

Tafseer for Qur'an 42:7-8
"Thus We have revealed by Inspiration to you an Arabic Qur'an"

Bismillahi rahmani raheem

(Thus We have revealed by Inspiration to you an Arabic Qur'an, that you may warn Umm Al-Qura and all those around It, and warn them of the Day of Assembly, of which there is no doubt [when] some will be in the Garden and some in As-Sa'eer. If Allah had so willed, He could have made them a single people; but He admits whom He wills to His Mercy, and the wrong-doers will have no protector nor helper.) (Qur'an 42: 7-8)

Ibn Katheer says that Allah subhana wa ta'ala says: And just as We have inspired the Prophets before you, (Thus We have revealed by Inspiration to you an Arabic Qur'an) That is, (a Qur'an, which is) clear, evident and eloquent.

(That you may warn Umm Al-Qura (Makkah)) At-Tabari says: "That is, (the people of) Makkah."

(And all those around it) - "That is, the rest of mankind."

Ibn Katheer adds: from all of the other cities, east and west. And Makkah was called Umm Al-Qura because it is the most noble of all cities and the evidences for this are many and numerous, and we have mentioned them in the appropriate places; however, briefly, we may mention the greatest proof from the hadeeth of Imam Ahmad, on the authority of 'Abdullah Ibn 'Adi Ibn Al-Hamra 'Az-Zuhri that he heard the Messenger of Allah (sallallahu alayhi wa sallam) say, while standing by Al-Hazwarah in the market of Makkah: "Verily, you are the best of Allah's earth, and the most loved earth to Allah. (This was also narrated by At-Tirmidhi, An Nasa'i and Ibn Majah)

(And warn them of the Day of Assembly) This is the Day of Resurrection, when He (subhana wa ta'ala) will gather together mankind from the first to the last, in one level plain.

(Of which there is no doubt) That is, there is no doubt regarding its being a Revelation [from Allah (subhana wa ta'ala) and no doubt regarding its authority.

([When] some will be in the Garden and some in As-Sa'eer (Hell)) This is like the Words of Him, (A Day on which He will assemble you [all] for a Day of Assembly - that will be the Day of At-Taghabun) (Qur'an 64: 9)

It (AtTaghabun) means the people of Paradise are victorious over the people of the Hell-fire. And it is like His Words:

(Verily, In that is a Sign for those who fear the chastisement of the Hereafter; that is a Day for which mankind will be gathered together: That will be a Day of Testimony. Nor shall We delay It but for an appointed term. The Day it arrives, no soul shall speak except by His leave: Of those [gathered] some will be wretched and some will be blessed.) (Qur'an 11: 103-105)

It is reported on the authority of 'Abdullah Ibn 'Amr (radiAllahu anhu) that the Messenger of Allah (sallallahu alayhi wa sallam) came out to them (one day) and in his hands he held two books, and he said: "Do you know what these two

books are?" They replied: "No, we know not unless you inform us, O Messenger of Allah (sallallahu alayhi wa sallam)!" He said, concerning the book that was in his right hand: "This book is from the Rabb of the worlds: In it are the names of the people of Paradise, the names of their forefathers and the names of their tribes; and He has enumerated them, down to the last of them -no increase nor decrease shall there be in their number."

Then the Prophet (sallallahu alayhi wa sallam) said, concerning the book in his left hand: "This is the book of the people of the Fire: In it are their names, the names of their forefathers and the names of their tribes; and He has enumerated them down to the last of them no increase nor decrease shall there be in their number."

The Companions of Allah's Messenger (sallallahu alayhi wa sallam) said: "Then for what purpose do we strive, if the matter is already decided? Allah's Messenger (sallallahu alayhi wa sallam), replied: "So stick to the right path and draw near (to Paradise) for verily, he whose abode will be Paradise, his final deed will be of the deeds of the people of Paradise, whatever he did (previously);" and verily, he who is destined for the Hellfire, his final deed will be of the deeds of the people of the Hellfire, whatever he did (previously)." [2]

Then he said, gesturing with his clenched (right) fist: "Your Rabb has already decided the matter of His slaves." [3] Then he said, throwing out his right hand: "A group in Paradise!" Then he threw out his left hand and said: "A group in the blazing Fire." (Narrated by Imam Ahmad)

This was also reported by At-Tirmidhi who said that it is hasan-sabeeh--ghareeb. [4] Al-Baghawi also mentioned it in his Tafseer, on the authority of Ibn 'Amr, with the addition: Then he said: "A group in Paradise and a group in the blazing Fire - "Justice from the All-mighty, the All-powerful."

And Ibn Abi Hatim reported it from his father, while Ibn Jareer related it on the authority of a man from amongst the Companions. Ibn Jareer At-Tabari- also reported on the authority of 'Abdullah Ibn 'Amr that he said: "Verily, when Allah (subhana wa ta'ala) created Adam (alayhi salam) He shook him as one shakes the Mirwad,[5] and He (subhana wa ta'ala) took out from him all of his descendants, and they came out in multitudes, and He seized them in two Hands, saying: "Wretched and Blessed." Then He threw them, then He seized them again, saying: "A group in Paradise and a group in the blazing Fire."

And, according to Ibn Katheer, this is the most correct interpretation, and Allah knows best."

(If Allah had so willed, He could have made them a single people) That is, either guided or astray; but He differentiated between some of them and others, guiding whom He (subhana wa ta'ala) wills to the Truth, and sending astray whom He wills, and to Him belongs the most complete Wisdom and the most comprehensive Authority, and this is why Allah (subhana wa ta'ala) says:

(But He admits whom He wills to His Mercy, and the wrongdoers will have no protector nor helper)

It is reported that Musa (alayhi salam) said: "O my Rabb! Of Your creatures whom You have created, You have placed some of them in Paradise and some of

them in the Fire, but You could have entered all of them in Paradise." Allah (subhana wa ta'ala) said: "O Musa (alayhi salam)! Raise your robe." He did so and then said: "I have raised (it). Allah subhana wa ta'ala said: "Raise (it) up." He did so, completely, and then he said: "O my Rabb! I have raised (it)." Allah (subhana wa ta'ala) said: "Raise (it)." He said: "I have already raised it as much as is possible (i.e. without revealing himself)." Allah (subhana wa ta'ala) said: "Likewise, all of My creation will enter Paradise except those in whom there is not the slightest good." (Narrated by At-Tabari)

[1] That is, even though his life may have been filled with sins, before he dies he repents to Allah (subhana wa ta'ala) and so his final act is a righteous one.

[2] That is, even though his life may have been filled with righteous deeds, before he dies he commits an act or acts which cause him to be placed in the Hell-fire, such as rebellion against Allah rejecting Islam, maligning Allah (subhana wa ta'ala), His Religion, His Messengers etc., and he dies without repenting to Allah (subhana wa ta'ala).

[3] This does not mean, as some of the ignorant have supposed, that Allah (subhana wa ta'ala) has forced us to do evil rather, He (subhana wa ta'ala) has given us the choice to do good or to do evil, having informed us of the reward of good deeds, and of the consequences of evil deeds. But because He (subhana wa ta'ala) is the All knowing the All-seeing, he knows what we will choose, and so our final destination is already decided.

[4] Hasan-saheeh-Ghareeb - This hadith terminology of At-Tirmidhi means that he considered the hadith somewhere between the classifications of hasan (good) and saheeh (authentic), though narrated at some point(s) in its sanad by only one narrator.

[5] Mirwad. - A ghareeb small pat with an applicator in its lid for applying kuhl to the eyes.

Tafseer for Qur'an 28:56-57 "Allah guides whom He wills"

In the name of Allah, the Compassionate, And The Merciful

Concerning Allah's Words:

(Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are guided. And they say: "if we follow the guidance with you, we would be snatched away from our land.' Have We not established for them a secure sanctuary, to which are brought fruits of all kinds - a provision from Ourselves, but most of them know not.) (Qur'an 28: 56-57)

Ibn Katheer says: "Allah (subhana wa ta'ala) , says to His Messenger "O Muhammad! (you guide not whom you like)." That is, that is not for you to decide, you are merely charged with delivering the Message, and it is Allah (subhana wa ta'ala) , Who guides whom He (subhana wa ta'ala) wills, for His is the most eloquent Wisdom and the most irrefutable evidence, as Allah (subhana wa ta'ala) says:

(It is not for you [O Prophet!] to guide them to the right path, but Allah guides whom He wills to the right path) (Qur'an 2: 272) And: (And most of the people will not believe even though you [O Messenger!] may desire it.) (Qur'an 12: 103)

And this verse (in Surat Al-Qasas is more precise than this), for Allah (subhana wa ta'ala) says here: (Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are guided). That is, He (subhana wa ta'ala) knows best those who are deserving of guidance from those who

deserve to go astray, and it is authentically reported in the Saheehain [32] that this verse was revealed concerning Abu Talib, the paternal uncle of the Messenger of Allah (subhana wa ta'ala) , for he used to protect and help him (sallallahu alayhi wa sallam) and take his side, and he loved him very much - that is, naturally (as a blood relative), not in accordance with the Law (as a brother in faith). So when death approached him, and his time was near, Allah's Messenger (sallallahu alayhi wa sallam) called him to believe (in Allah (subhana wa ta'ala) Alone, without partners) and to enter into the fold of Islam, but what had been ordained for him overtook him, and he was plucked from his hand, remaining (until the end) one of the disbelievers - and the most complete Wisdom belongs to Allah (subhana wa ta'ala).

It is reported on the authority of Sa'eed Ibn Al-Masayyib that he heard from his father that he said:

"When death approached Abu Talib, Allah's Messenger (sallallahu alayhi wa sallam) and he found " Abu Jahl [33] Abdullah Ibn Abi Umayyah Ibn Al-Mugheerah with him, and so he (sallallahu alayhi wa sallam) said: "O uncle! Say, La ilaha IllaAllah," [34] a testimony by which I will intercede Allah on your behalf. But Abu jahl and Abdullah Ibn Abi Umayyah said: "O Abu Talib! Will you reject the religion of 'Abdul Muttalib?" Allah's Messenger (sallallahu alayhi wa sallam) continued to urge him upon it [to declare that none has the right to be worshipped but Allah (subhana wa ta'ala), while they repeated their question, until his final words, which were that he remained upon the religion of 'Abdul Muttalib, and he refused to say: " La ilaha IllaAllah." And so the Prophet (sallallahu alayhi wa sallam) said: "By Allah I will continue to ask for forgiveness for you until I am forbidden to do so." So Allah revealed:

(It is not for the Prophet nor those who believed with him to seek forgiveness for the polytheists, even though they may be kin [to them]) (Qur'an 9: 113) and He (subhana wa ta'ala) revealed concerning Abu Talib: (Verily, you guide not whom you like, but Allah, guides whom He wills) (Narrated by Az-Zuhri)

This was likewise reported by Muslim in his "Saheeh" and by at-Tirmidhi, on the authority of Abu Hurairah (radi Allahu anhu).

(And they say: 'If we follow the guidance with you, we would be snatched away from our land'). That is, they made excuses for rejecting the guidance, saying: "We fear that should we follow the guidance which you have brought and differ with the pagan Arab tribes around us, they will cause harm to us and make war against this and attack and rob us wherever they find us." And so Allah (subhana wa ta'ala) answers them thus: (Have We not established for them a secure sanctuary) - That is, this excuse which you bring is a lie; it is false, for Allah (subhana wa ta'ala), placed them in this city which is safe and sanctified. So how can it be that this holy place be given to them while they are believers and polytheists, but taken away from them if they embrace Islam and follow the Truth?

(To which are brought fruits of all kinds)-That is, every kind of it, from the surrounding areas, such as Ta'if and others, and likewise (there comes to you) trade and all the necessities of life. (a provision from Our-selves) That is, from that which is with Us. (but most of them know not) - And this is why they spoke as they did.

It is reported that it was Al-Harith Ibn 'Amir who said: "If we follow the guidance with you, we would be snatched away from our land." (Narrated by An-Nasa'i)

Ibn Jarir says, concerning Allah's Words: (a secure sanctuary) "That is, a city in which it is forbidden for the people to spill blood."

An-Nesaburi says that the verse: (They say 'If we follow the guidance with you, we would be snatched away from our land.') was revealed concerning Al-Harith Ibn 'Uthman Ibn 'Abdu Manaf, because he said to the Prophet (subhana wa ta'ala) "Verily, we know that what you say is true, but we are prevented from following you because the Arabs will seize our land, because they would all be united in a belief contrary to ours, and we would have no way to oppose them." And so Allah (subhana wa ta'ala) revealed this verse.

32 The "Saheehain": The two most authentic collections of hadith of Bukhari and Muslim.

33 Abu Jahl: An uncle of the Prophet (subhana wa ta'ala) and an implacable enemy of Islam.

34 La ilaha illa Allah: None has the right to be worshipped except Allah (subhana wa ta'ala)..