: 7-15.

5. Another quality described in the story of Miṣā is that the prophet will command his people to do what is just, (Amr bi al-Maʿruf). In al-Rāzī view: "to glorify the word of Allāh and to be affectionate to His creation, include the meaning of Amr bi al-Maʿruf". al-Ṭabarī says: "al-Maʿruf means to believe in Allāh, to adhere to submissiveness in what He commands and what He forbids. ’Abd Allāh ibn Masʿūd states that whenever you hear to the words of the Qurʾān, 'O believers!' listen to them carefully, because either you will be commanded to do what is right or you will be saved from doing what is wrong. Furthermore, this is also mentioned in previous holy scriptures: John, 14: 15-16. "And thy Lord will give another comforter".

6. As a corollary to this, the Prophet will be instructed to forbid what is evil, (al-Munkar). According to al-Ṭabarī al-Munkar here means Shirk. It also encompasses a set of actions which are deemed detrimental to spiritual purity and which Allāh has forbidden, such as false practices: such as gambling; drinking intoxicants;
adultery; idol worship; fighting against each other; talking about the attributes of Allāh without any knowledge; not believing in what Allāh has revealed to His prophets; severing relations with one's siblings; impiety to one's parents; etc. In so doing, the Prophet will guide his people to the right path of Islam. All commentators and historians are unanimously agreed upon this. 85

7. As well as forbidding a set of practices, the Prophet will be charged with the mission to allow his people what is lawful and good. Allāh makes it lawful for them to use, what they have forbidden themselves to use, as offerings for their idols such as Baḥīrah (a slit ear she-camel), Sāʾibah (a she-camel let loose for free pasture), Waṣīlah (idol sacrifices for twin births in animals), Ḥām (stallion-camels freed from work). The Qurʾān says, 5:103: "Allāh hath not appointed anything in the nature of a Baḥīrah or a Sāʾibah or a Waṣīlah or a Ḥāmī, but those who disbelieve invent a lie against Allāh. Most of them have no sense." The Qurʾān again says 23:21-22: "And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is their bellies, and many uses have ye in them, and of them do ye eat; and on them and on the ship we are carried." In view of al-Ṭabarī, good things are only those which were revealed in the Qurʾān or mentioned in the Ḥadīth. 86 al-Rāzī states that this ayaḥ suggests that pure things are those which are clean and good according to human nature. They purify a man's mind and soul, are beneficial for his body and his nature and delight without abomination. 87

8. The Prophet will equally been entrusted with the mission to prohibit all that is foul (impure). He will declare unlawful what his people have made lawful for themselves, such as eating the flesh of swine and usury. 88 The Qurʾān says: "He hath forbidden for you only carrion and blood and swine-flesh and that

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which hath been immolated in the name of any other than Allāh; but who
he is driven thereto, neither craving nor transgressing, lo! then Allāh is
Forgiving, Merciful." The Qur'ān again says: "Those who swallow usury
cannot rise up save as he ariseth whom the devil hath prostrated by (his)
touch. That is because they say: Trade is just like usury; whereas Allāh
permitteth trading and forbiddeth usury. He unto whom an admonition
from his Lord cometh, and (he) refraineth (in obedience thereto), he
shall keep (the profits of) that which is past, and his affair (henceforth)
is with Allāh. As for him who returneth (to usury) -- Such are rightful
owners of the Fire. They will abide therein."89

According to this, what is lawful is, that which has been accumulated in
accordance with the principles of fairness and justice as embodied in the Shari`ah.90
Usury (interest) and bribery in going against these principles are therefore prohibited.

9. In support of his people, the Prophet will be obliged to provide comfort and
solace for them. Abū Umāmah relates that the Holy Prophet said: "I have been sent
with a true and lenient religion."91 In other words his prophecy will be that he will
bring a very clear and simple religion. When he send Mu`adh ibn Jabal and Abū Mūsā
al-Ash'ārī as governors to Yaman, he advised them to give glad tidings to Yamanis, not
to alienate them, to make things easy rather than difficult for them, to unite them and
not to discriminate between them.92 This has to be understood in the context that prior
to Islam, people lived under excessive restrictions and harshness. Allāh removed all
these restrictions from Muslim community by providing a simple, sound and well-
balanced religion noted, for the emphasis it places on forgiveness and repentance as
supreme values.93

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The restrictions in question, as narrated by various commentators are: prohibition of activity on the Sabbath day; forbidding the eating of blood vessels and suet; the imputation of limbs that are guilty of error; and the compulsory application of Qisās, without any Diyah. It is clear from the teachings of the Qur'ān that Islam much mitigates the rigours of the pre-Islamic custom of retaliation. For example the following chapters are full of those restrictions which are mentioned as Iṣr and Aghlāl in the Qur'ān. Deuteronomy, 21:18-23, Luke; 15:11-23, The Mosaic law of divorce Deut; 24:1-4, Exodus; 12:15, Exodus; 21:15-17, 27-29, Numbers; 15:37, Numbers; 19:11-16, Numbers; 35:31, Deuteronomy; 15:19, and Leviticus; chapters: 4, 5, 6, 12, 15:19-21.

āyah: 158. Say: O mankind! surely I am the messenger of Allāh towards you all to whom belongs the dominion/kingdom of the heavens and the earth, there is no deity but He, He that ordains life and death. So believe in Allāh and His messenger, the unlettered Prophet, who believe in Allāh and His words. Follow him that you may be rightly guided.

In this āyah a very significant aspect of the Divine mission is stated. This consists in the fact that the Prophet Muḥammad's mission is addressed to mankind and jinns throughout the entire world. It is made plain for coming generations as a reminder of the imminence of the Day of Judgement. To this effect, Muḥammad announces: "Men, I am God's messenger to you all and my mission is not specified for any particular nation, region, habitation or inhabitants. Rather, it is addressed to all people dwelling on the earth everywhere, for every region and country in the present time and in the future. In this context, Ibn Kathīr states that during the Tabūk expedition the messenger of Allāh was busy with the Tahajjud prayer. The Ṣaḥābah were afraid of
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the enemy's attack, and so they gathered together around him. When he had completed his prayer, he addressed them saying: "Tonight I have been given five things which have not given to any other messenger or prophet before me:

1. That my messengership and prophethood is universal for all people of the world in contrast to those prophets who were before me, whose mission was specified for their disciples;

2. That I have been invested with powers to defeat my foes;

3. That the booty is lawful for me, although it is unlawful for my foes;

4. That the entire earth has been made for us a place of adoration and source of cleansing. Our prayer shall not be restricted to the mosque, but it may take place anywhere on earth, contrary to other communities who were before us; their prayers were restricted to their places of worship. (Further restrictions to do with ablution, are lifted. That is to say, in case where it is not possible to use water, owing to illness or shortage, the Prophet declares that Tayammum, washing with dry sand or clean earth, is recommended for this Ummah. This was not permitted to earlier communities." The Qur'ān says: "O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or you have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allāh would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks." 

5. That every messenger may offer a special prayer, Du‘ā’. Every messenger and prophet used his prayer for his specific purpose: "My Lord said to me that you may
pray to any but I have saved that for the Day of Judgement. Which is for you and will be of use for that person who make the declaration of tawḥīd."99

5.1.9. The Messages of Allāh, the Lord of the Worlds.

āyah: 62, I deliver to you the messages of my Lord, and I advise you for your good and I know from Allāh what you do not know.

Nūḥ proclaimed that what was revealed to him, albeit in different forms -- commands and prohibitions, preachings and admonishments, good tidings and warnings -- was the message of Allāh to him and to the prophets before him. The use of the plural in the above āyah should not be taken as implying that every messenger received a specific message.100

Abū Dharr states that he asked the messenger of Allāh how many scriptures Allāh had revealed. The answer to this query was one hundred Ṣaḥā'if and four books. Allāh revealed to Shīth fifty Ṣaḥā'if, to Ḫūnūkh/Idrīs thirty Ṣaḥā'if, to Ibrāhīm ten Ṣaḥā'if and to Mūsā, before the Tawrah, ten Ṣaḥā'if. The four books are the Tawrah, the Zabūr, the Injīl, and the Furqān.101

The fact that Allāh revealed His holy scriptures to his servants by means of His messengers and prophets is emphasised. As we have seen at the outset of this section, failure to adhere to this teaching has engendered the wrath of Allāh.102 Such teaching includes that revealed to Nūḥ, 7:62, and Hūd, 7:68, Ṣāliḥ, 7:79, Shu‘ayb, 7:93, and Mūsā, 7:144, who fulfilled their duties by preaching the message which was already collected as a book of Ibrāhīm in addition to the holy scriptures revealed to Mūsā, Dāwūd, ʿĪsā and Muḥammad,103 as is stated in the Qur’ān: "Say (O
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Muslims): We believe in Allāh and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered."\(^{104}\)

As demonstrated in the above, the revelations sent to Muḥammad were not restricted to the Qur'ān alone; they included Ibrāhīm's book, the Tawrah of Mūsā, the Zabūr of Dāwūd, and the Injīl of ‘Īsā.\(^{105}\) Equally, these revelations included an attempt to assuage the prophet's fears that his mission had fallen short of its avowed aim.\(^{106}\)

āyah: 2-3. (It is) a scripture that is revealed unto thee (Muḥammad) -- so let there be no heaviness in thy heart therefrom -- that thou mayest warn thereby, and (it is) a reminder unto believers. (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect!

This fear is referred to as Ḥaraj by Ibn ‘Abbās, Mujāhid, Qatādah and al-Sūdī.\(^{107}\) Similarly, the following Ḥadīth transmitted by Barrā' ibn ‘Adhib attests to this: "when Allāh revealed the Qur'ān to His messenger (Muḥammad), the messenger of Allāh said: 'I am afraid that people will deny me and claw my head like a bread.'"\(^{108}\) Allāh alleviated his fear by revealing this āyah to him.

In addition to the issue of fear, the above āyah addresses another question. In this instance, this āyah emphasises the active role that must be exercised by the Prophet. In particular, the Prophet is instructed to use the Qur'ān in order to warn the
unbelievers, issuing threats, parables, commands and prohibitions. In this regard, al-Qurṭūbī suggests that when God revealed the Qurʾān to His messenger, He made it imperative for the people to obey the Holy Prophet. The Qurʾān says: "He does not speak out of his own fancy. This is an inspired revelation." The Qurʾān again says: "So take what the messenger gives you, and refrain from what he prohibits you. Have fear of God; for Allāh is strict in punishment." Allāh in this account, instructs His messenger to warn, to preach and to remind, since his duty consists in delivering the message of Allāh. The Prophet, therefore, has no other responsibility except to warn people of Allāh's commands.

5.1.10. The Book as a Conveyer of Guidance from Allāh.

āyah; 52. For We have certainly brought them a book, which We have imbued with knowledge, a guide and a mercy to the believers.

As stated above, the Qurʾān serves two purposes simultaneously. Firstly, it aims at guiding the believers in their daily life by providing them with a set of directions, beliefs, models and rules. Secondly, it provides the believers with knowledge through which errors of judgements are eradicated. This guidance, as al-Zajjāj points out, is not extended to the non-believers. The Qurʾān says: "This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)."

Furthermore, Allāh says that He has explained in the Qurʾān the beliefs, rules and matters pertaining to Life After Death. The Qurʾān says, 4:166: "Allāh bears witness, by that which He has revealed to you, that He revealed it with
His knowledge; and so do the angels. There is no better witness than Allāh." 116

5.1.11. The Meaning of Waḥy: The Speaking of the Angel of Revelation Jibrāʾil directly through Muḥammad’s heart.

The term waḥy is usually used to designate God's communication with man. However, the nature of this communication needs to be qualified. An indication of this is found in the Qur'ān:

"It is not fitting for a man that Allāh should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allāh's permission, what Allāh wills: for He is Most High, Most Wise." 117

This raises a set of issues. Firstly, concerning waḥy two interpretations are given. On the one hand, waḥy is commonly taken to mean a suggestion thrown by Allāh into the heart or mind of a man, whether it is a command or prohibition, or an explanation of a general truth. On the other hand, waḥy refers to a verbal or literal inspiration, in which the actual words of Allāh are conveyed in human language.

Secondly, this inspiration is to be delivered from "behind a veil". The veil in question here is not to be understood in a material sense; rather, what is suggested is a mystic veil of light. As the Prophet states, "His veil is light", 'were He to withdraw it, then would the august splendours of His countenance surely consume everything that comes within His sight".

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Thirdly, the inspiration in question can be realised "by the sending of a messenger" (Rasūl), in this sense the angel Jibrā'il, who may contact the recipient either in his true angelic form, in the shape of a human being, or invisibly, perceived only by the recipient, as in the case of the Prophet Muhammad; this is called wāḥy jālī (clear inspiration). These spiritual visions, conveying the revealed messages, are the basis of the Qurān.¹¹⁸
SECTION TWO. THE MISSION OF THE PROPHETS.

5.2.1. The Dispute between the Just and the Unjust. The Proclamations of the Prophets and their rejection by their Peoples: Nūḥ, Hūd, Sāliḥ, Lūṭ, Shu‘ayb, and Mūsā.

Human beings are equipped with an intellectual faculty which enables them not only to exercise judgement as to how to lead their lives but equally to reflect on their behaviour. Further to enhance these values, Allāh has sent His messengers as reminders and admonishers. Thus the very nature of Divine Guidance highlighted the fact that the mission of the prophets of Allāh was to invite people to His way of life, but the final word as to whether they would accept this invitation or reject it, was their own decision.¹¹⁹

Nūḥ, āyah: 60-62.

These āyahs show that Nūḥ conveyed the message of Allāh to the people, thus fulfilling all the commands of prophethood. Ibn Kathīr states that prior to Nūḥ's mission, his people remained largely ignorant of the word of Allāh. In particular, the elders of his people showed a great degree of reluctance to abandon the religion of their forefathers. This was due to their belief that their religion was essentially superior to the teaching of Nūḥ and that what Nūḥ was preaching was erroneous.¹²⁰ The Qur'ān says: "And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction. And delivered him
from who denied Our revelations. Lo! they were folk of evil, therefore did We drown them all." 121

Nūh pleaded with his people to embrace the new faith. However, his plea was met with defiance. As a consequence, Allāh decided to punish them by drowning them, except for Nūh and the believers. 122

Hūd, āyah: 65-70.

These āyahs show that Hūd called upon his people to abandon worshipping idols. However, as in the case of Nūh, they ignored Hūd's plea. Furthermore, they accused Hūd of insanity. They said: "Do you admonish us even though you have become insane? How can we abandon these beautiful gods?" In reply he stated: "I am not in error, my people!". 123 He went on to remind his people that Allāh had bestowed his favours upon them. Among the favours in question was the fact that Allāh had made them the heirs of Nūh's people and saved them from the catastrophes he inflicted on the latter. In this context, al-Qurtubī adds that the favour in question consists in the fact that Allāh made them inhabitants of the earth after the people of Nūh.

In addition to saving them, Allāh's favour towards these people was demonstrated in physical terms. al-Qurtubī states that he endowed them with greater strength and stature. Ibn 'Abbās said; that the tallest of them was a hundred cubits and the shortest of them was sixty cubits. 124 However, despite these favours, they all rejected Hūd, his message and his faith. There was only one man among the elders of 'Ād who believed in him secretly. When he heard about the destruction of his people, he disclosed his faith and joined with Hūd. His name was Marthad ibn Sa'd. 125
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Sāliḥ, āyah: 73-79.

Sāliḥ's mission was equally met with incredulity, except in the case of a few people. The people to whom he was sent, Thamūd, were the inhabitants of the Northwest corner of Arabia, the rocky region (15:80), perhaps a proposed name between the Ḥijāz and Syria as far as Wādī al-Qurā.126

When Sāliḥ realised the difficulty of his mission, as a last resort he admonished his people: "I was your good counsellor, but you did not comply with the true message of your Lord, nor did you affirm my messengership. You have no love for good counsellors. You could not distinguish between friend and foe." He turned away (woe upon them!), saying: "O my people! you might have understood my good counsel." 127

It has been suggested that this address of the Prophet Sāliḥ may have been made to his people after their destruction. An analogous case is that of the Prophet Muhammad, who addressed the dead of Qalīb Badr after their defeat.128 In this context, 'Abd Allāh ibn 'Umar states that when the Holy Prophet defeated the unbelievers of Badr, he stayed there for three days. After his departure, arriving at the valley into which he had thrown the corpses of the non-believers, including Abū Jahl, 'Utbah and Shaybah, he stood over them and said: "O people! tell me, have you found your Lord's promises true? I have indeed found the promises of my Lord true." 'Umar asked: "O messenger of God! Are the people you are talking to, are already stinking." The Holy Prophet replied: "I swear by the God in Whose hand my soul is, you do not hear what I say any more than they do, but they do not answer."129 al-Qurtubī states
that in this āyah: *wa lākin lā tuhibbūna al-nāsihīn* (but you have no love for good counsellors), convey the message more clearly. 130

Aḥmad ibn Ḥanbal, al-Bukhārī and Muslim report from ‘Abd Allāh ibn ‘Umar that, when the Holy Prophet passed by the deserted villages of Ḥijr, he instructed his followers that in future they should not enter unless weeping in fear in these ruins that they should be punished as well. Then he bowed his head, and swiftly left that place. 131 Al-Bukhārī reports that in nine after Hijrah, "on the way to Tabūk the messenger of Allāh passed by the deserted ruins of Ḥijr, where he encamped. At that time he ordered them, not to drink from the wells of that place themselves, nor to give drink to their camels. The companions declared that they had kneaded dough with this water and had drawn water from it. The Prophet commanded: "Throw away the dough and pour out the water". 132

**Lūṭ. āyahs: 80-82.**

Lūṭ’s people, as has been pointed out earlier in this chapter, abrogated God’s covenants and defied His counsel by indulging in, among other things, homosexual practices: (*al-Liwaṭ*). 133 In his desperate struggle to turn them away from these practices, Lūṭ warned his people that their acts were evil and nefarious and would be met with dire consequences. However, when his efforts proved futile and his exhortations had no effect on them, they decided to turn him out of the city. 134

Al-Qurṭubī, on the authority of Qatādah, states that, in contrast to those of Lūṭ’s people who chose to ignore Allah’s message, "Lūṭ and his followers were really righteous, clean and pure; they were far removed from this hideous deed [i.e., homosexual practices]." 135 Lūṭ and his followers had to put up with such taunting
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remarks of those of his people who persevered in their rejection of his prophethood as: 'why do they not practise the same deeds in which we are free to indulge?'. It is stated in Dur al-Manthūr that Mujāhid and Ibn ‘Abbās report the same.\textsuperscript{136} It is transmitted by Ibn ‘Abbās, based on Ibn Kathīr, which in turn is based on Mujāhid, that the disbelievers mocked and provoked Lūṭ and his followers with the claim that: "they kept pure from the backsides of men and women".\textsuperscript{137}

Ibn al-Athīr affirms that in his despondency and despair, Lūṭ pleaded with his Lord for help and deliverance from his people and Allāh obliged by sending down Jibrā’īl and two other angels, Mēkā’īl and Isrāfīl with a view to consoling him. They came down in the form of handsome young men whose mission was to give Ibrāhīm and Sārah the glad tidings of Ishaq and of Ya‘qūb after him. The three angels arrived at Lūṭ's town as guests but their arrival was soon publicised by Lūṭ's wife who was used to divulging information on whoever arrived at her husband's house. As will seen later, her betrayal would bring upon her God's vengeance. The Qur'ān states in this regard: "illa-mra’atahu kānat min al-ghābirin" (except his wife who remained behind).\textsuperscript{138}

Furthermore, Ibn al-Athīr observes that; "as soon as the guests arrived in Lūṭ's house, the disbelievers from Lūṭ's people stormed in, bent on subjecting the angels to their evil practices. Lūṭ tried to forewarn them of the danger of this and their stubbornness in refusing to heed the Divine message. Jibrā’īl reassured Lūṭ that these people were incapable of harming him. Lūṭ, then, requested that they should be destroyed immediately, to which the angels replied that this could only be carried out in the morning, their appointed time." The Qur'ān says: "(The messenger) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn
round--(all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?"139

"In the morning Jibrāʾil or (Mikāʾīl) inserted his wings into their land and their five cities, and lifted them up until heavens' inhabitants heard the crying of their cocks and the barking of their dogs. Then he turned it upside down, and showered on them pellets of baked clay, killing also those who were not in the cities. Lūṭ's wife heard the noise and said: 'O my people!' She was struck by a stone and killed. Thus, Allāh saved Lūṭ and his family, except his wife."140

Ibrāhīm had looked down upon the land of Lūṭ's people and would say: 'some day Sudūm will perish'. The cities of the people of Lūṭ were five: Sudūm, Šabʿah, 'Amrah, Dawmā, and Šaʿwah, of which Sudūm was the biggest. The population of these five cities was four hundred thousand.141

Shuʿayb. āyahs: 89-90:

The Qurʾān says: "wa lā tabkhasu al-nnāsa ashyāʾhum " (and do not defraud others of their possessions).

Shuʿayb's mission involved, in particular, calling upon his people to worship one God, to embrace Allah's faith, and to abandon fraudulent practices.142 Furthermore, he called upon his people to refrain from "corrupting the land after it has been reformed". In this context, Ibn 'Abbās states that before Allāh sent Shuʿayb as a messenger, the earth had been corrupted through disobedient and sinful acts. That is to say, Shuʿayb's people had made lawful what was forbidden, and had shed blood. When Allāh sent Shuʿayb he called them to Allāh and the land was purified. Every prophet has been sent for the reformation of his people.143
One other objective of Shu‘ayb’s mission was to eradicate the practice of "squatting in every highway/road" in which Shu‘ayb's people indulged. The act of 'squatting' has been interpreted by scholars in two ways. The first, a literal sense, as narrated by Ibn `Abbas, Qatädah, Mujähid and al-Sudî, implied that these people would squat down in every road leading to Shu‘ayb, the aim being to prevent people from going to his house and intimidating those who wished to see him. In a second interpretation of this āyah, attributed to, among others, Abû Hurayrah, squatting refers in fact to preparations for highway robbery, or banditry.\(^\text{144}\)

Shu‘ayb was challenged in his mission by the elders of his people who invited him either "to return to our folds" or to run the risk of being forced to leave the city.\(^\text{145}\)

Ibn `Abbás states that Shu‘ayb devoted a substantial part of his daily life to prayer. Faced with the reluctance of his people to embrace his faith, he turned in his despair to Allah. The Qur‘ān records this Du‘ā‘ thus: "Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision."\(^\text{146}\) Allah, in response to his prayers, destroyed them with an earthquake which surprised them at night.\(^\text{147}\) However, prior to this punishment, and as a last resort, Shu‘ayb pleaded: 'O my people, I informed you about all of our Lord's commands and prohibitions. I warned you of the dreadfulness of Allāh's punishment and I instructed you in faith, repentance and right guidance. But you were unaware of it and you refused my good counsel. How can I grieve for the unbelievers.' He then made a Du‘ā‘ and Allāh accepted it.\(^\text{148}\)
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In a state of despair, Müsä pleaded with God on Mount Sinā'ī to allay his fears and grant him courage. In answering Müsä's prayers, Allah pronounced āyah 7:144, which is interpreted by al-Ṭabari as: "I bestowed upon you (O Müsä) to speak with you. I honoured you with messengership with which your excellence has been manifested on the people. Hence what I will reveal to you, take it with gratitude and be thankful. And so these are blessings from your Lord. And is it of little worth that Allah converse with you."149

As is the case with all the prophets, Müsä was granted three privileges, the first being safety. In this respect, Allah protected Müsä during his infancy in the house of Pharaoh, and he grew up to be a fine man, later to be chosen by Allah to be a messenger to his people. Regarding this, the Qur‘ān says: "And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not", and "And when he reached his full strength and was ripe, We gave him wisdom and knowledge Thus do We reward the good."150

Secondly, to counter the relentless rejection of Allah's message by the Pharaoh, Müsä was granted the promise that his prayers would always be answered: "Invoke the promise He has made you." (7:134, and 43:49) The Qur‘ān again says: "But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant."151
Thirdly, Allāh consolidated Mūsā’s mission by providing him with a brother, Hārūn ibn ‘Imrān, in answer to his prayers to his Lord. The Qur’ān says: "Appoint for me a counsellor/Minister from among my kinsmen, Aaron my brother. Grant me strength through him and let him share my task."  

Pharaoh threatened to kill Hārūn and Mūsā when they persisted with their message:  "You taunt and blame us and you are incensed against us simply because we believe in our Lord and because we have surely testified to those signs and miracles which have been vouchsafed to Mūsā". Ibn ‘Abbās, al-Sudi, Qatādah, and Mujāhid report a similar narrative. The same is elaborated on by al-Ṭabarî, focussing in particular on the question of miracles. To Pharaoh, Mūsā is just another magician. To rebut this and assert their status as Allāh’s messengers, Mūsā and Hārūn declare that they "have accepted these proofs, signs, and arguments of our Lord as true, neither can you produce this nor any other one besides Allāh, Who has the dominion of the heavens and the earth. Let us die adhering to Islam, which was the religion of Allāh’s comrade Ibrāhīm, although we do not associate anyone with Him. Glory be to Allāh, that these people were non-believers and enchanters at the beginning of the day, but were true believers and fortunate martyrs at the end of the day."

The belief that Mūsā was a mere magician was widely shared by the people of the Pharaoh, who insisted that "whatever miracles you bring to us, whatever signs and miracles you work to enchant us, whatever sorcery and magic you practice on us and whatever efforts you make to repel us from the way of Pharaoh, O Mūsā! we shall never believe in you and your messengership." To them what Mūsā was preaching, as al-Ṭabarî comments, was simply a form of sorcery. Such a situation ultimately changed in favour of Mūsā, as Pharaoh's people became gradually impressed by
Mūsā, his honour and integrity. Their eventual renunciation of Pharaoh’s lordship and their embrace the faith of the Lord of the universe, the Lord of Mūsā and Hārūn", caused much confusion and unrest among the courtiers of Pharaoh. 157

However, prior to this change of heart, the people of Pharaoh were deeply suspicious of Mūsā and tended readily to blame him for whatever misfortune struck them.158 In contrast to this, they attributed their good fortune [happiness, comfort, pleasure, good health] to their own hard work. 159
5.2.2. Conclusion.

As the forgoing discussion has outlined, the mission of God's prophets and messengers involved fulfilling a set of objectives. In the first instance, the prophet or messenger should provide guidance and counsel to his people. Secondly, as has been suggested throughout this chapter, this guidance has been bestowed upon him by Allāh and, to that extent, he provides a link or an intermediary between Allāh and the people. Thus, his duty is actively to implement and to propagate the message of Allāh, which is designed "to reform the earth and remove corruption" in all its aspects and forms from it, instituting, instead, an ethically-oriented social order where "good shall be commended and evil prohibited" and Allāh's sovereignty and commands shall be upheld.

Similarly, it has been decreed incumbent on every Muslim to believe in and follow the counsel of all the messengers and prophets whom Allāh has entrusted with the specific mission of informing mankind of His commands and will and of guiding them towards the right path.
5.2.3. Notes to Chapter Five.

1 Lisän al-'Arab: vol. 1 p. 1166.
5 Lisän al-'Arab: vol. 1 p. 1166.
8 al-Qur‘ān: 7:75.
11 Lisän al-'Arab: vol. 3 p. 561.
13 Ibid. al-Jazari: vol. 15 p. 486.
14 Musnad Ahmed: vol. 5 p. 266.
15 Tabaqät Ibn Sa'd: vol. 1.1 p. 10.
18 al-Qurtubi: vol. 4 p. 2734.
19 Lisän al-'Arab: vol. 3 p. 56.
22 Ibn Kathir: part 8 p. 72, and al-Tabari: under the same āyah.
Chapter Five. The Book, the Angel, and the Messenger.

29 Ibn Kathir: part. 8 p. 72.
32 Ibid: vol. 7 p. 158.
33 Ibn Kathir: part. 8 p. 74.
34 Tafsīr Haqqānī: vol. 4 p. 130-131.
35 al-Bayḍawī: p. 238.
36 al-Qāsimī: vol. 7 part: 7 p. 163-165.
40 al-Ṭabarī: vol. 3, part. 8 p. 154-156.
41 al-Nisābūrī: on the margin of al-Ṭabarī. vol. 4 part: 9 p. 3-4.
43 al-Bayḍawī says that his name was Qābūs or Walīd ibn Mus‘ab ibn Rayyān: p. 243.
46 Tafsīr Haqqānī: vol. 4 p. 146.
48 al-Qurṭubi: vol. 4 p. 2693.
Chapter Five. The Book, the Angel, and the Messenger.


53 al-As‘īlah wa al-Ajwibah al-Uṣūliyyah: p. 311.

54 Ibid: p. 312.


57 Islamic Faith and Practice: p. 42.


59 Ibid: p. 158.

60 Kanz al-Farā‘id: p. 133.


62 Kanz al-Farā‘id: p. 133.

63 Islamic Faith and Practice: p. 39-40.

64 Tadabburi Qur‘ān: vol. 4 p. 719-720.


67 Tadabburi Qur‘ān: vol. 4 p. 736.


69 Tafsīr Ḥaqqānī: vol. 4 pp. 152-153.


71 Ibn Kathīr: part. 9 p. 22.

72 al-Qurtubi: vol. 4 p. 2734.


Chapter Five. The Book, the Angel, and the Messenger.

75 Ibn Kathîr: part. 9 p. 28.

76 Ibn Kathîr: part. 9 p. 33.

77 al-Tabârî: with reference to al-Bukhârî. vol. 4 part. 9 p. 51-52.


79 The Scofield Reference Bible: For more detail see Tadabbûrî Qur‘ân: vol. 4 pp. 749-751.

80 al-Tafsîr al-Kabîr: vol. 4 p. 442.

81 al-Tabârî: vol. 4 part: 9 pp. 52-53.

82 Ibn Kathîr: part. 9 p. 32.

83 The Scofield Reference Bible.

84 al-Tabârî: vol. 4 part: 9 p. 52.

85 Ibn Kathîr: part. 9 p. 32.

86 al-Tabârî: vol. 4 part. 9 p. 53.

87 al-Tafsîr al-Kabîr: vol. 4 part. 9 p. 442.

88 al-Tabârî: vol. 4 part: 9 p. 54.


90 Tafsîr Haqqâni: vol. 8 p. 176.

91 al-Tafsîr al-Kabîr: vol. 4 part. 9 p. 443.


93 al-Baydâwî: p. 252, and al-Râzi: vol. 4 part. 9 p. 443.


95 The Scofield Reference Bible: Oxford University Press. 1917.

96 Tadabbûrî Qur‘ân: vol. 4 p. 752.


98 al-Qur‘ân: 5:6, and 4:43.
Chapter Five. The Book, the Angel, and the Messenger.

99 Ibn Kathir: part 9 p. 34. narrated by Muslim and al-Tirmidhi and Şâhih al-Jâmi':

vol. 2 p. 21.

100 al-Qâsimi: vol. 7 p. 159.


107 al-Tabari: vol. 4 part. 8 p. 79.


110 al-Qurtubi: vol. 4 p. 2596-2597.


113 al-Qurtubi: vol. 4 p. 2597.

114 al-Râzi: vol. 4 p. 317.


116 al-Qâsimi: vol. 7-8 p. 94.


120 Ibn Kathir: part 8 p. 72, and al-Baydâwî: p. 236.


122 al-Tabari: vol. 4 part. 8 p. 141.
Chapter Five. The Book, the Angel, and the Messenger.

123 Ibn Kathîr: part 8 p. 74.
124 al-Qurtubî: vol. 4 p. 2672.
126 al-Qurtubî: vol. 4 p. 2674.
128 al-Qurtubî: vol. 4 p. 2678.
130 al-Qurtubî: vol. 4 p. 2678.
133 al-Kâmîl: vol. 1 p. 41.
134 al-Qurtubî: vol. 4 p. 2682.
136 Tadabburi Qur’ân: vol. 4 p. 682-683.
137 Ibn Kathîr: part. 8 p. 84.
138 al-Kâmîl: vol. 1 p. 41.
139 al-Qurtubî: 11:81.
140 al-Kâmîl: vol. 1 p. 42.
141 Ibid: vol. 1 p. 43.
142 al-Qâsimî: vol. 7-8 pp. 206-207.
144 al-Qurtubî: vol. 4 p. 2685.
145 al-Kâmîl: vol. 1 p. 54.
146 al-Qurtubî: 7:89.
Chapter Five. The Book, the Angel, and the Messenger.

147 *al-Kāmil*: vol. 1 p. 54.

148 *Tafsīr al-Jalālayn*: p. 163, and *Ibn Kathīr*: part. 9 p. 3.

149 *al-Ṭabarī*: part. 9 pp. 35-36.


153 *al-Ṭabarī*: vol. 4 part. 9 p. 15.

154 *Tadabburi Qur'ān*: vol. 4 pp. 724-725.

155 *al-Ṭabarī*: vol. 4 part. 9 p. 19.

156 *ibid*: vol. 4 part. 9 p. 19.


158 *Tadabburi Qur'ān*: vol. 4 pp. 727-728.

159 *ibid*: vol. 4 p. 729.
6.1. Introduction.

A specific part of the basic teachings of the Qur'ān is devoted to the matter of resurrection. In Meccan Sūrāhs the Qur'ān lays great stress on the basic beliefs of Islam; one of them is the Day of Judgement.

This chapter deals in detail with specific problems relating to the Day of Judgement and its different names. This is the day on which every thing, every kind of creature will be annihilated, and the world and what is in it will come to an end. On this day all things will be raised, restored to life, and presented before Allāh in His court. The Qur'ān says 40:16; "The day when they come forth, nothing of them being hidden from Allāh. (and He will say); "Whose is the sovereignty this Day? It is Allāh's, the One, the Almighty." In another place the Qur'ān says 25:26; "The sovereignty on that day will be the true (sovereignty) belonging to the beneficent one, and it will be a hard day for disbelievers."

Then every action of every man and woman will be presented before God. Everyone will be standing in great anxiety waiting for His judgement. Then He will establish a weighing balance (al-Miizān) and will weigh their deeds to see whether they are bad or good. If their evil deeds overweigh their good deeds they will be punished with the Fire. The others will be sent to Paradise due to their perfect faith and good actions.
Chapter Six. Life After Death (The Hereafter).

The latter part of this chapter discusses the companions of Paradise, the companions of the Fire, and the companions of the Heights (al-A‘rāf), al-Širāt and al-Mīzān. Finally this chapter concludes with the intercession (al-Shafā‘ah).


The subject of the resurrection is frequently dealt with in the Qur‘ān. The Qur‘ān has one full chapter with the title "The Resurrection" (al-Qiyāmah); This is the principal name of Yawm al-Qiyāmah, for the Day of Resurrection, derived from the root q-w-m = "rise". It is also called Yawm al-Ba‘th derived from the root, b-‘-th , in its sense= "awaken". In another place it is stated that people will rise from their graves.1 al-Azhari narrates from al-Layth that on that day, all creatures will stand in front of Allāh, the Self-subsisting, the Eternal.2 In a Ḥadith the meaning of Ba‘th is regarded as "sending".3

Faith in the Day of Judgement has many aspects:

(1) That man is not left on the earth as an irresponsible being who can do anything, he likes without being accountable to anyone for his actions. In fact, this life on earth is a trial. Whatever a person does on the earth he will have to answer for before his Lord on the Day of Judgement. The Qur‘ān says; "And ye will indeed be asked of what ye used to do."4

(2) That God has fixed a definite period for this test for everyone. When the appointed term ends, God will change the entire system and raise a new system on the Day of Judgement. All the people from the first creation to the last will be given a new and eternal life. The Qur‘ān declares; "On the Day when Allāh will raise them all together and inform them of what they did. Allāh hath
kept account of it while they forgot it. And Allah is witness over all things."^5

(3) That they will all be gathered together in front of Allah for justice. Everyone will be rewarded according to his (her) own actions on the earth. The pious will be sent to Paradise and the evil-doers to Hell. The Qur'an states; "And each soul is paid in full for what it did. And He is best aware of what they do. And those who disbelieve are driven unto Hell in troops. And those who keep their duty to their Lord are driven unto the Garden in troops."^6

(4) That anything a man does on the earth is in the knowledge of Allah and is also recorded. The Qur'an emphasises; "And Allah is informed of what you do."^7 Whatever a man does, openly or hidden, is kept in his record and will be produced as a testimony on the Day of Judgement. The Qur'an says; "And afterwards, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is knower of all things."^8

(5) That Allah's Judgement will be impartial, based on a clear record and the account of eye-witnesses. The Qur'an says emphasising that; "And the earth shineth with the light of her Lord, and the Book is set up, and the Prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged."^9 There will be no possibility of bribery, intercession or fraud. Everyone will face the consequences of his (or her) own actions and no one will be blamed for the wrong-doing of someone else. Everyone will be accountable on his (or her) own to Allah, and face the Judgement. All decisions will rest with Allah alone. The Qur'an says; "Say: shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any
laden bear another's load. Then unto your lord is your return and He will tell you that wherein ye differed."\(^{10}\)

(6) That judgement will be given wholly on the basis of whether a person believed in the truth brought by the messenger of Allâh and then acted according to it in his life or not, whether he spent his life with the belief that one day he would have to answer for his action to his Lord or forgot all this and lived his life for the material pleasures of the world. The former will go to Paradise while the latter will be thrown into Hell.\(^ {11}\) Regarding this the Qur’ân tells us that; "Those who disbelieve and turn (men) from the way of Allâh, He rendereth their actions vain. And those who believe and do good works and believe in that which is revealed unto Mûhammad- and it is the truth from their Lord-He riddeth them of their ill-deeds and improveth their state."\(^ {12}\)

In Sûrat Al-A‘ràf âyah 32 the Qur’ân says; "Say: Who hath forbidden the adornment of Allâh which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do We detail Our revelations for people who have knowledge."

The commentators have attached a considerable significance to the latter part of this âyah, saying, that originally all divine blessings in this world were the right only of the believers; however, Allâh has included the unbelievers in them. On the Day of Judgement they will be entirely the believers due, and the unbelievers will have no portion in them. As the Qur’ân says: "But of mankind is he who saith: our Lord! give unto us in the world, and he hath no portion in the Hereafter." 2:200. In another place the Qur’ân says; "They have no
portion in the Hereafter." 3:77. Thus should be accountable for what they have taken advantage of in this world.\textsuperscript{13} Al-Qurṭūbī says that the divine blessings that mankind received in this life, will be only for the believers in the Hereafter. Certainly it is not in opposition to faith and righteousness to benefit from these bounties. It is the characteristic of righteous people to benefit from the bounties of Allāh, to be thankful to Him and be modest in every deed.\textsuperscript{14} The Qur‘ān says; "And warn, for warning profiteth believers."\textsuperscript{15}

āyah 7:147, Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?

Assembly on that Day is decreed in this āyah: If they deny Our āyāhs, this denial is established in their hearts and they are negligent of the results of their deeds. Those who reject Our signs, do not believe in the Day of Judgement and die with this belief, all their deeds are in vain. Allāh says: "We do not wrong them, but they did wrong themselves. And what shall be repaid, is the reward of past deeds."\textsuperscript{16} The fruitlessness of their works is here mentioned as their due retribution, for their denying Allāh's revelation and disbelieving in the Hereafter.\textsuperscript{17}

āyah 7:169, And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the scripture been taken on their behalf that they should not speak aught concerning Allāh save the truth? And they have studied that which is therein.
And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?

The last part of this āyah emphasises that if one achieves self restraint, is aware of unlawful things, has not followed one's sensual appetite and has obeyed one's Lord. One will be given the best reward at the Day of Judgement which is better than anything obtainable in this world. The ignorant people who renounced the book and the Shari'ah law, who pursue worldly concern, have no conception of the beneficence of His Grace at the Day of Judgement.

6.3. The Names of the Day of Resurrection (Yawm al-Qiyāmah).

The Qur'ān speaks repeatedly of the Life After Death and mentions many names for it about which scholars and commentators have written books. In this Sūrah the last day is referred to as the abode of the Hereafter (Dār al-Ākhirah), the Last Day (Ākhirah), the destined Hour (al-Sā'ah) and the Day of Raising (Yawm al-ba'θ).

(1) The Abode of the Hereafter (Dār al-Ākhirah).

āyah 7:169, And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense.

The Qur'ān lays great stress on this point in another place: "As for that abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil)."
Chapter Six. Life After Death (The Hereafter).

In another place the Qur'ān says: "This life of the world is but a pastime and a game. Lo! the home of the Hereafter—that is life, if they but knew." 21

(2) The Last Day (Ākhirah).

āyah 7:45, Who debar (men) from the path of Allāh and would have it crooked, and who are disbelievers in the Last Day.

Regarding this the Qur'ān explains: "And who foresaketh the religion of Abraham save him who be fooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous." 22 The Qur'ān further enlightens: "Let those fight in the way of Allāh who sell the life of this world for the other. Whoso fighteth in the way of Allāh, be he slain or be he victorious, on him We shall bestow a vast reward." 23

(3) The Destined Hour (Al-Sā‘ah).

āyah 7:187, They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allāh only, but most of mankind know not.

The Qur'ān says: "O mankind! fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing." 22:1. The Qur'ān again says: "Lo! the Hour is surely coming. But I will to keep it
hidden, that every soul may be rewarded for that which it striveth (to achieve)."24

The Hour (al-Sā‘ah) is used to refer to an unlimited period of time. The Resurrection is called al-Sā‘ah, perhaps because it is near at hand, since 'every coming thing is imminent.'25 al-Zamakhsharī observes that; "the Day of Resurrection is called al-Sā‘ah either because it will come suddenly or because it reckoning will be abrupt or on the contrary, because it will be prolonged."26 The Holy Prophet said; "you and al-Sā‘ah are as near as these two fingers to each other."27

(4) The Day of Raising or Awakening (Yawm al-Ba‘th).

āyah 7:14, He said: Reprieve me till the day when they are raised (from the dead).

Regarding this the Qur‘ān emphasises: "But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allāh's decree, until the Day of Resurrection, but ye used not to know."28 "Save this it is referred to in various ways. It is Yawm ad-Din, 'the Day of Judgement', al-Yawm al-Ākhir, 'the Last Day', Yawm al-Qiyāmah, 'the Day of Resurrection', or simply al-Sā‘ah,'the Hour'. Less frequently it is Yawm al-Faṣl, Yawm al-Jam‘ or Yawm at-Talāqī, that is, 'the Day of distinction' (when the good are separated from the evil),' the Day of the Gathering' (of men to the presence of God) or 'the Day of the Meeting' (of men with God)."29
6.4. The Meaning of Ba‘th, Nashr (Nushūr), Ḥashr, and Ma‘ād.

Ba‘th.

Ba‘th has two meanings: (1) One is "to send" (Irsāl), as in the āyah: "Then after them, We sent Moses and Aaron unto Pharaoh." 10:76. (2) The second is "to raise up from the dead" (Ihyād al-Mawtā).29a

The Qur’ān exemplifying the sense in the āyahs: (On that day the polytheists will say crying): "Woe upon us! who hath raised us from our place of sleep?" (And the believers will say): "This is that which the beneficent did promise, and the messenger spoke truth."30 The Qur’ān again says: "Then We revived you after your extinction, that you might give thanks." 31

āyah 7:24-25, He said: go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while. He said: There shall you live, and there shall you die, and there shall you be brought forth.

Allāh said to those whom He sent down from the heavens to the earth; "you will live on the earth and you will spend your whole lives there; there you will die, and your Lord will bring you from the earth, and will gather you to Him for the Resurrection (li Ba‘th al-Qiyāmah).32 In another place the Qur’ān says: "Thereof We created you, and thereunto We return you, and thence We bring you forth a second time."33
Chapter Six. Life After Death (The Hereafter).

Nashr (Nushür).

Al-Zajjāj says Nashara (to resurrect) means the same as Ba‘atha (to resurrect). Regarding this the Qur’ān says: "And unto Him will be the resurrection ((Nushūr) (of the dead))." 34 Hence Yawm al-Nushūr means "the Day of Resurrection". 35

Hašhr.

Hašhara means "to bring together". On the Day of Judgement the people will be gathered together, therefore it is called yawm al-Hašhr or yawm al-Maḥšhar. 36

Ma‘ād.

Ma‘ād comes from ‘a-w-d root, signifying "return" or "repetition" as in the āyah: "Allāh begins creation, then He repeats it, then unto Him you will be returned." 30:11. The Qur’ān uses the word ma‘ād only once in āyah: “Lo! He who hath given thee the Qur’ān for a law will surely bring thee home again. Say: My Lord is best aware of him who bringeth guidance and him who is in error manifest.” 28:85. Ma‘ād means the end of a journey, the place to which one returns; the Last Day is to be considered as the return of all creatures. 37

āyah 7:29, Say: My Lord enjoineth justice. And set your faces, up-right (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).

Al-Ṭabarī gives the meaning of Qisṭ as justice. He considers that the best interpretation of this āyah is that Allāh initially created man as a unique creation. So shall he return after his mortal decease in a similar guise. Allāh will gather
mankind together on the Day of Judgement, because He ordered His Prophet to teach the meaning of this verse to the ignorant polytheists who did not believe in resurrection and had no faith in the Day of Judgement. The Prophet then called upon them to confess that indeed Allah would raise them from the dead on the Day of Judgement, would give reward to those who yielded to Him and would punish those who disobeyed to Him. Since Allah stands firm on Justice, whenever He gives any command to His servants it is completely based on justice. Justice is a comprehensive reality which is the spirit of of the Shari'ah law. It means to maintain exactly a balance and moderation in everything. The exhortation kamā bada'akum taʿūdūn is based on this principle since He has created, provided sustenance, and decreed the separation between good and evil, justice urges that He should judge mankind and reward good and punish evil. If He does not do that, there would be no justice but oppression and tyranny.

āyah 7:51, Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this Day and as they used to deny Our tokens.

In this āyah Allah reveals the bad conduct of unbelievers, who have made a jest and sport of religion Islam. They have been preoccupied with the attractiveness and elegance of this world during their life time. Now on the Day of Judgement He will leave them to starve in shameful torment, since they have forgot the meeting of this day and have failed to do good deeds. In another place the Qur'ān declares: "(God) will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this day."
Chapter Six. Life After Death (The Hereafter).

In his Tafsîr Ibn Kathîr cites a tradition with the authority of Muslim. "Allâh will confront a person on the Day of Judgement and will say: 'Did I not favour you with grace and honour? Did I not bestow family upon you? Did I not subject to you horses and camels? Did I not liberate you for many kinds of leisure?' The person will reply in affirmative, and will say: 'O my Lord you did this to me.' Then Allâh will say: 'Did you believe that you would meet Me?' He will reply in the negative. Allâh will say: 'This day I will forget you as you forgot Me'."\(^\text{42}\)

Another tradition in Tirmidhî, Kitâb al-Qiyâmah, chapter 6, is transmitted by Abû Hurayrah, that the Holy Prophet said: On the Day of Judgement Allâh will call a person and will ask. Did I not favour you with eyes, nose, ears, wealth and offspring? Were not horses and camels subdued for you? Were not you indulged with worldly ease and luxury? Did not you think that you would meet Me on this day? The reply will be negative. God will say: This day I will forget you as you forgot Me. "Forget" here implies "to pay no attention, and to ignore deliberately". Since Allâh, the perfect Being never forgets, never errs.\(^\text{43}\) Because such people have forgotten their end and have not thought about it, therefore, their forgetfulness will result in the taste of torment.\(^\text{44}\)

The major signs of the Hour.

There are ten major signs which will appear one after another. After these the Hour will be imminent. These signs of the approach of the Hour have been specifically mentioned by the Prophet when he asked a number of companions holding a discussion: "What are you discussing?" They said: 'We are remembering the Hour.' He said: 'it will not come until you see ten signs before it.' Then he mentioned the smoke, the false Messiah (al-Dajjâl), the Beast (al-Da'bah), (go to footnote\(^\text{44a}\) the rising of the sun from the west, the descent of Prophet 'Isâ (Jesus), Ya'jûj and Ma'jûj (Gog and Magog), three eclipses: an eclips in the east,
an eclipse in the west, and an eclipse in the Arabian peninsula and the fire coming out of the Yamen that will drive people to their last gathering place." (Related by Muslim, Kitāb al-Fitan, 4/2225, Ḥadīth 2901).  

6.5. Paradise and Hell.

Al-Jannah (the Garden) and al-Nār (the Fire) both are already created and in existence. In this regard the Mu'tazilah raise an objection, namely,"that neither of them exists at present; they will come into existence at the Day of Judgement. In response to this al-Nasafi says: "it is known from the story of Ādam and Hawā that they have been inhabited in. This confirms that both of them have existed from the very beginning. This is clear from many āyahs of the Qurʾān. u`iddat lil-Muttaqīn and u`iddat lil Kāfirīn. The Qurʾān says: kullu shay'in hālikun illā Wajhahū. "And cry not unto any other god along with Allāh. There is no god save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back." Al-Nasafi observes: "with regard to this āyah al-Juhamīyyah adduce the argument that "both the abodes will perish along with their dwellers." He says that this āyah does not negate immortality, since the Qurʾān says: "Khālidina fīhā abadā, (They will dwell therein forever). This confirms their immortality. Both al-Jannah and al-Nār are real.

Agreeing with al-Nasafi Ibn Qudāmah approaches the Qurʾānic text in a similar manner. Regarding al-Jannah the Qurʾān says, "But as for those who believe and do good works We shall bring them into gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allāh in truth; and who can be more truthful than Allāh in utterance?" The Qurʾān again says, "But as for those who believe and do good works -- We tax not any soul beyond its scope
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-- Such are rightful owners of the Garden. They abide therein (khālidūn).”

Regarding the Nār of the Jahannam the Qur’ān emphasises, “Mine is but conveyance (of the truth) from Allāh, and His messages; and whoso disobeyeth Allāh and His messenger, Lo! his is fire of hell, wherein such dwell for ever.”

The Qur’ān again says, “But they who deny Our revelation and scorn them -- such are rightful owners of the Fire; they will abide therein (khālidūn).”

Al-Ṭabarī and Ibn Kathīr are unanimous regarding al-Jannah and al-Nār: that the first one is located in highest places while the locality of the Nār is in the lowest of low places. Al-Ṭabarī transmits from Mujāhid that "Sijjin is located in seventh earth while ‘Iliyyīn is located in seventh heaven. ‘Iliyyīn is derived from ‘uluw, while Sijjin is from Sijn’.

Ibn Qudāmah agrees with al-Ṭabarī’s and Ibn Kathīr’s opinion. The Qur’ān says, "Nay, but the record of the righteous is in ‘Iliyyīn." The Qur’ān again says, "Nay, but the record of the vile is in Sijjin." Concerning the width of Jahannam the Qur’ān says, "On the day when We say unto hell: Art thou filled? and it saith: Can there be more to come?" Regarding this the Holy Prophet said, "all the time cast into Jahannam and it will say, 'Are there any more (to come)?' Till the Almighty Rabb will put His Foot into it."

6.5.1. The Companions of Paradise.

On that Day those who emerge successful in this judgement will go to Paradise and the doors of eternal bliss will be opened to them; those who are
condemned and deserve punishment will be sent to Hell, the abode of fire and torture.

Muḥammad Zakariyyā Kandhalwi cites a Ḥadīth which is transmitted by ‘Abd Allāh ibn ‘Amr that the Holy Prophet said: "On the Day of Judgement, it will be said to the man devoted to Qur‘ān, 'Go on reciting the Qur‘ān and continue ascending the storeys of Paradise and recite in the slow manner you had been reading in worldly life; your final abode will be where you reach at the time of the last āyah of your recitation.'" Concerning this Ḥadīth, he gives further information from other aḥādīth, from which it appears that: "the degrees of Paradise are equal to the āyahs of the Qur‘ān. There is no stage higher than those of the possessors of the Qur‘ān who enter Paradise. The distance between one stage and the next is the same as that between the heavens and the earth."58

These Gardens have different names, which are mentioned in the Qur‘ān, such as Jannat al-Na‘īm, Jannat al-Mawā‘a, Jannat al-Firdaws, Jannat ‘Adn, Dār al-Salām and Jannat al-Khuld. Regarding the meaning of Jannah Bell observes that, "the abode of the Just is al-Jannah, 'the Garden', often described as 'a Garden through which rivers flow'. It is also designated Jannat ‘Adn, 'the Garden of Eden', or Jannat an-Na‘īm, 'the Garden of Delight', or simply an-Na‘īm. In some late passages Firdaws occurs, a singular perhaps derived from the presumed plural Farādis representing the Greek Paradiseisos, or perhaps introduced into Arabic directly from Persian which is the ultimate source of the Greek word."59

A sound tradition is transmitted from the Holy Prophet: "most of the people who will enter Paradise are brought there by their fear of Allāh (taqwā) and their good character, and most of the people who will enter the Fire are brought there by their mouths and their private parts."60
The Qur'ān gives three prominent features of the coming life:

1. Our future body will be basically the same as our present body.
2. Our all moral faults will be clear to us.
3. Our future bodies will contain the means of our happiness or misery, as a reward or punishment for our present actions.\textsuperscript{61}

\textit{āyahs 7:42-44}, But (as for) those who believe and do good works—We tax not any soul beyond its scope—such are rightful owners of the Garden. They abide therein. 7:43. And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allāh, Who hath guided us to this. We could not truly have been led aright if Allāh had not guided us. Verily the messenger of our Lord did bring the truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do. 7:44. And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the truth. Have ye (too) found that which your Lord promised the truth? They say: Yea, verily. And a crier between them crieth: The curse of Allāh is on evil-doers.

This section discusses in full detail how believers will be happy and cheerful in Paradise and pleased and gratified with each other, and how they will be grateful for the favour and guidance of Allāh and of His messengers. The Qur'ān says: "As for those who believed and did good works, they will be made happy in a garden."\textsuperscript{62} In another place the Qur'ān emphasises: "Allāh tasketh not a soul beyond its scope."\textsuperscript{63} It means the righteous deeds with which the immortal home is achieved, are not too heavy or difficult. These righteous people are the companions of Paradise where there is no danger of death.
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or being driven out, and they will dwell therein for ever. Cleansing their hearts of all anger, they will remove their reciprocal grievances. They will meet each other with love and affection and will welcome each other with extreme warmth. 64

Ibn Kathîr observes that rivers will flow beneath the marvellous gardens and palaces of the companions of Paradise. These will flow beneath their feet with blessings and mercy from their Lord. Because of the bounties provided therein, they will praise Allâh for ever, for He has guided them hither and persuaded their hearts towards the right path, and has admitted them to Paradise. There they will affirm those messages which were brought by the messengers of God. Later a caller will call out that a dwelling in the Garden is the fruit of their work and their effort which is granted to them by their Lord. However a man will think of it as a favour from his Lord. This is apparent from a Hadîth transmitted by al-Bukhârî and Muslim: The Holy Prophet said; "Lo! Keep in mind that none of you will enter Paradise by virtue of his own deeds." The people asked: "Even you?" He replied: even I, unless God's favour and mercy cover me." 65

Muslim narrates a Hadîth from the transmission of Abû Sa'id and Abû Hurayrah that the Holy Prophet said; "when the companions of Paradise enter the Garden, a caller will call out, "Lo! Here is everlasting life for you where there is no death at all, everlasting health where there is no illness at all, everlasting youth where there is no ageing at all, and everlasting happiness where there is no sadness at all." 66

âyah 7:46, And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).

The superior status of the Ahl al-Jannah, implied here is described in greater detail in âyahs such as the following: "Lo! as for those who believe
and do good works Lo! We suffer not the reward of one whose work is goodly to be lost. As for such, theirs will be gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon thrones therein. Blest the reward, and fair the resting-place!"\(^{67}\), and: "But who so cometh unto Him a believer, having done good works, for such are the high stations; Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth (purify themselves from evil)."\(^{68}\), and: "And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring's and make us patterns for (all) those who ward off (evil). They will be awarded the high place for as much as they were steadfast, and they will meet therein with welcome and the word of peace. Abiding there for ever. Happy is it as abode and station!"\(^{69}\)

6.5.2. The Companions of Hell.

When the inhabitants of Hell are driven towards the Fire, they will question their God. He will give them convincing answers, and then they will be thrown into the Fire for ever.

Muḥammad ibn Kaʿb al-Quraẓī narrates that for the dwellers in the Fire there will be five appeals, of which four will be answered. On the fifth appeal, Allāh will not speak to them again for ever.\(^{70}\)

(1) They will say: "our Lord! Twice hast thou made us die, and twice hast thou made live. Now we confess our sins. Is there any way to go out?" 40:11. The answer will be: "This is (your plight) because, when Allāh only was invoked, ye disbelieved, but when some partner was
ascribed to Him ye were believing. But the command belongeth only to Allāh, the Sublime, the Majestic.\textsuperscript{71}

(2) Then they will say: "Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure." The answer will be: "Did ye not swear before that there would be no end for you?" \textsuperscript{72}

(3) Then they will say: "Our Lord! Release us; we will do right, not the wrong that we used to do." 35:37. He will answer: "Did not We grant you a life long enough for him who reflected to reflect therein? And the Warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper." \textsuperscript{73}

(4) Then they will say: "Our Lord! Our evil fortune conquered us, and we were erring folk. Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrong-doers." 23:106-107. The answer will be: "Begone therein, and speak not unto me." \textsuperscript{74}

Then Allāh will not speak to them for ever; this is the utmost of their severe torments.\textsuperscript{75} The Hadith concludes that there will be no release or return, and that they will abide therein for ever. In view of Montgomery Watt and Richard Bell; "the abode of those who are condemned at the Judgement is Jahannam, Gehenna or Hell. Other names apply to it are al-Jahīm, 'the Hot Place', Saqar (meaning unknown), Saʿīr, 'the blaze', Lazzā, perhaps also 'blaze' (70:15). Most common of all names, however, is al-Nār, 'the Fire'.\textsuperscript{76}

\textsuperscript{āyah 7:18, He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.}
Allāh gave a respite to Shaytān as he requested. He had been driven out of Paradise, wretched and dishonoured, because there was no room in Paradise for those who are arrogant and haughty. At the same time, He revealed the fate of those man and Jinn who followed Shaytān, and of the disbelievers and transgressors who surrendered to him and ignored the commandments of Allāh, for his sake. So Allāh will fill Hell with all of them. The Qur’ān in another place says: "He said: Go, and whosoever of them followeth thee-lo! hell will your payment, ample payment." It again says: "He said: The Truth is, and the Truth I speak, that I shall fill hell with thee and with such of them as follow thee, together."78

āyah 7:36, But they who deny Our revelations and scorn them—such are rightful owners of the Fire; they will abide therein (for ever).

The Qur’ān explains this with these words: "But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom." 30:16, The Qur’ān further explains: "Lo! Who so cometh guilty unto his Lord, verily for him is hell, there he will neither die nor live."79

Ibn Jarīr observes: "As for those who rejected My messengers I have sent to them, denied My Oneness, disbelieved in the revelation which has been brought by the messengers and declined to accept the truth of My proofs and evidences, they will abide in Hell Fire for ever."80 Allāh abhors those who glorify themselves with extravagant titles.
Muslim and Ahmad ibn Hanbal transmit from Abū Hurayrah that the more infuriating and wicked man in the eyes of Allāh on the Day of Judgement will be one who calls himself 'The king of kings' (malik al-amlāk) because there is no king but Allāh.81

āyah 7:38, He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you --

When they enter Hell Fire, they will deny each other and will curse each other in loud voices. Then they will wish for each other more and more torment.

āyahs 7:38, 39-40, -- Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! these led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not. And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn. Lo! They who deny Our revelations and scorn them, for them the gates of heaven will not be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty. 7:41, Theirs will be a bed of Hell, and over them coverings (of Hell). Thus do We requite wrong-doers.

In the all above verses haughty unbelievers are under discussion. A little reflection would make it quite clear that as for those who are the dwellers in Hell, neither the gates of heaven will open for them nor will they enter Paradise. As the camel cannot go through the eye of the needle, so their entering into that holy world is impossible. In these āyahs the Day of Resurrection is affirmed and those arrogant unbelievers are commanded to be thrown into Hell Fire. Then the last
people left will appeal to their Lord and say "Lo! We were misled by them. For this reason give them double punishment. "Then those whom they followed will say: "It was unfortunate for you that you followed us. How was it our fault?" Now their torment will be increased day by day and they will have no hope of escape.\(^{82}\)

In Sūrah 7:44-45 Allāh says: And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the truth. Have ye (too) found that which your Lord promised the truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allāh is on evil-doers, Who debar (men) from the path of Allāh and would have it crooked, and who are disbelievers in the Last Day.

Furthermore He says; 7:179, Already We have urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle -- nay, but they are worse! These are the neglectful.

The reason why they are urged into the hell is that they did not use their God-given power and choice. They are those whom Allāh gave hearts, eyes, and ears, but they did not understand, see, or hear. Therefore they are called worse then cattle. And why it is so? Because the cattle benefit from their own nature given by God, and obey their lord. But man is deliberately obtuse and adopts polytheism.\(^{83}\) It does not mean that he is naturally created for Hell. In fact he is created with all his abilities. Allāh rules that those who take advantage of these faculties will be guided towards Paradise. But those who will not take the advantage of these faculties and indulged in wrong-doings, will eventually become fuel for hell fire.\(^{84}\)
because, as al-Qurtubi observes, they have relinquished contemplation and turned away from thought of Paradise and Hell.85

6.5.3. The Companions of the Heights (al-A‘rāf).

A‘rāf is the plural of ‘urf, which means "heights of the veil". This sense comes from ‘urf al-dīk, and ‘urf al-faras, thus the highest part of everything is called ‘urf. Regarding this, al-Sudī states that the companions of the Heights have the honour to know the people (of Paradise and Hell). Therefore it is named A‘rāf (al-Sudī here introduces another concept of the root ‘-r-f, that of knowing).86

āyah 7: 46, Between them is a veil. And on the heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).

Ibn Jarīr observes that in this verse the word ḥijāb (veil) means the same as the word ḥiṣār (obstacle), which is regarded as equivalent of sûr (wall) in Sūrat al-Ḥadīd. The upper part of this obstacle is called A‘rāf.87 The Qur’ān says: "On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light! Then these will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom."88 In verse above and the verse 46 of al-A‘rāf, different words are used but the meaning is considered to be the same.
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The exegetes of the Qur'ān have different opinions regarding the companions of the Heights. al-Qurṭubī relates ten narratives. Ibn Kathīr and al-Tabarī relate numerous traditions. They accumulate many kinds of Ḥadīth, such as Gharīb, Ḥasan, Mursal, as well as Šahīh (sound). al-MawḍūdT narrates one which is transmitted from Khudhayfah. Ibn Kathīr affirms its authoritative status. It explains that those whose good deeds and bad deeds are equal, will be on a border-line between Paradise and Hell, which will not be built of worldly clay but will simply serve to divide them from the others. 89 al-Rāzī states Allāh gives them a position on a high place, from where they will see the conditions of both parties. On seeing the dwellers of Paradise, they conceive a great envoy to join them. 90

āyah 7:47, "And when their eyes are turned toward the dwellers of the Fire, They say: Our Lord! Place us not with the wrong doing folk."

This explains that, on seeing the dwellers of the fire, they will fear and will seek refuge in Allāh saying, O Allāh! Do not set us down in among them, and do not consider us as evil-doing folk. Then they will wait for the decision of God, until He commands enter Paradise with My Forgiveness and Mercy! al-Rāzī states this means that Allāh is urging the companions of al-A‘rāf to enter Paradise and to assume the status which Allāh intends for them. This is echoed in āyah 49: "Are these they of whom ye swore that Allāh would not show them mercy?" This is said about the companions of al-A‘rāf to the proud and the wealthy. As the second part of the āyah is addressed to the Ahl al-A‘rāf: "(unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve." This is Allāh's reply. 91
āyah 7:48, And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?

With regard to the companions of the Heights one Ḥadīth is considered to be sound. It is transmitted from Mujāhid that Ibn ‘Abbās said: "al-A‘rāf is a barrier between Paradise and Hell." Those will be the men on the Heights. When Allāh decrees that the companions of al-A‘rāf shall be granted immunity, He will command the angels to take them to the Nihr al-Ḥayāt (river of life), on both banks of this river will be tents of gold, adorned with jewels. Its mud will be of pure musk. When they plunge into it, their complexions will become brilliant. A bright white sign will appear on their necks. They will be brought before the Lord, Who will say: Demand what you want, they will make their requests and Allāh will fulfil all their desires. Then He will say: I have bestowed upon you My favour, up to seventy times. Then they will enter Paradise with that sign upon them, and they will be known as Masākīn Ahl al-Jannah (The needy among the companions of Paradise).

6.5.4. Al-Ṣirāt.

The reports of the Holy Prophet (pbuh) confirm that al-Ṣirāt is a bridge which is built over Hell. In a Ḥadīth which is cited by Abū Ḥāmid al-Ghazālī and al-Ṭabarī, the Prophet is reported to have said that it is narrower than a hair and sharper than a sword. The companions of Paradise will cross it easily while the companions of Hell will tremble and will fall into Hell. ‘Abd al-Aḥad observes that; “this distinction will be the result of belief and righteous deeds.”

Al-Ṭabarī cites a Ḥadīth transmitted by Abū Sa‘īd al-Khudrī that he heard the Holy Prophet say; al-Ṣirāt will be placed on the surface (between the two
sides) of Jahannam (Hell), and on it will be thorns like the (sharp) thorns of al-Sa‘dān. Then he described the qualities by which a believer might be saved. This is a long Ḥadīth, the next part of which will be considered under the Shafā‘ah article.

In another Ḥadīth, which is narrated by Abū Sa‘īd al-Khudrī, the Holy Prophet said: “On the Day of Judgement a bridge will be laid over the (Hell) Fire.” Allāh’s Messenger added: “I will be the first to cross it.” And the invocation of the prophets on that day, will be: "O Allāh save us, save us.” Over that bridge there will be hooks similar to the thorns of al-Sa‘dān. Have you not seen the thorns of al-Sa‘dān?" The Companions said; "yes, O Prophet of Allāh." He added: "So the hooks over that bridge will be like the thorns of al-Sa‘dān except that their greatness in size is only known to Allāh. These hooks will snatch people according to their deeds. Some people will be ruined because of their evil deeds and some will be cut into pieces and fall down in Hell."  

In another Ḥadīth, in reply to the Companions’ question regarding the bridge, the Holy Prophet declared: "It is slippery and treacherous and upon which there are hooks and barbs and a wide thorn hedge with carved spines, found in Najd and called al-Sa‘dān. ((Khatātīf, Kalālib, and Ḥaskah, ) (he mentioned these three kinds of thorny bushes)). The believers will pass over it as a flicker (of an eye), a flash (of light), as wind, as the best of horses and camels. Some Muslims will escape, some will be torn and pressed together in Hell. Then the last of them will pass over it, being dragged along.

This Ḥadīth proves that the salvation of a believer is based on believing and doing righteous deeds. His belief will be a bridge for him on that Day and his acts will become a mount for him. It is already decreed that all people will pass over it. Indeed this is proved categorically by this āyah of the Qur‘ān: “There is
not one of you but will pass over it. That is a fixed ordinance of thy Lord," 98

Al-Zamakhsharī observes that all the interpretations of the above āyāh refer to al-Ṣirāt because we know that this Sirāt is extended over the Hell Fire.99 ‘Abd al-Aḥad states that all the above narratives prove that; "'Īmān is the bridge’ through which all men will pass."

6.6. The Definition of Al-Mīzān.

In literal sense w-z-n root means, "to weigh". On the Day of Judgement questioning and reckoning will be made. Then the scale will be set up for judging the deeds of men with just judgement.100 The Qur’ān says: "but observe the measure (wazn) strictly, nor fall short thereof in balance (Mīzan)." 55:9. The Qur’ān again says: "We shall set up scales (Mawāzīn) of justice for the Day of Judgement."101

With regard to the Mīzān, the Holy Prophet said that: "On the Day of Judgement the scale will be set up, if the heavens and the earth were to be weighed in it, would be big enough for them. The angels will ask. ‘O Lord! who will be weighed in it? Almighty God will reply: ‘Those of My creatures whom I will.’ Then the angels will say: Glory be to You, We have not ‘worsipped You as You deserve.’"102

7:8-9, The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful. And as for those whose scale is light: Those are they who lose their souls because they disbelieved Our revelations.
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The weighing of good deeds and bad deeds on that day (the Day of Resurrection), is true and sound. There is no place for doubt in it. These verses show that people should have no doubt that not only those things which have some mass can be weighed. The deeds of men, whether good or bad, have no body or mass. How then can they be weighed? The Mu‘tazilah believe that they cannot be weighed. In reply to this question scholars have presented a tradition transmitted by ‘Abd Allāh ibn ‘Umar that; “the register of books of works will be weighed, because what is written in them is the works. It is those books of works that are weighed, so there is no difficulty. 103

Another suggestion is that since Allāh the Possessor of dominion, the Supreme Sovereign has power over all things, even if we are unable to weigh something, we should not suppose that He is also unable to do so. The Qur’ān says: "But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is. So Glory be to Him in whose hands is the dominion of all things. Unto him ye will be brought back." 104 Is it so unlikely that with His supreme power is able to weigh a man’s deeds? Furthermore Almighty Allāh has the power to give physical shape to our deeds. This is the doctrine of the Mutakallimīn (theologian school of thought). al-Qurtubi does not believe this; he believes that it is the registers of those deeds that make the scales heavy and lighter. 105

With regard to the weighing there are different views.

(1) One of them, subscribed to by Mujāhid and al-Ḍaḥḥāk is that, “weight is equivalent to justice on the Day of Judgement. On that Day no one will be treated wrongly.”
(2) The second view, subscribed to by Ibn `Abbas and al-Ḥasan is that, "as far as a believer is concerned, his good deeds will be brought forth in a splendid shape. This will be put in one pan of the scale and will out weigh his evil deeds." About this the Qurʾān tells in two āyāhs with same meanings: "Then those whose scales (of good deeds) are heavy, they are the successful."\(^{106}\) It is also said in the Qurʾān: "We shall set up scales of justice for the Day of Judgement so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed. We will bring it (to come). And We suffice for reckoners."\(^{107}\) As far as the method of weighing the deeds is concerned, this has two meanings:

(1) In a sense, the deeds of a believer will be formed into a beautiful shape and the deeds of a non-believer will be formed into an ugly shape; then these two shapes will be weighed.\(^{108}\)

(2) The common view of the commentators is that, "the weighing will refer to the registers in which the deeds of men have been recorded." The Holy Prophet was asked concerning the weighing on the Day of Judgement. He replied: "The registers."\(^{109}\)

The Qurʾān says: "So let whosoever will pay heed to it, on honoured leaves." The Qurʾān again says: "And when the pages are laid open."\(^{110}\) The subject is described in many traditions of the Prophet. It admits of no doubt that nothing can be equal in weight to the declaration of Tawḥīd in the Scale of Justice on the Day of Judgement. In many narratives of the tradition of the Prophet it is said that the deeds of men will come forth in particular shapes, in Purgatory (barzakh) and on the Day of Resurrection. Even in the grave the good deeds of men will become their comrades in graceful shapes, and their bad deeds will cling to them in the form of snakes and scorpions.\(^{111}\)
"The weighing on that day is the true (weighing)". No one, it is implied, will be able to avoid having his deeds weighed on the Day of Judgement. This is part of the doctrine of whole Muslim community.

Al-Tirmidhî, Ibn Mâjah, Ibn Ḥabbân, al-Bayhaqî, and Ḥakîm narrate a Ḥadîth from `Abd Allah ibn ‘Amr ibn al-‘Āṣ, the sound authenticity of which is also confirmed by Ibn Qudâmah with reference to al-Albânî.\footnote{112} that, the Holy Prophet said, "On the Day of Judgement, Almighty Allâh will select a man from my people and will summon him in the presence of all mankind. Ninety-nine registers of his misdeeds, each one extending as far as one can see, will be opened before him. He will then be asked if he denies anything recorded in the account of his deeds, or whether the angels who were appointed to record his deeds have been unjust to him in any respect. He will reply in the negative (i.e. he will neither deny anything nor blame the angels for any injustice to him). Then Allâh will ask him if he can justify his misdeeds, and he will admit that he has no excuse to offer. Then Allâh will say 'Well, there is indeed one virtue to your credit. Today no injustice will be done to you. "Then a small piece of paper with the declaration of witness, "I bear witness that there is no god but Allâh and I bear witness that Muhammad is His servant and His messenger", written on it will be handed to him, and he will be asked to go and have it weighed. He will submit that this small piece of paper will be of little avail against so many lengthy registers. Allâh will say, "This day no injustice will be done to you". Then all the registers will be placed in one pan and the piece of paper in the other pan. The pan with the register will fly up in the air on account of the greater weight of that piece of paper. The fact of the matter is that nothing is heavier than the name of Allâh.\footnote{113}

It is evident from many âyâhs of the Qur'ân and traditions of the Holy Prophet that the good deeds and bad deeds of every Muslim will be weighed. One's
good deeds pan will be heavier, another's bad deeds pan will be heavier. Those whose good deeds pan is heavier will succeed, and those whose bad deeds pan is become heavier will be punished.\textsuperscript{114} The Qur'\textsuperscript{ā}n emphatically states: "And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners."\textsuperscript{115} It is also said in sūrat al-Qāri`ah: "Then, as for him whose scales are heavy (with good works), he will live a pleasant life. But as for him whose scales are light, The Bereft and Hungry One will be his mother. Ah, what will convey unto thee what she is! Raging fire."\textsuperscript{116}

Regarding the exegesis of these āyāhs `Abd Allāh ibn `Abbās says: "The believer whose balance shall be heavy with good deeds shall proceed to Paradise with his good works, and the one whose balance shall be heavy with bad deeds shall proceed to Hell Fire.\textsuperscript{117}

After that there is no death at all but immortal life. Regarding this the Holy Prophet said: "Death will be brought forth on the Day of Judgement like a fatted lamb, and it will be slaughtered between Paradise and Hell. And it will be said: "O companions of Paradise, eternal existence without death, and O companions of Fire, eternal existence without death."\textsuperscript{118}

In a Hadīth which is reported by Abū Hurayrah, the Holy Prophet said: "On the Day of Resurrection some fat man will come forth, the value of whom in the eyes of Allāh will not be equivalent to the wing of a gnet." As a proof he recited these āyāhs of the Qur'ān. "Say: Shall We inform you who will be the greatest losers by their works? Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work. Those are they who disbelieve in the revelations of their Lord and in the meeting with him. Therefore their works are vain, and on the Day

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of Resurrection We assign no weight to them."  

The fact is that in the scale which is to be erected on the Day of Judgement, those works will be heavy which are done for the pleasure of Allāh and for the sake of resurrection. Those deeds which do not posses this characteristic, are neither true nor have any value in the scale of God.  

Regarding the qualities of ‘Abd Allāh ibn Mas‘ūd it is narrated that the Prophet said: "How thin are his legs! But I swear by Him Who holds my soul, that in the scale of justice on the Day of Judgement he will be of greater value than the mountain of Uhud."  

In a tradition attributed to Abū Hurayrah with which Muḥammad Ismā‘il al-Bukhārī completed his Sahīh states: "There are two expressions which are very light verbally (easy to utter) but very heavy in the scale and very pleasing to Allāh. These are:

(1) Subḥān Allāhi wa bi-ḥamdihi, Glory be to Allāh with all kinds of praises.

(2) Subḥān Allāhil ‘Azīm, Glory be to Allāh, The Tremendous."  

In another Hadīth ‘Abd Allāh ibn ‘Umar says that the Holy Prophet said: "saying Subḥān Allāh (Glory be to Allāh) fills half pan of the scale of justice, and saying Alḥamdulī-Allāh (Praise be to Allāh) , fills the remaining half."  

There are clearly differences in the ahādīth concerning the weighing of deeds on the Day of Judgement. Some imply that the deeds of all mankind, whether Muslim or not, will be weighed. Other says that only the acts of Muslim will be considered. Others again state that it is not the deeds themselves that will be considered, but rather the registers in which these deeds are recorded that will be weighed.
Chapter Six. Life After Death (The Hereafter).

Going through all these evidences, Ibn Kathir is of the opinion, "All of this is true. Sometimes the deeds are weighed, sometimes the places in which they were done are weighed, and sometimes the person who did them is weighed."\textsuperscript{124} al-Ṭabarî says: "He is the One who knows all this in any case and or any time, before it comes into being and after it has ceased to exist."\textsuperscript{125} Furthermore, it is not essential to be aware of all these for the purpose of practice. It is sufficient to say that deeds and actions, the time of these deeds and actions, their place, and the persons responsible for them, will be weighed as prescribed in the Islamic scriptures and the Sunnah of the Prophet.

6.7. Al-Shafāʿah.

Shafāʿah means intercession, concerning which the Qurʾān declares: "Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allāh overseeeth all things."\textsuperscript{126} The Qurʾān again says: "who is he that intercedeth with Him save by His leave?"\textsuperscript{127} Some people consider the shafāʿah as al-Duʿā’. Shafāʿah should be understood in a literal sense: as approach and request.\textsuperscript{128} Some people interpret it as; "a request for the good of others". Others say; "It is a request for the forgiveness of the sins and crimes of others".\textsuperscript{129} Shafāʿah is of two kinds. (1) Muthabbitah and (2) Manfiyyah:

1. Intercession with the permission of Allāh. That which is affirmed by Allāh for the sincere believers. It has two conditions which are mentioned in the Qurʾān: (i) "And how many angels are in the heavens whose intercession availeth naught save after Allāh giveth leave to whom He chooseth and accepteth!" 53:26. (ii) "On that Day no intercession
availeth save (that of) Him unto whom the Beneficent hath given leave and whose He accepteth." 20:109.

2. Intercession without the permission of Allāh. This means to intercede with other than Allāh or without His permission, or intercession by the Polytheists. Allāh says in the Qur’ān, "Who is he that intercedeth with Him save by His leave?" 2:254.

Ibn Taymiyyah observes in ‘Aqīdah wāṣtiyyah that al-Shafā‘ah is of three kinds. Two of them are particularly by the Prophet (Muhammad pbuh).

1. Al-Shafā‘ah al-‘Uzmā. This is his intercession for the people waiting on that Day to relieve them from the awe of Resurrection, after that all the lawgiver messengers, from Ādam to ‘Isā will be reluctant to go before their Lord. This Shafā‘ah is that "praised estate" which is mentioned in āyah, 17:79, as al-Maqām al-maḥmūd. The Qur’ān says: "And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate."

(i) This "praised estate" is interpreted as the place where the Holy Prophet will stand to intercede for people on the Day of Judgement so that their Lord may relieve them from the conditions they are involved in. This interpretation of the verse is based on clear and sound arguments regarding his intercession.

(ii) He will be given the "flag of praise" (Liwā‘ al-Ḥamd) on the Day of Judgement. There is no dispute that he will stand in the "place of intercession", with the "flag of praise" in his hand.

2. Al-Shfā‘ah fi Ahl al-Jannah. This is the intercession for the companions of Paradise, so that they may be allowed to enter.
3. **Al-Shafā‘ah al-‘Ammah** (general intercession). This is the intercession by the Holy Prophet, all the prophets, the truthful and righteous people and the martyrs. They will intercede for the people who deserve the Fire, so that they may not be thrown into Hell Fire and so that those people who have already been thrown into it may be brought out. In *Sharḥ al-Ṭahāwiyyah* p. 253, there are eight kinds of these people.

In a **Hadith** which is transmitted by al-Bukhārī and Muslim the holy Prophet said: "I will be the first to interceed ‘al-Shafi‘ on the Day of Judgement." In a **Hadith** it is affirmed that Allah will bring some people out of the Fire without any intercession, but with the favour of His mercy. The rest of the companions of this world who have already entered the Fire will remain in the Fire. Allah will raise up other group of people for intercession who will allow them to enter Paradise.

It is reported by Muslim and al-Bukhārī in a long **Hadith** narrated by Abū Sa‘īd al-Khudrī that Allah will say, "the angels have pleaded, and the prophets have pleaded. Now there remains only the most Beneficent. He will take a handful of the Fire and will take out of it people who have never done a good deed." For this reason the commentators agree unanimously that if Allah shows His Mercy and Favour to His servants then no fear shall come upon them neither shall they grieve.
6.8. Conclusion.

Islam is a religious conception of human life and human destiny resting on a spiritual and metaphysical understanding of man and grounded in an affirmation of (1) the absolute Unity of God, (2) the Prophethood of Muḥammad (as the last in a series of prophethoods), (3) the basic unity of all Revealed Religions -- which is the foundation of affirming all of them as emanating from the same source -- and (4) the Hereafter. The Islamic sense of human life and human destiny is inextricably bound up with these concepts.

Thematically, the Qurʾān is structured around three fundamental concepts, which are ultimately inseparable as parts of one and the same integral philosophy of Islam: Oneness of Allāh, Prophethood of Muḥammad and Life After Death (the Hereafter). In this chapter we have considered in some detail the concept of the Day of Judgement in the Qurʾānic scriptures. Beginning with an overview of scriptural usage, we have surveyed the diversity of senses of the concept and the ways in which it is used in various places in the revelation. We have also addressed such issues as the connotations this concept has within the scriptures, the names by which it is referred to in the Islamic sources (i.e. the Qurʾān and the Ḥadīth), and, finally, such related notions as Paradise and Hell. In the remainder of this chapter, and by way of a conclusion, we offer to discuss the overall philosophy underlying the concept of the Day of Judgement and the role that the theological affirmation of this concept plays within the totality of Islam’s conception of the world and human destiny.

The Qurʾānic concept of Resurrection is that of an 'appointed time', to be defined by Allāh, who alone knows the real nature of Heaven and Hell, even though the Qurʾānic scriptures describe it in human terms. Such an 'appointed time' is known to Allāh alone and none other. This world, as we know it, will come to an end, and the dead will be resurrected to stand before their Lord for their
ultimate and impartial trial. Everything one does, says and thinks is accounted for and carefully kept in accurate records to be brought up on the Day of Judgement. Those with good records, having followed the salutary laws of God and fulfilled the covenants, will be welcomed to Allah's Heaven, whereas those with bad records, having committed sins, neglected the ways and injunctions of Allah and indulged their desires, will be cast into Hell. The Qur'an reminds us in this regard:

"Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter Paradise, he indeed is triumphant. The life of this world is but comfort of illusion." 3:185. Thus, those who believe in life after death and the Day of Judgement neither are likely nor can afford to behave against the will of Allah. They will remember that Allah is forever watching their actions and that the angels are forever recording them.

The Qur'an discusses in extensive detail all matters relating to the concept of Resurrection. The Qur'an defines human life in this world as essentially a test. Human beings enjoy a privileged status in the hierarchy of all existing creatures on account of the rational faculties and spiritual potential with which they alone have been endowed. Every person is endowed by Allah with the intellectual faculties requisite for making choices in life between what is right and wrong, evil and good, just and unjust. In return, the intelligence and choice with which they have been endowed makes them accountable for all their deeds and intentions.

Freedom is given to each person, and each person has the intellectual ability to rationalise and make choices. An account of how this freedom has been used will be made in the Hereafter. The basic goal of life on earth is thus to test mankind's ability to choose. Personal accountability is essential for the survival of a harmonious social and moral order in this world, for the obvious reason that belief that there is no final accounting is bound to unleash all sorts of unethical and
anarchic action, whereas the belief in one's own accountability impels one to aspire towards what is moral and ethical in deeds and acts.

Islam is first and foremost a philosophy that embraces the whole spectrum of human life. The Qur'an, on which the Islamic faith and practice fundamentally rests, both clearly and consistently articulates this conception of human life and human destiny. Islam has laid down a complete and a very effective moral system for mankind; no area of human life in this world and in the Hereafter is left untouched by the comprehensive application of the moral principles of Islam. Central to the teachings of the Qur'anic scriptures in this regard is the philosophy that whatever leads to the spiritual welfare of the individual or the society is morally acceptable and whatever is injurious is morally improper. Islam makes morality the supreme measure of human achievement. To ensure that human life is not guided by selfish desires and interests but by norms of morality, Islam attaches fundamental importance to the notion of personal accountability. This is the standard by which human life is judged as successful or failed, fruitful or wasteful. This standard of judgment constitutes the centre around which the whole of human life should revolve and aims principally at negating the prevalence of moral and social anarchy and such beliefs, values, and conducts as might jeopardise social order and moral harmony.

Thus, by setting the fear of God and the Day of Judgement as the objective of mankind's life, Islam has put in place a high and inviolable standard of morality that provides endless channels for the moral and spiritual evolution of mankind. Through belief in and fear of God and the Day of Judgment, Islam provides a driving motive and a rationale for humans earnestly and sincerely to embrace moral conduct in their lives; fear of God and the day of Judgement should impel man to obey the moral law. Thus, by making the concept of final accounting an ultimate check on human conduct, Islam gives both permanence and uniformity to the moral standards needed to regulate human life.
At the heart of the Qur'ānic conception of the ‘Day of Judgement’ lies the one fundamental principle of Consciousness of returning to the Lord of the Heavens -- a principle that prevents humans from deviating too far from righteousness to a point where they neglect God and his salutary laws and, by implication, their spiritual responsibility to pursue justice, virtue, humility and piety.
6.9. Notes to Chapter Six.

1 *Lisān al-‘Arab*: vol. 3 p. 196.

2 *al-Tahdhib*: vol. 9 p. 360.


4 *al-Qur’ān*: 16:93.


6 *al-Qur’ān*: 39:70, 71, 73.


14 *al-Qurtubi*: vol. 4 P.2635.


16 *Ibn Kathīr*: part. 9 p. 22.

17 *Tafsīr Ḥaqqānī*: vol. 4 p. 151.

18 *Ibn Kathīr*: part. 9 p. 40.

19 *Tadabburi Qur’ān*: vol. 7 p. 758-759.


21 *al-Qur’ān*: 29:64.


27 Ahmad ibn Hanbal: 2, 223.
28 al-Qur`ān: 30:56.
29 Introduction to the Qur`ān: p. 159.
29a Lisān al-`Arab: vol. 1 p. 230
30 al-Qur`ān: 36:51.
31 al-Qur`ān: 2:56.
34 al-Qur`ān: 67:15.
35 Lisān al-`Arab: vol. 2 p. 920.
36 Tahdhib al-Lughah: vol. 4 p. 177.
39 Tadabburī Qur`ān: vol. 4 p. 625.
40 al-Ṭabarî vol. 4 part. 8 p.134.
41 al-Qur`ān: 20:126.
42 Ibn Kathîr: part. 8 p.67.
44 al-Bayḍawî: p.578.
44a Sharh Sahih Muslim: vol. 5 p. 397. al-Nawawî observes; that this is the (al-
Da'bah) which is mentioned in āyah of the Qur`ān: And when the word is
fulfilled concerning them, We shall bring forth a beast of the earth to
speak unto them because mankind had not faith in Our revelations."
Commentators observe, It will come forth from the depths of a rock in the mountain
(Al-Ṣafā). 'Amr ibn al-`Ās transmits that, "the Beast which is mentioned in the
Hadîth of Dajjāl is called al-Jasāsah.
45 al-Jumu`ah: vol. 8 p. 12. For more detail refer to Sharh al-Nawawî ‘alā Muslim:
vol. 5 p. 397, and also Sharh ‘Aqā'id al-Nasafiyyah: p. 124.

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46 Kanz al-Farā'īd: p. 111.
48 al-Bukhārī: Īmān 46, Tahājjud 1, Tawḥīd 8, and Ibn Ḥanbal: 308, 358.
49 al-Qur'ān: 4:122.
50 al-Qur'ān: 7:42.
52 al-Qur'ān: 7:36.
65 Ibn Kathīr: Part. 8 p.61.
68 al-Qur’ān: 20:75-76.
70 Iḥyāʾ al-ʿUlum al-Dīn: vol. 4 p. 381-382.
72 al-Qur’ān: 32:12, 14:44.

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75 Iḥyā’ al-‘Ulum: vol. 4 p. 382.
80 al-Ṭabarî: part. 8 p.114.
83 al-Rāzī: vol. 4 p. 468-469.
84 al-Nisābūrī: on the margin of al-Ṭabarî. vol. 4 part. 9 p. 82.
85 al-Qurtūbī: vol. 4 p.2761.
86 Lisān al-‘Arab: vol. 2 p. 747-748.
87 al-Ṭabarî: vol. 4 part. 8 p.126.
90 al-Rāzī: vol. 4 p. 311-312.
92 Ibn Kathîr: part. 8 p. 64.
93 al-Bukhârî: Kitāb al-Riqāq 52, Adhān 129.
94 Sharḥ al-`Aqā’id: p. 111.
94a Kanz al-Farā’īd Sharḥ `alā Sharḥ al-`Aqā’id li al-Nasâfî: p. 111.
95 al-Bukhârî: Adhān 129.
96 al-Ṭabarî: vol 7 p. 75 part 16.
97a Kanz al-Farā’īd Sharḥ `alā Sharḥ al-`Aqā’id li al-Nasâfî: p. 111.
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99a Kanz al-Farā'id Sharḥ 'alā Sharḥ al-'Aqā'id li al-Nasāfī: p. 111.
100 Lisān al-'Arab: vol. 3 p. 920-921, and Ibn Hanbal: 2, 76, 60.
102 Silsilah Ahādīth Sahihah: vol. 2. p.656. Ḥ. no. 941, and Ibn Hanbal: 2, 221.
103 Sharḥ 'Aqā'id al-Nasāfī: p.79.
104 al-Qur'ān: 36:81-82.
105 al-Qurṭubī: vol. 4 p.2601.
108 Sharḥ Lum'at-ul-l'tiqād: p. 79.
112 Sharḥ Lum'at-ul-l'tiqād: p. 78.
113 Ibn Kathīr: part. 8 p. 43.
114 Abū Dāwūd: 25, and Ibn Hanbal: 6, 110.
117 Ihyā' al-'Ulam: vol. 4 p. 382-383.
118 al-Bukhārī: Riqaq 51, Tafsīr Sūrah 19, and Muslim: Jannah 40-43.
120 Sharḥ Lum'at-ul-l'tiqād: p. 78.
121 Ahmad ibn Hanbal: 3, 5, 114, and 421.
122 al-Bukhārī: Aymān 19, and Tawḥīd 58.
123 al-Tirmidhī: Du'ā 86, al-Nasā’t: Zakāt 1, and Muslim: Tahārah 1.
125 al-Ṭabarī: vol. 4 part. 8 p. 84.
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128 Lisān al-‘Arab: vol. 2 p. 333.
130 Ibid: p. 274.
132 al-Bayhaqī al-Sunan al-Kubrā: Kitāb al-Siyar vol. 9 p. 4.
CHAPTER
SEVEN.
SUMMARY AND CONCLUSIONS.

In this thesis I present the results of a close study of the various disciplines of the Qur'an as applying to one particular Sūrah (Sūrat al-ʿAraf) and their development. This piece of work of mine, which may not be as comprehensive and clear as it should be, I hope will be of some value for those who are interested in the interpretations of the text of the Qur'an over the centuries.

In this thesis, I discuss, according to topic, the views of the asläf, those of the adherents of the four well known madḥāhib, those of Ahl al-Ḥadīth, those of Ahl al-Kalām and those of Ahl al-Taṣawwuf.

Through my this piece of research it appears that there are three factors that must be borne in mind if the Tafsīr as a whole, is to be fully intelligible:

1. All the tafsīr available, from the earliest to the latest should be taken into consideration on any particular point.
2. Great care must be taken in distinguishing between ṣāḥīḥ (sound), daʿīf (weak) and mawdūʿ (fake) narratives of Ḥadīth, as used by the mufassirūn. Without this, we cannot assess the relative value of various tafsīr.
3. Great care must also be taken in recognising the effect of prejudice, partisanship or special pleading on any given tafsīr.

The Holy Prophet arranged for the recording all the sūrahs of the Qurʾān in writing before his death, with the right guidance of his Lord. It is clear that it was collected by those who wrote down the wahy. al-Ḥākim states in al-Mustadrīk that the Qurʾān was collected three times, once in the life time of the Prophet. Then he
cites a Hadith which is considered to be authentic. Zayd ibn Thabit narrates: "We were putting together the Qurʾān from different pieces." (al-Itqān, vol. 1. p. 145.) Moreover the arrangement of every chapter and āyah was also made with the personal direction of the Holy Prophet. Therefore the complete form of the Qurʾān is regarded as being in accordance with the Holy Prophet's instructions. Scholars are unanimously agreed that the names of the Sūrahs were established by the Holy Prophet himself, with the guidance of his Lord. Sometimes the names of Sūrahs are taken from a significant discussion within the Sūrah, for example, Āl-ʿImrān, al-Nūr, and al-ʿAʿrāf. Sometimes the names refer to a conspicuous word in the Sūrah, for example, al-Baqarah, al-Naml, al-Zukhruf, and al-ʿAnkabūt, and sometimes merely to take the first word of the Sūrah or to certain combination of letters that introduce the Sūrah, Such as al-Ｒahmān, Ṭā hā, Yā sin, Qāf and Ṣād. Frequently the background, style and mode of delivery of Meccan and Medinan Sūrahs are different from each other. Medinan Sūrahs tend to be long, or medium sized and Meccan Sūrahs tend to be short. Meccan Sūrahs are compact, but they are full of splendid and evocative words, and are composed in a declamatory style. Sūrat al-ʿAʿrāf, is both long and detailed for a Meccan Sūrahs.

Most of the āyahs which were revealed during the Meccan life of the Prophet are relevant to the basic beliefs of Islam. In these āyahs the proofs of the evil of polytheism and idolatry, the manifestation of God's greatness and glory, the dreadful state and condition of the Day of Judgement, the elaborate descriptions of Paradise and Hell, and the singularity of necessity of the messengership are revealed. In Meccan Sūrahs monotheism, belief in the Hereafter and the true state of the messenger are clearly mentioned.

The conclusion from the second chapter of this thesis is that human history is a chronicle of man's drift between light and darkness, but that God out of His abundant love for mankind has not forsaken us. Belief in God and His attributes
(al-Asmā’ al-Husnā) has led mankind to the true faith of Islam. It leads us to concentrate on factors which, in the present age, should spiritually unite, rather than divide mankind.

We have seen that everything in the universe is obedient to God, the Creator. To obey and to live in accordance with His will and His law (or to put it more precisely to be a Muslim) are ingrained in its very nature. It is evident that to associate any creature with the Attributes and Essence of Allāh is polytheism, and polytheism is a grave sin. Allāh will never forgive the polytheist unless he/she repents of it. Polytheism destroys all the righteous deeds of a person. Paradise is forbidden to a polytheist, his/her abode is Hell Fire and he/she will have no helper. The following āyah of the Qur’ān is an emphatic statement of this: "Lo! Allāh forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allāh, he hath indeed invented a tremendous sin." 4:48. Regarding the Rabb, the Sustainer of the whole universe and the Creator of each and every thing, the Qur’ān declares with great stress: "Say: (O Muḥammad): who is Lord of the heavens and the earth? Say: Allāh! Say: take ye then (others) besides Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? or assign they unto Allāh partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allāh is the Creator of all things, and He is the One, the Almighty." 13:16

Chapter three deals with the idea of creation. I compare the statements in the āyahs referring to this topic with the general ideas prevalent today on the formation of the universe. I then take under consideration various āyahs, according to the following headings: Creation of the Heavens and the Earth (under which I have...
added the sub-heading "The Six Days" and "Were they Worldly or Heavenly?"), Existence of Angels, Creation of Angels, Existence of Jinn, Discussion of Iblîs, Creation of Ādam and mankind.

When talking about the creation, and other relevant subjects, there is a strong tendency in the west to claim that Muḥammad (pbuh) only copied the general outlines of the Bible. It is indeed possible to compare the six days of the creation as described in the Bible, plus an extra day of rest on God's Sabbath, with āyah 54 of Sūrat al-A'ráf: "Lo! your Lord is Allāh Who created the heavens and the earth in six days, then mounted He the Throne."

We must point out straight away that modern commentators stress the interpretation of ayyām as "days", as "a long period" or "ages" rather then literal days of twenty-four hours. What to me appears to be of fundamental importance is that, in contrast to the narration contained in the Bible, the Qur'ān does not lay down a sequence for the creation of the earth and the heavens. It refers both to the heavens before the earth and the earth before the heavens, when it talks of the creation in general, as in āyah 20:4; "A revelation from Him Who created the earth and the high heavens."

The fourth chapter considers the difference between Islam and Īmān and the meanings of Islam as "obedience", "submission", and "surrender", and of Īmān as belief. The basic sense of the meaning of the root of Islam is "peace" which signifies that one can achieve real peace of mind and of body only through obedience and submission to Allāh. The meaning of Īmān is to confess with one's tongue, to adhere with one's heart and to observe the pillars of Islam.

There are differences among Muslim authorities concerning Īmān, its value, and its increase and decrease. The fact that it decreases or increases is clear
from the Qur'ān, 48:4; "He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allāh's are the hosts of the heavens and the earth, and Allāh is ever Knower, Wise.", and from a Ḥadīth of the Prophet. It shows that the real success and salvation of man depends on (Īmān). Īmān comprises bāṭin beliefs, while Islam (submission) comprises zāhir acts. The life of obedience (Islam) has its origin in the seed of faith (Īmān), which is in the heart. This Islam of a man may be either flawless or defective. But without Īmān there can be no Islam. Where there is no Islam there is disbelief (kufr). Now it is an accepted fact that the life of true and total submission to Allāh is the complete Īmān.

Section two of this chapter is concerned with the meaning of taqwā with reference to Īmān. Furthermore I consider the degrees of taqwā. With regard to this I analyse a number of Qur'ānic āyāhs such as:

(I); 49:13; "Righteous are honourable in the sight of Allāh", in connection with 7:35, "there will be no fear nor shall they grieve".

(ii); 7:96, "With taqwā one can be successful in this world and the Hereafter", and

(iii); 7:26, Libās al-taqwā.

I discuss the connotations of taqwā (piety), and the qualities of the righteous which include; (I) Command of justice; (ii) Forgiveness; (iii) Humility and reverence.

The fifth chapter of this thesis concludes:

(1) That Jibrā'īl revealed the wahy in the Prophet's heart.

(2) That the wahy was revealed by the commands of Allāh.

(3) That Jibrā'īl revealed it with truth and completed his duty with truth and did not add or subtract anything in it.
(4) That Allāh revealed this scripture (the Qur'ān). The angel who brought the inspired messages is the true spirit, and the Prophet who received the messages is truthful and true in faith.

(5) That the Holy Prophet followed the revelation in every respect. He kept it carefully preserved so that the believers might have spiritual nourishment from it and practise it regularly.

(6) That the Holy Prophet perfected the shape of the revelation and collected the complete Qur'ān through the guidance of his Lord. Then he removed all kinds of doubts from the minds of people through his teachings.

The Meccan polytheists practised some of the rites of Ibrāhīm's religion, 3: 67, but in an imperfect way. In addition to this, their fancies regarding belief in Allāh, the Prophethood and the Hereafter were far away from the religion of Ibrāhīm. They were involved in polytheism, were doubtful about the human nature of a messenger and considered Resurrection after death impossible. Allāh draws their attention to their idols or gods and goddesses: "Worship ye that which ye yourselves do carve? Which are of no use." 37: 95. He further declares: "those idols you have taken besides Allāh as gods and as your intercessors, they will disown you on the Day of Judgement." 29: 25. They questioned that a human being could be a messenger? The Qur'ān states that all the messengers were human beings. 21: 7. This āyāh also implies that their messengers said unto them: "we are but mortals like you, but Allāh giveth grace unto whom He wills of His slaves." 14: 11. If an angel were sent down as a prophet, they would say: "this is an angel, how can it be a model for life and an ideal?" Angels, holy as they were, could never be expected to think and feel like men.
Chapter Seven. Summary and Conclusion.

Chapter five section two concludes that from āyah 59 onwards there is considerable mention of prophethood, and the prophets of Allāh. The first is Nūh and the last is Muḥammad, between whom six others are mentioned, namely Hūd, Šāliḥ, Lūt, in relation to whom Ibrāhīm appears briefly. The significance of Mūsā’s messengership/prophethood and its completion by Hārūn are highlighted.

In this Sūrah the Qur’ān does not concern itself with the life and mission of ‘Isā (Jesus), even though his Injīl is mentioned together with the Tawrah of Mūsā (Moses).

All the prophets and the messengers who have come from their Lord have had the very same goal, to establish the religion of Allāh. The first of the messengers was advised this while it was revealed through the last of the prophets, and the same message was given to all of the messengers and the prophets, whose guidance and leadership, prophethood and messengership was occasionally confirmed by the entire world. However, all the earlier messages or revelations from God were distorted by people of later generations. As a result, pure revelation from God was polluted with myths, superstitions, idol worship and irrational philosophical ideologies. The religion of God was lost in a plethora of religions. When mankind was in the depths of the dark ages, Allāh sent the final messenger, Prophet Muḥammad (pbuh) to redeem humanity. The revelation to the Prophet Muḥammad (pbuh) represents the ultimate and permanent source of guidance for mankind.

The sixth chapter concludes that the Qur’ān lays great emphasis on Resurrection, saying: "Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the all Wise Creator." 36:80. Then Allāh reminds them: "And in the earth are portents for those whose faith is sure." 51:20. This means that there is
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evidence of God's ability to restore life in the seasons of the year. The Qur'ān again says: "And (also) in yourselves. Can you then not see?" 51:21. This means that in your body and soul are examples for you; you were nothing until He created you; you will die and He will raise you again (on the Day of Resurrection). The Qur'ān says: 2:28. "How disbelieve ye in Allāh when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return." The Qur'ān again says: 23:15-16. "Then lo! After that ye surely die. Then lo! on the Day of Resurrection ye are raised (again)."

So far the Qur'ān has discussed the need and importance of belief in the Day of Judgement. Now let us consider how far the constituents of the belief are consistently understandable. The fact is that whatever the Prophet Muḥammad has told us regarding the Life After Death is clearly borne out by testimony of ahādīth. Although our belief in that Day is based upon our implicit trust in the messenger of God, all Muslim testimony not only confirms this belief but also reveals that Muhammad's teachings in this respect are much more reasonable and understandable than all other viewpoints about Resurrection, baʻth baʻd al-mawt.

This comprehensive concept of the Qur'ān covers all aspects of Allāh's Lordship and Creatorship. The Qur'ān again and again refers to the Final Judgement. It mentions those people whom Allāh has favoured and also those who earn His anger. In discussing the nature of individuals, in presenting details of signs and observations, in establishing a community and in announcing the enforcement of law and order, the Qur'ān always reminds and warns the human intellect:

(1) That Allāh alone is man's Creator and Cherisher.

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(2) That man should live a life in this world such as Allah wills.
(3) That according to his deeds and actions in this world man will be rewarded or punished on the Day of Judgement.

In reciting the ayahs in which Allah gives glad tidings of Paradise and His forgiveness, and in which the Companions of Paradise are admired, we should pray to Allah with the tongue or within the heart: "O Lord, honour us with these glad tidings." In reciting the ayahs in which He warns us about the wrath of the Day of Judgement and in which the Companions of Hell Fire and the torments of Hell are described, we should take refuge with Allah in fear and trembling.

The Qur'an states that we should use our senses and intellects and exercise our powers of mind and thought. It declares that intellect is a magnificent gift of Allah. Thus it should not be suspended and kept idle. Hence the Qur'an presents facts, principles and commandments, by which faith should be perfected. Intellect should follow revelation. If we consider the arrogance of Shaytān in the story of the creation of Ḥādīm, it becomes apparent that Shaytān did not deny the Deity of Allah, but that he was guilty of arrogant intellectual presumption; instead of subjecting his intellect to the command of Allah, he gave the former priority over the latter. He disobeyed God's word and was thus accursed and cast out for his transgression.

Emphasis here is laid on two points:
(1) That submission to the commandments of Allah without any doubt or hesitation is evidence of perfect wisdom.
(2) That the true sense of Īmān is to believe in every inspired word of the Prophet. Hence the true believer should comply with what he hears from the Prophet concerning the commandments of Allah. The meaning of Islam in the real sense is to surrender oneself to God's word and His commandments, to obey
Him in a true state of love and to make no excuses for one's activities. Whoever does so condemns himself. The actions of a man who lacks such feelings will not be accepted. If obedience and reverence is without affection, love and purity, they should be rejected.

**Recommendations:**

1. In my opinion the student of Tafsir is obliged to bring together various passages and ayahs under each topic from whole of the Qur’ān, then to make a commentary which takes account of available classical and contemporary Tafsīr. This commentary will provide us with a solid basis for understanding each topic. Some concordances have already been compiled on the basis of Madāmin al-Qur'ān, but these only serve to identify the topics broached in the Qur’ān.

2. The student of the Tafsīr of the Qur’ān, therefore, is obliged to gather the various ayahs together and try to find out their full meaning in the light of contexts of other explanatory ayahs. For this reason the Qur’ān is considered to be the first source for its own explanation.

3. To discover the spirit of the Qur’ān students must lift all the veils from its face and study the social and religious circumstances in which it was revealed.

4. This work of mine is by no means final or definite, much further work is needed. For example computer based analysis of the Qur’ān text and its commentaries would be of great value. If God provides a chance in the future I should like to undertake such a task.
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