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# **A STUDY OF SŪRAT AL- A‘RĀF: DEVELOPMENT IN TAFSĪR STUDIES.**

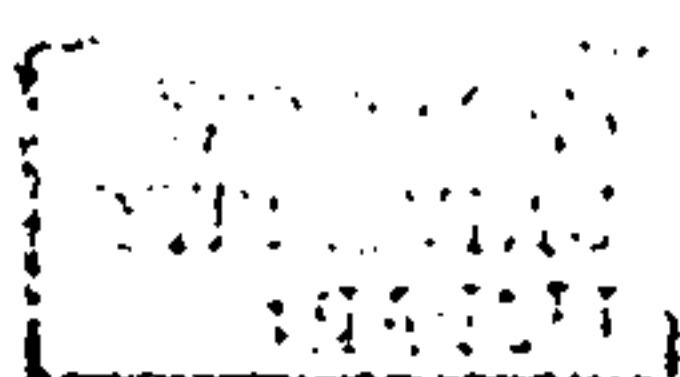
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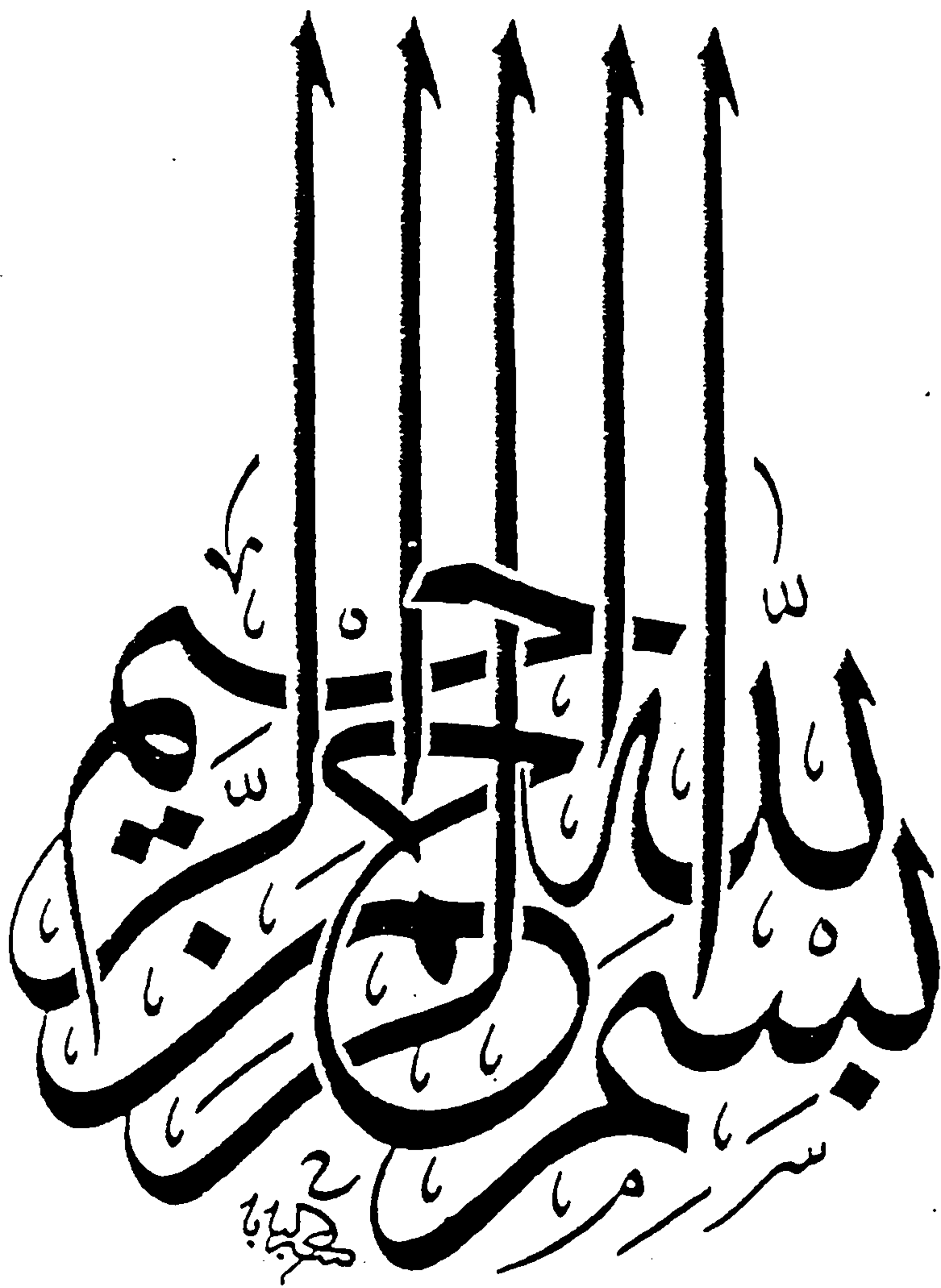
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**A thesis submitted in fulfilment of the requirements for the Degree of  
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**DEPARTMENT OF ARABIC AND ISLAMIC STUDIES. MAY 1997.**





الحمد لله رب العالمين والصلاة والسلام على خاتم الأنبياء والمرسلين !

*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 **Tafsīr al-Qur'ān**. This study is intended as an attempt at a general investigation of the principles and problems of the exegesis of the **Qur'ān**, 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'ūn* are also considered carefully in the appropriate places.

Such traditional Qur'ānic and Islamic terms as **Allāh, Qur'ān, Wahy, 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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I also wish to thank the Ministry of Education, Government of N.W.F.P. Peshawar, my employers, who made it possible for me to continue my studies.

My acknowledgement would certainly be incomplete, if I were not to record special thanks and gratitude to my wife, Bībī Ṭāhirah, my daughters, Sa'diyyah, Sajidah, Zelḥijjah, and my son, Baḥré 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

ء	'	ف	f
ب	b	ق	q
ت	t	ك	k
ث	th	ل	l
ج	j	م	m
ح	ḥ	ن	n
خ	kh	ه	h
د	d	و	w
ذ	dh	ي	y
ر	r	ة	h / t
ز	z	ـِ	a
س	s	ـِـ	i
ش	sh	ـُـ	u
ص	s	ـِـ / ـِـ ي	ā
ض	ḍ	ـُـ و	ū
ط	ṭ	ـِـ ي	ay
ظ	ẓ	ـِـ و	aw
ع	ʿ	ـِـ ي	ī
غ	gh		

# CHAPTER ONE.

# 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 **āyahs** 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'wīl**, 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-Suyūṭī, Ibn Taymiyyah and al-Zarqānī.

### 1.1.2. Meaning of **Tafsīr** and **Ta'wīl**.

In this section we shall discuss the meaning of **Tafsīr** both in technical terminology (**iṣṭilāh**) and in common usage (**lughah**) and the difference between **Tafsīr** and **Ta'wīl**. **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",<sup>1</sup> it may be related to **safara/asfara**, as in **asfara al-ṣubḥ**, "the day broke", and in **asfaratil mar'ah 'an wajhihā idhā kashafathu**, "the woman uncovered her face".<sup>2</sup> As far as **Ta'wīl** 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-A'rābī, "the two words are synonymous with

ma'nā".<sup>3</sup> Some scholars claim that **Tafsīr** means to extract the intended meaning from what is ambiguous, while **Ta'wīl** means to select from two possible meaning the one most closely corresponding to what is obvious (**zāhir**).<sup>4</sup> Others again distinct them by stating that **Tafsīr** is used for philological exegesis of the **Qur'ān** (form) while **Ta'wīl** is used for the exposition of its subject matter (content).<sup>5</sup>

Many verses of the **Qur'ān** indicate the meaning of **Ta'wīl** such as; **Sūrah Yūsuf:6. Al-Kahf: 78,82. Al-Nisā': 59. and Al-Īsrā': 35. Āl-'Imrān: 7. Al-A'rāf: 53. and Yūnus: 39.**<sup>6</sup>

Al-Isfahānī states that; "**Tafsīr** is applied to individual words and their peculiarities as also is **Ta'wīl**. Therefore it is said, **tafsīr al-ru'yā' wa ta'wīluhā.**<sup>7</sup> 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**)."<sup>8</sup> 25: 33.

Ibn Taymiyyah observes that scholars used the word **Ta'wīl** 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'wīl** and **Tafsīr** should be convergent or synonymous."

'Second that **Ta'wīl** 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."<sup>8</sup>

Some Muslim scholars say that **Tafsīr** is a science through which the meaning of the book (**Qur'ān**), revealed to the Prophet Muḥammad (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'ān**. The circumstances of the revelation, of abrogation and what has been abrogated are required, together with familiarity with the **Qīṣaṣ**.<sup>9</sup>

Sa'īd ibn Jubayr narrates that; "He who reads the **Qur'ān** without using **Tafsīr** is like a blind man or a Bedouin."<sup>10</sup>

There are many **āyahs** in the **Qur'ān** which invite people to give attention to the **Tafsīr** of the **Qur'ān**, such as:

"Will they then not meditate on the **Qur'ān** , or are there locks on the hearts?"<sup>11</sup> 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."<sup>12</sup>

In a **Ḥadīth** the requirements of **Tafsīr** are proclaimed as taking care of the decree which is concerned with it. For example: The Holy Prophet said: "The **Qur'ān** 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**, **Dhalūl** 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:



- (1) That sense of the words of the Qur'ān can bear different interpretations;
- (2) That it combines many aspects: commanding and forbidding, encouragement and intimidation, and prohibition.

The phrase *fahmilū-hu 'alā aḥsani wujūhi-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.<sup>13</sup>

### 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.<sup>14</sup>

(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.<sup>15</sup>

(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.<sup>16</sup>

In the light of these āyahs al-Ṭabarī<sup>16a</sup> observes that Ibn 'Abbās said that **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 **Tafsīr** no-one can make an excuse for his ignorance.
- (3) That **Tafsīr** is interpreted---taught by scholars.
- (4) That no-one properly knows **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.<sup>17</sup>

Therefore Allāh has revealed in His well constructed Book: *Yas'alūnaka 'an-is -Sā'ah*. 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.<sup>18</sup>

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." <sup>19</sup>

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.<sup>20</sup>

#### 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. <sup>21</sup>

## 2. **al-Ishtiqaq** (*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-Masīh**; can be either from **al-siyāḥah** (voyage) or from **al-mash** (to mop up).

## 3. **al-naḥw** (*syntax*).

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

## 4. **al-ṣarf** (*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 **Tafsīr**.

## 5. **‘Ulūm al-balāghah** (*rhetoric*).

Rhetoric comprises three epistemological disciplines:

- (1) **ma‘ānī** (themes, meanings).
- (2) **bayān** (eloquence).



(3) **badī'** (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-Makkī wa-l-Madanī** (*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 āyahs which contain two different injunctions in one subject.

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

**Muḥkam** 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 assist, in the fullest manner, the interpretation of the āyahs of the Holy Book. To extract from the **Qur'ān** that which is licit, incumbent and permissible.

8. **'Ilm al-qirā'āt** (*knowledge of the various readings* ).

How the **Qur'ān** is pronounced.

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

The means whereby the **aḥkam** can be concluded from the text of the **Qur'ān**.

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

Many āyahs of the **Qur'ān** are interpreted by the traditions. The **Qur'ān** 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 **Qur'ān** should refer to the **Sunnah**, if it contains anything which interprets the text of the **Qur'ān**. 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. <sup>23</sup>

12. **al-Sīrah al-nabawiyyah** ( *Biography of the Holy Prophet* ).

In the **Sīrah**, we can find information on a large number of āyahs. The āyah of **Sūrat Āl 'Imrān** treats of the battle of **Uḥud**.

"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."<sup>24</sup> (see footnote 24)

Al-Zamakhsharī reports that scholars who mention some conditions for making **Tafsīr** also mention conditions for a **mufasssir**. 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.<sup>25</sup> 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. <sup>26</sup>

### 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." <sup>27</sup>

#### 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 lahū**). 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 **Jibrā'īl**) as was the Qur'ān. <sup>28</sup>

### 3. Having recourse to the sayings of the Ṣaḥābah.

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.

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### 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.<sup>30</sup> 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.<sup>31</sup>

### 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.<sup>32</sup>

## 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.

- (i) **sunnat al-fi'l** what the prophet Muḥammad (pbuh) did.
- (ii) **sunnat al-qawl** what Muḥammad (pbuh) enjoined.
- (iii) **sunnat al-taqrīr** that which was done in the presence of Muḥammad (pbuh) and which he did not forbid or which he silently approved. <sup>33</sup>

The text of the tradition is called **matn al-ḥadīth**, the authority, the guarantee on which a tradition rests, is the support, or **sanad**, the chain of reporters. **Ruwwāt** are the relaters of a tradition, and **riwāyat** 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-Ṣaḥīḥ**, This is a genuine tradition, sound; handed down by an uninterrupted series of pious men, distinguished for their integrity **ʿUdūl ḍaḥiṭūn**. <sup>33a</sup>
2. **al-Ḥasan**, good, without attaining the authority of the first degree. The narrators of which are **ʿUdūl**, but not attributed with **ḍaḥṭ** like **Ṣaḥīḥ Ḥadīth**.
3. **al-Ḍaʿīf**, weak or inferior as to the trustworthiness of the reporters (**Qaṣr ʿan dirāyati-l-ḥasan**).
4. **al-Marfūʿ**, any **Ḥadīth** the last link of which connects with the Prophet, whether the chain is continuous or interrupted.
5. **al-Ḥadīth al-Mawqūf**, any **Ḥadīth** the last link of which connects only with one of the **Ṣaḥābah**, whether the chain is continuous or interrupted.



6. **al-Ḥadīth al-Maqtū'**, 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-Muttaṣil**, this is a connected tradition.

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

9. **al-Mutawātir**, 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-'Azīz**, 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).<sup>33c</sup>

13. **Ḥadīth al-mawḍū'**, an invented, false tradition. <sup>34</sup> (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 **Mutawātir Ḥadīth** are not found.

### 1.1.8. Legalisation of Tafsīr bi-l-Ra'y.

Al-Suyūṭī declares in his book *al-Itqān fī 'Ulūm al-Qur'ān*, on the authority of al-Zarkashī that there are four matters which are essential for the legalisation of Tafsīr 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. Tafsīr involving the decisions arrived at in theology (Kalām) and proved by canonical Law (Qānūn al-Shar').<sup>35</sup>

These principles need some explanation.

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

Aḥmad ibn Ḥanbal says in his Musnad that there are three works which have no origin (legal validity) al-Maghāzī (expeditions), al-Malāḥīm (epics) and al-Tafsīr (exegesis).<sup>36</sup>

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 Tafsīr. A report by 'Alī ibn Abī Ṭalḥa from Ibn 'Abbās has been narrated by Aḥmad ibn Ḥanbal himself in his chapter on Tafsīr.<sup>37</sup> His statement means that they have no sound,

contiguous chains of authority, though most of them are appropriate, such as to interpret the **Zulm** with **Shirk** in sūrat al-An'ām: 83 as do al-Bayḍāwī and al-Mujāhid: *wa lam yalbathū īmānahum biẓulmin*, means **bi ibādati al-awthān**: (And confuse not their beliefs with wrong), in other words, with worshipping idols.

2. In regard to the **Ṣaḥābah Tafsīr** of the **Qur'ān**, among them, was referred back (**al-marfu'**) to the Prophet. The **Ṣaḥābah**, 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 **āyahs**. 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.<sup>38</sup>

3. Aḥmad ibn Ḥanbal stipulates that he who has not absolute knowledge of the Arabic language, is not allowed to perform **Tafsīr**.<sup>39</sup>

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 **Allāh**, without being a specialist in Arabic will be made to perish.”<sup>40</sup>

The **Qur'ān** was revealed in Arabic and therefore, everyone should be well acquainted with Arabic. This is made clear in several **āyahs**, 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'wīl*".<sup>41</sup> `Ali ibn Abī Ṭālib agreed but pointed out that: "man was given understanding in the Qur'ān". After that time the Ṣaḥābah differed from each other in interpretation of numerous āyahs. 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.<sup>42</sup>

#### 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).<sup>43</sup>

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 enjoineeth upon you only the evil and the foul, and that ye should tell concerning Allāh that which ye know not."<sup>44</sup>



## SECTION TWO. HISTORY OF TAFSĪR.

Allāh sent the glorious Qur'ān and He has interpreted some of its āyahs with certain other āyahs, because Allāh knows best the Qur'ān's utterance and its intention.

In these āyahs Allāh has said: "*kadhalika yubayyinu Allāh-hu āyātihī li al-nāsi la`alahum yattaqūn*". Thus doth Allāh make clear His signs to men: that they may learn self restrain. <sup>45</sup>

Another āyah: "*Kadhālika yubayyinu Allāh-hu lakūm āyātihī la`allakūm tashkurūn*". Thus doth Allāh make clear His signs, that you may be grateful. <sup>46</sup>

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

### 1.2.1. Period of the Prophet.

The first of these is during the life time of Muḥammad (pbuh) himself. Muḥammad (pbuh) received guidance direct from Allāh 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.<sup>47</sup> Concerning this the Qur'ān states clearly: "*wa anzalnā `alayka al-Dhikra litubayyīna li al-nāsi mā nuzzila 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*.<sup>48</sup> Other traditions of the Prophet concerning Tafsīr are very limited, and as we have seen, scholars are of different opinions concerning the above Ḥadīth itself. As far as the Tafsīr related by the Prophet (pbuh) to the Ṣaḥābah 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.<sup>49</sup>

Jibrā'īl was the representative of Allāh to His Messenger, and it was no doubt he who transmitted Tafsīr also from Allāh when necessary.<sup>50</sup>

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.<sup>51</sup> Where the Ṣaḥābah 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 āyahs, whenever the need arose. It explained the Unity of Allāh and religious obligations. These āyahs were revealed on appropriate occasions.<sup>52</sup>

### 1.2.2. Period of the Ṣaḥābah.

The Holy Prophet explained to the Ṣaḥābah, 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 **Ṣaḥābah** learned the **Qur'ān** from the Holy Prophet: its teachings, its circumstances of revelation and its mysterious and hidden statements.

‘Abd Allāh ibn Mas‘ūd reports when one of us had learnt ten **āyahs** of the **Qur'ān**, he would persevere until he had learned their meaning and had performed them in practice.<sup>53</sup> It means that the Holy Prophet taught his **Ṣaḥābah** the **Qur'ān** and **‘amal** together.

In another report, ‘Abd Allāh ibn Mas‘ūd says: the **Ṣaḥābah** learned by heart from the Prophet, when they had learned ten **āyahs** of the **Qur'ān** they persevered, until they had performed practically what was in it. Then we learned both “concepts of the **Qur'ān**” and “the practise of it together”. As is apparent from the above **Ḥadīth**, the **Ṣaḥābah** spent years in learning and understanding a single **Sūrah**. In fact, they devoted their lives to this.<sup>54</sup> Imām Mālik says that he came to know that ‘Abd Allāh ibn ‘Umar spent eight years in learning **Sūrat al-Baqarah**.<sup>55</sup>

There were some **Ṣaḥābah** who, having required the sufficient knowledge of the **Qur'ān**, spent their days teaching **Tafsīr** of the **Qur'ān**, such as ‘Ikrimah. Others, like Sa‘īd ibn al-Musayyib, because of their piety and righteousness, made very few statements concerning the concepts of the **Qur'ān**, preferring to keep silent.<sup>56</sup>

Ibn ‘Aṭīyyah said; some of the more pious and eminent **Ṣaḥābah**, like Sa‘īd ibn al-Musayyib and ‘Āmir al-Sha‘bī, disliked **Tafsīr** and withheld themselves from it.<sup>57</sup>

It is reported from Ibn Abī Malīkah that someone asked Abū Bakr for the **Tafsīr** of a word of the **Qur'ān**. 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 Allāh's book, other than what Almighty Allāh wished.<sup>58</sup>

Others did not keep their knowledge to themselves because, <sup>59</sup> 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." <sup>60</sup>

1. The Ṣaḥābah produced Tafsīr of the Qur'ān from the Qur'ān.
2. They made deductions, on the basis of the exegesis and the Sunnah of the Holy Prophet. The Ṣaḥābah were fortunate in being able to obtain traditions directly from him. They paid complete regard to these in their actions and their preaching.<sup>61</sup>
3. They made deductions from āyahs, 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 Allāh ibn Salām. <sup>62</sup>

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 Ṣaḥābah in Tafsīr were :

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



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. 'Uthmān ibn 'Affān (d.35/656).
8. Zayīd ibn Thābit (d.25/645).
9. 'Abd Allāh ibn Zubayr (d.1-73/622-692).
10. Abū Mūsā al-Ash'arī (d.52/672).<sup>63</sup>

Of the four orthodox caliphs the only one to make any considerable contribution to the **Tafsīr** was 'Alī 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 **Rabbī** of the community).<sup>64</sup> 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 **Ta'wīl**" (interpretation of the **Qur'ān**).<sup>65</sup>

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.<sup>66</sup>

'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 **Ṣaḥīḥ**.<sup>67</sup>

'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.<sup>68</sup>

**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 **Ṣaḥābah** on his gravity in **Tafsīr** and his commitment to knowledge.<sup>69</sup>

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.

Sa'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 **Qur'ān** deriving from his own opinion will occupy a place in Hell Fire.<sup>70</sup>

Thus, then, the companions are reported to have been rigorously opposed to any interpretation of the **Qur'ān** being practised without knowledge.<sup>71</sup>

The **Tafsīr** we have received from Ibn 'Abbās is generally regarded as **Ṣaḥīḥ**, 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-Ṣaghīr is considered untruthful. The **Tafsīr** known as *Tanwīr al-Miqbās min Tafsīr Ibn 'Abbās*, which was compiled by Fayrūz Ābādī the author of al-Qāmūs, is also doubtful. All channels of its transmission depend on al-Sudī al-Ṣaghīr, and therefore, cannot be trusted.<sup>72</sup>

One of the two sound channels is; Qays ibn Muslim al-Kūfī from 'Atā' ibn al-Musayyib from Sa'īd ibn Jubayr from Ibn 'Abbās. The other is; Mu'āwiyah ibn Ṣālih from 'Alī ibn Abī Ṭalḥa from Ibn 'Abbās. Sometimes it runs: 'Alī ibn Abī Ṭalḥa from Mujāhid from Ibn 'Abbās.

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.<sup>73</sup>

**'Abd Allāh ibn Mas'ūd:** Al-Suyūṭī acknowledges in his book **Al-Itqān** that 'Abd Allāh ibn Mas'ūd's narratives are more than these of 'Alī ibn Abī Ṭālib. 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.<sup>74</sup>

**‘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 **ṣaḥīḥ** and what is not **ṣaḥīḥ**.<sup>75</sup>

**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.<sup>76</sup>

### 1.2.3. Period of the **Tābi‘ūn**.

Some of these were **Makkan** 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 **Tafsīr** were Makkans because they were followers of Ibn 'Abbās and were all trustworthy; the same applied to the followers of ibn Mas'ūd in Kūfa and to the scholars of Medina.<sup>77</sup>

**The best known Makkan followers were:**

- (1) Sa'īd ibn Jubayr (d.95/713).
- (2) Mujāhid ibn Jabr (d.104/722).
- (3) 'Ikrimah al-Barbarī (d.105/723).
- (4) Ṭāwūs ibn Kaysān al-Yamanī (d.106/724).
- (5) 'Aṭā' ibn Abī Rabāḥ (d.27-114/647-732).

**The best known Madinan followers were:**

- (1) Zayd ibn Aslam al-'Adawī (d.136/757).
- (2) Abu al-'Āliya Rafī' ibn Mehrān al-Riyāḥī (d.90/708).
- (3) Muḥammad ibn Ka'b al-Qurazī (d.117/735). He reported from Ubay ibn Ka'b, and al-Rabī'ah ibn Anas reported from him. Ibn 'Awn said regarding him "I did not find anyone more acquainted with **Ta'wīl** of the **Qur'ān** than al-Qurazī." <sup>78</sup>

Two **Madinan** scholars quoted from Zayd ibn Aslam al-Madanī al-'Adawī and they were:

- (1) 'Abd al-Raḥmān ibn Zayd ibn Aslam.
- (2) Mālik ibn Anas (d.179/795).

**The Kūfan followers were:**

- (1) 'Alqamah ibn Qays ibn 'Abd Allāh ibn Mālik (d.63-65/682-684).
- (2) Masrūq ibn al-Ajda' (63/682).
- (3) Aswad ibn Yazīd ibn Qays al-Naqwī (d.76/695).

- (4) Murar al-Ṭayyīb ibn Sharāḥīl al-Hamdānī (d.76/695).
- (5) 'Āmir ibn Sharāḥīl al-Sha'bī (d.104/722).
- (6) al-Ḥasan al-Basrī Abū Sa'īd ibn Abī al-Ḥasan Yāsir (d.110/728).
- (7) Qatādah ibn Di'āmah al-Sadūsī (d.117/735).
- (8) Ismā'īl ibn 'Abd al-Raḥmān al-Sudī al-Kabīr (d.127/745).
- (9) Muḥammad ibn Sā'ib al-Kilbī (d.146/76).
- (10) Murrah al-Hamdānī al-Kūfī, who reported from Ubay ibn Ka'b, 'Umar ibn al-Khaṭṭāb and some other Ṣaḥābah. al-Sha'bī reported from him.<sup>79</sup>

### 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.<sup>80</sup> Some scholars accept their statements and some do not.

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

### 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

**Tafsīr.** Ibn Jubayr whom, al-Suyūṭī considers the greatest scholar of the Followers in **Tafsīr**. He compiled the first written work on **Tafsīr**. He did so at the request of 'Abd al-Malik ibn Marwān (d.86/704). It appears to have been cited, on his authority by 'Aṭā' ibn Dīnār (d.126/744), who Ibn Ḥanbal said; was the most trustworthy of the Egyptian transmitters.<sup>83</sup>

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

Concerning al-Ḥasan al-Basrī (d.110/728) Ibn Khallikān states: "His father was a slave who had been enfranchised by Zayd ibn Thābit al-Ansārī, 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.<sup>84a</sup>

#### **'Amr ibn 'Ubayd.**

Ibn Khallikān observes: "'Amr composed some epistles and sermons; he drew up also an explanation of the **Qur'ān**, in the words of al-Ḥasan al-Basrī; 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."<sup>84b</sup> On being told that 'Amr frequented the society of al-Ḥasan al-Basrī and that some good might therefore come of him.

However most writers on **Tafsīr** at this time dealt with it simply as section of **Ḥadīth**. Some of the most important of them are:



1. Yazīd ibn Ḥarām Aslamī al-Dhahabī (d.117/735).
2. Shu'bah ibn al-Ḥajjāj (d.160/776).
3. Makkī ibn al-Jarrāḥ (d.197/812).
4. Sufyān ibn 'Uyaynah (d.198/813).
5. Rabāḥ ibn 'Ubādah (d.205/820).
6. 'Abd al-Razzāq ibn Humām (d.211/826).
7. Ibn Abī Iyās, Ādam ibn 'Abd al-Raḥmān (d.220/835).
8. 'Abd ibn Ḥumayd (d.249/863).
9. Ibn Mājah Muḥammad ibn Yazīd al-Qazwīnī (d.273/887).<sup>85</sup>

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 possess are:

1. Al-Ṭabarī (Abū Ja'far Muḥammad ibn Jarīr) (d.310/922).
2. Al-Nīsābūrī (Muḥammad ibn Ibrāhīm ibn al-Mundhir) (d.318/930).
3. Ibn Abī Ḥātim ('Abd al-Raḥmān ibn Muḥammad ibn Idrīs) (d.327/938).
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).<sup>86</sup>

For a more complete list of **Mufasssirūn** 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.<sup>87</sup>



### 1.2.5. The Various Kinds of Tafsīr.

There are two major categories of Tafsīr, namely:

#### 1. al-Tafsīr bi-l-Ma'thūr.

This is derived solely from the narration of the **Ṣaḥābah** and **Tābi'ūn**. When written Tafsīr first made its appearance, its quality and acceptability depended entirely on its authors! expertise in the narrations of the **Ṣaḥābah** and **Tābi'īn** that were endowed with plausible authority.

#### 2. al-Tafsīr 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 **Ḥadīth** and its principles, provided that they did not deviate from the spirit of Tafsīr bi-l-Ma'thūr.<sup>88</sup>

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

#### 3. al-Tafsīr al-Mawḍū'ī (*Topical Commentary* ).

This category comprises works in which are collected, explained and comparatively analysed āyahs of similar theme throughout the **Qur'ān**. Such are the books of **Aḥkām al-Qur'ān**, the most significant of which are those of al-Jassās and Ibn al-'Arabī. Such also are the books of **Majāz al-Qur'ān**, the most important of which is that of Sharīf al-Ridā, named *Haqā'iq al-Tanzīl wa Daqā'iq al-Ta'wīl*, and the work *al-Tibyān fī Aqsām al-Qur'ān* of Ibn al-Qayyim; similar is the work *al-Insān fī al-Qur'ān* of 'Abbās Maḥmūd al-'Aqqād.<sup>89</sup>

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 Qur'ān.

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. <sup>90</sup>

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

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

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

This form of Tafsīr involves the comparative analysis of a topic or topics, in the Qur'ān.

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

This kind of Tafsīr involves in class examination of Qur'ānic syntax.

### 10. al-Tafsīr al-Kalāmī (*Theological Commentary*).

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

### 11. al-Tafsīr al-'Ilmī (*Scientific Commentary*).

This type of Tafsīr is the assessment of scientific terminology in the understanding of āyahs, and the connection between the holy āyahs and the discoveries of the experimental (*Tajribī*) sciences, astronomy and philosophy. In fact, this direction in Tafsīr 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.<sup>91</sup>

### 1.2.6. Usefulness of the *Isrā'īliyyāt*.

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

1. Those narratives with which the **Qur'ān** and **Sunnah** agree, for example: the drowning of Pharaoh and the departure of Moses for Mount Sinā'ī. 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<sup>92</sup>

Concerning the **Isrā'īliyyāt** the teaching of the Holy Prophet are clear from his sayings. "**Ḥadīth** Abī Namlah 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."<sup>93</sup>

Regarding this **Ḥadīth** 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".<sup>94</sup>

Ibn Taymiyyah observes that: "these **Isrā'īlī** 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.<sup>95</sup> (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 Muqātil ibn Sulaymān, particularly the last of these. These **Tafāsīr** are no longer extend. Among the narrators upon whom **mufasssīrūn** are said to have relied are: Muḥammad ibn Ishāq, Wahab ibn Munabbah and Ka'b al-Aḥbār.<sup>96</sup>



### 1.2.7. Some Classical Commentators.

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

#### 1. Abū al-Ḥajjāj Mujāhid ibn Jabr al-Makkī al-Makhzūmī al-Tābi'ī (d.104/722).

Mujāhid was an authoritative traditionist, juriscounsult and exegete. He was born during the khilāfah of Amīr al-Mu'minīn 'Umar ibn al-Khaṭṭāb.<sup>97</sup>

Mujāhid has a commentary on the Qur'ān named (*Tafsīr Mujāhid* ). He was one of the most significant pupils of Ibn 'Abbās, from whom he transmits his exegetical narrations. His Tafsīr 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'ūn commentators. It was claimed that his Tafsīr 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 Tafsīr was essentially the first mu'jam of the Qur'ān.<sup>98</sup>

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.<sup>99</sup>

'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.<sup>100</sup>

2. Abū Ja'far Muhammad ibn Jarīr ibn Yazīd ibn Khālīd al-Ṭabarī (d.310/922).

Al-Ṭabarī is the author of the great commentary on the Qur'ān (*Jāmi' al-Bayān fī Tafsīr al-Qur'ān*) and of the celebrated history (*Tārīkh al-Rusul wa al-Mulūk*). al-Ṭabarī was a master of the highest authority in the various sciences of Qur'ānic interpretations, tradition, jurisprudence and history. <sup>101</sup>

Many of the narrations in Tafsīr al-Ṭabarī are reported by ibn 'Abbās or by Mujāhid from ibn 'Abbās. Most of the Tafsīr of Mujāhid is incorporated in the Tafsīr of al-Ṭabarī. <sup>102</sup>

Al-Ṭabarī technique in his Tafsīr is to take one or more āyahs and first to interpret them by means of other Qur'ānic material, after which he resorts to aḥādīth, āthār and earlier Tafāsīr. <sup>103</sup> He approaches his subject as a traditionist, jurist, lexicologist and grammarian. He takes over a great deal from Mujāhid, with whom he seldom disagree. <sup>104</sup>

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

3. Maḥmūd ibn 'Umar al-Zamakhsharī al-Khawārizmī (d.539/1144).

Al-Zamakhsharī was the author of another famous commentary on the Qur'ān named (*al-Kashshāf 'an Ḥaqā'iq 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 Qur'ān. He was the great master in the sciences of Qur'ānic 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**.<sup>107</sup>

#### 4. **Fakhr al-Dīn al-Rāzī (d.606/1209).**

Al-Rāzī was "very comprehensive, strong in interpretations from a Sufī 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 āyahs 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)."<sup>108</sup>

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."<sup>109</sup>

#### 5. **Al-Bayḍāwī (d.691/1292).**

Al-Bayḍāwī full name was Nāsir al-Dīn Abū al-Khayr 'Abd Allāh ibn 'Umar al-Bayḍāwī. His **Tafsīr** is: "by far the best of Qur'ānic commentaries named (*Anwār al-*



*Tanzīl wa Asrār al-Ta'wīl* ). It is little more than an abridgement of Zamakhsharī'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'tazilī tendencies and compressing the material into an even more concise form." His origin was from Bayda' in Persiā, where he was Qaḍī. He died either in Tabris<sup>110</sup> or in Shīrāz.<sup>111</sup> He was a follower of al-Shāfi'ī. The main sources for his work are the commentaries of Fakhr al-Dīn al-Rāzī and al-Zamakhsharī.<sup>112</sup>

6. **Hāfiz 'Ammād al-Dīn Abū al-Faddā' Ismā'īl ibn Kathīr al-Dimashqī al-Shāfi'ī (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 "*Tafsīr al-Qur'ān al-'Aẓīm*". He has the special ability to review all the narratives scholastically, therefore his Tafsīr is of great value.<sup>113</sup>

It is the foremost work of Tafsīr bi-l-Ma'thūr. It follows the regular pattern of Tafsīr al-Qur'ān bi-l-Qur'ān, and then Tafsīr al-Qur'ān bi-l-Ḥadīth. He was particularly scrupulous in his criticism of Asānīd.<sup>114</sup>

### 1.2.8. Introduction to the Sciences of the Qur'ān.

The earliest compendia of information on 'Ulūm al-Qur'ān are:

1. *Niqāt al-Intiṣār li Naql al-Qur'ān* (Points of Assistance in the Transmission of the Qur'ān), by al-Bāqilānī (d.518/1012),
2. *Funūn al-Afnān fī 'ajāib 'ulūm al-Qur'ān* 'Allāma Ibn Jawzī (d.597 C.H).



3. and *al-Burhān fī 'Ulūm al-Qur'ān* (Proof for the Sciences of the Qur'ān), by al-Zarkashī (d.797/1391),
4. and *al-Itqān fī 'Ulūm al-Qur'ān* (Perfection in the Sciences of the Qur'ān), by al-Suyūṭī (911/1505).
5. *Manāhil al-'Irfān fī 'Ulūm al-Qur'ān* 'Allāma 'Abd al-Azīm al-Zarqānī (d.1367 A.H).

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-Ma'ānī*.

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

### 1.2.9. Formal Analysis of Sūrat al-A'rāf.

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.

Allāh's Existence and His Attributes: āyahs. 26, 33, 43, 54, 65, 59, 61, 65, 67, 69, 73, 75, 85, 87, 89, 99, 104, 121-122, 128, 143, 149, 151, 153, 155-156, 158, 167, 170, 172, 178, 180, 183, 186-187, 189, 200, 206.

Recognition of Allāh's Lordship: āyahs. 172-174.

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

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

Creation of the Heavens and the Earth: āyahs. 40, 54, 57-58.

Existence of Angels: āyahs. 11, 206.

Existence of Jinn: āyahs. 38, 179.

Discussion about Iblīs: āyahs. 11-18, 20-22, 27-28, 200.

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

Formal Elements of Ādam's Story: āyahs. 10-24.

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

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

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

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

Faith and Piety: āyahs. 10, 17, 35, 58, 85, 96, 128, 144, 169, 189, 201-202.

Command of Justice: āyah. 29.

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

Forgiveness: āyah. 199.

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

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

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

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

Nūḥ: āyahs. 59-64.

Hūd: āyahs. 65-72.

Ṣālih: āyahs. 73-77, 97.

Lūṭ: āyahs. 80-84.

Shu'ayb: āyahs. 85-86, 88-93.

Mūsā: āyahs. 12, 15, 47, 57, 106-155, 159, 171, (103-105, 116, 123- 126, 143-145).

Hārūn: āyahs. 142, 150-151.

Muḥammad: āyahs. 2, 87, 157-158, 182, 184, 187-188, 203.

Life After Death: āyahs. 7, 24, 29, 32, 51, 187.

Resurrection: āyah. 14.

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 Tafāsīr.

#### Evidence from Arabic Commentaries:

al-Ṭabarī	(d.839-923).
al-Zamakhsharī	(d.1075-1114).
al-Rāzī	(d.1149-1210).
al-Bayḍāwī	(d.1286).
al-Nasafī	(d.1204-1288).
al-Fayruzābādī	(d.1329-1414).
al-Maḥallā,	(d.894/1488). and
al-Suyūṭī	(d.1445-1505).

Abū Sa'ūd al-Ṭahāwī.	(unknown).
Abū Bakr al-Jaṣṣāṣ: <i>Aḥkām al-Qur'ān</i>	(d. 370 A.H.).
al-Qurtubī.	(d. 671 A.H.).
al-Andalusī: <i>Baḥr al-Muḥīt</i>	(d. 754 A.H.).
Ibn Kathīr	(d. 774/ 1373.).
al-Ālūsī	(d. 671 A.H.).
Ibn Taymiyyah	(d. 661-728 A.H.).
Muḥammad 'Abduh	(d.1847-1905)
Rashīd Riḍā	(d.1865-1935)
Sayyid Quṭb	(d. 1906-1966.).

### Some Urdū Commentaries:

<i>Tafsīr Haqqānī</i> , 'Abd al-Ḥaq Dehlwī.	nd.
<i>Bayān al-Qur'ān</i> , Ashraf 'Alī Thānwī.	1326/1974.
<i>Tafsīr Majidī</i> , 'Abd al-Majīd Daryābādī Lahore.	1957.
<i>Tadabbur-i-Qur'ān</i> , Amīn Aḥsan Iṣlāḥī.	1983.
<i>Ma'ārif al-Qur'ān</i> , Mufti Muḥammad Shafī'.	1392. A.H.
<i>Tafsīr al-Mazharī</i> , Sanā' Allāh Pānī Pattī.	(d.1225. A.H.).
<i>Tafhīm al-Qur'ān</i> , Sayyid Mawdūdī.	1967.
<i>Tarjumān al-Qur'ān</i> , Abū al-Kalām Azād	1967.

### Some Western Translations and Commentaries.

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

Robertus Ketenensis, Latin 1143, and Basel 1543.



Andrea Arrivabene, Italian Version	1547.
Andre du Ryer, French Version	1647.
Alexandor Ross, First English	1649.
Ludovico Marraci, Second Latin Version	1698.
George Sale, English	1734.
Boysen, German	1773.
Savary, French	1783.
S. F. G. Wahl, German	1828.
Kasimirski, French	1840.
Ulmann, German	1840.
Rodwell M. A, English	1861.
E. M. Wherry,	1882-6.
Montgomery Watt, English	1967.
Palmer, English	1880.
A. J. Arberry, English London	1955.
H. Mercier,	1973.
L. Tremlett	1973.

### Some Muslim Translations and Commentaries in English.

Abū Muḥammad ‘Abd al-Ḥaqq, Calcutta	1910.
Mirzā Abū al-Faḍl, Allāhābād	1911-12.
Maulānā Muḥammad ‘Alī, Lahore	1917.
Mirzā Ḥayrat Delhī.	1919.
Ḥāfiz Ghulām Sarwar Singāpūr, Oxford	1929.
Muḥammad Marmaduke Pickthal, London	1930, and Hayderābād 1938.
‘Abd Allāh Yūsuf ‘Alī, Wimbledon	1934-37.

N. J. Dāwūd,	1956.
'Alī Aḥmad Khān Jullundrī, Lahore	1962.
Khādim Nūrī, Shillong	1964.
M. Asad, Mecca.	1964.

For more detailed list of Qur'ānic translations see: " The Cambridge History of Arabic Literature, vol. 1 pp. 502-520.

During the 20th century much work has been done on the historical aspects of the Qur'ān.

Richard Bell	1937-9.
Horonitz	1926.
Macdonald	1956.
Mīr	1986.
Neuwirth	1986.
Norris	1983.
Paret	1983.
Stern	1985.
Waldman	1985.
Wansbrough	1977.
W. M. Watt	1967.

### 1.2.9.2. Notes to Chapter One.

- <sup>1</sup> al-Qāmūs al-Muḥīṭ li al-Fayruzābādī: vol. 2 p. 110.
- <sup>2</sup> Mu‘jam Alfāz al-Qur’ān, and also see al-Mufradāt fī Gharīb al-Qur’ān.
- <sup>3</sup> Tāj al-‘Urūs: vol. vii p. 215. Or Islamic Quarterly: Jan-Jun. 1968. p. 73.
- <sup>4</sup> Lisān al-‘Arab: vol. 2 p. 1095.
- <sup>5</sup> al-Itqān: vol. ii p. 173. Or Islamic Quarterly: Jan-Jun. 1968. p. 73.
- <sup>6</sup> Mu‘jam Alfāz al-Qur’ān: Tafsīr. vol. 2 p. 332. Ta’wīl. vol. 1 p. 70.
- <sup>7</sup> al-Iṣfahānī: p. 380.
- <sup>8</sup> Majmu‘ah Fatāwā ibn Taymiyyah, Muqaddimat al-Tafsīr: vol. 13 pp. 288-289.
- <sup>9</sup> al-Itqān: vol. ii p.174, and al-Zarkashī: vol. 1 p. 14.
- <sup>10</sup> al-Itqān: vol. ii p. 553. (Urdu Version).
- <sup>11</sup> al-Qur’ān Sūrah Muḥammad: 47:24.
- <sup>12</sup> al-Qur’ān Sūrah Ṣād: 38:29.
- <sup>13</sup> al-Qāsimī: vol. 1 p. 11.
- <sup>14</sup> al-Qur’ān: 16:43-44.
- <sup>15</sup> al-Qur’ān: 16:64.
- <sup>16</sup> al-Qur’ān: 3:7.
- <sup>16a</sup> al-Ṭabarī: vol. 3 pp. 112-114.
- <sup>17</sup> al-Ṭabarī: vol. 1 pp. 24-25, 30, and Ibn Kathīr, vol. 1 p. 18.
- <sup>18</sup> al-Qur’ān: 7:187.
- <sup>19</sup> al-Qur’ān: 79:42-44.
- <sup>20</sup> al-Ṭabarī: vol. 1 p. 25.
- <sup>21</sup> al-Qāsimī: vol. 1 p. 11.
- <sup>22</sup> al-Qāsimī: vol. 1 p. 27. (with reference to al-Shāṭibī fī-al-Mawafaqāt).

- 23 al-Itqān: vol. 2 p. 181.
- 24 Majmū'h Fatāwā, Muqaddimat al-Tafsīr: vol. 13 pp. 136-140. Regarding the disciplines of the **Qur'ān** Hājī Khalīfah mentions a detailed list in his book Kashf-uẓ-zunūn 'an usāmī al-Kutub wa al-Funūn: vol. 1 pp. 32-40.
- 25 al-Itqān: vol. 2 p. 575.
- 26 Majmū'h Fatāwā, Muqaddimat al-Tafsīr: vol. 13 pp. 136-140.
- 27 Ibn Kathīr: vol. 1 p. 9.
- 28 Ibn Kathīr: vol. 1 p. 9.
- 29 Ibn Kathīr: vol. 1 p. 10.
- 30 Ibn Kathīr: vol. 1 pp. 11-13.
- 31 Ibid: p. 14.
- 32 Ibid: p. 15.
- 33 Aḥmad Von Denfer: p. 18.
- 33a With reference to this known as '*Udūl* and *ḍabiṭūn*: see Sata'āt attalqīḥ tarjamah Mishkāṭ al-Maṣabīḥ: pp. 7-9. And also Muqaddimah Irshad as-Sārī li-al-Qaṣṭalānī. vol. 1.
- 33b Reference to *al-mawqūf* and *al-maqtū'*: see Taghlīq al-Ta'līq: vol. 1 p. 311.
- 33c Refer to **al-Gharīb** and **al-'Azīz** 'Ulūm al-Ḥadīth li-Ibn Ṣalāḥ: p. 233-235.
- 34 Dictionary of Islam: p. 639-640, see also Irshād as-Sarī Sharḥ al-Bukhārī: vol.1 pp. 7-16. ((footnote 34) Those scholars who are intrested in critical detail, regarding the disciplines of the Ḥadīth should refer to al-Jazāirī).
- 35 al-Itqān: vol. 2 p. 565.
- 36 Muqaddimah fī Uṣūl al-Tafsīr: Majmū'ah Fatāwā Ibn Taymiyyah: vol. 13 p. 146 or al-Itqān: vol. 2 p. 565.
- 37 al-Zarqānī: vol. 2 p. 49.
- 38 Tafsīr Mujāhid: p. 23, with reference to Ibn Taymiyyah.



- 39 Rūḥ al-Ma'ānī li-al-Ālūsī, vol. 1 p. 5.
- 40 al-Itqān: vol. 2 p. 567. or al-Bayhaqī: fī Sha'b al-Īmān. Kitāb a-Siyar.
- 41 Ṣaḥīḥ al-Bukhārī Kitāb al-I'tisām: 96.
- 42 Ibn Taymiyyah: vol. 13 p. 245. with reference to al-Suyūṭī: vol. 2 p. 567-568.
- 43 al-Qur'ān: 17:36.
- 44 al-Qur'ān: 2:168-169.
- 45 al-Qur'ān: 2:187.
- 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'jizah wa at-Tashrī': p. 152.
- 53 Majmū'ah Fatāwā: vol. 13 p. 331.
- 54 Majmū'ah Fatāwā: vol. 13 p. 331 and al-Ṭabarī: vol. 1 p. 27.
- 55 Muwatta' Imām Mālik: p. 205. Bāb. 15 Kitāb al-Qur'ān. or al-Qurtubī: vol. 1 p. 34.
- 56 al-Ṭabarī: vol. 1 p. 28.
- 57 al-Qurtubī: vol. 1 p. 29.
- 58 Ibid: vol. 1 p. 29-30.
- 59 Muqadimah Tafsīr Mujāhid: p. 20.
- 60 al-Tirmidhī: vol. 2 p. 370.
- 61 Taghlīq al-Ta'līq, Ibn Ḥajr al-'Asqalānī: vol. 1 p. 8.
- 62 al-Ṣabbagh: p. 132.
- 63 al-Itqān: vol. ii p. 595.
- 64 al-Itqān: vol. ii pp. 221-222. Or al-Zarqānī: vol. 2 p. 14.

- 65 Ṣaḥīḥ al-Bukhārī: Kitāb al-'Ilm: 3.
- 66 Ṣaḥīḥ al-Bukhārī kitāb al-I'tisām 96, and the same in al-Tirmidhī and Muslim.
- 67 Ibn Kathīr: vol. 1 p. 4.
- 68 Tafsīr al-Qurṭubī: vol. 1 p. 30.
- 69 A.V. Denfer: p. 127.
- 70 al-Tirmidhī: vol. 2 "bāb mā jā'a fī al-ladhī yufassir al-Qur'ān bi al-ra'yihī" See also Abū Dāwūd, and al-Nasā'ī.
- 71 al-Ṭabarī: vol. 1 pp. 26-27, and Mujāhid: p. 20, 37.
- 72 al-Suyūṭī al-Itqān: vol. 2 pp. 188-190.
- 73 al-Zarqānī: vol. 2 pp. 16-17.
- 74 al-Qur'ān al-Karīm Mu'jizah wa at-Tashrī': p. 154.
- 75 Ibn Taymiyyah: vol. 13 p. 32.
- 76 al-Itqān: vol. 2 p. 603
- 77 al-Risālah Ibn Taymiyyah: p. 61.
- 78 al-Itqān: vol: 2. pp 188-190
- 79 al-Zarqānī: vol. 2 pp.20-21
- 80 Ibn Taymiyyah: vol.13 p.370.
- 81 al-Iḥkām fī Uṣūl al-Aḥkām li-Ibn Ḥazm: vol. iv P.188.
- 82 al-Musawwadah li Ibn Taymiyyah: p. 337.
- 83 al-Jarḥ wa al-Ta'dīl li Ibn Abī Ḥātim: vol. 3 p.332.
- 84 Ibn Khallikān's English: vol. 2 p. 393-394.
- 84a Ibid: vol. 1 p. 370
- 84b Ibid: vol. 2 p. 395.
- 85 al-Itqān: vol: 2. p. 603.
- 86 al-Itqān: vol: 2. p. 604.
- 87 Preface of al-Tha'labī: pp. 1-14.

- 88 Manāhij al-Ta'līf 'inda 'Ulamā al-'Arab Qism al-Adab: p. 38-40.
- 89 al-Ṣabbāgh: p. 226.
- 90 Ibid: p. 226
- 91 al-Ṣabbāgh: p. 204
- 92 Musnad Aḥmad ibn Ḥanbal: vol: 4 p.136, and al-Bukhārī, Bāb Tafsīr al-Tawrāt, Kitāb al-Tawḥīd: 9/126.
- 93 Tafsīr ibn Kathīr: vol. 4. p.221, and Ibn Kathīr, vol. 1 p. 14.
- 94 Abū Dāwūd reported with sound chains from Abū Ḥurayrah from **Rasūl-ul-Allah**. See it also in al-Tirmidhī and al-Bukhārī: Kitāb al-Anbiyā'; bāb mā dhukira 'an Banī Isrā'īl. Ibid: for more detail see the Tafsir of Sūrat al-Anbiyā'.
- 95 Uṣūl al-Tafsīr li Ibn Taymiyyah: p.100. Or Majmū'ah Fatāwā, vol. 13 p. 366-367.
- 96 Manāhij al-Ta'līf: p.38-40.
- 97 Tahdhīb al-Tahdhīb: li Ibn Ḥajr al-'Asqalānī: vol. 10 p. 43.
- 98 Tafsīr Mujāhid: pp. 24-27.
- 99 Tahdhīb al-Tahdhīb: vol. 10 p.44.
- 100 Ibn Khallikān's English: vol. 1 p.568.
- 101 Ibn Khallikān's biographic dictionary: vol. 2 pp.597-598.
- 102 Tafsīr Mujāhid: p. 25.
- 103 Tafsīr al-Ṭabarī: S.12:26, and S. 17:79. or Lisān al-Mīzān: vol. 5 pp. 101.
- 104 Encyclopaedia of Islam old edition: vol. 4 p.603.
- 105 Commentary by 'Abd Allah Yūsuf 'Alī: introduction. p. xii.
- 106 Introduction to Ma'ārif al-Qur'ān: vol. 1 p.56.
- 107 Aḥmad Von Denfer. p. 136.
- 108 Encyclopaedia of religion: vol. 12 pp. 221-222.
- 109 Ibn Khallikān's English: vol. 2 p.652.
- 110 Encyclopaedia of religion: vol. 2 p. 85-86.

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- 111 Robbert. (London.1925). Ibn Khallikān's English: vol. 1 p. 11n.
- 112 Encyclopaedia of religion: vol. 2 p. 85-86.
- 113 Preface of the Ma'ārif al-Qur'ān: vol. 1.
- 114 al-Durar al-Kāminah li Ibn Ḥajr al-'Asqalānī: see preface to author.
- 115 Encyclopaedia of religion: vol. 14 p. 242.



# CHAPTER TWO.

# CHAPTER TWO

## SECTION ONE. EXISTENCE OF ALLĀH AND AL-ASMĀ' 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'ān 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'ān 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-'Imrān: 62, al-Aḥzāb: 39 and al-Fātiḥah: 1).<sup>1</sup>

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 Unbegetting" (2:255). There is nothing that can be compared to Him, and any attempt to present Him in visible form is blasphemous and forbidden.<sup>2</sup> "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.<sup>3</sup> '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.<sup>4</sup> "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 Qur'ān claims that Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb, 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 Qur'ān, 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'ān** 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 **Qur'ān** 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 **Qur'ān** as the Divine Book of Revelation and **Islam** as the religion.<sup>5</sup>

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.<sup>6</sup>

#### **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 **Qur'ān**. From a Qur'ānic perspective, **Allāh's** attributes ought to be treated as **Mutashābihāt** (Āl-'Imrān:6). The **Qur'ān**, 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

appropriate 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.<sup>7</sup>

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-Zulm**. Its negation from Allāh, then, is necessary because Allāh has negated it from Himself.<sup>8</sup>

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

(i) Attributes of Essence ( **Dhāt** ).

(ii) Attributes of Action ( **fī'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 of 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".<sup>9</sup>

### 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. Muḥammad 'Ali).
- iii. Lo! your Lord is **Allāh**. (M.M. Pickthall).
- iv. Your Guardian Lord is God. (A.Y. 'Ali).
- 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-Ṣiḥāḥ* : "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*."<sup>10</sup> **Rabb** might also mean 'master', and it is in this sense that it is



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-Muṣliḥ** (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.<sup>11</sup>

Some scholars argue that the term **Rabb** is an **Ism A'zam** 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 **Qur'ān**, as in the last part of Sūrat Āl 'Imrān, 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.<sup>12</sup>

#### 2.1.4.2. Istawā 'alā-l-'Arsh.

*Thumma istawā 'alā-l-'Arsh.* (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).



Al-Rāzī proposes that if we interpret 'Arsh as **mulk** and Istawā as 'alā the meaning should be that **Allāh Ist'alā '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'rāf, Yūnus, ar-Ra'd, Tāhā, al-Furqān, al-Sajdah, and al-Ḥadīd.**<sup>13</sup>

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 **Istiawā** means when applied to Him. Belief in Him is mandatory and questioning concerning Him is innovation.<sup>14</sup>

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.<sup>15</sup>

Al-Qurtubī 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.<sup>16</sup>

Al-Jawharī observes that **wa-istawā min I'wijāj** means 'settled on and intended to' and the same applies to **Istawlā** and **ṣahara** according to **Juhaymiyyah**. These meanings, however, have been rejected by, among others, **Khaṭīb al-Baghdādī**, **Ibn al-'Arabī al-lughawī**, **al-Dhahabī** and **Abū al-Ḥasan al-Ash'arī** on account of the fact they could not find them (the meanings in question, that is) in lughah.<sup>17</sup> **Aḥmad ibn Qudāmah al-Maqdasī** in his book **Lum'at al-I'tiqād** has also declined this meaning of **Istawlā**.<sup>18</sup>

**Abū 'Ubaydah**, **Mujāhid**, **Ishāq ibn Rāhwayh** and **Ibn Jarīr** from **Rubay' ibn Anas** has declared **Istawlā** to mean '**alā wa irtafa'a**'.<sup>19</sup>

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.<sup>20</sup>

**Al-Qāsimī** 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

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.<sup>21</sup>

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 **Qur'ān** 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-Bid'ah** (innovators) of **al-Juhamiyyah**, **al-Mu'tazilah** 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 **Qur'ān** and **Sunnah**.<sup>22</sup>

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 'abd exists necessarily. **Allāh's** personality is not like that of other creatures. He has 'Ilm, Sam' and Baṣar truly and the 'abd also has 'ilm, sam' and baṣar 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 Qur'ān 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.<sup>23</sup>

'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, Awzā'ī, al-Thawrī, Layth Ibn Sa'd, al-Shāfi'ī, Aḥmad ibn Ḥanbal and Ishāq ibn Rāhwayh. He and the other venerable contemporary A'imma 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."<sup>24</sup>



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'im ibn Ḥammād al-Khazā'ī the teacher of Imām al-Bukhārī states that "Nothing is like Him and nothing is comparable to Him".<sup>25</sup>

Na'im 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.<sup>26</sup>

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 indoubitably 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.<sup>27</sup>

#### 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 wal-Amr! Tabāraka Allāhu Rabbul-'ālamīn* "Lo! His is the Creation and the Command: blessed be **Allāh**, the Lord of the worlds."

- 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 Jarīr observes: "Absolutely every creation and command is **Allāh'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-'Azīz al-Shāmī reported his father as stating that the messenger of **Allāh** had said: "he who does not glorify **Allāh** for a good action which he does and commends himself, diminishes the gratitude that he deserves and devalues his deed". He who alleges that **Allāh** has delegated some of the His authority (**Amr**) to his servants, disbelieves in what **Allāh** has revealed to His prophets, in the **āyah** under discussion.<sup>28</sup>

Ibn Kathīr reported, based on Ibn Jarīr and also a prayer of the Prophet, that the messenger of **Allāh** 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."<sup>29</sup>

Thus, it might be stated that **Allāh's** words *Alā lahul-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.<sup>30</sup> It is also mentioned in the **Qur'ān** 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.<sup>31</sup>

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 **khāsir** (hopelessly lost).<sup>32</sup>



With regard to the question of guidance and error, the Qur'ān 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 Qur'ānic 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. <sup>33</sup>

#### 2.1.6. The Beautiful Names of Allāh. (*Al-Asmā' 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 Asmā'ul-Ḥusnā fa-d'ūhu bi-hā* has been translated as follows in some of the best-established translations of the Qur'ān:

- 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).



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

(i) al-A'rāf:180.

(ii) al-Isrā':110. (Call upon Allāh, or call upon Al-Raḥmān: by whatever name you call upon Him, (it is well): for to Him belong the most beautiful names.)

(iii) Ṭā-hā: 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-Husnā that they are the most splendid names because they establish the best meaning of Tamjīd (glorification) and Taqdīs (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 abyad 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 Raḥmān.<sup>34</sup>

The Qur'ān warns against this in Sūrah Banī Isrā'il: 110 ; "Say: "Call upon Allāh or Call upon Raḥmān: 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 Abū Hurayrah 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."<sup>35</sup>

In a tradition reported by Abū Hurayrah is stated the following: "He who memorises them, will be admitted to Paradise, for **Allāh** is Single and loves odd numbers."<sup>36</sup> In another **Hadīth** it is reported that "Verily **Allāh** is Singular; He loves odd numbers."<sup>37</sup>

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 **Qur'ān**.<sup>38</sup>

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-Raḥmān**, implies absolute compassion and magnanimity. We are reminded of this by the **Qur'ān** in Sūrah 7:156 ("and my Mercy embraceth all things") as well as in Surah 7:56, *Inna Raḥmatallāhi qarībum min al-Muḥsinīn*. (for the Mercy of **Allāh** is (always) near to those who do good).

Abū Bakr ibn al-‘Arabī 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 Raḥīm** (The Beneficient) have Mercy upon me, **O Ḥakīm** (wise) adjudicate for me, **O Rāziq** (provider) bestow upon me, **O Hādī** (guide) guide me, **O Fattāḥ** (the Opener) unfold for me, **O Tawwāb** (the most forgiving) forgive me. If one requested Him with one of His common names, he might say: **O Mālik** (The Sovereign Owner) have Mercy upon me, **O ‘Azīz** (The Almighty) arbitrate me, **O Laṭīf** (The Subtle/The Gentle) bestow upon me. If one called upon Him with His greatest name "**Ismi A‘zam**" he would say: **O Allāh**, this comprises every name. One would not say, **O Rāziq**, 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.<sup>40</sup>

Al-Qurṭubī states that scholars are of different opinions with respect to the issue of whether the names of **Allāh** are confined to ninety-nine (99) or not. A minority of such scholars, such as ‘Alī 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 **Allāh** with other names is not lawful is clear from what the Prophet expresses in **Ḥadīth al-Shafā‘ah** (intercession): "So praise Him for what deserve praise, I am unable to do this unless **Allāh** inspires me in this." <sup>41</sup>

Commenting on Sūrah 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.<sup>42</sup>

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-Baṣīr* is a total rejection of *ilhād* (atheism/apostasy) and *ta'tīl* (suspension).<sup>43</sup>

### 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.”<sup>44</sup> 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.”<sup>45</sup> In the same vein, al-Jushamī 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.”<sup>46</sup>

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."<sup>47</sup> Regarding the latter, al-Bukhārī states that "each new-born (child) has been born with the true nature of Islam,"<sup>48</sup> whereas al-Tirmidhī declares "they are the offspring of those who have come into being with the true nature of Islam."<sup>49</sup>

A **Hadīth** is cited by al-Ṭabarī, in which Hasan reports Aswad 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)."<sup>50</sup>

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.<sup>51</sup>

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'immaḥ** (chieftains) of Islam and the **Din** itself.<sup>52</sup>

#### **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-Rāfiḍah**; 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 'Alī, he was summoned by 'Alī for to give an explanation, he ran away fearing to be put to death.
- iii. The third is **al-Mufaḍḍalah**; this sect of the Shuyū'iyyūn 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.<sup>53</sup>

Their doctrines of attributes are of different kinds: One of them are **Tashbīh** (simulation), one is **Ta'tīl** (denial), and one is **I'tidāl** (moderation). They were given the name **Rāfiḍah** 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).<sup>54</sup>

(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 **mu'min** with integral faith. They are also known because of their doctrines as **Mu'aṭṭalah**, **Jabariyyah**, **Murji'ah** etc.<sup>55</sup>



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 **Ṣāni'**, even if there are some of them who do not know that their statements imply denial of the **Ṣāni'**. 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.<sup>56</sup>

(3) **al-Khawārij**: 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**.<sup>57</sup> They also believe that anyone who commits a major sin will be confined in Hell forever.

(4) **al-Qadariyyah**: 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.<sup>58</sup> The first person who expressed these views was Ma'bad al-Juhanī during the last era of the **Ṣaḥābah** 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 Allāh'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 Allāh is all-knowing concerning the actions of His servants. However, they deny that the actions of Allāh's servants are free from the intention of Allāh, His power and His Creation.<sup>59</sup>

(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 Īmān is the absolute recognition of Allāh in ones heart. In their opinion the fāsiq is a mu'min with perfect Īmān, even if he has committed sins or he has relinquished his obedience to Allāh. The creed of the Juhamīyyah is similar to the creed of the Khawārij although the two differ in matters of detailed opinion.<sup>60</sup>

(6) **al-Mu'tazilah:** These are the followers of Wāṣil ibn 'Aṭṭā' (d.131 A.H), who left the learning circle of Al-Ḥasan al-Basrī. 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 Ṣifāt is grounded in the concept of Ta'ṭīl 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 preordinance of the actions of His servants. A serious offender, in their view, will be in everlasting Hell, and is outside of the Īmān and suspended between the two states of believing and unbelieving. They are anti-Juhamiyyah in these two respects. They named themselves Aṣḥāb 'Adl wa Tawḥīd.<sup>61</sup>

(7) **al-Karāmiyyah:** These are the followers of Muḥammad ibn Karām (d.255.h). They were inclined towards **Tashbīh** and talk of deferment. This sect includes several cults.<sup>62</sup>

(8) **al-Sālimah:** These are followers of Ibn Sālim and speak of resemblance. These are the cults whose speculations were likened to the **Ash'ariyyah**.<sup>63</sup>

(9) **al-Ash'ariyyah:** The followers of Ḥasan 'Alī ibn Ismā'il al-Ash'arī who was inclined to **I'tizāl** until he reached the age of forty, at which point he announced his repentance and began expounding the falsity of the creed of the **Mu'tazilah** adhering to the creed of **Ahl al-Sunnah**. Those who retained their adherence to his early beliefs are known as the **Ash'ariyyah**. 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.<sup>64</sup>

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.<sup>65</sup>

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**.<sup>66</sup>

(10) **al-Mātrīdiyyah,** These are the followers of Abū Manṣūr al-Mātrīdī. Their views are similar to those expounded by the **Ash'ariyyah**. They are also known as **Ahl al-Sunnah wa-l-Jamā'ah** as most of the Shāfi'ūn and Mālikūn are followers of Abū al-Ḥasan al-Ash'arī and most of the followers of Abū Manṣūr al-Mātrīdī follow Abū Ḥanīfah.<sup>67</sup>



## SECTION TWO.

### TAWHĪD 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 (Tawhīd). 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 Tawhīd.<sup>68</sup> Islamic doctrine is grounded in the very concept of Tawhīd, 'the affirmation of the Divine Unity'. This affirmation is therefore the primary and crucial axis of the religion.<sup>69</sup>

#### 2.2.1. The Eternity of God.

The Qur'ān declares in Tā-hā: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 'Ibādah', 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!"<sup>70</sup> 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!"<sup>71</sup> Hence your Lord is the **Allāh** 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 (**Ilāh**). 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.<sup>72</sup>

**Allāh** 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 **Allāh** alone. **Allāh** 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".<sup>73</sup> 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 **Tawhīd al-Rubūbiyyah** or **Tawhīd al-Ulūhiyyah**.<sup>74</sup>

### 2.2.2. The Meaning of Tawhīd and Shirk.

The Arabic term **Aḥad**, as used in Sūrah: 112, refers to the unity of **Allāh** in a more precise way than the much more frequently used term **Wāḥid** which means One. **Aḥad** has the added connotations of absoluteness and continuous Unity and the absence of

equals.<sup>75</sup> **Aḥad** is one of the names of **Allāh** and the word **Tawhīd** is the verbal noun of the second form of the root /w-ḥ-d/ which conveys the meaning of unity or the conferring of unity.<sup>76</sup> The opposite of **Tawhīd** is **Shirk**, the act of associating others with **Allāh** in His divinity. The Qur'ānic injunction against **Shirk** is explicit and strong as is evident from āyah 31:13: "O my son! join not in worship (others) with **Allāh**: for false worship is indeed the highest wrongdoing." There can never be any question of a partnership in His Lordship, for **Allāh** is beyond the association of other gods and idols.<sup>77</sup>

### 2.2.3. Discussion of the Divine Deity.

"The **Qur'ān** includes a total injunction against the use of the word **ilah** for any other than **Allāh**, in plural, or feminine form or sense. The **Qur'ān** avoids using the term **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 **Ilah** or **Allāh** with the definite article al-. 'In contrast, the **Qur'ān** uses al- with other names e.g. **al-Ḥākim** / **al-Ḥākimīn**, **al-Rāziq** / **al-Rāziqīn**'."<sup>78</sup>

The word **Allāh** was known to the Arabs and other Semites in pre-Islamic times ('Abd Allāh, for instance, was a common name),<sup>79</sup> 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 **Allāh**.



The fundamental essence of **Tawhīd** (Islamic Monotheism) resides in four brief lines of the **Sūrat al-Ikhlās**: "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."<sup>80</sup>

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.<sup>81</sup> 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.<sup>82</sup>

#### 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

(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. <sup>83</sup>

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.<sup>84</sup>

**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**, **ʿIsā** 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 **Ādam**.<sup>85</sup>

#### 2.2.5. Tawḥīd is to Worship Allāh Alone.

7:65, And unto (the tribe of) **ʿĀd** (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 **Habbāʾ**. **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."<sup>86</sup> 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"<sup>87</sup>

**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.<sup>88</sup>

**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 **Dīn**.
- (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.<sup>89</sup>

**7:73, And to (the tribe of) Thamūd (We sent) their brother Ṣālih. 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 **Ṣālih** 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,<sup>90</sup> 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."<sup>91</sup> 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!"<sup>92</sup>

7:85, And unto Madyan (We sent) their brother, Shu'ayb.  
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.

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 Allāh 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 āyah also includes a warning against worshipping idols and ignoring Allāh's essence, His attributes, and His rights.<sup>93</sup>

#### 2.2.6. The Various Forms of Shirk (*Polytheism*).

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

- (I) The worshipping of anything besides Allāh, 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. <sup>94</sup>

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.<sup>95</sup>

### 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".<sup>96</sup>

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.<sup>97</sup> Their identity as **mushrikīn** 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.<sup>98</sup> Their error results from having lost their way and made a deliberate choice that is inconsistent with the doctrine of God.<sup>99</sup>

#### **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-Bayḍāwī states in connection with this āyah that "if there is no scriptural evidence for such a thing as polytheism then it is definitely proscribed."<sup>100</sup> Allāh, in His Glory and Sublimity of Magnificence, is beyond the association of others with His Lordship.<sup>101</sup>

#### **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.<sup>102</sup>

### **2.2.7.3. Blind Following of One's Forefathers is Inexcusable.**

**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.<sup>103</sup>

### **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.<sup>104</sup>

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."<sup>105</sup> 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."<sup>106</sup>

#### **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 Allāh), and then contrive against me, spare me not! Lo! my Protecting friend is Allāh Who revealeth the scripture. He befriendeth 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 **Qur'ān** 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 **Allāh's** attributes to anyone but Him is contrary to reason. Any negation of the qualities of perfection is a form of **Shirk**. **Allāh** 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 **Allāh** 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 **Allāh** will be anything but a wise act.<sup>107</sup>

(ii) The condition of those whom you worship besides **Allāh** is that they themselves, like anything else God created, are creatures. They are **Allāh'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.

(iii) Idols and statues are in fact more dependent on God's creatures than 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 of a lower status than any human being. There is no wisdom, then, in serving those who are meaner/lower than oneself.<sup>108</sup>

Here three sources of idol worship are mentioned, namely idols, pictures and symbols. In these **āyāhs** only idols, which are served by the polytheists, who worship them and make offerings to them, are criticised. The **Qur'ān** strongly rejects all these forms of worship.<sup>109</sup>

### 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 **Allāh** by the idolaters and which are regarded as deities other than **Allāh**.

(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.<sup>110</sup>

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.<sup>111</sup> Not only do they worship them, but they also submit presents and make sacrifices to them. The **Qur'ān**, as is clear from the **āyāhs** quoted above, rejects all aspects, forms and manifestations of idolatry.<sup>112</sup>

The Prophet Muḥammad, 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.<sup>113</sup>

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".<sup>114</sup> 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



doubt that Allāh and He alone is worthy of our worship, submission and total obedience. This is most clear from the following āyāhs from Sūrat al-A'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 Arḥamu al-Rāḥimīn* (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: *Aḥkamu al-Ḥākimīn*, *Ni'ma al-Wakīl*, *Aḥsanu al-Khāliqīn* and *Arḥamu al-Rāḥimīn* etc.

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

7:87, (i) For He is the best Judge. (Ḥ.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. (Ḥ.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)

- 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 **Tawhīd**, '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**. **Tawhīd** (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.**

- <sup>1</sup> Mu'jam Alfāz al-Qur'ān al-Karīm: vol. 1 under Allāh.
- <sup>2</sup> Majmū'ah Fatāwā: vol. 13 P. 382, and 'Abd al-'Azīz al-Salmān: p. 51.
- <sup>3</sup> A.Y. 'Alī: p. 1399.
- <sup>4</sup> Islamic Review: Sep, 1925. pp. 326-336.
- <sup>5</sup> Islamic Review: Jan-Mar. 1963. p. 5-10.
- <sup>6</sup> Major Themes of the Qur'ān, by Faḍl al-Raḥmān: p. 2 and Islamic Review: March. 1925. pp. 97-100.
- <sup>7</sup> Islamic Review: Oct, Nov, 1925. p. 407.
- <sup>8</sup> Muqaddimah Sharḥ Lum'at al-I'tiqād: p. 11.
- <sup>9</sup> al-Qurtubī: vol. 1 p. 130.
- <sup>10</sup> al-Ṣiḥāḥ: vol. 1 p. 130.
- <sup>11</sup> Lisān al-'Arab: vol. 1 p. 1089-1099.
- <sup>12</sup> al-Qurtubī: vol. 1 pp. 119-120.
- <sup>13</sup> al-Rāzī: vol. 4 p. 336.
- <sup>14</sup> 'Alāqat al-Ithbāt wa al-Tafwīd: pp. 117-118.
- <sup>15</sup> Sharḥ Lum'at al-I'tiqād: p. 40.
- <sup>16</sup> al-Qurtubī: vol. 4 p. 2655.
- <sup>17</sup> Maḥāsin al-Ta'wīl: vol. 1 p. 106.
- <sup>18</sup> Sharḥ Lum'at al-I'tiqād: p. 37.
- <sup>19</sup> al-Qurtubī: vol. 4 p. 2655.
- <sup>20</sup> Sharḥ Lum'at al-I'tiqād: p. 37.
- <sup>21</sup> Maḥāsin al-Ta'wīl: vol. 7-8 p. 127, and Majmū'ah Fatāwā: vol. 13 P. 160.
- <sup>22</sup> Ibid. p. 127.

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- 23 Ibid: p. 128.
- 24 Ibn Kathīr: vol. 2 p. 73.
- 25 'Alāqat al-Ithbāt: p. 16-17.
- 26 Ibn Kathīr: vol. 2 p. 73.
- 27 al-Ṭabarī: vol. 4 p. 136 section. 8.
- 28 al-Ṭabarī: vol. 4 p. 136 section. 8.
- 29 Ibn Kathīr: vol. 2 P. 74.
- 30 Tafsīr Maḥāsin al-Ta'wīl: vol. 7-8 P. 303.
- 31 al-Ṭabarī: vol. 4 P. 83 Section. 9.
- 32 Ibid: vol. 4 P. 83. Section. 9.
- 33 Tafsīr Abū Sa'ūd: on the margin of al-Tafsīr al-Kabīr vol. 5 p. 511, and al-Ṭabarī: vol. 6 part. 14 p. 103.
- 34 Kashshāf al-Qur'ān: vol. 1. P. 492.
- 35 al-Bukhārī: kitāb al-Tawhīd. 97 and al-Tirmidhī: kitāb al-Da'wāt. 45.
- 36 al-Bukhārī: kitāb al-Da'wāt 80, and Muslim: kitāb al-dhikr, al-Du'ā, al-Tawbah and al-Istighfār 48, 5-6.
- 37 Ibn Mājah: kitāb al-Du'ā 10.
- 38 al-Ṭabarī: vol. 4 PP. 85-90.
- 40 al-Jawāhir al-Mudī'a fī Ṭabaqāt al-Ḥanafīyyah: vol. 1 P. 11, and al-Qurtubī: vol. 4 p. 2763.
- 41 Ṭabaqāt al-Ḥanafīyyah: vol. 1 P. 9.
- 42 Majmū'ah Fatawā Ibn Taymiyyah: vol. 3 P. 3.
- 43 Ibid: P. 4.
- 44 Kashshāf al-Qur'ān: vol. 1 P. 489.
- 45 Maḥāsin al-Ta'wīl: vol: 7-8 P. 293.
- 46 Ibid: vol. 7-8 P. 283.

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- 47 al-Bukhārī: Janā'iz. 92, Abū Dawūd: Sunnah. 17, Muw'atta: Janā'iz. 52.
- 48 al-Bukhārī: Janā'iz. 80.
- 49 al-Tirmidhī: Bāb-l-Qiyāmah. 16.
- 50 al-Ṭabarī: vol. 4 P. 71 Section. 9.
- 51 Tafsīr Abū Sa'ūd: on the margin of al-Tafsīr al-Kabīr: vol. 4 P. 459.
- 52 Sharḥ Lum'āt al-I'tiqād: P. 112.
- 53 Ibid: P. 113.
- 54 Majmū'ah Fatāwā Ibn Taymiyyah: vol. 13 PP. 35-36, 143, 154, 175.
- 55 Majmū'ah Fatāwā Ibn Taymiyyah: vol. 13 P. 182. Or 'Abd al-'Azīz Muḥammad Salmān.
- 56 Majmū'ah Fatāwā Ibn Taymiyyah: vol. 3 P. 354-355.
- 57 Ibid: vol. 13 P.143.
- 58 Ibid: vol. 13 P. 143.
- 59 Sharḥ Lum'āt al-I'tiqād: P. 114.
- 60 Ibid: P. 115. or Majmū'ah Fatāwā: vol. 13 PP. 165, 199.
- 61 Kanzul-Farā'id: p. 13.
- 62 Majmū'ah Fatāwā: vol. 13 P. 153-154.
- 63 Sharḥ Lum'āt al-I'tiqād: P. 115.
- 64 Ibid: P. 113-116.
- 65 Ibid: p. 116.
- 66 Majmū'ah Fatāwā: vol. 3 P. 350-358.
- 67 Kanzul Farā'id: p. 15.
- 68 Sayyārah Dāyjest: Qur'ān Number. p. vol. 1 p. 318.
- 69 Ibid: p. 319.
- 70 al-Qur'ān: 21:22.
- 71 A.Y. 'Alī: p. 799.



- 72 Sayyārah Dāyjest: Qur'ān Number. vol. 1 p. 319.
- 73 Islamic review: Oct. 1993. p. 329. by Sayyid Sulaymān Nadwī.
- 74 Encyclopaedia of Religion and Ethics: vol. 6 pp. 299-300.
- 75 Fī Zilāl al-Qur'ān: vol. 30 p. 350.
- 76 Lisān al-'Arab: vol. 1 p. 27.
- 77 Ibid: vol. 2 p. 306.
- 78 M.F. Kiyānī: p. 17.
- 79 Islamic Review: Jan-Mar. 1963. p. 5-10. by M. Muḥammad 'Alī.
- 80 al-Qur'ān: 112: 1-4.
- 81 Islamic Studies: Mar.1967. pp. 31-43. by Kamāl Fārūqī.
- 82 Ibid: p. 39.
- 83 Encyclopaedia of Sīrah: vol. 1 p. 209.
- 84 Ibid: 210.
- 85 Major Themes of the Qur'ān: pp. 1-16.
- 86 al-Kāmil: vol. 1 p. 30.
- 87 Tadabburi Qur'ān: vol. 4 p. 673.
- 88 al-Baydāwī: p. 211.
- 89 Tafsīr al-Kabīr. Mafātīḥ al-Rāzī: vol. 4 pp. 366-367.
- 90 al-Rufā'ī: vol. 2 p. 217.
- 91 Ma'ārif al-Qur'ān: vol. 3 p. 604.
- 92 al-Qur'ān: 16:36.
- 93 Tadabburi Qur'ān: vol. 4 p. 680.
- 94 Islamic Review: Jan-Mar, 1963 p. 8. by Maulānā Muḥammad 'Alī.
- 95 Ibid: pp. 8-9.
- 96 al-Ṭabarī: vol. 4 part. 8 p. 108.
- 97 Muwāhib-ur-Raḥmān: vol. 3 pp. 146-148.

- 98 Lisān al-‘Arab: vol. 2 p. 306.
- 99 A.Y. ‘Alī: p. 251.
- 100 al-Bayḍāwī: p. 231.
- 101 Muwāhib-ur-Rahmān: vol. 3 p. 149.
- 102 Ma‘ārif al-Qur’ān: vol. 4 pp. 69-70.
- 103 al-Bayḍāwī: p. 255.
- 104 Tadabburi Qur’ān: vol. 4 p. 670.
- 105 al-Qur’ān: 21:25.
- 106 al-Qur’ān: 98:05.
- 107 al-Ṭabarī: vol. 4 part. 9 pp. 94-96.
- 108 Ibn Kathīr: part. 9 p. 59.
- 109 Tafhīm al-Qur’ān: vol. 2 p. 109.
- 110 Tadabburi Qur’ān: vol. 4 p. 785
- 111 Ibid: vol. 4 p. 785
- 112 Ibid: vol. 4 p. 786.
- 113 Tafsīr Ḥaqqānī al-Dehlwī: vol. 4: p. 172.
- 114 al-Qur’ān: 51: 20-22.

# CHAPTER THREE.



# 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 **Sūrāhs**. 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,

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.<sup>1</sup>

Al-Azharī 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.<sup>2</sup>

### 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

related words, it refers to other matters associated with the notion of creation, as in the *āyah* quoted above, where *ṣawwarnākum* is used after *kalaq-nākum*. In this *āyah*, the two words **Khalq** and **Taṣwīr** 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.<sup>3</sup>

### 3.3.1. Some Semantic Aspects of the Terms *al-Samā'* (the heaven) and *al-Arḍ* (the earth).

According to Al-Zajjaj, the term *Samā'*, in its common usage, refers to anything that is raised high above the ground level. This word is derived from the verbal form *Samā* (perfective) (cf. *yasmū* (imperfective)) and is generally regarded, on evidence of its plural forms *Samā'atin* or *Samāwāt*, as a feminine form.<sup>4</sup>

The generic Arabic word *Arḍ* might mean either 'globe', 'universe' and 'world' or a (geographical) area, locality, or place, whether inhabited or otherwise. Al-Jawharī and Abū al-Khitāb have both been reported as saying that *Arḍun* and *Arāḍun* should be viewed in the same way as *Ahlun* and *Ahālun*. The plural of *Arḍ*, a feminine form, is *Aradāt*. According to some scholars, *Arḍ* is the lowest part of a camel or any other living creature. Other definitions of *Arḍ* have also been reported in the literature but we will contend ourselves with presenting just a few of them here. For instance, in *Ba'īr shadīd al-arḍ*, it implies "of a strong build"; in *Arḍu al-Insān*, it refers to "a person's knees and anything from the knees down"; and in *Arḍu al-na'l*, it refers to "the sole of the shoe".<sup>5</sup>



**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-balad** 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.<sup>6</sup>

### 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 **āyahs** 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".<sup>7</sup> 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."<sup>8</sup> 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 as 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.<sup>9</sup>

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.<sup>10</sup> 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.<sup>11</sup> 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.<sup>11a</sup> 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,<sup>11b</sup> about which the **Qur'ān** emphasises in āyah

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.<sup>11c</sup>

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.<sup>12</sup>

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.<sup>13</sup>

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.<sup>14</sup> The **Qur’ān** states in this regard: 79:30, "*Wa al-arḍa 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.<sup>15</sup> 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.<sup>16</sup> 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.

(i) According to some other scholars, **Allāh** had created the angels prior to creating the heavens and the earth, and

(ii) created everything in six days, since everything lives and dies at an appointed time. <sup>17</sup>

The **Qur'ān** says, 21:30, *fa-fataq-nā-humā* (then We clove them asunder). al-Bayḍāwī interprets this to mean that the heavens were in fact one and united and then **Allāh** 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.<sup>18</sup> Ibn Abī Najīḥ 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-Tabarī's view, both the words **sittah** (six) and **ma'ahā** (with it) are clearly taken from manuscript.<sup>19</sup> 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.<sup>20</sup>

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 **Allāh'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 **Adīma**, the second **Basīta**, the third **Thaqīla**, the fourth **Batīha**, the fifth **Hinā**, the sixth **Masīka**, and the seventh **Tharay**.<sup>21</sup>

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 **Qur'ān**, 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 **Qur'ān**. Instead of taking six days or six eras, Almighty **Allāh** could have created the whole universe by saying *Kun* in a split second.<sup>22</sup> That this is so is clear from the **Qur'ān**: "verily when He intends a thing, His command is, Be, and it is!"<sup>23</sup> 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.

**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 **āyah: 58** of the same **Sūrah** the **Qur'ān** 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'ānic āyahs 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 āyahs 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 (**Ṭayyīb**) parts of earth, teeming with vegetation and yielding fruits of all kind 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**.<sup>24</sup>

**āyah: 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-Arḍi* (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.<sup>25</sup>

### 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**.<sup>26</sup> 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').<sup>27</sup>

### 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."<sup>28</sup> 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."<sup>29</sup> With regard to this last verse, commentators are unanimously agreed that it is revealed about angels.

### 3.4.3. Creation of Angels.

The Qur'ānic 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'ū lahū sājidīn* (so when I have made him and have breathed into him of my spirit, bow down in submission unto him).<sup>30</sup>

It is clear from the Ḥadīth of 'Ā'ishah that "the angels were created from Nūr (divine light)".<sup>31</sup> 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.



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'īl** 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.<sup>32</sup>

(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.<sup>33</sup>

(3) The Holy Prophet is reported to have stated the following about **Jibrā'īl**: "I saw him descending from the sky, his magnificent shape filling up the totality of the space intermediate between the heavens and the earth."<sup>34</sup> 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'īl** about it; he replied, "this is **Bayt al-Ma'mūr** where seventy thousand angels pray every day."<sup>35</sup> 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'īl** is responsible for revelation; he brought it to **Muḥammad** (pbuh) and to all other prophets before him. The **Qur'ān** says, "Say (O Muhammad, 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

guidance and glad tidings to believers."<sup>36</sup> Mikā'il 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."<sup>37</sup>

Ibn 'Abbās 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.<sup>38</sup>

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'il 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.<sup>38a</sup> The Qur'ān says in this regard: "And verily, over you (are appointed angels) to monitor you. Honest and honourable, writing down (your deeds)."<sup>39</sup> 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: *wa nādaw*

*yā Māliku li-yaqḍi ‘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).<sup>40</sup>

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).<sup>41</sup> 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".<sup>41a</sup>

Al-Tirmidhi transmits from Abū Hurayrah the report that the Holy Prophet declared, in connection with the meaning of the āyah 17:78, "*wa qur’ān-al-Fajr: inna qur’ān 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 Ḥadīth as Ḥasan Ṣaḥīḥ.<sup>42</sup>

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.<sup>43</sup> The Qur’ān says: "*Al-hamdu li Allāhi Fāṭiri al-samāwāti wa-l-arḍi jā’ilil malā’ikati rusulan ūlī ajniḥatin mathnā wa thulātha wa rubā’a: yazīdu fī al-khalqi mā yashā’*:"



*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.<sup>44</sup>

### 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 Ḥadith, 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**.<sup>45</sup> **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.<sup>46</sup>

### 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).<sup>47</sup> 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. <sup>48</sup>

### 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 *Hārith*. The Qur'ānic verse "*Wa Yawma taqūmu al-*

*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. <sup>49</sup>

Al-Bayḍāwī 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 **Hadīth** that his companions and accomplices will sit mournfully together, anguished and in total silence. <sup>50</sup>

### 3.6.2. Aspects of the Character of **Iblīs**.

(1) It is reported from Ibn 'Abbās 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 **Qur'ān**, **Allāh** created from the smoke-free flames of fire (**Mārij**). Man, on the other hand, was created from clay.<sup>51</sup> 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.<sup>52</sup>



(2) 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.<sup>53</sup>

### 3.6.3. The Meaning of Shayṭān.

Al-Azharī observes that there is a consensus among Muslim scholars regarding the word **Shayṭān** as meaning "the one excluded from goodness". The word **Shayṭān** is derived from the verb **shaṭana** ("to veer away from the right path"). The related derivative **Shāṭin**, as in the **Ḥadīth** 'every temptation is an immoral act (**Shāṭin**) condemned to fire', <sup>54</sup> is generally understood to imply 'an act or deed removed from righteousness'.

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

Mujāhid reports that the offspring of **Iblīs** are the **Shayāṭīn**. The word **Shayṭān** 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.<sup>56</sup>

### 3.6.4. Some Characteristics of Shayṭān.

#### (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.<sup>57</sup>

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 Qur'ān 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 Qur'ān 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.<sup>58</sup>

"(Iblīs) said: I am better than him. Thou createdst 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 'Abbās 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 qiyās 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.<sup>60</sup> 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".<sup>61</sup>

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.<sup>62</sup>

Al-Qurṭubī 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.<sup>63</sup>

(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.**<sup>64</sup>

(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-Qurtubī 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.<sup>65</sup>

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

**al-A'rāf: 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-ṭard**), and exclusion from the Lord's benefaction (**dahr**).<sup>66</sup>

(4) **Makr : Deception and Temptation**

**al-A'rāf: 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 Shayṭān".<sup>67</sup>

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'rāf: 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! Shayṭān is an open enemy to you?

These Qur'ānic āyahs tell of Iblīs's deception of Ādam 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.<sup>68</sup>

**3.7.1. A Discussion Bearing on Mankind, Ādam 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".<sup>69</sup> Thus did (Allāh) make and fashion (him) in due



proportion (and) perfect form.<sup>70</sup> **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.<sup>71</sup>

**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 **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.<sup>72</sup>

Al-Qurṭubī observes that the name **Ādam** is derived from the **adīm** (pl. **adama**) **al-ard** 'the face of the earth'. Similarly, Sa'īd ibn Jubayr states that **Ādam** was named as such because he was created from the surface of the earth.<sup>73</sup>

Al-Tirmidhī reports a **Ḥadīth** from Abū Mūsā al-Ash'arī 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 **Ḥadīth Ḥasan Ṣaḥīḥ** (correct).<sup>74</sup>

Al-Sudī reports from Abū Mālik the following **Ḥadīth** regarding the story of **Ādam**'s creation (see fn 75a): **Allāh** sent **Jibrā'il** 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'il. The earth sought refuge from him too and he also accepted its request. He too went back and said the same as Jibrā'il. Allāh then sent the angel of death ('Izrā'il) 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.<sup>75</sup> Ādam was thus named as such because 'Izrā'il collected dust from the surface (adīm) of the earth. When 'Izrā'il 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,<sup>75a</sup> 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."<sup>76</sup> 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.<sup>77</sup> **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". Sa'īd ibn Jubayr reports that "Allāh created **Ādam** from the earth, which was called **dajnā'**". Ibn Sa'd reports the same from Sa'īd ibn Jubayr, citing, however, a different word, **dahṇā'**". 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**.

'Abd 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 **Dhirā'** (cubits) in length and seven **Adhrā'** (cubits) in width. According to Ubay ibn Ka'b, **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.<sup>78</sup>

**Ādam** died on top of the mountain on which he had descended. When the Prophet **Shīth** asked **Jibrā'il** to pray over **Ādam**'s body, **Jibrā'il** replied: "you come forward, then pray over your father and say thirty **Takbīrāt**". As regards these professions, probably five are **Ṣalāt** and twenty five are supererogatory for **Ādam**. Another authority says; "there should be only four **Takbīrāt** (as **Ṣalāt al-Janāzah**).

Then the children of **Shīth** put **Ādam** in a cave and mounted guard over it. No one from **Banū Qābīl** was allowed to go near it; only the children of **Shīth** might visit his grave to ask God forgiveness for him. When **Ādam** died his age was nine hundred and sixty years.<sup>79</sup>

**al-A‘rāf 7:11**, "*Wa laqad khalaq-nākum thumma ṣawwar-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."<sup>80</sup> **Mujāhid** said that **ṣawwarnākum** 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.<sup>81</sup>

One of the most important affirmations in the **Qur’ān** 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 Allāh, their Lord, (saying): If Thou givest unto us aright we shall be of the thankful.

This āyah of Sūrat al-A‘rāf refers to the wonderful creation of Ādam and to how the totality of mankind was created from the loins of Ādam. It also tells of how Hawā was created from Ādam, how all the races and generations of mankind are the offspring of Ādam and Hawā and how this process of human creation will be perpetually repeated till the Day of Resurrection. Allāh 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.<sup>82</sup> Ibn Jurayj reports from Mujāhid that Hawā was created from the left rib of Ādam during his sleep and that when he awakened, he said, *aththa* (‘woman’ in the Nabataean language).<sup>83</sup>

In the matter of Allāh’s creation of Hawā, the following is transmitted from Ibn ‘Abbas and Ibn Mas‘ūd: <sup>83a</sup> ‘When Ādam 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 Ādam: O Ādam, 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 Ādam 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 *min* in *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 Ādam. 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-rahmah* "And He cast affection, love and mercy in the hearts of you all".<sup>85</sup> 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.<sup>86</sup>

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:<sup>87</sup> 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."<sup>88</sup>

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.<sup>89</sup>

‘Alī ibn Abī Tālib 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).<sup>90</sup> 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)".<sup>91</sup>

### **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.



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-A'rāf, āyahs: 11-25.
3. al-Hijr, āyahs: 26-48.
4. al-Isrā', āyahs: 61-65.
5. al-Kahf, āyahs: 50.
6. Ṭā-hā, āyahs: 71-85.

### 3.9. Notes to Chapter Three.

- <sup>1</sup> Lisān al-‘Arab: vol. 1 p. 889.
- <sup>2</sup> Tāj al-‘Urūs: vol. 6 pp. 335-336.
- <sup>3</sup> Tadabburi Qur’ān: vol. 4 p. 606.
- <sup>4</sup> Lisān al-‘Arab: vol. 2 p. 211, and Ibn Durayd: vol. 3 p. 53.
- <sup>5</sup> Lisān al-‘Arab: vol. 1 p. 47.
- <sup>6</sup> Lisān al-‘Arab: for al-Ard, vol. 1 p. 47. and for al-Balad, vol. 1 p. 254.
- <sup>7</sup> al-Rufā‘ī: vol. 1 p. 208.
- <sup>8</sup> Ibn Kathīr: part. 8 p. 68.
- <sup>9</sup> al-Qāsimī: vol. 7-8 pp. 97-98.
- <sup>10</sup> Textual Sources of Islām: p. 63.
- <sup>11</sup> al-Ṭabarī: vol. 5 part 12. p. 4, and al-Rufā‘ī: vol. 2 p. 433.
- <sup>11a</sup> al-Rufā‘ī: vol.4 p. 94, and al-Ṭabarī: vol. 8 part 24. pp. 56-58.
- <sup>11b</sup> al-Rufā‘ī: vol. 4 p. 406 Ḥadīth number 485.
- <sup>11c</sup> al-Ṭabarī: vol. 9 part 29 pp. 8-9.
- <sup>12</sup> Journal of Arabic Literature: March-June 1995. p. 203.
- <sup>13</sup> Ibid: p. 203.
- <sup>14</sup> al-Kāmil: vol. 1 p 7.
- <sup>15</sup> Ibid: vol. 1 p. 8.
- <sup>16</sup> al-Qurṭubī: vol. 4 p. 2654.
- <sup>17</sup> al-Qurṭubī: vol. 4 p. 2655.
- <sup>18</sup> al-Bayḍāwī: p. 457.
- <sup>19</sup> Tafsīr Mujāhid: p. 409.
- <sup>20</sup> al-Ṭabarī: vol. 7 part 17 p. 13.

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- 21 Textual sources for the study of Islam: p. 61.
- 22 Tadabburi Qur'ān: vol. 4 pp. 652-653.
- 23 al-Qur'ān: 36:82.
- 24 Tadabburi Qur'ān: vol. 4 p 659.
- 25 Tafsīri Haqqānī: vol. 4 p 140.
- 26 Tāj al-'Urūs: vol. 7 p 182. for Angels.
- 27 Lisān al-'Arab: vol. 3 p 529. for Angels and Jamharatul Lughah: vol. 3 p. 170.
- 28 al-Qur'ān: 7:11.
- 29 al-Qur'ān: 7:206.
- 30 al-Qur'ān: 15: 29, and 38: 32.
- 31 Muslim: Kitāb al-Zuhd. Ḥadīth . 60.
- 32 al-Tirmidhī: vol. 2 p 223.
- 33 al-Baydāwī: p. 574.
- 34 al-Bukhārī: Kitāb Bad'ul-Khalq. Bāb. 7.
- 35 al-Bukhārī: Ḥadīth al-Mi'rāj. Anbiyā' 5, and Bad' al-Khalq 6, and Muslim: Īmān 259, or al-Tirmidhī: Tafsīr Sūrah 19.
- 36 al-Qur'ān: 2: 97.
- 37 al-Qur'ān: 2: 98.
- 38 al-Qur'ān: 6: 99.
- 38a al-Bukhārī: Mawāqīt 16, and Muslim: Masājīd 210.
- 39 al-Qur'ān: 82: 10-11.
- 40 al-Qur'ān: 43: 77.
- 41 al-Qur'ān: 74: 31.
- 41a Muslim: Jannah 29, and al-Tirmidhī: vol. 2 p. 94-95, Şifāti Jahannam Ḥadīth number 1.
- 42 al-Tirmidhī: vol. 2 p 193.



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- 43 al-Rufā'ī: vol. 4 p. 416 and Abū Dāwūd: Kitāb al-Sunnah. Ḥadīth 18.
- 44 al-Bayḍāwī: p 603, 575, and al-Rufā'ī: vol. 3 p. 544.
- 45 Tāj al-'Urūs: vol. 9 p 165.
- 46 al-Nisābūrī: part 1, on the margin of Ibn Jarīr, part. 1 p. 17.
- 47 al-Qur'ān: 55: 14-15, 72: 6.
- 48 al-Qur'ān: 27:17, 15: 26-27.
- 49 Lisān al-'Arab: vol. 1. p. 256. for Iblīs.
- 50 al-Bayḍāwī: p. 564. for Iblīs.
- 51 al-Qur'ān: 55:14-15.
- 52 Ibn Kathīr: al-Baqarah Tafsīr āyah 34, and al-Qurṭubī, Kitāb al-Shi'ab: vol. 1 pp 251-252.
- 53 al-Qurṭubī: Kitāb al-Shi'ab: vol. 1 p 238.
- 54 Lisān al-'Arab: vol. 2 p. 317.
- 55 Tāj al-'Urūs: vol. 9 p 253, for Shayṭān.
- 56 Tafsīri Mujāhid: al-Baqarah.
- 57 al-Ṭabarī: part. 8 p. 88-90, and Ibn Kathīr: part 8 p 49
- 58 al-Qurṭubī: vol. 4 p 2606.
- 59 Journal of Arabic Literature: March-June 1995. p.209.
- 60 al-Ṭabarī: vol. part 8 p. 89.
- 61 Ibn Kathīr: part 8 p. 46.
- 62 Tafsīri Maḥḥarī: vol. 4 p. 277.
- 63 al-Ṭabarī: part 8 p. 90.
- 64 al-Qurṭubī: vol. 4 p . 2607.
- 65 al-Qurṭubī: vol. 4 p 2610.
- 66 Ibid: vol. 4 p. 2612.
- 67 al-Rufā'ī: vol. 4 p. 573 and al-Qāmūs: under Shayṭān.

68 al-Qurtubī: vol. 4 p. 2616.

69 al-Qur'ān: 95:4, 75:38, and 32:9.

70 al-Qur'ān: 75:38.

71 Encyclopaedia of Sīrah: vol. 6 p 255.

72 Ibid: vol. 6 pp. 256-261.

73 al-Qurtubī: vol. 1 p. 239.

74 al-Tirmidhī: Abwāb Tafsīr al-Qur'ān min Sūrat al-Baqarah: vol. 2 p 158.

75 al-Sunan al-Kubrā: Kitāb al-Siyar vol, 9 p. 3.

75a al-Kāmil: vol. 1 pp. 10-11. (see footnote 75). This **Ḥadīth** is reported by Abū Mālik from Abū Ṣāliḥ, who in turn reported it from Ibn 'Abbās, who in turn reported it from Murrat al-Hamdānī, who initially reported it from Ibn Mas'ūd.

76 al-Qur'ān: 38: 71-72.

77 Tabaqāt Ibn Sa'd: vol. 1.1 pp. 5-6.

78 al-Qurtubī: vol. 4 pp 2385-2386.

79 Tabaqāt Ibn Sa'd: vol. 1.1 p 15-16.

80 al-Mazharī: vol. 4 p. 74-78.

81 al-Ṭabarī: part 8 p. 86-87.

82 al-Qur'ān: 49:13.

83 Tabaqāt Ibn Sa'd: vol. 1.1 p 16.

83a al-Rufā'ī: vol. 1 p. 43, with the authority of Muḥammad ibn Ishāq.

84 Tafsīr Abū Sa'ūd: on the margin of al-Rāzī. vol. 4 p. 486

85 al-Qur'ān: 30:21.

86 Ibn Kathīr: part 9. p. 54-55, and Al-Rufā'ī: under the same āyah.

87 Encyclopaedia of Sīrah: vol. 6 p 261.

88 al-Qur'ān: 23:12-14.

89 Tadabburi Qur'ān: vol. 4 p 775.

<sup>90</sup> Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim: both have narrated this Ḥadīth with the authenticity of chain.

<sup>91</sup> al-Qur'ān: 51:56.



# CHAPTER FOUR.

# CHAPTER FOUR.

## SECTION ONE. ĪMĀN AND ISLAM

### 4.1.1. Introduction.

This chapter addresses Islam's understanding of the key terms **Islam** (total submission to the will of God), **Īmān** (faith or belief) and **taqwā** (piety) and the various questions related to these Islamic concepts and their meaning. The first section focuses on the meaning of **Islam** and **Īmān** 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 **Īmān** 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 **Īmān**.

As defined by the Islamic scriptures and tradition, **Islam**, **Īmān** and **taqwā** all imply a conscious, total and permanent surrender to the will of God, a profound allegiance to and belief in the revealed word of **Allāh** (i.e. the **Qur'ān**), and an unquestioning acceptance of all the divine books cited in the Qur'ānic scriptures (i.e., the **Injīl**, the **Tawrah** and **Ṣuḥuf** of Ibrāhīm and Mūsā) 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'ān** 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 Qur'ān 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 Qur'ān 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" <sup>1</sup>

(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."<sup>2</sup> 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 **Qur'ān**. Ibrāhīm is thus described as a Muslim by God in the **Qur'ān** 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 **Qur'ān** 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."<sup>3</sup>

**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.<sup>4</sup> According to al-Tha'lab, whereas **Islam** is a matter of 'testimony to the Oneness of Allāh by word' (public declaration of faith), **Īmān** 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 **Allāh**, worships **Allāh** in all sincerity, manifests total obedience to **Allāh's** commands, and shows total and permanent loyalty to Him.<sup>5</sup> The word **Islam** thus means total surrender of one's will to that of **Allāh** 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.<sup>6</sup> Accordingly, the **Qur'ān** states that Prophet Nūh declared: "and I have been commanded to be of those who submit to **Allāh's** will (in **Islam**)."<sup>7</sup> The **Qur'ān** 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."<sup>8</sup> The same meaning of the word **Islam** is also evidenced among the disciples of 'Isā (Jesus) who declared that: "We will be **Allāh's** helpers. We believe in **Allāh**, and bear thou witness that we have surrendered (unto Him) or "are Muslims".<sup>9</sup>

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'ān** and brought forth by Prophet Muḥammad as the last of **Allāh's** commandments, meant to complement, complete and, whenever necessary, abrogate previous revealed religions.<sup>10</sup>

In his discussion of the meaning of **Islam**, Ibn Taymiyyah argues that **Islam** is the religion of **Allāh**, 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 **Allāh**, 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 Nūh's instruction of his sons into the declaration of **Tawhīd** in his effort to restrain them from insolence and polytheism.<sup>11</sup>

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**.<sup>12</sup> 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."<sup>13</sup> 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)."<sup>14</sup> 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."<sup>15</sup> 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)."<sup>16</sup> It follows then from these **Qur'ānic** references that **Ibrāhīm**, **Ismā'īl**, **Ishāq**, **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'ddī**) and an intransitive (**lāzim**) mode. The first mode **muta'ddī** can be encountered in such **Qur'ānic āyah** as: "who can be better in religion than one who submits his



wholeself to Allāh, does good, and follow the way of Ibrāhīm, the true in faith for Allāh did take Ibrāhīm for a friend."<sup>17</sup> The second mode lāzim 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."<sup>18</sup> Whether used in a transitive or in an intransitive mode, the verb in question signals a sincere submission and total surrender to Allāh: "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."<sup>19</sup> 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.<sup>20</sup>

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 (bātin) Īmān.<sup>21</sup>

Two Qur'ānic āyahs and likewise two aḥādīth 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 Ḥadīth: "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 Dīn are thus the same, contrary to the belief of, say, the Mu'tazilah sect.<sup>22</sup>

#### 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 Qur'ān and consequently from the perspective of the Sharī'ah, Islam is always accompanied with the concept of Īmān. As Īmān without Islām 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.<sup>23</sup> This is clear from the Qur'ānic 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 Kashmīrī 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.



If the external actions, obedience and expression in words should not match the conviction of the heart, then that **Islam** is insufficient.<sup>24</sup>

However, though **Īmān** is rooted in **Taṣdīq** (interior adherence), the two concepts are not identical, for **Īmān** 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 **Īmān** on account of two considerations. First, **Īmān**, 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 of 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 **Īmān**. For **al-Juhamiyyah** and those who subscribe to the philosophy of this Islamic sect, including the **Ash'ariyyah**, **Īmān** is merely 'adherence with heart'. The **Murji'ī** sect views **Īmān** as both the interior conviction of heart and affirmation by words. For the **Karāmiyyah** sect, **Iman** is simply verbal admission. In the **Ahl al-Hadīth** thought, as interpreted by Ibn Taymiyyah, **Īmān** is a matter of adherence with heart, confirmation by words and manifest-able acts.<sup>25</sup>

It is the opinion of certain scholars that **Īmān** is affirmation by word **Iqrār**, for they believe that **Taṣdīq** truly coincide with the knowledge (information) only. As far as **Iqrār** is concerned, it is consistent with the message of the Prophet (**al-Khabar**), and the command of **Allāh** (**al-Amr**). This can be justified by the Qur'ānic āyahs where **Allāh** 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 **Āmana** are convergent with each other. **Īmān** means to enter into safety and **Iqrār** means being agreed with.



Thus, the declaration of Īmān is Iqrār and to act upon this constitutes an act of Iqrār too.<sup>26</sup>

A different opinion emerged from the Qadariyyah, who went far beyond this 'Aqīdah, claiming that Īmān is only the Ma'rifah (knowledge). Muslim scholars are unanimously agreed on the invalidity of this 'Aqīdah, 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-Taṣḍīq. The non-believers were well acquainted with the truthfulness of Islam, but nevertheless chose to disavow out of obstinacy and haughtiness.<sup>27</sup> 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."<sup>28</sup> 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!"<sup>29</sup>

Let us now turn to the dichotomy that obtains between Taṣḍīq and Ma'rifah. Taṣḍīq is the fruit of Īmān, while Ma'rifah (knowledge of heart) constitutes the source of Īmān. Some of the Muslim scholars submit that Taṣḍīq 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 Taṣḍīq. Thus defined, Taṣḍīq 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.<sup>30</sup>

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, **Īmān** based on judgement and confirmation of the veracity and truthfulness of the religious message -- is no longer **Taṣdīq**, faith. al-Nasafī has raised an objection to this view on account of the fact that **Taṣdīq** embodies a type of knowledge constituting one of the psychological conditions that exclude volitional actions (e.g., judgement, confirmation).<sup>31</sup>

**Ma'rifah** is in fact neither sufficient nor mandatory for attaining credence, **Taṣdīq**, 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 **Taṣdīq**, if it is experienced or acquired willingly. It is the integration of **Īmān** and **Taṣdīq**, the cornerstone of 'factual **Īmān**', that continues to elude the disputant non-believers.<sup>32</sup>

**Īmān**, 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. <sup>33</sup>

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.

Īmān, then, embodies that state of belief in which **Iqrār** and **Taṣdīq** converge and eventually merge together. Hence, the condition expressing Īmān is **Taṣdīq** which manifests itself in **a'māl** (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

Īmān 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 **Ṣaḥābah**, **Tābi'ūn**, and the followers of the **Tābi'ūn** that Īmān 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**.<sup>35</sup>

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 Īmān and Islam 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 Īmān. In reply, the Prophet said: "Īmān 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 Islam?" and the Prophet replied: Islam 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 Ramaḍān, and to perform the pilgrimage to the house of Allāh." Accordingly, Islam is the external deeds through which Īmān, 'the adherence of the heart', is expressed.<sup>36</sup>

In another Ḥadīth, the Holy Prophet said: "Īmān 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 Taṣdīq and Iqrār meet in a servant, 'Abd can he say, "Indeed I am a Mu'min". In other words, only when Taṣdīq and Iqrār are both found in an adherent can his Īmān be said to be approaching anything like a perfect state.<sup>37</sup>

'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.<sup>38</sup> 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".<sup>39</sup>

Al-Bukhārī and Muslim reported that the Holy Prophet said: "Indeed there is one basic part of the body, **Mudḡhah**; 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'."<sup>40</sup> 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 (**bāṭin**) aspects of faith.<sup>41</sup> 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." <sup>42</sup>; "They only are the (true) believers whose hearts feel fear when Allāh is mentioned, and when the revelations of Allāh are recited unto them they increase their faith, and who trust in their Lord." <sup>43</sup>; "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 Allāh and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allāh is Forgiving, Merciful."<sup>44</sup> The word **Īmān** is most often cited in conjunction with other aspects of the Islamic faith,<sup>45</sup> as is clear from such **Qur'ānic** āyahs as the following: "Verily those who believe and do righteous deeds."<sup>46</sup>; "Verily those who believe and they were of pious (who fear Allāh) people."<sup>47</sup> and "those who believe in the unseen."<sup>48</sup>

#### 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 Īmān, can be differentiated:

1. The first group, exemplified by **Ahl-al-Ḥadīth**, **al-Khawārij**, **az-Zaydiyyah**, and **al-Mu'tazilah**, 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 **Īmān** and **Islam**.

2. The second group, exemplified by the **Ash'aritis**,<sup>49</sup> maintains that **Īmān** is simply a question of belief in the heart and confession by word. The various sects within this group do insist on separating **Īmān** from **Islam**.

3. The third group restricts **Īmān** 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 **Īmān**. For this first sub-group only verbal confession is essential for a definition of **Īmān** and even knowledge in the heart (**ma'rifah bi-l-Qalb**) is of no relevance to such a definition.<sup>50</sup>

(ii) The second sub-group, exemplified by the **Juhamiyyah** (the followers of Djahm ibn Ṣafwān) and the **Bajaliyyah** (the followers of Ḥasan al-Bajalī), does not have a specific doctrine regarding the importance of body organs other than the tongue in a definition of **Īmān**. They recognise that **Īmān** 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 **Īmān** 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 **Karāmiyyah**, considers **Īmān** as simply a matter of verbal expression of the declaration of the Islamic faith and insists on discarding the **I'tiqād** (firm adherence) from any understanding of the Islamic notion of **Īmān**.<sup>51</sup>

Al-Bāqilānī observes that **Īmān** is in essence 'belief in **Allāh**', a condition that implies or even demands a 'knowledge' of the existence and essentiality of God, and that **Taṣdīq** 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**), **Īmān** means **Taṣdīq** 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 **Īmān** 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 **Muṣaddiq** (a believer).<sup>52</sup>

The understanding of faith in common usage does not differ from its technical definition (i.e. as understood by the **Sharī'ah**) on account of the fact that **Allāh** 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-Bāqilānī equates technical faith with **lughawī** faith.<sup>53</sup>

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.<sup>54</sup>

Abū Ṭālib al-Makkī 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.<sup>55</sup>

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."<sup>56</sup> -- as evidence for his argument, al-Āmidī points out that in common usage **Īmān** is viewed as an equivalent term for **Taṣdīq**.<sup>57</sup>

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.<sup>58</sup> 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<sup>59</sup> 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."<sup>60</sup>

Al-Subkī observes that, in the view of the most scholars, Īmān 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 Īmān', it would be fair (jā'iz) to conclude that they have all understood it to characterise 'perfect' or 'complete' Īmān.<sup>61</sup>

#### 4.1.5. Salvation through Īmān.

Both the Qur'ānic scriptures and the prophetic traditions (Ḥadīth) are clear as to how true Īmān is rewarded in the Hereafter. These sources of Islamic belief determine that Īmān 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 Īmān in his heart."<sup>62</sup> Muslim scholars, nevertheless, are divided as to what the conditions and constituent elements of Īmān are and what true Īmān implies and involves. While one category of these scholars maintains that Īmān is tied to verbal testimony only ('Iqd) (i.e. acceptance with the tongue), a second category of scholars insists that testimony of Īmān must be implemented with both tongue and heart, and still a third category of scholars contends that testimony of Īmān 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.<sup>63</sup>

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.<sup>64</sup> 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.<sup>65</sup>

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.<sup>66</sup>

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 Tālib al-Makkī contends that **Īmān** in the heart, uncomplemented with actual deeds, is substantially hollow and adduces arguments from the scriptures to that effect.<sup>67</sup> 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."<sup>68</sup>

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".<sup>69</sup>

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.<sup>70</sup> **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."<sup>71</sup>

#### 4.1.6. Formal Analysis of the Āyahs 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 "Mu'min" for His Guidance and Mercy, although the Qur'ān 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 Qur'ān.

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 **Wuḍu'**. 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.<sup>72</sup> While Ibn Barrī submits that **taqwā** means the fear of **Allāh**,<sup>73</sup> Ibn Sayyidah argues that it means righteousness **rajulun taqiyyun min qawmin atqiyā'** (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**, **waqiyyah** from the root **w-q-y** -- as in **waqāhu Allāh waqyan** meaning 'God guarded or protected him'.<sup>74</sup> 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."<sup>75</sup> 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."<sup>76</sup>

### 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 Ḥadīth as the equivalent of **Ihsān**.<sup>77</sup>

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 off 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.<sup>78</sup> In Fazlur-Raḥmān'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."<sup>79</sup>

### 4.2.3. Taqwā is Highly Esteemed and Honoured by Allāh.

The fact that **taqwā** is held in the highest esteem and greatly honoured by **Allāh** is most evident from the following **Qur'ānic āyah** in which **Allāh** promises his loyal followers: "O 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 **Allāh** is with those who restrain themselves and those who do good."<sup>80</sup> Thus, to be allied with **Allāh** is the culmination of the righteous man's aspirations and efforts. This fact is made most evident by such **Qur'ānic** verses as the following: "Verily the most honoured of you in the Sight of **Allāh** is (he who is) the most righteous of you."<sup>81</sup> Ibn 'Abbās remarks in this connection that "He who would love to be one of the most honoured must fear **Allāh**." Similarly, 'Alī ibn Abī Tālib 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 **Allāh** 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-'Arsh** (i.e. **Allāh**) no defects in your innermost convictions." al-Wāqidī observes that **taqwā** is "to adorn one's faith for the sake of **Allāh** in much the same way as one adorns one-self for the benefit of the public."<sup>82</sup>

#### 4.2.4. To Contemplate Allāh is a Quality of the Righteous.

The Qu'ranic 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.<sup>83</sup>

In his elaboration on the notion of piety in **Islam** and the qualities of pious Muslims, Ibn Kathīr notes that in his historical work, Ḥāfiẓ 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.**"<sup>84</sup> 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'.<sup>85</sup>

In a Ḥadīth Qudsī, 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.<sup>87</sup> 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.<sup>88</sup>

#### **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 Allāh, that they may receive admonition!" 7:26

Muslim scholars are divided on the interpretation of the metaphor inherent in the Qur'ānic expression **libās al-taqwā**. Qatādah, al-Sudī 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'min** 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-Rāzī states: "We construe literally the word **libās** in **libās al-taqwā** to mean the kind of dress worthy of the pious." With regard to the expression **dhālika khayr**, Abū 'Alī al-Fārisī comments that "the dress of piety is good for him who adorns himself with it." <sup>89</sup> al-Zamakhsharī observes that whereas in nudity and uncovering of the loins lies disgrace and ignominy, in covering oneself lies the great article of devotion, **taqwā**. <sup>90</sup> Ibn Wahab reported from Ibn Zaid: "He who fears Allāh thus covers his private parts, that is the raiment of piety."<sup>91</sup>

#### 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".<sup>92</sup> 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-Tirmidhi qualifies this **Ḥadīth** as **ḥasan gharīb**.<sup>93</sup> The Holy Prophet said: "He who wards off shadowy things saves his religion and protects his honour."<sup>94</sup> 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 Allāh will hold them in His Arms and they will be honoured by seeing their Lord in person.' Abū 'Afīf asked: 'who are those pious people?' He replied: 'they are those who restrain from shirk and idolatry, and worship Allāh with purity. They will enter Paradise with respect and in glory.'"<sup>95</sup>

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

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

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.<sup>96</sup>

#### 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 taqwā is frequently stressed in the Qur'ān: "this is the Book; in it is guidance sure, without doubt, to those who fear Allāh."<sup>97</sup> Furthermore, the Holy Prophet said, pointing at his heart, "taqwā is here".

Prayer is generally regarded as an unquestionable and integral part of piety, for the Qur'ān advises: "Lo! Prayer restrains from shameful and unjust deeds."<sup>98</sup> 'Imrān ibn Ḥasan reports that someone asked the Prophet about the meaning of this Qur'ānic āyah and the Prophet Muḥammad explained in reply: "there is no point in prayer if it does not preserve one from lewdness and iniquity".<sup>99</sup>



It is clear from these **Qur'ānic 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.<sup>100</sup>

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."<sup>101</sup> The aim of fasting is tied to the **Qur'ānic** 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."<sup>102</sup>

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."** <sup>103</sup>

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".<sup>104</sup>

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."**<sup>105</sup>

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,

- (4) spiritual fulfilment." Muslim, 2721.<sup>106</sup>

Furthermore, Abū Sa'īd al-Khudarī 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 Isrā'īl** were firstly tempted in matters of the opposite sex." Muslim, 2742.<sup>107</sup>

It is often claimed that since there are so many **Qur'ānic āyahs** 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'.<sup>108</sup> 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."<sup>109</sup> 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."<sup>110</sup> and "Nay, but (the chosen of **Allāh** is) he who fulfilleth his pledge and wardeth off (evil); for lo! **Allāh** loveth those who ward off (evil)."<sup>111</sup>



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".<sup>112</sup>

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.<sup>113</sup>

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.<sup>114</sup>

‘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."<sup>115</sup>

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 'Ajlān 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 Ramaḍān, pay Zakāt from your goods and riches, and obey your leaders. (Should you do so) you will enter the Paradise of your Lord."<sup>116</sup>

### **Pursuit and Love of Justice.**

The Qur'ān 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-Sudī<sup>117</sup> interpret the word **Qist**, occurring in the āyah above, to signify justice ('Adl).<sup>118</sup> 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**.<sup>119</sup> 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.

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".<sup>120</sup> 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."<sup>121</sup>

### 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-jāhilīn* (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.<sup>122</sup>

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.<sup>123</sup>



## Humility and Reverence.

Humility, modesty, truthfulness and steadfastness are values urged again and again in the **Qur'ān**. 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. <sup>124</sup>

We also read in the **Qur'ān**: "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."<sup>125</sup> 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".<sup>126</sup> 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".<sup>127</sup>

#### 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.

- <sup>1</sup> al-Qur'ān: 7: 46, and 20: 47.
- <sup>2</sup> al-Qur'ān: 5: 16.
- <sup>3</sup> al-Qur'ān: 2: 128, 131.
- <sup>4</sup> Lisān al-'Arab: vol. 2 p. 193.
- <sup>5</sup> Asās al-Balāghah: vol. 2 p. 455.
- <sup>6</sup> Ma'ārif al-Qur'ān: vol. 2 p. 36.
- <sup>7</sup> al-Qur'ān: 10: 72.
- <sup>8</sup> al-Qur'ān: 2:128.
- <sup>9</sup> al-Qur'ān: 3:52.
- <sup>10</sup> Ma'ārif al-Qur'ān: vol. 2 pp. 36-37.
- <sup>11</sup> Fatāwā Ibn Taymiyyah: vol. 7 pp. 623.
- <sup>12</sup> Ibid: p. 624.
- <sup>13</sup> al-Qur'ān: 5:44.
- <sup>14</sup> al-Qur'ān: 10:84.
- <sup>15</sup> al-Qur'ān: 2:131.
- <sup>16</sup> al-Qur'ān: 2:132.
- <sup>17</sup> al-Qur'ān: 4:125.
- <sup>18</sup> Fatāwā Ibn Taymiyyah: vol. 7. p. 635.
- <sup>19</sup> al-Qur'ān: 39:29.
- <sup>20</sup> Fatāwā Ibn Taymiyyah: vol. 7. p. 636.
- <sup>21</sup> Fatāwā Ibn Taymiyyah: p. 636.
- <sup>22</sup> Ibid: p. 636.
- <sup>23</sup> Sharḥ 'Aqā'id li al-Nasafī: p. 94.
- <sup>24</sup> Ma'ārif al-Qur'ān: vol. 1 p. 111-112.



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- 25 Fatāwā Ibn Taymiyyah: vol. 7 p. 637-638.
- 26 Ibid: p. 638.
- 27 Sharḥ ‘Aqā’id: p. 86.
- 28 al-Qur’ān: 6:20.
- 29 al-Qur’ān: 27:14.
- 30 Sharḥ ‘Aqā’id: p. 87.
- 31 Ibid: p. 88.
- 32 Sharḥ ‘Aqā’id: p. 89-90.
- 33 Majmū‘ah Fatāwā: vol. 7 p. 639.
- 34 Ibid: 639.
- 35 Ibid: vol. 7 p. 642.
- 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.
- 39 Ibid: vol. 7 p. 644.
- 40 Muslim: Birr. 32.
- 41 Majmū‘ah Fatāwā: vol. 7 p. 644.
- 42 al-Qur’ān: 4:65.
- 43 al-Qur’ān: 8:2-4.
- 44 al-Qur’ān: 49:14.
- 45 Majmū‘ah Fatāwā: vol. 7 p. 674.
- 46 al-Qur’ān: 2:277.
- 47 al-Qur’ān: 10:63.
- 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.
- 52 Kitāb al-Tamhīd li al-Bāqilānī: chap: 37 p. 347.
- 53 Ibid, al-Bāqilānī: p. 347.
- 54 al-Bāqilānī: p. 448.
- 55 Qūt al-Qulūb: pp. 190-197.
- 56 al-Qur'ān: 12:16-17.
- 57 al-Āmidī, Ghāyāt al-Murām: pp. 309.
- 58 Ghāyāt al-Murām: p. 312.
- 59 Ghāyāt al-Murām: p. 313.
- 60 al-Qur'ān: 63:1.
- 61 al-Subkī, al-Ṭabaqāt: vol. 1 p. 49.
- 62 Ibid: vol. 1 p. 49.
- 63 al-Nasafī: p. 91.
- 64 Ihyā' al-'Ulūm al-Dīn: vol. 1 p. 88.
- 65 al-Ghazālī: vol. 1 p. 89.
- 66 al-Subkī, al-Ṭabaqāt: vol. 1 p. 50.
- 67 Qūt al-Qulūb: p. 190-197.
- 68 al-Qur'ān: 2:277.
- 69 Ihyā' al-'Ulūm al-Dīn: vol. 1 p. 89.
- 70 Ibid: p. 90.
- 71 al-Qur'ān: 49:15 and 9:45.
- 72 Kashshāf al-Qur'ān: vol. 1 p.. 20.
- 73 Lisān al-'Arab: vol. 1 p. 324.
- 74 Lisān al-'Arab: vol. 3 pp. 971-972.
- 75 al-Qur'ān: 52:27.
- 76 al-Qur'ān: 40:9.

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- 77 al-Riyāḍ al-Ṣāliḥīn: p. 59.
- 78 al-Qāsimī: vol. 4 p. 235.
- 79 Major Themes of the Qur'ān: p. 29.
- 80 al-Qur'ān: 16:128.
- 81 al-Qur'ān: 49:13.
- 82 al-Tafsīr al-Kabīr: vol. 1 p. 244.
- 83 Tadabburi Qur'ān: vol. 7 p. 788.
- 84 al-Qur'ān: 55:46.
- 85 Ibn Kathīr: part. 9 p. 62.
- 86 Tablīghī Niṣāb English: p. 58.
- 87 Fatāwā Ibn Taymiyyah: vol. p.
- 88 Tadabburi Qur'ān: vol. 7 p. 696.
- 89 al-Tafsīr al-Kabīr: vol. 4 p. 286.
- 90 Kashshāf al-Qur'ān: vol. 1 p. 443.
- 91 Tafsīr al-Ṭabarī: vol. 4. p. 101. chapter. 8.
- 92 Ibn Mājah: Bāb al-Wara' wa al-Taqwā, Ḥadīth 1.
- 93 al-Tirmidhī: Abwāb az-Zuhd, vol. 2 p. 50.
- 94 al-Bukhārī: Īmān 39, Muslim: Musāqāt 107 and Ibn Mājah: Fitan 14.
- 95 Tafsīr Ibn Kathīr: part. 8 p. 52.
- 96 Tafsīr Ibn Kathīr: part. 8 p. 53.
- 97 al-Qur'ān: 2:2.
- 98 al-Qur'ān: 29:45.
- 99 Kashshāf al-Qur'ān: vol. 2 p. 1080.
- 100 Tablīghī Niṣāb English: Virtues of Prayers. p. 94.
- 101 al-Qur'ān: 2:183.
- 102 al-Qur'ān: 22:37.



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- 103 al-Qur'ān: 2:197.
- 104 al-Tirmidhī: Birr 18, and Muslim: Birr 32.
- 105 al-Qur'ān: 49:13.
- 106 al-Riyāḍ al-Ṣāliḥīn: p. 60.
- 107 Ibid: p. 60.
- 108 Islamic review: May-June. 1962 p. 9.
- 109 al-Qur'ān: 10:62-63.
- 110 al-Qur'ān: 5:2.
- 111 al-Qur'ān: 3:76.
- 112 al-Qur'ān: 64:16.
- 113 al-Bayḍāwī: p. 107 and 770.
- 114 Encyclopaedia of sīrah: vol. vii p. 30.
- 115 Mishkāṭ al-Maṣābīḥ: vol. 3 pp. 1085-1086.
- 116 al-Riyāḍ al-Ṣāliḥīn: p. 61.
- 117 al-Ṭabarī: vol. 4 p. 107 part. 8.
- 118 Tafsīr Mujāhid: p. 234. With reference to al-Ṭabarī.
- 119 al-Ṭabarī: vol. 4 p. 107 part. 8.
- 120 al-Qur'ān" 5:8.
- 121 Tablīghī Niṣāb English: Virtues of the Qur'ān. p. 50.
- 122 A.Y. 'Alī: p. 401.
- 123 Muslim Review: May-June. 1926. p. 9.
- 124 Ibn Taymiyyah: vol. 7 p. 28.
- 125 al-Qur'ān: 23:2.
- 126 Fatawā Ibn Taymiyyah: vol. 7 p. 29.
- 127 al-Bayḍāwī: p. 479.

# CHAPTER FIVE.

# CHAPTER FIVE.

## SECTION ONE. PROPHETHOOD, THE BOOK, THE ANGEL, THE MESSENGER AND THE PROPHET.

### 5.1.1. Introduction.

So far we have been concerned with the meaning of **Islam** and **Īmān** in the **Qur'ān**, **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 **Ṣaḥīfah**; **Mu'jizah** and **Karāmah** and **Mu'jizah** and **Siḥr**. 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 **Qur'ān**: "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 **Qur'ān** again says: "Messengers (of Allāh) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride." 6:10.



Such a reluctance of people to acquiesce in the faith of **Allāh** has often , according to the **Qur'ān**, 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 **Qur'ān**, 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 **Qur'ān** 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 **Nabī**.

Although in the **Qur'ān**, **Rasūl** and **Nabī** 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.

**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".<sup>1</sup> In this **Sūrah** this sense can be found in the following:

- (i) "I am sent forth by the Lord of the universe."<sup>2</sup>
- (ii) "I am a messenger from the Lord of the worlds."<sup>3</sup>
- (iii) "I am a messenger from the Lord/ Cherisher of the worlds."<sup>4</sup> 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**.<sup>6</sup> 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."<sup>7</sup>

**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)."<sup>8</sup>

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."<sup>9</sup> The **Qur'ān** again says: "And if a party of you believes in the message with which I have been sent."<sup>10</sup>

**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'īl form with fā'il sense.<sup>11</sup>

Alternatively, It is suggested that Nabī is connected with nabāwah -- a superior thing.<sup>12</sup> 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.<sup>13</sup>

**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."<sup>14</sup> In the view of some scholars the number of messengers is to be considered as three hundred and fifteen.<sup>15</sup> 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



the Truth confirming that which was (revealed) before it. Lo! Allāh is indeed Observer, Seer of the slaves."<sup>16</sup> In al-Ālūsī's view a prophet is one who has been sent for the establishment of the previous law.<sup>17</sup>

(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).<sup>18</sup> Ibn Manẓūr 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'." <sup>19</sup>

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

(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.<sup>21</sup>

Notwithstanding this, the chronology of the major prophets can be ascertained from this sūrah, and from sūrah Hūd, which give their accounts systematically: Ādam, Nūḥ, Hūd, Ṣāliḥ, Lūṭ, Shu'ayb, Mūsā, Hārūn Nabī 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.<sup>22</sup> 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."<sup>23</sup>

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)."<sup>24</sup>

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 Shayṭān.<sup>25</sup>

#### 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."<sup>26</sup>

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 **Ṣaḥā'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 **Furqān** (the **Qur'ān**)."<sup>27</sup>

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 compiled by the recipient prophets or messengers are called **Ṣaḥā'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.<sup>28</sup> For this reason all the commentators are unanimously agreed upon the distribution of books and **Ṣaḥā'if** specified in this **Ḥadīth**.<sup>29</sup>

#### 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 Allāh gave guidance and others destined to go astray. Roam the world and see the end of the disbelievers! 16:36."<sup>30</sup>

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 Allāh what you do not know."

Nūḥ is the first Prophet who was sent by Allāh after Idrīs as is manifested in his lineage; Nūḥ ibn Mālīk 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."<sup>31</sup>

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 Allāh. In so doing, the Prophet must be eloquent and a good counsellor; these are qualities bestowed upon him by Allāh, and make him a unique bearer of knowledge among his people<sup>32</sup>.

## 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.<sup>33</sup> 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.<sup>34</sup>

## 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 Masikḥ ibn 'Ubayd ibn Ḥāzar ibn Thamūd.<sup>35</sup>**

The message with which the Prophet **Ṣāliḥ** 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.<sup>36</sup>

**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.<sup>37</sup>

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**.<sup>38</sup>

### **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**.<sup>39</sup> 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.<sup>40</sup>

**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."<sup>41</sup> 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.<sup>42</sup>

### **Mūsā.**

āyahs 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.<sup>43</sup> 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."<sup>44</sup> 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."<sup>45</sup>, this was bestowed on me in the holy desert of Sinā'ī.<sup>46</sup>

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."<sup>47</sup> Ibn

‘Abbās reports: "his hand possessed 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.<sup>48</sup>

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."<sup>49</sup> 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."<sup>50</sup>

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."<sup>51</sup>

#### 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.<sup>53</sup> In order to prevent any such



deceit, **Allāh** selects a prophet from his subjects and endows him with particular knowledge and ability.<sup>54</sup> Consequently, these extraordinary phenomenon can not occur without total obedience to the will of the prophet.<sup>55</sup> Thus **Karāmah** is an extraordinary action, which is manifested through a righteous person, who endures obedience and the restraining of disobedience.<sup>56</sup>

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 **Walī** (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.<sup>57</sup>

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 **Walī**. Furthermore, such a lack of differentiation renders a **Mu'jizah** difficult to identify.<sup>58</sup> 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.<sup>59</sup>

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.<sup>60</sup> 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 **Qur'ān**, 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. <sup>61</sup>

### 5.1.7. The Difference between Mu'jizah and Siḥr.

In attempting to demarcate **Mu'jizah** and **Siḥr**, the following differences emerge:

In the first instance, and as we have emphasized throughout this chapter, **Mu'jizah** 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 **Mu'jizah** over sorcery.<sup>62</sup>

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'.<sup>63</sup>

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 <sup>64</sup> 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 **Mūsā** and **Hārūn**. Their mission was met with incredulity by the people of Pharaoh. However, after **Mūsā** 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.<sup>65</sup>

### **Hārūn.**

**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 **Mūsā** left his brother **Hārūn** 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 **Hārūn** and would accept graciously most of his advice. In comparison to **Mūsā**, **Hārūn** was kind-hearted and considerate; therefore he was more popular with the children of **Isrā'īl** than **Mūsā**.<sup>66</sup> **Hārūn** was older than **Mūsā** 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.<sup>67</sup>



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.<sup>68</sup>

**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 **Sāmirī**'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 **Sāmirī** who introduced the practice of worshipping a calf. He made a calf of melted gold and asked people to worship it.<sup>69</sup> 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

portents. Ye twain, and those who follow you, will be the winners.",<sup>70</sup>

It follows from this that Hārūn could not have committed such an act.<sup>71</sup>

### 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

revealed book ~~of~~ and receive inspiration; he will also have an organised community, for which he will institute the **Shari‘ah** law.<sup>72</sup>

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."<sup>73</sup> 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)."<sup>74</sup>

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.<sup>75</sup>

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.<sup>76</sup> It is reported (with a complete sanad) by al-Bukhārī<sup>77</sup> 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-Aḥzāb*; "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 **Qur'ān** 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.**"<sup>78</sup> 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.<sup>79</sup>

5. Another quality described in the story of **Mūsā** is that the prophet will command his people to do what is just, (**Amr bi al-Ma'rūf**). In al-Rāzī view: "to glorify the word of **Allāh** and to be affectionate to His creation, include the meaning of **Amr bi al-Ma'rūf**".<sup>80</sup> al-Ṭabarī says: "**al-Ma'rūf** means to believe in **Allāh**, to adhere to submissiveness in what He commands and what He forbids."<sup>81</sup> 'Abd Allāh ibn Mas'ūd states that whenever you hear to the words of the **Qur'ān**, '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.<sup>82</sup> Furthermore, this is also mentioned in previous holy scriptures: **John**, 14: 15-16. "And thy Lord will give another comforter".<sup>83</sup>

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,<sup>84</sup> 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.<sup>85</sup>

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), **Sā'ibah** (a she-camel let loose for free pasture), **Waṣīlah** (idol sacrifices for twin births in animals), **Hām** (stallion-camels freed from work). The **Qur'ān** says, 5:103: "Allāh hath not appointed anything in the nature of a **Baḥīrah** or a **Sā'ibah** or a **Waṣīlah** or a **Hāmi**, but those who disbelieve invent a lie against Allāh. Most of them have no sense." The **Qur'ān** 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 **Qur'ān** or mentioned in the **Ḥadīth**.<sup>86</sup> al-Razī states that this āyah 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.<sup>87</sup>

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.<sup>88</sup> The **Qur'ān** says: "He hath forbidden for you only carrion and blood and swine-flesh and that



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."<sup>89</sup>

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 Sharī'ah.<sup>90</sup> 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."<sup>91</sup> In other words his prophecy will be that he will bring a very clear and simple religion. When he send Mu'ādh ibn Jabal and Abū Mūsā al-Ash'arī 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.<sup>92</sup> 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.<sup>93</sup>



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**.<sup>94</sup> 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.<sup>95</sup>

**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."<sup>96</sup> 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

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<sup>97</sup> 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."<sup>98</sup>

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."<sup>99</sup>

### 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.<sup>100</sup>

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 Ukhnūkh/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.<sup>101</sup>

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.<sup>102</sup> 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, 'Isā and Muḥammad,<sup>103</sup> as is stated in the Qur'ān: "Say (O



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."<sup>104</sup>

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 'Isā.<sup>105</sup> Equally, these revelations included an attempt to assuage the prophet's fears that his mission had fallen short of its avowed aim(~~40~~).<sup>106</sup>

**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-Sudī.<sup>107</sup> 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.'"<sup>108</sup> 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.<sup>109</sup> In this regard, al-Qurṭubī suggests that when God revealed the **Qur'ān** to His messenger, He made it imperative for the people to obey the Holy Prophet.<sup>110</sup> The **Qur'ān** says: "He does not speak out of his own fancy. This is an inspired revelation."<sup>111</sup> The **Qur'ān** 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."<sup>112</sup> 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.<sup>113</sup>

#### 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 **Qur'ān** 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.<sup>114</sup> The **Qur'ān** says: "This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)".<sup>115</sup>

Furthermore, Allāh says that He has explained in the **Qur'ān** the beliefs, rules and matters pertaining to Life After Death. The **Qur'ān** 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 Jibrā'il 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'".



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 **wahy jalī** (clear inspiration). These spiritual visions, conveying the revealed messages, are the basis of the **Qur'ān**.<sup>118</sup>

## 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, Ṣāliḥ, 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.<sup>119</sup>

#### 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.<sup>120</sup> 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."<sup>121</sup>

Nūḥ 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 Nūḥ and the believers.<sup>122</sup>

### Hūd. āyah: 65-70.

These āyahs show that Hūd called upon his people to abandon worshipping idols. However, as in the case of Nūḥ, 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!".<sup>123</sup> 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 Nūḥ's people and saved them from the catastrophes he inflicted on the latter. In this context, al-Qurṭubī adds that the favour in question consists in the fact that Allāh made them inhabitants of the earth after the people of Nūḥ.

In addition to saving them, Allāh's favour towards these people was demonstrated in physical terms. al-Qurṭubī states that he endowed them with greater strength and stature. Ibn 'Abbās said; that the tallest of them was a hundred cubits and the shotest of them was sixty cubits.<sup>124</sup> 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.<sup>125</sup>



Ṣāliḥ. āyah: 73-79.

Ṣāliḥ'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 **Hijāz** and Syria as far as **Wādī al-Qurā**.<sup>126</sup>

When Ṣāliḥ 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." <sup>127</sup>

It has been suggested that this address of the Prophet Ṣāliḥ 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.<sup>128</sup> 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."<sup>129</sup> al-Qurṭubī states

that in this āyah: *wa lākin lā tuhibbūna al-nāsihīn* (but you have no love for good counsellors), convey the message more clearly.<sup>130</sup>

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.<sup>131</sup> 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".<sup>132</sup>

### **Lūt. āyahs: 80-82.**

**Lūt'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-Liwāt**).<sup>133</sup> In his desperate struggle to turn them away from these practices, **Lūt** 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.<sup>134</sup>

Al-Qurṭubī, on the authority of Qatādah, states that, in contrast to those of **Lūt's** people who chose to ignore Allah's message, "**Lūt** and his followers were really righteous, clean and pure; they were far removed from this hideous deed [i.e., homosexual practices]."<sup>135</sup> **Lūt** and his followers had to put up with such taunting

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.<sup>136</sup> 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".<sup>137</sup>

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, Mīkā'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 Ishāq 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 be seen later, her betrayal would bring upon her God's vengeance. The *Qur'ān* states in this regard: "*illa-mra'atahu kānat min al-ghābirīn*" (except his wife who remained behind).<sup>138</sup>

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?"<sup>139</sup>

"In the morning **Jibrā'īl** or (**Mikā'īl**) 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."<sup>140</sup>

**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**, **Ṣab'ah**, **'Amrah**, **Dawmā**, and **Ṣa'wah**, of which **Sudūm** was the biggest. The population of these five cities was four hundred thousand.<sup>141</sup>

**Shu'ayb**. āyahs: 89-90:

The **Qur'ān** says: "*wa lā tabkhasu al-nnāsa ashyā'hum* " (and do not defraud others of their possessions).

**Shu'ayb's** mission involved, in particular, calling upon his people to worship one God, to embrace Allah's faith, and to abandon fraudulent practices.<sup>142</sup> 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 **Shu'ayb** as a messenger, the earth had been corrupted through disobedient and sinful acts. That is to say, **Shu'ayb's** people had made lawful what was forbidden, and had shed blood. When **Allāh** sent **Shu'ayb** he called them to **Allāh** and the land was purified. Every prophet has been sent for the reformation of his people.<sup>143</sup>

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 ‘Abbās, Qatādah, Mujāhid and al-Sudī, 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, Abū Hurayrah, squatting refers in fact to preparations for highway robbery, or banditry.<sup>144</sup>

**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.<sup>145</sup>

Ibn ‘Abbās 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 Allāh. 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."<sup>146</sup> Allāh, in response to his prayers, destroyed them with an earthquake which surprised them at night.<sup>147</sup> 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.<sup>148</sup>

**Mūsā. āyahs: 103-155.**

In a state of despair, **Mūsā** pleaded with God on Mount **Sinā'ī** to allay his fears and grant him courage. In answering **Mūsā's** prayers, **Allāh** pronounced **āyah** 7:144, which is interpreted by al-Ṭabarī as: "I bestowed upon you (O **Mūsā**) 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 **Allāh** converse with you."<sup>149</sup>

As is the case with all the prophets, **Mūsā** was granted three privileges, the first being safety. In this respect, **Allāh** protected **Mūsā** during his infancy in the house of Pharaoh, and he grew up to be a fine man, later to be chosen by **Allāh** 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."<sup>150</sup>

Secondly, to counter the relentless rejection of Allah's message by the Pharaoh, **Mūsā** 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."<sup>151</sup>



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."<sup>152</sup>

Pharaoh threatened to kill **Hārūn** and **Mūsā** when they persisted with their message:<sup>153</sup> "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-Sudī, Qatādah, and Mujāhid report a similar narrative. The same is elaborated on by al-Ṭabarī, focussing in particular on the question of miracles. To Pharaoh, **Mūsā** is just another magician.<sup>154</sup> 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<sup>155</sup> 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-Ṭabarī comments,<sup>156</sup> 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.<sup>158</sup> 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.

<sup>1</sup> Lisān al-‘Arab: vol. 1 p.1166.

<sup>2</sup> al-Qur’ān: 7:61.

<sup>3</sup> al-Qur’ān: 7:67.

<sup>4</sup> al-Qur’ān: 7:104.

<sup>6</sup> Lisān al-‘Arab: vol. 1 p.1166.

<sup>7</sup> al-Qur’ān: 7:144.

<sup>8</sup> al-Qur’ān: 7:79 and 7:93.

<sup>9</sup> al-Qur’ān: 7:75.

<sup>10</sup> al-Qur’ān: 7:87.

<sup>11</sup> Lisān al-‘Arab: vol. 3 p. 561.

<sup>12</sup> Tahdhīb al-Lughah: vol. 15 p. 486.

<sup>13</sup> Ibid. al-Jazarī: vol. 15 p. 486.

<sup>14</sup> Musnad Aḥmed: vol. 5 p.266.

<sup>15</sup> Ṭabaqāt Ibn Sa’d: vol. 1.1 p.10.

<sup>16</sup> al-Qur’ān: 35:31.

<sup>17</sup> Rūḥ al-Ma‘ānī Lil-Ālūsī: vol. 17 p.157.

<sup>18</sup> al-Qurṭubī: vol. 4 p.2734.

<sup>19</sup> Lisān al-‘Arab: vol. 3 p.56.

<sup>20</sup> Sharḥi ‘Aqīdah al-Tahāwiyyah: p.167.

<sup>21</sup> Ibn Sa’d al-Ṭabaqāt Arabic: vol. 1/i p. 10 and ed, Sachau Eduard: vol. 1/i p. 8 and al-Bayhaqī: al-Sunan al-Kubrā: Kitāb al-siyar vol. 9 p. 4. For more details see on the margin of al-Nasafī Sharḥ al-‘Aqā’id: p. 101.

<sup>22</sup> Ibn Kathīr: part 8 p. 72, and al-Ṭabarī: under the same āyah.

<sup>23</sup> al-Qur’ān: 42:51.

<sup>24</sup> al-Qur’ān: 51:52.

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- 25 Taddaburi Qur'ān: vol. 4 p.631.
- 26 al-Qur'ān: 87:18-19.
- 27 Kitāb al-Shi'ab: vol. 1 p. 157, and Sharḥ al-'Aq'id al-Nasafiyyah: p. 101.
- 28 A.Y. 'Alī: p. 288-290.
- 29 Ibn Kathīr: part. 8 p. 72.
- 30 al-Qur'ān: 16:36.
- 31 al-Qāsimī: vol. 7 p. 157.
- 32 Ibid: vol. 7 p. 158.
- 33 Ibn Kathīr: part. 8 p. 74.
- 34 Tafsīr Ḥaqqānī: vol. 4 p. 130-131.
- 35 al-Baydāwī: p. 238.
- 36 al-Qāsimī: vol. 7 part: 7 p.163-165.
- 37 Abū Sa'ūd: on the margin of al-Tafsīr al-Kabīr. vol. 4 p.372.
- 38 al-Tafsīr al-Kabīr: vol. 4 p. 357-376.
- 39 Ibn Kathīr with reference to Ibn Hishām: part. 8 p. 85.
- 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.
- 42 A.Y. 'Alī: p. 364, and 537-538.
- 43 al-Baydāwī says that his name was Qābūs or Walīd ibn Mus'ab ibn Rayyān: p. 243.
- 44 al-Qur'ān: 7:107.
- 45 al-Qur'ān: 7:108.
- 46 Tafsīr Ḥaqqānī: vol. 4 p. 146.
- 47 al-Kāmil li-l-Jazarī: vol. 1 p.61-62.
- 48 al-Qurtubī: vol. 4 p. 2693.
- 49 al-Qur'ān: 21:48.
- 50 al-Qur'ān: 4:164.

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- 51 al-Qur'ān: 19:51.
- 52 al-Rusul wa al-Risālāt: with reference to Lawāmi' al-Anwār al-Bahiyyah. p. 154.
- 53 al-As'ilah wa al-Ajwibah al-Uṣūliyyah: p. 311.
- 54 Ibid: p. 312.
- 55 Ibid: p. 312, and Sharḥ al-'Aqā'id al-Nasafiyyah: p. 105.
- 56 al-Rusul wa al-Risālāt: p. 155.
- 57 Islamic Faith and Practice: p. 42.
- 58 Sharḥ al-Taḥāwiyyah: p. 563.
- 59 Ibid: p. 158.
- 60 Kanz al-Farā'id: p. 133.
- 61 al-As'ilah wa al-Ajwibah al-Uṣūliyyah: p. 311, and Sharḥ al-'Aq'id al-Nasafiyyah: pp. 98-99.
- 62 Kanz al-Farā'id: p. 133.
- 63 Islamic Faith and Practice: p. 39-40.
- 64 Tadabburi Qur'ān: vol. 4 p. 719-720.
- 65 A.Y. 'Ali: p. 929.
- 66 Kashshāf al-Qur'ān: vol. 1 p. 479.
- 67 Tadabburi Qur'ān: vol. 4 p. 736.
- 68 Ibid: p. 736.
- 69 Tafsīr Haqqānī: vol. 4 pp. 152-153.
- 70 al-Qur'ān: 19:53, and 28:34-35.
- 71 Ibn Kathīr: part. 9 p. 22.
- 72 al-Qurtubī: vol. 4 p. 2734.
- 73 al-Qur'ān: 29:48.
- 74 al-Bukhārī: Kitāb al-Ṣawm: 13, Muslim: al-Ṣiyām: 15, Abū Dāwūd: Ṣawm 4, al-Nasā'ī: Ṣawm: 17 and Musnad Ahmad Ibn Hanbal: 2, 43, 52, 122, 129.



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- 75 Ibn Kathīr: part. 9 p. 28.
- 76 Ibn Kathīr: part. 9 p. 33.
- 77 al-Ṭabarī: with reference to al-Bukhārī. vol. 4 part. 9 p. 51-52.
- 78 al-Ṭabarī: vol. 4, part: 9 p. 52-53, and al-Qurtubī: vol. 4 p. 2735.
- 79 The Scofield Reference Bible: For more detail see Tadabburi Qur'ān: vol. 4 pp. 749-751.
- 80 al-Tafsīr al-Kabīr: vol. 4 p. 442.
- 81 al-Ṭabarī: vol. 4 part: 9 pp. 52-53.
- 82 Ibn Kathīr: part. 9 p. 32.
- 83 The Scofield Reference Bible.
- 84 al-Ṭabarī: vol. 4 part: 9 p. 52.
- 85 Ibn Kathīr: part. 9 p. 32.
- 86 al-Ṭabarī: vol. 4 part. 9 p. 53.
- 87 al-Tafsīr al-Kabīr: vol. 4 part. 9 p. 442.
- 88 al-Ṭabarī: vol. 4 part: 9 p. 54.
- 89 al-Qur'ān: 16:115, and 2:275.
- 90 Tafsīr Haqqānī: vol. 8 p. 176.
- 91 al-Tafsīr al-Kabīr: vol. 4 part. 9 p. 443.
- 92 Ṣaḥīḥ al-Bukhārī: Kitāb al-Jihād. 56, and Bāb mā yakrahu min al-tanazī' wa al-ikhtilāf fī al-harb wa 'uqūbat man 'asā' imāmahu. Ḥadīth no. 1129.
- 93 al-Baydāwī: p. 252, and al-Rāzī: vol. 4 part. 9 p. 443.
- 94 al-Tafsīr al-Kabīr: vol. 4 part: 9 p. 443.
- 95 The Scofield Reference Bible: Oxford University Press. 1917.
- 96 Tadabburi Qur'ān: vol. 4 p. 752.
- 97 al-Sunan al-Kubrā li-al-Bayhaqī: Bāb Mabda' al-Khalq vol. 9 p. 4.
- 98 al-Qur'ān: 5:6, and 4:43.

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- 99 Ibn Kathīr: part. 9 p. 34. narrated by Muslim and al-Tirmīdhī and Ṣaḥīḥ al-Jāmi':  
vol. 2 p. 21.
- 100 al-Qāsimī: vol. 7 p. 159.
- 101 Kitāb al-Shi'ab: vol. 1 p. 157.
- 102 al-Rusul wa al-Risālāt: p. 229.
- 103 Ibid: p. 230.
- 104 al-Qur'ān: 2:136.
- 105 al-Rusul wa al-Risālāt: p. 230.
- 106 al-Nisābūrī: marginal al-Ṭabarī: vol. 4 p. 260-261.
- 107 al-Ṭabarī: vol. 4 part. 8 p. 79.
- 108 Ṣaḥīḥ Muslim: Kitāb al-Jannah Bāb Ṣifāt al-latī yu'rafu bihā Ahl al-Jannah wa Ahl  
al-Nār.
- 109 Kashshāf al-Qur'ān: vol. 1 p. 437.
- 110 al-Qurtubī: vol.4 p. 2596-2597.
- 111 al-Qur'ān: 53:3-4.
- 112 al-Qur'ān: 59:7.
- 113 al-Qurtubī: vol.4 p. 2597.
- 114 al-Rāzī: vol. 4 p. 317.
- 115 al-Qur'ān: 2:2.
- 116 al-Qāsimī: vol. 7-8 p. 94.
- 117 al-Qur'ān: 42:51.
- 118 A.Y. 'Alī: p. 1321-1322.
- 119 Encyclopaedia of Sīrah: vol. vi p. 80-85, and vol. vii p. 259.
- 120 Ibn Kathīr: part 8 p. 72, and al-Bayḍāwī: p. 236.
- 121 al-Qur'ān: 21:76-77.
- 122 al-Ṭabarī: vol. 4 part. 8 p. 141.

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- 123 Ibn Kathīr: part 8 p. 74.
- 124 al-Qurtubī: vol. 4 p. 2672.
- 125 al-Kāmil li al-Jazarī: vol. 1 p. 30.
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- 127 Abū Sa‘ūd: on the margin of al-Tafsīr al-Kabīr. vol. 4 p. 372.
- 128 al-Qurtubī: vol. 4 p. 2678.
- 129 al-Bukhārī: Kitāb al-Janā’iz. 87, and in ‘Azāb al-Qabr. 59. Ḥadīth 726.
- 130 al-Qurtubī: vol. 4 p. 2678.
- 131 al-Bukhārī: Kitāb al-Maghāzī. 80, Nuzūl al-Nabī al-Ḥijr Ḥadīth no 284, and Muslim: 53 Kitāb al-Zuhd wa al-Raqā’iq Ḥadīth no 38-39, and Musnad Aḥmad ibn Hanbal: vol. 2 p. 137 Ḥadīth no 6211.
- 132 al-Bukhārī: Kitāb al-Anbiyā’. Chapter 17. Ḥadīth 1595.
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- 134 al-Qurtubī: vol. 4 p. 2682.
- 135 Ibid: p. 2682.
- 136 Tadabburi Qur’ān: vol. 4 p. 682-683.
- 137 Ibn Kathīr: part. 8 p. 84.
- 138 al-Kāmil: vol. 1 p. 41.
- 139 al-Qur’ān: 11:81.
- 140 al-Kāmil: vol. 1 p. 42.
- 141 Ibid: vol. 1 p. 43.
- 142 al-Qāsimī: vol. 7-8 pp. 206-207.
- 143 al-Baydāwī: p. 240, and al-Qurtubī: vol. 4 p. 2684.
- 144 al-Qurtubī: vol. 4 p. 2685.
- 145 al-Kāmil: vol. 1 p. 54.
- 146 al-Qur’ān: 7:89.



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.

150 al-Qur'ān: 28:9 and 14.

151 al-Qur'ān: 7:135.

152 al-Qur'ān: 20:29-33.

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.

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# CHAPTER

# SIX.

# CHAPTER SIX.

## LIFE AFTER DEATH (The Hereafter).

### 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-Mīzān**) and will weigh their deeds to see whether they are bad or good. If their evil deeds outweigh 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.



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-Ṣirāt and al-Mīzān. Finally this chapter concludes with the intercession (al-Shafā‘ah).

## 6.2. The Connotations of the Day of Judgement.

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-Qīyāmah); 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.<sup>1</sup> al-Azharī narrates from al-Layth that on that day, all creatures will stand in front of **Allāh**, the Self-subsisting, the Eternal.<sup>2</sup> In a Ḥadith the meaning of **Ba‘th** is regarded as "sending".<sup>3</sup>

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."<sup>4</sup>

(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 Allāh is witness over all things."<sup>5</sup>

(3) That they will all be gathered together in front of Allāh 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'ān 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."<sup>6</sup>

(4) That anything a man does on the earth is in the knowledge of Allāh and is also recorded. The Qur'ān emphasises; "And Allāh is informed of what you do."<sup>7</sup> 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'ān says; "And afterwards , on the Day of Resurrection, He will inform them of what they did. Lo! Allāh is knower of all things."<sup>8</sup>

(5) That Allāh's Judgement will be impartial, based on a clear record and the account of eye-witnesses. The Qur'ān 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."<sup>9</sup> 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 Allāh, and face the Judgement. All decisions will rest with Allāh alone. The Qur'ān says; "Say: shall I seek another than Allāh 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."<sup>10</sup>

(6) That judgement will be given wholly on the basis of whether a person believed in the truth brought by the messenger of **Allāh** 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.<sup>11</sup> Regarding this the **Qur'ān** tells us that; "Those who disbelieve and turn (men) from the way of **Allāh**, He rendereth their actions vain. And those who believe and do good works and believe in that which is revealed unto **Muḥammad**- and it is the truth from their Lord-He riddeth them of their ill-deeds and improveth their state."<sup>12</sup>

In **Sūrat al-A'rāf āyah 32** the **Qur'ān** says; "Say: Who hath forbidden the adornment of **Allāh** 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 **āyah**, saying, that originally all divine blessings in this world were the right only of the believers; however, **Allāh** 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'ān** 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'ān** says; "They have no



portion in the Hereafter." 3:77. Thus should be accountable for what they have taken advantage of in this world.<sup>13</sup> Al-Qurṭubī 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.<sup>14</sup> The Qur'ān says; "And warn, for warning profiteth believers."<sup>15</sup>

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 āyahs, 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."<sup>16</sup> The fruitlessness of their works is here mentioned as their due retribution, for their denying Allāh's revelation and disbelieving in the Hereafter.<sup>17</sup>

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.<sup>18</sup> The ignorant people who renounced the book and the *Sharī'ah* law, who pursue worldly concern, have no conception of the beneficence of His Grace at the Day of Judgement.<sup>19</sup>

### 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'th*).

#### (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)."<sup>20</sup>

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 befooled himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous."<sup>22</sup> 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."<sup>23</sup>

## (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)."<sup>24</sup>

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.'<sup>25</sup> 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."<sup>26</sup> The Holy Prophet said; "you and **al-Sā'ah** are as near as these two fingers to each other."<sup>27</sup>

#### (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."<sup>28</sup> "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)."<sup>29</sup>

#### 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" (Ihyā al-Mawtā).<sup>29a</sup>

The Qur'ān exemplifying the sence 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."<sup>30</sup> The Qur'ān again says: "Then We revived you after your extinction, that you might give thanks." <sup>31</sup>

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).<sup>32</sup> In another place the Qur'ān says: "Whereof We created you, and thereunto We return you, and thence We bring you forth a second time."<sup>33</sup>

**Nashr (Nushūr).**

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))." <sup>34</sup> Hence **Yawm al-Nushūr** means "the Day of Resurrection". <sup>35</sup>

**Ḥashr.**

**Ḥashara** means "to bring together". On the Day of Judgement the people will be gathered together, therefore it is called **yawm al-Ḥashr** or **yawm al-Maḥshar**.<sup>36</sup>

**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.<sup>37</sup>

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 **Qist** 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 **Allāh** 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.<sup>38</sup> Since **Allāh** 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 **Sharī'ah** law. It means to maintain exactly a balance and moderation in everything. The exhortation *kamā bada'akum ta'ūdūn* 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.<sup>39</sup>

**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** **Allāh** 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.<sup>40</sup> 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."<sup>41</sup>

In his Tafsīr Ibn Kathīr cites a tradition with the authority of Muslim. "Allāh 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 Allāh will say: 'Did you believe that you would meet Me?' He will reply in the negative. Allāh will say: 'This day I will forget you as you forgot Me'."<sup>42</sup>

Another tradition in Tirmidhī, *Kitāb al-Qiyāmah*, chapter 6, is transmitted by Abū Hurayrah, that the Holy Prophet said: On the Day of Judgement Allāh 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 Allāh, the perfect Being never forgets, never errs.<sup>43</sup> Because such people have forgotten their end and have not thought about it, therefore, their forgetfulness will result in the taste of torment.<sup>44</sup>

### 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-Dajjāl**), the Beast (**al-Da'bah**), (go to footnote<sup>44a</sup>) the rising of the sun from the west, the descent of Prophet 'Isā (Jesus), **Ya'jūj** and **Ma'jūj** (Gog and Magog), three eclipses: an eclips in the east,



an eclips in the west, and an eclips 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, Ḥadith 2901).<sup>45</sup>

### 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-Nasafī 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 **Qur'ān**. *u'iddat lil-Muttaqīn* and *u'iddat lil Kāfirīn*.<sup>46</sup> The **Qur'ān** 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-Nasafī 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 **Qur'ān** says: "*Khālidīna fīhā abadā*, (They will dwell therein forever). This confirms their immortality.<sup>47</sup> Both **al-Jannah** and **al Nār** are real.<sup>48</sup>

Agreeing with al-Nasafī Ibn Qudāmah approaches the Qur'ānic text in a similar manner. Regarding **al-Jannah** the **Qur'ān** 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?"<sup>49</sup> The **Qur'ān** again says, "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 (khālidūn)."<sup>50</sup>

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."<sup>51</sup> 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)."<sup>52</sup>

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.<sup>53</sup> al-Ṭabarī transmits from Mujāhid that "Sijjīn is located in seventh earth while 'Iliyyīn is located in seventh heaven.' 'Iliyyīn is derived from 'uluw, while Sijjīn is from Sijn'."<sup>54</sup>

Ibn Qudāmah agrees with al-Ṭabarī's and Ibn Kathīr's opinion.<sup>55</sup> The Qur'ān says, "Nay, but the record of the righteous is in 'Iliyyīn."<sup>56</sup> The Qur'ān again says, "Nay, but the record of the vile is in Sijjīn."<sup>56a</sup> 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."<sup>57</sup>

### 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 Kandhalwī 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 aḥadīth, 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."<sup>58</sup>

These Gardens have different names, which are mentioned in the Qur’ān, such as Jannat al-Na‘īm, Jannat al-Ma’wā, 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 Farādīs representing the Greek Paradeisos, or perhaps introduced into Arabic directly from Persian which is the ultimate source of the Greek word."<sup>59</sup>

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."<sup>60</sup>

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.<sup>61</sup>

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."<sup>62</sup> In another place the Qur'ān emphasises: "Allāh tasketh not a soul beyond its scope."<sup>63</sup> 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



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.<sup>64</sup>

Ibn Kathīr 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 Allāh 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 Ḥadīth transmitted by al-Bukhārī 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."<sup>65</sup>

Muslim narrates a Ḥadīth from the transmission of Abū Sa'īd and Abū 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."<sup>66</sup>

**āyah 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 āyahs 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!"<sup>67</sup>, 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)."<sup>68</sup>, 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!"<sup>69</sup>

### **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 Ka'b al-Qurazī 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.<sup>70</sup>

(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."<sup>71</sup>

(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?" <sup>72</sup>

(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." <sup>73</sup>

(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." <sup>74</sup>

Then Allāh will not speak to them for ever; this is the utmost of their severe torments.<sup>75</sup> The Ḥadīth 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), **Sa'īr**, 'the blaze', **Lazzā**, perhaps also 'blaze' (70:15). Most common of all names, however, is **al-Nār**, 'the Fire'."<sup>76</sup>

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 Shayṭān 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 Shayṭān, 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.<sup>77</sup> 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."<sup>78</sup>

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." <sup>79</sup>

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."<sup>80</sup> 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**.<sup>81</sup>

**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.<sup>82</sup>

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 than 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.<sup>83</sup> 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,<sup>84</sup>



because, as al-Qurṭubī observes, they have relinquished contemplation and turned away from thought of Paradise and Hell.<sup>85</sup>

### 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).<sup>86</sup>

**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 **ḥiṣar** (obstacle), which is regarded as equivalent of **sūr** (wall) in Sūrat al-Ḥadīd. The upper part of this obstacle is called A‘rāf. <sup>87</sup> 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."<sup>88</sup> In verse above and the verse 46 of al-A‘rāf, different words are used but the meaning is considered to be the same.

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 **Ṣaḥīḥ** (sound). al-Mawdūdī 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.<sup>89</sup> 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.<sup>90</sup>

**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. <sup>91</sup>

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).<sup>92</sup>

#### 6.5.4. Al-Ṣirāt.

The reports of the Holy Prophet (pbuh) confirm that **al-Ṣirāt** is a bridge which is built over Hell.<sup>93</sup> 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.<sup>94</sup> ‘Abd al-Aḥad observes that; "this distinction will be the result of belief and righteous deeds."<sup>94a</sup>

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),<sup>95</sup> 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."<sup>96</sup> 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."<sup>97</sup>

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**. ((**Khaṭāṭīf**, **Kalālīb**, 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.<sup>97a</sup> 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 āyah refer to al-Ṣirāt because we know that this Ṣirāt is extended over the Hell Fire.<sup>99</sup> ‘Abd al-Aḥad states that all the above narratives prove that; "‘Īmān is the bridge’ through which all men will pass."<sup>99a</sup>

### 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.<sup>100</sup> The Qur’ān says: "but observe the measure (wazn) strictly, nor fall short thereof in balance (Mīzān)." 55:9. The Qur’ān again says: "We shall set up scales (Mawāzīn) of justice for the Day of Judgement."<sup>101</sup>

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.”<sup>102</sup>

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.

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."<sup>103</sup>

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.**"<sup>104</sup> 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-Qurṭubī does not believe this; he believes that it is the registers of those deeds that make the scales heavy and lighter.<sup>105</sup>

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 ‘Abbās 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 **Qur’ān** tells in two āyahs with same meanings: **"Then those whose scales (of good deeds) are heavy, they are the successful."**<sup>106</sup> It is also said in the **Qur’ān**: **"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."**<sup>107</sup> 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.<sup>108</sup>

(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.”<sup>109</sup>

The **Qur’ān** says: **"So let whosoever will pay heed to it, on honoured leaves."** The **Qur’ān** again says: **"And when the pages are laid open."**<sup>110</sup> 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.<sup>111</sup>

"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-Tirmidhī, Ibn Mājah, Ibn Ḥabbān, al-Bayhaqī, and Ḥakīm narrate a **Ḥadīth** from ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, the sound authenticity of which is also confirmed by Ibn Qudāmah with reference to al-Albānī.<sup>112</sup> that, the Holy Prophet said, "On the Day of Judgement, Almighty **Allāh** 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 **Allāh** will ask him if he can justify his misdeeds, and he will admit that he has no excuse to offer. Then **Allāh** 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 **Allāh** 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. **Allāh** 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 **Allāh**.<sup>113</sup>

It is evident from many **āyahs** of the **Qur’ān** 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.<sup>114</sup> The Qur'ān 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."<sup>115</sup> 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."<sup>116</sup>

Regarding the exegesis of these āyahs '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."<sup>117</sup>

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."<sup>118</sup>

In a Ḥadīth 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 āyahs 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



of Resurrection We assign no weight to them."<sup>119</sup> 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 possess this characteristic, are neither true nor have any value in the scale of God.<sup>120</sup>

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**."<sup>121</sup>

In a tradition attributed to Abū Hurayrah with which Muḥammad Ismā‘īl al-Bukhārī completed his **Ṣaḥīḥ** 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-ḥamdihī*, Glory be to **Allāh** with all kinds of praises.

(2) *Subḥān Allāhil ‘Azīm*, Glory be to **Allāh**, The Tremendous."<sup>122</sup>

In another **Ḥadīth** ‘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 *Alḥamdu li-Allāh* (Praise be to **Allāh**) , fills the remaining half."<sup>123</sup>

There are clearly differences in the **aḥādīth** 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.

Going through all these evidences, Ibn Kathīr 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."<sup>124</sup> al-Ṭabarī 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."<sup>125</sup> 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-Shafā'ah.

**Shafā'ah** means intercession, concerning which the **Qur'ān** 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 overseeth all things."<sup>126</sup>

The **Qur'ān** again says: "who is he that intercedeth with Him save by His leave?"<sup>127</sup> Some people consider the **shafā'ah** as **al-Du'ā'**. **Shafā'ah** should be understood in a literal sense: as approach and request.<sup>128</sup> 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".<sup>129</sup>

**Shafā'ah** 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 **Qur'ān**: (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 wāstiyyah** 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.<sup>130</sup>

(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.<sup>131</sup>

2. **Al-Shfā'ah fī 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-'Āmmah** (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-Taḥāwiyyah** p. 253, there are eight kinds of these people.

In a **Ḥadīth** which is transmitted by al-Bukhārī and Muslim the holy Prophet said: "I will be the first to intercede 'al-Shafī' on the Day of Judgement."<sup>132</sup> In a **Ḥadīth** it is affirmed that **Allāh** 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. **Allāh** 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 **Ḥadīth** narrated by Abū Sa'īd al-Khudrī that **Allāh** 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."<sup>133</sup>

For this reason the commentators agree unanimously that if **Allāh** 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 **Qur'ān** 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 **Qur'ānic** 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 **Qur'ān** 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 **Qur'ānic** 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 **Qur'ānic** 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 **Allāh's** Heaven, whereas those with bad records, having committed sins, neglected the ways and injunctions of **Allāh** and indulged their desires, will be cast into Hell. The **Qur'ān** 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 **Allāh**. They will remember that **Allāh** is forever watching their actions and that the angels are forever recording them.

The **Qur'ān** discusses in extensive detail all matters relating to the concept of Resurrection. The **Qur'ān** 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 **Allāh** 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'ān**, 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'ānic** 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.

- <sup>1</sup> Lisān al-‘Arab: vol. 3 p. 196.
- <sup>2</sup> al-Tahdhīb: vol. 9 p. 360.
- <sup>3</sup> Tahdhīb al-Āthār: Ḥadīth . 16. vol. 1 p. 369.
- <sup>4</sup> al-Qur’ān: 16:93.
- <sup>5</sup> al-Qur’ān: 58:6.
- <sup>6</sup> al-Qur’ān: 39:70, 71, 73.
- <sup>7</sup> al-Qur’ān: 2:234, 59:18 and 58:6.
- <sup>8</sup> al-Qur’ān: 58:7, and Encyclopaedia of Sīrah: vol. 1. P. 216.
- <sup>9</sup> al-Qur’ān: 39:69.
- <sup>10</sup> al-Qur’ān: 6:164.
- <sup>11</sup> Encyclopaedia of Sīrah: vol. 1. P.217.
- <sup>12</sup> al-Qur’ān: 47:2.
- <sup>13</sup> Ibn Kathīr: part. 9 p. 40.
- <sup>14</sup> al-Qurtubī: vol. 4 P.2635.
- <sup>15</sup> al-Qur’ān: 51:55.
- <sup>16</sup> Ibn Kathīr: part. 9 p. 22.
- <sup>17</sup> Tafsīr Haqqānī: vol. 4 p. 151.
- <sup>18</sup> Ibn Kathīr: part. 9 p. 40.
- <sup>19</sup> Tadabburi Qur’ān: vol. 7 p. 758-759.
- <sup>20</sup> al-Qur’ān: 28:83.
- <sup>21</sup> al-Qur’ān: 29:64.
- <sup>22</sup> al-Qur’ān: 2:130.
- <sup>23</sup> al-Qur’ān: 4:74.
- <sup>24</sup> al-Qur’ān: 22:1,
- <sup>25</sup> Abū Dāwūd: Jihād 35, and Ibn Ḥanbal: 5, 288.
- <sup>26</sup> Kashshāf al-Qur’ān: vol. 1 p. 493.



27 Aḥmad ibn Ḥanbal: 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.

32 al-Ṭabarī: vol. 4 p.99.

33 al-Qur'ān: 20:55.

34 al-Qur'ān: 67:15.

35 Lisān al-'Arab: vol. 2 p. 920.

36 Tahdhīb al-Lughah: vol. 4 p. 177.

37 al-Ṣiḥāḥ: by al-Jawharī. vol. 1 p.511.

38 al-Ṭabarī: vol. 4 p.107.

39 Tadabburi Qur'ān: vol. 4 p. 625.

40 al-Ṭabarī: vol. 4 part. 8 p.134.

41 al-Qur'ān: 20:126.

42 Ibn Kathīr: part. 8 p.67.

43 Ibn Kathīr: part. 8 p. 68, and al-Tirmidhī: vol. 2 p. 69.

44 al-Bayḍāwī: p.578.

44a Sharḥ Ṣaḥīḥ Muslim: vol. 5 p. 397. al-Nawawī 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 Ḥadīth of Dajjāl is called al-Jasāsah.

45 al-Jumu'ah: vol. 8 p. 12. For more detail refer to Sharḥ al-Nawawī 'alā Muslim: vol. 5 p. 397, and also Sharḥ 'Aqā'id al-Nasafiyyah: p. 124.

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- 46 Kanz al-Farā'id: p. 111.
- 47 Ibid: p. 112.
- 48 al-Bukhārī: Īmān 46, Tahajjud 1, Tawhīd 8, and Ibn Hanbal: 308, 358.
- 49 al-Qur'ān: 4:122.
- 50 al-Qur'ān: 7:42.
- 51 al-Qur'ān: 72:23.
- 52 al-Qur'ān: 7:36.
- 53 al-Ṭabarī: vol. 9 part 30 p. 49, 56, and Mujāhid: p. 737, 739.
- 54 al-Rufā'ī: vol. 4 p. 491, 493, and al-Ṭabarī: vol. 9 part 30 p. 49, 56.
- 55 Ibn Qudāmah: p. 85.
- 56 al-Qur'ān: 83:18.
- 56a al-Qur'ān: 83:7.
- 57 Abdul 'Azīz al-Salmān: p. 51. 1979.
- 58 Tablighi Niṣāb: Virtues of the Holy Qur'ān. Ḥadīth 9. pp. 32-35.
- 59 Islamic Surveys: by W. Montgomery Watt and Richard Bell. p. 161.
- 60 Silsilah Aḥādīth Ṣaḥīḥah: vol. 2. p.705. H.no. 977.
- 61 Islamic Review: Sep. 1931. p. 327.
- 62 al-Qur'ān: 44:15.
- 63 al-Qur'ān: 2:286.
- 64 Iḥyā' al-'Ulum al-Dīn: vol. 4 p. 383-385.
- 65 Ibn Kathīr: Part. 8 p.61.
- 66 Muslim: 51. Kitāb al-Jannah. (its favours and dwellers).
- 67 al-Qur'ān: 18:31-32.
- 68 al-Qur'ān: 20:75-76.
- 69 al-Qur'ān: 25:74-76.
- 70 Iḥyā' al-'Ulum al-Dīn: vol. 4 p. 381-382.
- 71 al-Qur'ān: 40:11-12.
- 72 al-Qur'ān: 32:12, 14:44.

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- 73 al-Qur'ān: 35:37.
- 74 al-Qur'ān: 23:106-108.
- 75 Ihyā' al-'Ulum: vol. 4 p. 382.
- 76 Introduction to the Qur'ān: p. 161.
- 77 Fī Zilāl al-Qur'ān: vol. 3 pp. 1263-65.
- 78 al-Qur'ān: 17:63, 38:84-85.
- 79 al-Qur'ān: 30:16, 20:74.
- 80 al-Ṭabarī: part. 8 p.114.
- 81 Silsilah Ahādīth Ṣaḥīḥah: 2:619. H.no 915.
- 82 Fī Zilāl al-Qur'ān: vol. 3 pp. 1290-93.
- 83 al-Rāzī: vol. 4 p. 468-469.
- 84 al-Nisābūrī: on the margin of al-Ṭabarī. vol. 4 part. 9 p. 82.
- 85 al-Qurtubī: vol. 4 p.2761.
- 86 Lisān al-'Arab: vol. 2 p. 747-748.
- 87 al-Ṭabarī: vol. 4 part. 8 p.126.
- 88 al-Qur'ān: 57:13.
- 89 al-Rāzī: vol. 4 p. 311-312, and Tafhīm al-Qur'ān: vol. 2 p. 33 part. 8.
- 90 al-Rāzī: vol. 4 p. 311-312.
- 91 Ibid: vol. 4 p. 315.
- 92 Ibn Kathīr: part. 8 p. 64.
- 93 al-Bukhārī: Kitāb al-Riqāq 52, Adhān 129.
- 94 Sharḥ al-'Aqā'id: p. 111.
- 94a Kanz al-Farā'id Sharḥ 'alā Sharḥ al-'Aqā'id li al-Nasafī: p. 111.
- 95 al-Bukhārī: Adhān 129.
- 96 al-Ṭabarī: vol 7 p. 75 part 16.
- 97 Muslim: Īmān 320, and Ihyā' al-'Ulūm: vol. 4 p. 376-377.
- 97a Kanz al-Farā'id Sharḥ 'alā Sharḥ al-'Aqā'id li al-Nasafī: p. 111.
- 98 al-Qur'ān: 19:71.



- 99 Kashshāf al-Qur'ān: vol. 2 p. 837.
- 99a Kanz al-Farā'id Sharḥ 'alā Sharḥ al-'Aqā'id li al-Nasafī: p. 111.
- 100 Lisān al-'Arab: vol. 3 p. 920-921, and Ibn Ḥanbal: 2, 76, 60.
- 101 al-Qur'ān: 55:9, 21:47.
- 102 Silsilah Ahādīth Ṣaḥīḥah: vol. 2. p.656. Ḥ. no. 941, and Ibn Ḥanbal: 2, 221.
- 103 Sharḥ 'Aqā'id al-Nasafī: p.79.
- 104 al-Qur'ān: 36:81-82.
- 105 al-Qurtubī: vol. 4 p.2601.
- 106 al-Qur'ān: 7:8, 23:102.
- 107 al-Qur'ān: 21:47.
- 108 Sharḥ Lum'at-ul-I'tiqād: p. 79.
- 109 al-Tafsīr al-Kabīr: vol. 4 p. 267.
- 110 al-Qur'ān: 80:12-13, 81:10.
- 111 Tablīghī Nīṣāb: Fazā'il al-Zikr. p. 127 Ḥadīth no. 14.
- 112 Sharḥ Lum'at-ul-I'tiqād: p. 78.
- 113 Ibn Kathīr: part. 8 p. 43.
- 114 Abū Dāwūd: 25, and Ibn Ḥanbal: 6, 110.
- 115 al-Qur'ān: 21:47.
- 116 al-Qur'ān: 101:6-11.
- 117 Iḥyā' al-'Ulūm: vol. 4 p. 382-383.
- 118 al-Bukhārī: Riqāq 51, Tafsīr Sūrah 19, and Muslim: Jannah 40-43.
- 119 al-Qur'ān: 18:104-106.
- 120 Sharḥ Lum'at-ul-I'tiqād: p. 78.
- 121 Aḥmad ibn Ḥanbal: 3, 5, 114, and 421.
- 122 al-Bukhārī: Aymān 19, and Tawḥīd 58.
- 123 al-Tirmidhī: Du'ā 86, al-Nasā'ī: Zakāt 1, and Muslim: Ṭahārah 1.
- 124 Mukhtaṣar Ibn Kathīr li al-Rufā'ī: vol. 2 p. 189.
- 125 al-Ṭabarī: vol. 4 part. 8 p. 84.

126 al-Qur'ān: 4:85.

127 al-Qur'ān: 2:255.

128 Lisān al-‘Arab: vol. 2 p. 333.

129 ‘Abd al-‘Azīz al-Salmān. al-Risālah al-Wasīṭiyyah: p. 273.

130 Ibid: p. 274.

131 Iḥyā’ al-‘Ulūm al-Dīn: vol. 4 pp. 377-378.

132 al-Bayhaqī al-Sunan al-Kubrā: Kitāb al-Siyar vol. 9 p. 4.

133 ‘Abd al-‘Azīz al-Salmān. al-Risālah al-Wasīṭiyyah: p. 274.

# CHAPTER SEVEN.



# CHAPTER SEVEN.

## SUMMARY AND CONCLUSIONS.

In this thesis I present the results of a close study of the various disciplines of the **Qur'ān** as applying to one particular Sūrah (**Sūrat al-A'rāf**) 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'ān** over the centuries.

In this thesis, I discuss, according to topic, the views of the **aslāf**, those of the adherents of the four well known **madhāhib**, 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 **tafāsīr** 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 **ṣaḥīḥ** (sound), **da'īf** (weak) and **mawḍū'** (fake) narratives of **Ḥadīth**, as used by the **mufasssīrūn**. Without this, we cannot assess the relative value of various **tafāsīr**.
- (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 **Qur'ān** 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 **Qur'ān** was collected three times, once in the life time of the Prophet. Then he

cites a **Ḥadīth** which is considered to be authentic. Zayd ibn Thābit narrates: "We were putting together the **Qur'ān** 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 **Qur'ān** 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-'Imrān**, **al-Nūr**, and **al-A'rāf**. Sometimes the names refer to a conspicuous word in the **Sūrah**, for example, **al-Baqarah**, **al-Naml**, **al-Zukhruf**, and **al-'Ankabūt**, and sometimes merely to take the first word of the **Sūrah** or to certain combination of letters that introduce the **Sūrah**, Such as **al-Raḥmān**, **Ṭā hā**, **Yā sīn**, **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-A'rāf**, 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 Iblīs, 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'rāf: **"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 than 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 **ẓāhir** 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 āyahs** 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 **waḥy** in the Prophet's heart.
- (2) That the **waḥy** 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 **āyah** 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 five section two concludes that from **āyah** 59 onwards there is considerable mention of prophethood, and the prophets of **Allāh**. The first is **Nūḥ** and the last is **Muḥammad**, between whom six others are mentioned, namely **Hūd**, **Ṣāliḥ**, **Lūṭ**, 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

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 surly 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 **aḥādīth**. 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 view points about Resurrection, **ba'th ba'd 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.

- (2) That man should to live a life in this world such as **Allāh** wills.
- (3) That according his deeds and actions in this world man will be rewarded or punished on the Day of Judgement.

In reciting the **āyahs** in which **Allāh** gives glad tidings of Paradise and His forgiveness, and in which the Companions of Paradise are admired, we should pray to **Allāh** with the tongue or within the heart: "O Lord, honour us with these glad tidings." In reciting the **āyahs** 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 **Allāh** in fear and trembling.

The **Qur'ān** 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 **Allāh**. Thus it should not be suspended and kept idle. Hence the **Qur'ān** presents facts, principles and commandments, by which faith should be perfected. Intellect should follow revelation. If we consider the arrogance of **Shayṭān** in the story of the creation of **Ādam**, it becomes apparent that **Shayṭān** did not deny the Deity of **Allāh**, but that he was guilty of arrogant intellectual presumption; instead of subjecting his intellect to the command of **Allāh**, 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 **Allāh** 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 **Allāh**. 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 **Tafsīr** is obliged to bring together various passages and **āyahs** 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 **Madāmīn 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 **āyahs** together and try to find out their full meaning in the light of contexts of other explanatory **āyahs**. 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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