

Al-Bukhari narrated, on the authority of ‘Adiyy Ibn Thabit that he said: Sulaiman Ibn Surad ؑ said: Two men were insulting each other in the presence of the Prophet ﷺ and we were sitting with them. One of the two abused his companion furiously and his face became red. The Prophet ﷺ said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said, ‘I seek refuge with Allah from Satan, the outcast’." So they said to that (furious) man, "Don't you hear what the Prophet is saying?" He said, "I am not mad." (1)

Imam Ahmad narrated, on the authority of ‘Abdullah Ibn ‘Umar ؑ, that the Messenger of Allah ﷺ said, "None of you should eat with his left hand nor should he drink with his left hand, because Satan eats with his left hand and drinks with his left hand." (2)

Imam Ahmad narrated, on the authority of Abu Ziyad At-Tahhan that he said: I heard Abu Hurairah ؑ say (that he heard) from the Prophet ﷺ that he saw a man drinking while standing and he said to him, "Vomit (it out)." The man said, "Why?" He said, "Would it please you that a cat should drink with you?" He said, "No." The Prophet ﷺ said, "Then (you should know that) the one who is more evil than that has drunk with you – Satan." (3)

Imam Ahmad narrated, on the authority of Ibn Az-Zubair, that he asked Jabir ؑ: Did you hear the Prophet ﷺ say, "When a man enters his house and mentions Allah when he enters and when he eats, the devil says, 'There is no place for you to sleep

(1) Narrated by Al-Bukhari (6115).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (5490) and by Muslim (2020).

(3) This is an authentic *hadeeth* narrated by Imam Ahmad (7943).

Drinking in Pub
culture perhaps?

and no dinner for you here.’ But if he enters and he does not mention Allah’s name as he enters, he (Satan) says, ‘You have found a place to spend the night.’ And if he does not mention Allah’s name when he eats, he (Satan) says, ‘You have found a place to spend the night and dinner.’ He (Jabir رضي الله عنه) said, ‘Yes.’”⁽¹⁾

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Umar رضي الله عنه that he said, “When the (upper) edge of the sun appears (in the morning), do not perform a prayer till the sun appears in full, and when the lower edge of the sun sets, do not perform a prayer till it sets completely. You should not seek to pray at sunrise or sunset, for the sun rises between the two sides of the head of the devil.”⁽²⁾

And in the *Sunan* it was reported that the Messenger of Allah ﷺ forbade that anyone should sit between the sun and the shade. He said, “It is the sitting place of Satan.”⁽³⁾

This is why Allah, Most High, says, ﴿ **The shoots of its fruit-stalks are like the heads of *Shayatin*.** ﴾ (Soorah *As-Saffat* 37:65) When the women witnessed the handsomeness of Yoosuf عليه السلام ﴿ **No man is this! This is none other than a noble angel** ﴾ (Soorah *Yoosuf* 12:31).

Al-Bukhari narrated on the authority of Jabir Ibn ‘Abdillah رضي الله عنه from the Prophet ﷺ that he said, “When night falls, then keep your children close to you, for the devils spread out then. An hour later you can let them free; and close the gates of

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (14319).

(2) Narrated by Al-Bukhari (3273).

(3) This is an authentic *hadeeth* narrated by Ibn Majah (3722), without the words, “It is the sitting place of Satan.” This addition is in *Musnad Al-Imam Ahmad* (14995). In addition, some traditions have been reported from the *Salaf* from among the Companions رضي الله عنهم and others. See *Ibn Abi Shaibah* (5/268).

your house (at night), and mention Allah's name thereupon, and cover your utensils, and mention Allah's name thereupon, (and if you do not have something to cover your utensils) you may put something across it (e.g. a piece of wood, etc.)." (1)

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that he said, "If anyone of you has when having sexual relation with his wife, he should say: 'In the Name of Allah: O Allah! Protect us from Satan and prevent Satan from approaching our offspring You are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it." (2)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, "Satan ties three knots at the back of the head of each of you, and he breathes the following words at each knot, 'The night is, long, so keep on sleeping.' If that person wakes up and recites the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and gay, otherwise he gets up dull and gloomy." (3)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise. When the call for prayer is finished, he comes back. When the *iqamah* is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him. 'Remember this or that thing,' till the person forgets whether he has offered

(1) Narrated by Al-Bukhari (3280).

(2) Narrated by Al-Bukhari (3283).

(3) Narrated by Al-Bukhari (3269).

three or four *rak'at*: so if one forgets whether he has prayed three or four *rak'at*, he should perform two prostrations of *sahw* (i.e. forgetfulness).”⁽¹⁾

Ahmad narrated on the authority of ‘Ata’ Ibn As-Sa’ib, who reported on the authority of Anas ؓ that he said, “Stand close together in the ranks (in prayer), because Satan stands in the spaces.”⁽²⁾

Al-Bukhari narrated on the authority of Abu Sa‘eed Al-Khudri ؓ that he said: The Messenger of Allah ﷺ said, “If somebody intends to pass in front of you while you are praying, prevent him; should he insist, prevent him again; if he insists again, fight with him (i.e. prevent him violently e.g. by pushing him violently), because such a person is (like) a devil.”⁽³⁾

Imam Ahmad narrated on the authority of Abu Sa‘eed Al-Khudri ؓ that the Messenger of Allah ﷺ stood up to offer the *Fajr* prayer and he (Abu Sa‘eed ؓ) was standing behind him.

He recited and became confused in his recitation. When the prayer was over, he said, “If only you could have seen me and Iblees I grabbed him and kept on trying to strangle him until I felt the coldness of his saliva on these two fingers, the thumb and the one next to it. Were it not for the prayer of my brother Sulaiman (Solomon), he would have been tied to one of the pillars of the mosque this morning, and the children of Al-Madinah would have played with him. Whoever among you can prevent anyone from coming between him and the *qiblah*, let him do so.”⁽⁴⁾

(1) Narrated by Al-Bukhari (3285).

(2) Narrated by Imam Ahmad (12162).

(3) Narrated by Al-Bukhari (3274).

(4) Narrated by Imam Ahmad (11371).

Muslim narrated on the authority of Abu Ad-Darda' ؓ that he said: The Messenger of Allah ﷺ stood praying and we heard him say, "I seek refuge with Allah from you." Then he repeated three times, "I curse you with the curse of Allah." Then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said, 'O, Messenger of Allah! We heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand.' He replied, 'Allah's enemy Iblees came with fire to put it in my face, so I said three times, 'I seek refuge in Allah from you.' Then I said three times, 'I curse you with the full curse of Allah.' But he did not retreat. Then I intended to seize him. I swear by Allah that had it not been for the supplication of my brother Sulaiman ؑ, he would have been bound, and made an object of sport for the children of the people of Al-Madinah'." (1)

Allah, Most High, says, ﴿ Let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah. ﴾ (Soorah Luqman 31:33)

He, Most High, says, ﴿ Surely, *Shaitan* is an enemy to you, so take (treat) him as an enemy. He only invites his *hizb* (followers) that they may become the dwellers of the blazing Fire. ﴾ (Soorah Fatir 35:6) So Satan spares no effort to hinder and confuse a person in all of his affairs, all of his activities and all of his inactive moments, as Al-Hafiz Abu Bakr Ibn Abi Ad-Dunya wrote in his book entitled: *Masa'id Ash-Shaitan* (The Afflictions of Satan); and in it are numerous benefits.

In the *Sunan* of Abu Dawood, it is reported that the Messenger of Allah ﷺ used to say in his supplication, "I seek refuge with You from Satan's attempts to struggle with me, play with me

(1) Narrated by Muslim (542).

and corrupt my religion and my mind at the time of death.”⁽¹⁾

At-Tirmidhi, An-Nasa’i, Ibn Hibban (in his *Saheeh*) and Ibn Abi Hatim (in his *Tafseer*) narrated on the authority of ‘Abdullah Ibn Mas‘ood ؓ that he said: The Messenger of Allah ﷺ said, “Verily, Satan has an effect on the son of Adam, and the angel also has an effect. As for the effect of Satan, it is by his threatening him with evil repercussions and rejecting the truth. As for the effect of the angel, it is by his promise of a good end and believing in the truth. Whoever finds the latter, let him know that it comes from Allah and let him thank Allah for it. Whoever finds the former, let him seek refuge (with Allah) from Satan.” Then he recited, ﴿ Satan threatens you with poverty and orders you to commit *fahsha*’ (sins, immorality, lewdness etc.); whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creations’ need, All-Knower. ﴾ (Soorah Al-Baqarah 2:268)⁽²⁾

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that the Messenger of Allah ﷺ said, “Whoever says, *La ilaha illallahu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu wa huwa ‘ala kulli shay’in qadeer* (None has the right to be worshipped except Allah, Alone, without partners, to Him belongs the Dominion and to Him belong all praise and thanks, and He has power over all things [i.e. He is Omnipotent]),” one hundred times in a day, he will have the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account. On that day he will be protected from the morning till evening from Satan; and nobody will be superior to him except one who has done more than that which he has

(1) Narrated by Abu Dawood on the authority of Abu Yusr ؓ (1552).

(2) Narrated by At-Tirmidhi (2988).

done. Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: “When any human being is born, Satan touches him at both sides of the body with his two fingers, except ‘Eesa the son of Maryam, whom Satan tried to touch but failed, for he touched the covering of the placenta instead.”⁽¹⁾

Al-Bukhari narrated on the authority of ‘A’ishah (may Allah be pleased with her) that she said, “I asked the Prophet ﷺ about one’s looking here and there during the prayer. He replied, ‘It is what Satan steals from the prayer of any one of you’.”⁽²⁾

Al-Bukhari narrated on the authority of ‘Abdullah Ibn Abi Qatadah, who reported on the authority of his father ؓ that he said: The Messenger of Allah ﷺ said: “A good dream is from Allah, and a bad or evil dream is from Satan; so if any one of you has a bad dream of which he gets afraid, he should spit on his left side and should seek refuge with Allah from its evil, for then it will not harm him.”⁽³⁾

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: “None of you should point to his brother with his weapon (sword, spear, arrow, dagger, etc.), because none of you knows, perhaps Satan may cause him (to hurt his brother) and as a result, he would fall into a pit of Fire.”⁽⁴⁾

Allah says, ﴿ And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the *Shayateen*, and have prepared for them the torment of the blazing Fire ﴾ (Soorah Al-Mulk 67:5).

(1) Narrated by Al-Bukhari (3286).

(2) Narrated by Al-Bukhari (3289).

(3) Narrated by Al-Bukhari (3292).

(4) This is an authentic *hadeeth* narrated by Ahmad (27432) and by Al-Bukhari (7072) and Muslim (2617).

He, Most High, says, informing us about the jinn (that they said), ﴿ And we have sought to reach the heaven, but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but anyone who listens now will find a flaming fire watching him in ambush. ﴾ (Soorah Al-Jinn 72:8,9)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ that he said: Verily, the Prophet of Allah ﷺ said, “When Allah decrees some order in the heaven, the angels flutter their wings indicating complete surrender to His saying which sounds like chains being dragged on rock. ﴿ Until fear is banished from their hearts, they say, ‘What is it that your Lord has said?’ They say: ‘The truth. And He is the Most High, the Most Great.’ ﴾ (Soorah Saba’ 34:23) Then the stealthy listeners (devils) hear this command, and these stealthy listeners are like this, one over the other.” (Sufyan, a sub-narrator demonstrated this by holding his hand upright and separating the fingers.) “A stealthy listener hears a word which he will convey to the one below him and the second will convey it to the one below him till the last of them will convey it to the magician or foreteller. Sometimes a flame (fire) may strike the devil before he can convey it, and sometimes he may convey it before the flame (fire) strikes him, whereupon the magician adds to that word a hundred lies. The people will then say, ‘Did not he (i.e. the magician) tell such-and-such a thing on such-and-such a date?’ So that magician is said to have told the truth because of the statement which has been heard from the heavens.”⁽¹⁾

Allah, Most High, says, ﴿ And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. the Qur’an and worship of Allah), We appoint for him a *Shaitan* to be a *qareen* (an intimate companion) to him. And verily, they (the devils) hinder them from the Path (of Allah),

(1) Narrated by Al-Bukhari (4800).

but they think that they are guided right! Till, when (such a one) comes to Us, he says (to his *qareen* [devil companion]), 'Would that between me and you were the distance of the two easts (or the east and west).' The worst (type of) companion (indeed)! ﴿ (Soorah Az-Zukhruf 43:36-38)

He, Most High, says, ﴿ And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.) ﴿ (Soorah Fussilat 41:25)

Imam Ahmad narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that he said: The Messenger of Allah ﷺ said: "There is no one among you who has not had a *qareen* from among the devils appointed for him." They said, "Even you, Messenger of Allah?" He said, "Yes, but Allah has helped me against him and he has embraced Islam." ⁽¹⁾

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that the Prophet ﷺ said, "Verily, the believer emaciates his devil as one of you emaciates his camel on a journey." ⁽²⁾

Imam Ahmad narrated on the authority of Saburah Ibn Abi Fakih ؓ that he said: I heard the Messenger of Allah ﷺ say: "Verily, Satan lays in wait for the son of Adam ؑ at (a number of) paths: he lays in wait for him at the path of Islam and says: 'Will you embrace Islam and abandon your religion and the religion of your forefathers?' But he disobeys him and embraces Islam. So he lays in wait for him at the path of *hijrah* (migration in Allah's Cause) and says, 'Will you migrate and abandon your land and your sky?' But the similitude of the

(1) Narrated by Ahmad (2319) and the men in its chain are trustworthy.

(2) This is an authentic *hadeeth* narrated by Ahmad (8717).

muhajir (migrate) is that of a horse in his strength and stamina. But he disobeys him and migrates. Then he lays in wait for him at the path of *jihad*, which is to struggle with one's self and one's wealth, and he says: 'Will you fight and be killed, after which your wife will be married and your wealth divided?' But he disobeys him and performs *jihad*." The Messenger of Allah ﷺ said, "So if anyone of them (the sons of Adam ﷺ) does that, it will be his right upon Allah that He will admit him to Paradise. If he is killed, it will be his right upon Allah that He will admit him to Paradise. If he is drowned, it will be his right upon Allah that He will admit him to Paradise. And if his riding beast breaks his neck, it will be his right upon Allah that He will admit him to Paradise." ⁽¹⁾

Imam Ahmad narrated on the authority of 'Abdullah Ibn 'Umar ؓ that he said: The Messenger of Allah ﷺ did not use to neglect these supplications in the morning and the evening: "O Allah! I ask You to pardon me in the life of this world and in the Hereafter. O Allah! I ask You to pardon me and grant me wellbeing in my Religion, my worldly affairs, my family and my property. O Allah! Cover up my deficiencies and calm my fears. O Allah! Protect me from my front, from behind, from my right, from my left and from above me. I seek refuge with Your Majesty from being snatched from below." Wakee' said it means to sink down. ⁽²⁾

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (15528).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (4770). It was also narrated by Abu Dawood (5074) and by An-Nasa'i in an abbreviated form (5530), Ibn Majah (3871), Ibn Hibban in his *Saheeh* (3/241, No. 961) and Al-Hakim in *Al-Mustadrak* (1/698, No. 1902).

Chapter: What Has Been Said Regarding the Creation of Adam ﷺ

Allah, Most High, says, ﴿ And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on Earth," they said, "will You place there those who will make mischief and shed blood while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said, "I know that which you do not know." And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They said, "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." He said, "O Adam! Inform them of their names," and when he had informed them of their names, He said, "Did I not tell you that I know the *ghaib* (unseen) in the heavens and the Earth and I know what you reveal and what you have been concealing? And (remember) when We said to the angels: 'Prostrate yourselves before Adam. And they

prostrated except Iblees; he refused and was proud and was one of the disbelievers (disobedient to Allah). And We said, 'O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein wherever you will, but come not near this tree or you both will be of the *zalimoon* (wrong-doers).' Then the *Shaitan* made them slip therefrom (Paradise), and got them out from that in which they were. We said, 'Get you down, all, with enmity between yourselves. On Earth will be a dwelling place for you and an enjoyment for a time.' Then Adam received from his Lord of the Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. We said, 'Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever'." (*Soorah Al-Baqarah* 2:30-39)

Likewise, He, Most High, says, ﴿ O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *taqwa* (i.e. one of the *muttaqoon* (pious)). Verily, Allah is All-Knowing, Aware of all things. ﴾ (*Soorah Al-Hujurat* 49:13)

He, Most High, says, ﴿ It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Hawwa), in order that he might enjoy the pleasure of living with her. When he had sexual relations with her, she became pregnant and she carried it about lightly. Then, when it became heavy, they both invoked Allah, their Lord (saying):

‘If You give us a *saleh* (good in every aspect) child, we shall indeed be among the grateful. 》 (Soorah Al-A’raf 7:189)

He, Most High, says, ﴿ And (remember) when We said to the angels: ‘Prostrate Adam,’ they prostrated except Iblees. He said, Shall I prostrate to one whom You created from clay?’ (Iblees) said, ‘See? This one whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!’ (Allah) said, ‘Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) – an ample recompense. And *Istafziz* (literally means: befool them gradually) those whom you can among them with your voice (i.e. songs, music, and any other call for Allah’s disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways usury, etc., or by committing illegal sexual intercourse, etc.), and make promises to them.’ But Satan promises them nothing but deceit. “Verily, My slaves (i.e. the true believers of Islamic Monotheism), you have no authority over them. And All-Sufficient is your Lord as a Guardian’. 》 (Soorah Al-Isra’ 17:61-65)

He, Most High, says, ﴿ (Allah) said, ‘Get you down (from the Paradise to the Earth), both of you together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery’. 》 (Soorah Ta Ha 20:123)

Allah, Most High, says that He addressed the angels, saying ﴿ “Verily, I am going to place generations after generations on Earth.” 》 (Soorah Al-Baqarah 2:30)

He apprised them of the reason why He had created Adam ﷺ and his progeny, who would follow each other in succeeding generations, as He, Most High, says, **﴿ And makes you inheritors of the Earth, generations after generations. ﴾** (Soorah An-Naml 27:62) He informed them of this by way of praise for the creation of Adam ﷺ and his progeny and He informed them of this great event before it took place. The angels asked, with the intention of acquiring knowledge and seeking wisdom, not as some ignorant people have supposed, in order to express disagreement or to belittle the children of Adam ﷺ or display envy toward them: **﴿ They said, “Will You place therein those who will make mischief therein and shed blood?” ﴾** (Soorah Al-Baqarah 2:30) It was said by Qatadah that they knew that this would happen because of what they had observed of the behavior of the *binn* and the *jinn* before Adam ﷺ.

As for the Words of Allah, Most High, **﴿ I know that which you do not know ﴾** (Soorah Al-Baqarah 2:30), the meaning is: I know better the greater good that there is in the creation of them, which you do not know. That is, there will be among them Prophets, Messengers, those who accept the truth without hesitation, martyrs and righteous folk. Then He made clear to them Adam’s superiority over them in knowledge, saying, **﴿ And He taught Adam all the names (of everything). ﴾** (Soorah Al-Baqarah 2:31)

‘Abdullah Ibn ‘Abbas ؓ said, “They are these names with which the mankind is acquainted, such as humans, animals, earth, plains, seas, mountains, camels, donkeys and other things.” Mujahid said, “He taught him the names of the plate and the pot and even the terms for breaking wind.”

Mujahid also said, “He taught him the name of every animal, every bird and everything.”

Al-Bukhari and Muslim narrated on the authority of Anas Ibn Malik ؓ, who reported from the Messenger of Allah ﷺ that he said, “On the Day of Resurrection the believers will assemble and say, ‘Let us ask somebody to intercede for us with our Lord.’ So they will go to Adam ؑ and say, ‘You are the father of all the people; and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and taught you the names of all things.’⁽¹⁾ He recorded the *hadeeth* in full.

﴿ Then He showed them to the angels and said, ‘Tell Me the names of these if you are truthful.’ ﴾ (Soorah Al-Baqarah 2:31)

Al-Hasan Al-Basri said, “When Allah wanted to create Adam ؑ, the angels said, ‘Our Lord will not create a creation except that we are more knowledgeable than it.’ Thus they were put to trial and that was why Allah said, ﴿ ‘...if you are truthful.’ ﴾ (Soorah Al-Baqarah 2:31)

﴿ They (angels) said, ‘Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knowing, Most Wise.’ ﴾ (Soorah Al-Baqarah 2:32) That is, no one can encompass anything from Your Knowledge, except what You have taught; You are far above that. This is as Allah says, ﴿ And they will never compass anything of His Knowledge except that which He wills. ﴾ (Soorah Al-Baqarah 2:255)

﴿ He said, ‘O, Adam! Inform them of their names,’ and when he had informed them of their names, He said, ‘Did I not tell you that I know the *ghaib* (unseen) in the heavens and the Earth, and I know what you reveal and what you have been concealing?’ ﴾ (Soorah Al-Baqarah 2:33) That is, I know the

(1) Narrated by Al-Bukhari (4476) and Muslim (193).

The Bins made mischief and shed blood

secrets just as I know the apparent things. It was also said that His Words: ﴿ “and I know what you reveal...” ﴾ refer to their saying, ﴿ “Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” ﴾ (Soorah Al-Baqarah 2:30). This was what they did openly.

As for His Words: ﴿ “and what you have been concealing?” ﴾ (Soorah Al-Baqarah 2:33), what is referred to here is the saying of Iblees, when he concealed within his heart arrogance and belief in his superiority over Adam ﷺ. This was said by Sa‘eed Ibn Jubair, Mujahid, As-Suddi, Adh-Dhahhak and Ath-Thawri; and it was the preferred opinion of Ibn Jareer At-Tabari.

﴿ And (remember) when We said to the angels: ‘Prostrate yourselves before Adam.’ And they prostrated except Iblees, he refused and was proud. ﴾ (Soorah Al-Baqarah 2:34) This is a great honor bestowed by Allah on Adam ﷺ, when He created him with His Hand and breathed into him His Spirit, as He, Most High, says, ﴿ “So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves unto him.” ﴾ (Soorah Al-Hijr 15:29) So these were four honors: His creation of him with His Hand, His breathing into him of His Spirit, His command to the angels to prostrate before him and His teaching him the names of (all) things.

In another Verse, He says, ﴿ And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, ‘Prostrate to Adam,’ and they prostrated, except Iblees, he refused to be of those who prostrated. (Allah) said, ‘What prevented you (O, Iblees,)

that you did not prostrate, when I commanded you?' Iblees said, 'I am better than he (Adam), You created me from fire, and him You created from clay.'" ﴿ (Soorah Al-A'raf 7:11,12) Al-Hasan Al-Basri said, "Iblees used *qiyas* (analogy) and he was the first one to do so." This statement has an authentic chain of narrations. Ibn Seereen said, "The first to use *qiyas* was Iblees, and the sun and moon would not be worshipped if not for *qiyas*." Both of these statements were reported by Ibn Jareer At-Tabari.

The meaning of this is that he compared himself with Adam ﷺ and considered that he was superior to Adam ﷺ, and thus refused to prostrate him, in spite of the fact that he and all of the angels had been commanded to do so. But analogy in the presence of evidence is invalid. In addition, it is in itself, invalid, because mud is more beneficial than fire: mud has the qualities of wisdom, forbearance, patience and assurance and mud is where plants grow, flourish, increase, and provide good. To the contrary, fire has the qualities of burning, recklessness and hastiness.

In addition, Allah honored Adam ﷺ by creating him with His Hand and breathing into him His Spirit. This is why He commanded the angels to prostrate before him, as He says, ﴿ And (remember) when your Lord said to the angels: 'I am going to create a man (Adam) from sounding clay of altered black smooth mud' .” ﴾ – up to the Words of Allah, Most High: ﴿ And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection). ﴾ (Soorah Al-Hijr 15:28-35) He deserved this from Allah, Most High, because he insisted that Adam ﷺ was inferior to him and belittled him, while claiming that he himself was superior to him, in sheer opposition to the Command of Allah and in defiance of the truth.

In *Soorah Al-Kahf*, Allah says, ﴿ He disobeyed the Command of his Lord. Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *zalimoon* (polytheists, and wrongdoers, etc.) ﴾ (*Soorah Al-Kahf* 18:50) That is, he abandoned obedience to Allah, deliberately, obstinately and arrogantly refusing to comply with His Command. Iblees was deceived by his fiery nature and substance into believing that he was superior to Adam ﷺ because of him having been created from fire, when he should have known better. Imam Muslim narrates in his *Saheeh*, on the authority of ‘A’ishah (may Allah be pleased with her), who reported from the Messenger of Allah ﷺ that he said: “The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam ﷺ was created from what has been described to you.”⁽¹⁾

‘Abdullah Ibn Mas‘ood ؓ, ‘Abdullah Ibn ‘Abbas ؓ a group of the Companions ؓ, Sa‘eed Ibn Al-Musayyib and others said that Iblees was the leader of the angels in the earthly heaven. In one narration attributed to ‘Abdullah Ibn ‘Abbas ؓ, he said that his name was ‘Azazeel, while in another narration, it was ascribed to him that he said that his name was Al-Harith. An-Naqqash said that his agnomen was Abu Kardoos. ‘Abdullah Ibn ‘Abbas ؓ said: “He was from one of the tribes of the angels which was known as *Al-Jinn*. They were the guardians of the Gardens and he was the most eminent of them and the greatest of them in knowledge. He had four wings, but Allah transformed him into a curse.” In *Soorah Sad*, He says, ﴿ (Remember) when your Lord said to the angels: ‘Truly, I am going to create man from clay.’ So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate him. So the angels prostrated themselves, all of them: except Iblees.

(1) The *takhreej* for this has already been given.

He was proud and was one of the disbelievers. (Allah) said, 'O, Iblees (Satan)! What prevents you from prostrating yourself the one whom I have created with My both Hands? Are you too proud (to prostrate Adam), or are you one of the high exalted?' (Iblees [Satan]) said, "I am better than he; You created me from fire, and You created him from clay." (Allah) said, 'Then go down from here, for verily, you are an outcast. And verily, My Curse is on you until the Day of Recompense.' (Iblees [Satan]) said, 'My Lord! Give me then respite till the Day the (dead) are resurrected.' (Allah) said, "Verily, you are of those allowed respite till the Day of the time appointed." (Iblees [Satan]) said, 'By Your Might, then I will surely mislead them all, except Your chosen slaves among them (the faithful, obedient, true believers of Islamic Monotheism).' (Allah) said, 'The Truth is, and the Truth I say, that I will fill Hell with you (Iblees) and those of them (mankind) that follow you, together'." (Soorah Sad 38:71-85)

He, Most High, says in *Soorah Al-A'raf*, ﴿ (Iblees) said, 'Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)'." (Soorah Al-A'raf 7:16,17) That is, because You have sent me astray, I will wait in ambush for them at every opportunity and I will come to them from every direction. So the successful person is the one who disobeys him (Satan) and the wretched person is the one who obeys him.

Scholars of *tafseer* have disagreed regarding the angels who were ordered to prostrate to Adam ﷺ: were they all of the angels, as seems to be proven by the generality of the Verses?

Allah sent Iblees astray.
That was the plan?

This is the opinion of the majority of scholars. Or is the reference to the angels of the Earth, as narrated by Ibn Jareer At-Tabari by way of Ad-Dahhak, who reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ? But its chain of narrators is interrupted and in its wording there is something objectionable, though some of the later scholars preferred it. However, it is apparent from the wordings that the former is correct and this is proven by the *hadeeth*: “And He made His angels prostrate him.”⁽¹⁾ And this is also general – and Allah knows better.

The meaning of His Words: ﴿ Go down from here (i.e. Paradise) ﴾ (Soorah Al-A‘raf 7:18) is: “Get out of here.” This is an evidence that he was in heaven and was ordered to go down from it; to leave his position and status which he had achieved through his worship and his similarity to the angels in obedience and worship. All this was taken away from him because of his arrogance, his envy and his disobedience to his Lord, and he was sent down to the Earth, disgraced and expelled.

Allah, Most High, commanded Adam ؑ to live with his wife in Paradise, saying, ﴿ And We said, ‘O, Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight of things therein wherever you will, but come not near this tree or you will both be of the *zalimoon* (wrongdoers). ﴾ (Soorah Al-Baqarah 2:35) In Soorah Al-A‘raf, He, Most High, says, ﴿ (Allah) said (to Iblees), “Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all. And O, Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *zalimoon* (unjust and wrongdoers).” ﴾

(1) The *takhreej* of this *hadeeth* has already been given.

(Soorah Al-A'raf 7:18,19)

The context of these Verses necessitates that the creation of Hawwa' (Eve) was before Adam ﷺ entered Paradise, as He, Most High, says, **﴿ And We said, 'O, Adam! Dwell you and your wife in Paradise.' ﴾** (Soorah Al-Baqarah 2:35) But As-Suddi related from Abu Saleh and Abu Malik, on the authority of 'Abdullah Ibn 'Abbas ؓ and from Murrah, on the authority of 'Abdullah Ibn Mas'ood ؓ and from people among the Companions ؓ that they said that Iblees was removed from Paradise and Adam was made to live in Paradise and he used to walk therein alone, having no wife with whom to live. Then he slept for a short while and awoke to find a woman sitting at his head. Allah had created her from his rib. He asked her, "Who are you?" And she said, "I am a woman." He asked her, "Why were you created?" She said, "So that you might live with me." The angels said to him, in order to find out the extent of his knowledge, "What is her name, Adam?" He said, "Hawwa (Eve)." They said, "Why is she called Hawwa'?" He replied, "Because she was created from something *hayy* (i.e. living)." ⁽¹⁾

Corroboration for this is found in the Words of Allah, Most High: **﴿ O, mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa), and from them both He created many men and women ﴾** (Soorah An-Nisa' 4:1)

In the *Saheehain* on the authority of Abu Hurairah ؓ, who reported from the Prophet ﷺ that he said: "I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain

(1) Narrated by Ibn Jareer (4/224).

crooked, so I urge you to take care of the women.”⁽¹⁾ This is the wording of Al-Bukhari.

Scholars of *tafseer* have differed regarding the meaning of the Words of Allah, Most High: **﴿ but come not near this tree ﴾** (Soorah Al-Baqarah 2:35) It was said that it was a grapevine, while Ath-Thawri reported on the authority of Abu Husain, who reported on the authority of Abu Malik that he said, “**﴿ but come not near this tree ﴾** it was a date palm. Ibn Juraij reported on the authority of Mujahid that it was a fig tree and Qatadah and Ibn Juraij concurred with this.

These are minor differences of opinion; in fact, Allah has left obscure the precise nature of the tree – and if there was any benefit for us in His mentioning it, He would have done so. This is also the case with regard to other matters which have been left undefined in the Qur’an.

The only real difference that they mentioned was regarding whether or not the Garden that Adam ﷺ entered was in heaven or on the Earth. This is a difference of opinion which must be clarified and settled.

The majority of scholars hold (the view) that it was (located) in heaven and that it was *Jannat Al-Ma’wa* (the Garden of Refuge), based on the apparent meaning of the Verses and *ahadeeth*, as in the Words of Him, Most High: **﴿ And We said, ‘O, Adam! Dwell you and your wife in the Paradise.’ ﴾** (Soorah Al-Baqarah 2:35) The wording here indicates that what is referred to is a specific Paradise and that is *Jannat Al-Ma’wa*.

Muslim narrated in his *Saheeh* on the authority of Hudhaifah

(1) Narrated by Al-Bukhari (5186) and Muslim (1468).

Where was Adam? Heaven or Earth? because Satan was banished from Heaven.

ﷺ that he said: The Messenger of Allah ﷺ said: “Allah will gather the people and the believers will stand till the Garden will be brought near them. They will come to Adam and say, ‘O, our father! Open for us the Garden., He would say, ‘Did anything turn you out of the Garden other than the sin of your father, Adam?’” (1) And he narrated the *hadeeth* in full. In this there is strong and clear evidence that it is *Jannat Al-Ma’wa*, but there is room for argument.

Others said that the Garden in which Adam ﷺ resided was not *Jannat Al-Khuld*,⁽²⁾ because he was enjoined therein not to eat from that tree and because he slept therein, in addition to which he was removed from it and Iblees entered it. All of these things negate the possibility that it could be *Jannat Al-Ma’wa*. This opinion was related on the authority of Ubayy Ibn Ka’b ؓ, ‘Abdullah Ibn ‘Abbas ؓ, Wahb Ibn Munabbih and Sufyan Ibn ‘Uyainah.

This opinion is (from) the text of the Torah, which is in the hands of the People of the Scripture and among those who related the disagreement in this matter were Abu Muhammad Ibn Hazm in *Al-Milal Wan-Nihal*, Abu Muhammad Ibn ‘Atiyah in his *Tafseer*, Abu ‘Eesa Ar-Rummani in his *Tafseer* – and he related from the *first jumhoor* (earliest school of thought) – Abul-Qasim Ar-Raghib and Al-Qadi Al-Mawardi in his *Tafseer*: he said: “They disagreed regarding the Garden in which they (i.e. Adam ﷺ and Eve) had resided, holding two opinions in the matter: one of them declared that it was *Jannat Al-Ma’wa*, while the other held that it was a Garden which Allah had prepared for them and which He had made an abode of trial; they said that this was not *Jannat Al-Khuld*, which He

(1) Narrated by Muslim (195).

(2) *Jannat Al-Khuld*: The Eternal Garden.

had made as the abode of recompense. Those who said this disagreed as to its location: one opinion held that it was in the heaven, because Allah sent them down from it. This was the opinion of Al-Hasan. The other opinion stated that it was on the Earth, because Allah tried them therein, by forbidding them to eat from the tree, while allowing them to eat from the others. This was the opinion of Ibn Yahya. This took place after Iblees was commanded to prostrate Adam ﷺ – and Allah knows better regarding the truth of this.

This is what he said and it implies three opinions; and I sense from his words that he was undecided in the matter. Abu ‘Abdullah Ar-Razi related four opinions in his *Tafseer* regarding this question: three which were recorded by Al-Mawardi and the fourth was *waqf*, i.e., refusal or inability to arrive at a conclusion as to which is the strongest. But he preferred the first opinion. And Allah knows better.

﴿ Then *Shaitan* (Satan) made them slip therefrom. ﴾ (Soorah Al-Baqarah 2:36) That is, from Paradise ﴿ and got them out from that in which they were. ﴾ (Soorah Al-Baqarah 2:36) That is, from the ease, plenty and happiness (of Paradise) to the abode of toil, exertion and difficulty. This was because of what Satan had whispered to them and made them seem attractive to their hearts, as Allah, Most High, says, ﴿ Then *Shaitan* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said, “Your Lord did not forbid you this tree save you should become angels or become of the immortals’.” ﴾ (Soorah Al-A’raf 7:20)

He said that Allah only forbade them from eating from this tree because by doing so they would become angels or immortals. That is, if you both eat from it, you will become thus.

﴿ And he (*Shaitan* [Satan]) swore to them both. ﴾ (*Soorah Al-A'raf* 7:21) That is, he swore to them that he was speaking the truth with regard to his claim concerning the tree. ﴿ Then *Shaitan* (Satan) whispered to him, saying : 'O, Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?' ﴾ (*Soorah Ta Ha* 20:120) That is, shall I guide you to a tree which, if you eat from it, you will attain eternity in the ease in which you are now and you will continue in a kingdom that will never end? But this was deception, falsehood and the exact opposite of the truth.

﴿ So he misled them with deception. Then, when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). ﴾ (*Soorah Al-A'raf* 7:22) This is like His Words: ﴿ Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. ﴾ (*Soorah Ta Ha* 20:121) Eve ate from the tree before Adam ﷺ and it was she who urged Adam ﷺ to eat from the tree. And Allah knows better.

This is understood from the *hadeeth* narrated by Al-Bukhari on the authority of Abu Hurairah ؓ, who reported from the Prophet ﷺ that he said “But for the Children of Isra’eel, meat would not decay, and but for Hawwa (Eve), wives would never betray their husbands.”⁽¹⁾

Ibn Abi Hatim narrated on the authority of Ubayy Ibn Ka’b ؓ that he said, “Allah created Adam ﷺ as a tall man, with abundant hair on his head, as if he was a tall date palm. When

(1) Narrated by Al-Bukhari (2330).

he tasted the (fruit from) tree, his clothing fell from him and the first thing that appeared from him was his genitals and when he looked at them, he began to run through the Garden, his hair was caught by a tree and he struggled with it. Then the Most Beneficent, the Almighty, the All-Powerful called him, saying, 'O, Adam! Are you fleeing from Me?' When he heard the Words of the Most Beneficent, he said, 'O, My Lord! No! But (I ran) out of embarrassment (at my naked state)'." (1)

Ath-Thawri reported on the authority of 'Abdullah Ibn 'Abbas ؓ that he said regarding the Words of Allah, Most High, « They began to stick together the leaves of Paradise over themselves (in order to cover their shame). » (Soorah Al-A'raf 7:22) – "The leaves were those of the fig tree." The *isnad* is authentic up to him. But it appears as if it was taken from the People of the Scripture and the apparent meaning of the Verse necessitates a more general meaning. But if we accept it, it does no harm – and Allah knows better.

« (Allah) said, 'Get down, one of you an enemy to the other (i.e. Adam, Hawwa, and *Shaitan*, etc.). On Earth will be a dwelling place for you and an enjoyment - for a time'." » (Soorah Al-A'raf 7:24) This address is to Adam ؑ, Eve and Iblees. It was also said that a serpent was with them and they were commanded to go down from Paradise while they were in a state of mutual hostility and warfare. The inclusion of the serpent with them is supported by the authentic *hadeeth* narrated from the Messenger of Allah ﷺ, in which it was stated that he ordered the killing of serpents, saying, "We have not made peace with them since we (first) fought with them." (2)

- (1) Ibn Hajar ascribed it in *Fath Al-Bari* (6/367) to Ibn Abi Hatim and he said that its chain of narrators is *hasan* (sound).
- (2) This *hadeeth* is *hasan-saheeh* and it was narrated by Abu Dawood (5248) and Ahmad (7319).

Evolution and the creation of penis and reproduction.

where are figs

As for His Words in *Soorah Ta Ha*: ﴿ (Allah) said, ‘Get you down (from Paradise to the Earth), both of you, together, some of you are an enemy to others’. ﴾ (*Soorah Ta Ha* 20:123), it is a command to Adam ﷺ and Iblees and their respective offspring that they will remain in a state of mutual hostility forever; and Adam ﷺ was followed by Eve, while Iblees was followed by the serpent.

It was also said that it was a command to all of them in the dual form, like the Words of Him, Most High: ﴿ And (remember) Dawood (David) and Sulaiman (Solomon), when they gave judgment in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgment. ﴾ (*Soorah Al-Anbiya*’ 21:78)

But the correct opinion is that because the judge is not passing judgment except between two sides, the claimant and the defendant, Allah says, ﴿ and We were witness to their judgment. ﴾ (*Soorah Al-Anbiya*’ 21:78)

As for the repetition of the sending down in *Soorah Al-Baqarah* in His Words: ﴿ Then *Shaitan* made them slip therefrom (Paradise) and got them out from that in which they were. We said, ‘Get you down, all, with enmity between yourselves. On Earth will be a dwelling place for you and an enjoyment for a time.’ Then Adam received Words from his Lord. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. We said, ‘Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever’. ﴾

(*Soorah Al-Baqarah* 2:36-39) Some of the scholars of *tafseer* said that what is meant by the first reference of being sent down is the sending down from Paradise to the earthly heaven, while the second is from the earthly heaven to the Earth.

But this is weak, because He says regarding the first (sending down), ﴿ Then *Shaitan* made them slip therefrom (Paradise) and got them out from that in which they were. We said, 'Get you down, all, with enmity between yourselves. On Earth will be a dwelling place for you and an enjoyment for a time'. ﴾ (*Soorah Al-Baqarah* 2:36), which proves that they were sent down to the Earth in the first sending down. And Allah knows better.

What is correct is that He repeated it in words, but in reality, it only took place once and He linked to each mention a *hukm* (ruling, verdict): to the first was attached the enmity between them and with the second He made it conditional upon them that whoever followed His Guidance – which He would reveal to them after that – would be happy, while whoever rejected it would be wretched. There are other examples of this manner of speaking in the Qur'an.

Al-Hakim narrated in his *Mustadrak* on the authority of 'Abdullah Ibn 'Abbas ؓ that he said, "Adam ؑ did not reside in Paradise for longer than the time between the 'Asr prayer and the setting of the sun." (1) Then he said, "It is authentic, according to the criteria for acceptance stipulated by Al-Bukhari and Muslim, though it was not narrated by them."

In *Saheeh Muslim*, it is reported on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said: "The

(1) Narrated by Al-Hakim in *Al-Mustadrak* (2/591, No. 3993) and he declared it to be authentic – Az-Zahabi concurred with this.

I think humans and Jin kind are in competition?

best day on which the sun rises is Friday: on that day Adam ﷺ was created; on it he was admitted to Paradise and on it he was sent out of it.”⁽¹⁾

As for the Words of Allah, Most High: ﴿ Then Adam received Words from his Lord. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. ﴾ (Soorah Al-Baqarah 2:37), it was said that those Words were His Saying: ﴿ “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.” ﴾ (Soorah Al-A'raf 7:23) This was narrated on the authority of Mujahid, Sa'eed Ibn Jubair, Abul-Aliyah, Ar-Rabee' Ibn Anas, Al-Hasan, Qatadah, Muhammad Ibn Ka'b , Khalid Ibn Ma'dan, 'Ata Al-Khurasani and 'Abdur-Rahman Ibn Zaid Ibn Aslam.

Al-Hakim narrated in *Al-Mustadrak* on the authority of 'Abdullah Ibn 'Abbas ؓ regarding the Words of Allah, Most High: ﴿ Then Adam received from his Lord Words and his Lord pardoned him (accepted his repentance). ﴾ (Soorah Al-Baqarah 2:37) that he said, “Adam ﷺ said, ‘O, my Lord! Did You not create me with Your Hand?’ It was said to him, ‘Certainly.’ Adam ﷺ said, ‘And You breathed into me Your Spirit?’ It was said to him, ‘Certainly.’ He continued, ‘I sneezed and You said, ‘Allah have mercy on you.’ And Your Mercy preceded Your Anger?’ It was said to him, ‘Certainly.’ Adam ﷺ said, ‘And You ordained upon me that I should do this?’ It was said to him, ‘Certainly.’ Adam ﷺ then said, ‘Tell me then, if I turn to You in repentance, will You return me to Paradise?’ He said, ‘Yes’.” Then Al-Hakim said that the *isnad* is authentic, though Al-Bukhari and Muslim did not narrate it.

(1) Narrated by Muslim (854).

Mention of How Adam Defeated Moosa (Peace be Upon Them Both) in an Argument

Al-Bukhari narrated on the authority of Abu Hurairah رضي الله عنه from the Prophet صلى الله عليه وسلم that he said, “Moosa عليه السلام argued with Adam عليه السلام and said to him (Adam), ‘You are the one who got the people out of Paradise by your sin, and thus made them miserable.’ Adam عليه السلام replied, ‘O, Moosa! You are the one whom Allah selected for His Message and for His direct Speech. Yet you blame me for a thing which Allah had ordained for me before He created me?’” The Messenger of Allah صلى الله عليه وسلم added, “So Adam overcame Moosa عليه السلام by this Argument.”⁽¹⁾

Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه from the Prophet صلى الله عليه وسلم that he said, “Adam عليه السلام argued with Moosa عليه السلام. Moosa عليه السلام said, ‘O, Adam! It is you whom Allah created with His Hand and breathed into you His Spirit. You led mankind astray and caused them to be removed from Paradise.’ Adam عليه السلام said, It was you, Moosa, who was chosen by Allah for His direct Speech; and yet you blame me for a deed which I did not do. Allah ordained for me before He created the heavens and the earth?’” The Messenger of Allah صلى الله عليه وسلم added, “Thus Adam عليه السلام defeated Moosa.” Imam Ahmad narrated on the authority of Abu Hurairah رضي الله عنه from the Prophet صلى الله عليه وسلم that he said, “Adam عليه السلام met Moosa عليه السلام and he said, ‘You are Adam, whom Allah created with His Hand and before whom He made His angels prostrate and He made you to reside in Paradise, then you did what you did?’ He said, ‘You are Moosa, to whom Allah spoke directly and whom He chose for His Message and to whom He revealed the Torah. Then (tell me), did I come first, or was it the Reminder (i.e. the Revelation)?’ Moosa عليه السلام said, ‘No, it

(1) Narrated by Al-Bukhari (4738).

was the Reminder.’ Thus Adam ﷺ defeated Moosa ﷺ.” (1)

Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Messenger of Allah ﷺ said, “Adam ﷺ argued with Moosa ﷺ and Moosa ﷺ said to Adam ﷺ, ‘O, Adam! It is you who caused your progeny to enter the Fire.’ Adam ﷺ said, ‘O, Moosa! Allah chose you to receive His Message and to hear His direct Speech and He revealed to you the Torah. Did you find (therein) that I would descend (to Earth)?’ He said, ‘Yes.’ Thus Adam ﷺ defeated him.” (2)

The understanding of the people toward this *hadeeth* has differed:

A group from among the *Qadariyyah* rejected it because of the affirmation of *Qadar* implicit in it.

A group from among the *Jabariyyah* cited it, as it appeared to them that when he said, “So Adam defeated Moosa,” he did so using his own Scripture against him. The reply to this will be given later.

Others said that he only argued with him because he rebuked him for a sin for which he had repented – and a person who has repented of a sin is like a person who is without sin.

It was also said that he only argued with him because he (Adam) is older (and therefore wiser) than he (Moosa). It was also said that it was because he (Adam) is his (Moosa’s) father. It was said that it was because they are both in two different Revelations. It was said that it was because they are both in the abode of *Al-Barzakh* and responsibility for them had ended, according to their claim.

(1) Narrated by Imam Ahmad (9664).

(2) Narrated by Imam Ahmad (7579).

The Ahadeeth Related to the Creation of Adam ﷺ

Imam Ahmad reports from Abu Moosa that the Prophet ﷺ said: “Allah created Adam from a handful taken from all parts of the Earth, and so the Children of Adam came out according to the colors of the Earth. Among them there is the white, the red, the black, and what is in between, and there is the filthy and the pure, and the soft and the hard and what is in between.”⁽¹⁾

He also reported it from Qasamah bin Zuhair: I heard Al-Ash‘ari say: Allah’s Messenger ﷺ said: “Allah created Adam from a handful (of dust) taken from all parts of the Earth, and so the Children of Adam came out according to the colors of the Earth. Among them there is the white, the red, the black, and what is in between, and there is the soft and the hard and what is in between, and there is the filthy and the pure and what is in between.”⁽²⁾

Imam Ahmad reports from Anas that the Prophet ﷺ said: “When Allah created Adam, He left him alone for as long as He willed to leave him alone, so Iblees began circling around him. Once he saw that he was hollow. He realized that he was a creation that could not control itself.”⁽³⁾

Ibn Hibban reports in his *Saheeh* from Anas ibn Malik that Allah’s Messenger ﷺ said: “When the soul was blown into Adam and it reached its head, he sneezed and said, ‘All praise is due to Allah, Lord of the Worlds,’ so He, blessed and exalted

(1) *Saheeh*: Ahmad (No. 19085).

(2) *Saheeh*: Ahmad (No. 19145).

(3) *Saheeh*: Ahmad (No. 12130).

is He, replied, 'May Allah have mercy on you'.'⁽¹⁾

Al-Hafiz Abu Ya'la reports from Abu Hurairah that Allah's Messenger ﷺ said: Allah created Adam from dust, then he made him mud. Then, he left him until he became black mud. He created and fashioned him. Then, He left him until he became dry clay like pottery."

He said: Iblees would pass by him and say, "You have been created for a great purpose." Then, Allah blew into him from His soul. The first part that his soul passed through was his eyes and his nose causing him to sneeze, and Allah showed him mercy. Allah said, "May your Lord have mercy on you." Then Allah said, "O Adam, go to this group (of angels) and say to them *as-salaam 'alaikum* and see how they respond?" He went and greeted them to which they responded. "*Wa 'alaika al-salam wa rahmatullah wa barakaatuh.*" He said, "O Adam, this is your greeting and the greeting of your offspring." Adam said, "O Lord, and what are my offspring?" He said, "Choose one of My Hands, O Adam." He said, "I choose the right hand of my Lord, and both of My Lord's Hands are right." He opened His Hand and all his offspring who were to be were displayed in the Hand of the Most Merciful. There were men among them whose faces were light, and the light of one man in particular impressed Adam. He said, "O my Lord, who is this?" He said, "This is your son, Dawood." He said, "O my Lord, how long a lifespan have you given him." He said, "I have given him sixty (years)." He said, "Then give him from my age so that he may have a full one hundred years." Allah did so and called a witness to that. When the lifespan of Adam ran out, Allah sent to him the Angel of Death. Adam said, "Do I not have forty years of life left?" The angel asked him, "Did you not

(1) *Saheeh*: Ibn Hibbaan: 14/37, No. 6165.

Allah made our soul from His Soul?

give it to your son, Dawood?" but he denied that and likewise his offspring denied (things) as well, and just as he forgot, his offspring also forgot.⁽¹⁾

At-Tirmidhi reports from Abu Hurairah that he said: Allah's Messenger ﷺ said: When Allah created Adam, He wiped his back and every being that He was going to create up to the Day of Resurrection fell from his back. He placed between the eyes of everyone of them a flash of light, then presented them to Adam, who asked, "My Lord, who are these?" He said, "These are your offspring." Upon seeing a man among them whose light between his eyes impressed him, he asked, "My Lord, who is this?" He said, "This is a man from one of the last nations of your offspring called Dawood." He asked, "My Lord, how long a lifespan have you granted him?" He said, "Sixty years." He said, "My Lord, give him another forty years from my lifespan." When Adam's lifespan drew to an end and the Angel of Death came to him, he asked, "Are there not forty years of my life remaining?" He said, "Did you not give them to your son Dawood?" He said: Adam denied and his offspring (likewise) denied; Adam forgot and so his offspring (likewise) forgot; and Adam sinned and his offspring (likewise) sinned.⁽²⁾

Al-Bukhari reports from Abu Hurairah that the Prophet ﷺ said: Allah created Adam with a height of sixty cubits. Then he said, "Go and greet that group of angels with *salaam* and see how they respond to you, for that shall be your greeting and the

(1) Abu Ya'laa reports it in his *Musnad*, 11/453, No. 6580; Al-Haithami states in *Al-Majma'* (8/197), "Abu Ya'laa reported it, and it contains Ismaa'eel ibn Raafi'. Al-Bukhari said he is "reliable (*thiqah*), mediocre in narration (*muqaarib al-hadeeth*)," while the majority declared him weak. The remainder of the narrators are from the narrators of the *Saheeh*."

(2) *Hasan Saheeh*: At-Tirmidhi: *Book of Tafseer of the Qur'an*: Ch. Concerning *Soorah Al-A'raaf*, No. 3076.

greeting of your offspring.” He said, “*As-salaam ‘alaikum*” to which they replied, “*As-salaam ‘alaika wa rahmatullah.*” So they added in reply to him, “*wa rahmatullah.*” All those who enter Paradise will have Adam’s form; and the creation have not ceased to diminish in size (from his time) until now.⁽¹⁾

Imam Malik ibn Anas reports in his *Muwatta’* that ‘Umar ibn Al-Khattab was asked about this Verse, “And (remember) when your Lord brought forth from the Children of Adam, from their backs, their seed and made them testify as to themselves (saying), ‘Am I not your Lord?’ They said: ‘Yes! We testify’.” (*Al-A’raf* 7:172)

‘Umar ibn Al-Khattab said: I heard Allah’s Messenger ﷺ being asked about it and he said, “When Allah created Adam, peace be upon him, He wiped his back with His Right Hand and brought out his offspring.” He said, “I created these for Paradise, and they will do the deeds of the People of Paradise.” A man asked, “O Messenger of Allah, then what is the purpose of working?” Allah’s Messenger ﷺ said, “When Allah creates a slave for Paradise, He causes him to do the deeds of the People of Paradise, until when he dies on one of the deeds of the People of Paradise, he enters Paradise. When Allah creates a slave for the Fire, He causes him to do the deeds of the People of the Fire until when he dies on one of the deeds of the People of the Fire, he enters the Fire.”⁽²⁾

All these *Ahadeeth* demonstrate that Allah brought out the offspring of Adam from his back like specks of dust. He then divided them into two groups, the People of the Right Hand

(1) Al-Bukhari: *Book of the Hadiths of the Prophets*: Ch. The Creation of Adam, Allah’s salutations be on him, and his offspring, No. 3326.

(2) *Saheeh Li Ghairih*: Malik: *Kitaab Al-Jaami’*: Ch. Prohibition of Rejecting Predestination, No. 1661.

(*Ahl Al-Yameen*) and the People of the Left Hand (*Ahl Al-Shimaal*), and He said, "These are for Paradise and I do not care, and these are for the Fire and I do not care."⁽¹⁾

As for taking witnesses against them or making them verbally acknowledge His Oneness, this is not mentioned in the authentic *Ahadeeth*. Therefore, to interpret the Verse in *Soorah Al-A'raaf* to be referring to these reports is questionable, as we explained there,⁽²⁾ and we mentioned the *Ahadeeth* and *athaar* in full with their chains of narrations and their wordings. Therefore, whoever would like to verify the matter should refer to it there. And Allah knows best.

As for the *hadeeth* reported by Imam Ahmad from Ibn 'Abbas that the Prophet ﷺ said, "Allah took the covenant from Adam's back in Na'maan the Day of 'Arafah,⁽³⁾ and brought forth from his loins all his offspring whom He has created and He scattered them before Him. He then spoke to them directly. He said, 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection, 'Verily, we were unaware of this'." (*Al-A'raaf* 7:172).⁽⁴⁾ This *hadeeth* has a good, strong chain of narrations meeting the criterion of Muslim.

Anas ibn Malik reports that the Prophet ﷺ said, "A man from the People of the Fire will be asked on the Day of Resurrection, 'If you had all that is in the earth, would you ransom yourself with it?' He will say, 'Yes.' He will say, 'I wanted from you that which is easier than that. I took a covenant from you in

(1) *Saheeh*: Ahmad (No. 17207).

(2) in his *Tafseer*.

(3) The printed edition of *Musnad Ahmad* states, "Na'maan, meaning: 'Arafah." Na'maan is the name of a place near 'Arafah on the path between Makkah and Tā'if, cf. *Mir'aat Al-Mafaateeh*, 1/212.

(4) *Saheeh*: Ahmad (No. 2451).

On the day of Arafah
When Adan A.S. repented?

the back of Adam to not associate partners with Me, yet you insisted on associating partners with Me.”⁽¹⁾ Al-Bukhari and Muslim report it via Shu‘bah.⁽²⁾

Imam Ahmad reports that Abu Hurairah said: Allah’s Messenger ﷺ said, “When the son of Adam recites a (Verse of) prostration and prostrates, Satan leaves him and weeps, saying, ‘Woe to me, the son of Adam was ordered to prostrate and has done so, so he shall have Paradise, while I was ordered to prostrate but I disobeyed, so I shall have the Fire’.”⁽³⁾

Once Adam was made to dwell in Paradise in which he dwelled, regardless of whether it is in the Heaven or the Earth – as there is a difference of opinion which was mentioned earlier – he and his wife Hawwa, peace be upon them, would eat from it in abundance and from wherever they liked. However, when they ate from the tree from which they had been prohibited, they were stripped of their garments and sent down to the Earth. We have also mentioned the different opinions about the place where he came down.

They also disagreed about the length of time that he spent in Paradise. One view is that it was just part of a day by the length of the days of this world. And we mentioned the *hadeeth* reported by Muslim on the authority of Abu Hurairah that the Prophet ﷺ said, “He created Adam on the last hour on the day of Friday.”⁽⁴⁾

We also mentioned the *hadeeth* that on that day “He created

(1) *Saheeh*: Ahmad (No. 11880).

(2) Al-Bukhari: Book of the *Ahadeeth* of the Prophets: Ch. Creation of Adam ﷺ and His Offspring, No. 3334; Muslim, No. 2805.

(3) *Saheeh*: Ahmad (No. 9420).

(4) Muslim: No. 2789.

Adam and on that day he was sent out from there.”⁽¹⁾

The Story of Adam’s Two Sons: Qabeel (Cain) and Habeel (Abel)

Allah ﷻ said, “And recite to them the story of the two sons of Adam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. The latter said to the former, ‘I will surely kill you.’ The former said, ‘Verily, Allah accepts only from those mindful of Him. If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Worlds. Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the wrongdoers. But his soul enticed him to murder his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched up the ground to show him how to cover the dead body of his brother. He said: ‘Woe to me! Am I not even able to be as this crow and cover the dead body of my brother?’ Then he became one of the remorseful.” (*Al-Mā'idah* 5:27-31)

Al-Suddee has reported from Ibn ‘Abbas, Ibn Mas‘ood, and a group of the Companions that Adam would marry off the male offspring of every pregnancy with the female of another. Habeel had wanted to marry the (twin) sister of Qabeel, and he was older than Habeel. The sister of Habeel was more beautiful (than Qābeel’s sister), so he wanted to keep her from his brother.⁽²⁾ Adam, peace be upon him, ordered him to marry

(1) Ibid.

(2) The version of this narration mentioned in *Tafseer At-Tabaree* states that the sister of Qabeel was more beautiful and so it was he who refused to marry off his sister. What is mentioned here might be a typographical error.

her to him but he refused. Therefore, he ordered them both to make an offering while Adam went off to Makkah to perform Hajj. Upon departure, he requested the heavens to guard his sons but they refused. He asked the earths and the mountains but they refused, but Qabeel agreed to guard them.

When he had left, they both made their offering. Habeel offered a fat lamb as he was an owner of sheep, while Qabeel made an offering of a bundle of crops taken from those of his crops that were of poor quality. A fire came down and consumed the offering of Habeel but left the offering of Qabeel. He became angry and said, "I will kill you so that you cannot marry my sister." He responded, "Allah only accepts from those mindful of Him."

When he threatened to kill him, he said, "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Worlds." This indicates his good character and his fear of Allah, Most High. He refrained from responding to his brother with an evil like the one he intended. This is as has been reported in the two *Saheehs* that Allah's Messenger ﷺ said, "When two Muslims meet one another with their swords, then both the killer and the killed are in the fire." They said, "O Messenger of Allah, one was a killer, but what of the one killed?" He replied, "He was keen to kill his companion."⁽¹⁾

He said, ﴿“Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the fire, and that is the recompense of the *Zalimoon*. (*Al-Ma'idah* 5:29)”﴾ meaning, I want you to bear the sin of killing me along with your past sins before that. This was stated by Mujahid, Al-Suddi, ibn Jareer, and others.

(1) Al-Bukhari (No. 31), Muslim (No. 2888).

It does not mean that the sins of a person killed pass on to the killer simply by virtue of his killing him as some people might understand. Ibn Jareer has cited a consensus that this is not the case.

As for the *hadeeth* quoted by some who have no knowledge from the Prophet ﷺ that he said, “**The killer has not left the killed with a sin.**”⁽¹⁾ it is without basis, and it is not known in any of the books of *hadeeth* with an authentic or fair chain of narrations, nor even a weak chain of narrations. However, it might happen in some cases that on the Day of Resurrection, the killed one will seek justice from his killer and the good deeds of the killer will be insufficient to compensate for this injustice. In that case, the sins of the killed one will be transferred to the killer, as is established in the *Saheeh* concerning all injustices,⁽²⁾ murder being among the greatest of them, and Allah knows best. We have addressed all of this in *Tafseer*, and to Allah belongs all praise.

Imam Ahmad, Abu Dawood, and At-Tirmidhi report from Sa’d ibn Abi Waqqaas when the *fitnah* befell ‘Uthman ibn ‘Affaan, Sa’d said, “I bear witness that Allah’s Messenger ﷺ said, ‘There shall occur a *fitnah* in which the one sitting is better than the one standing, the one standing will be better than the one walking, and the one walking will be better than the one running.’” He said, “What if he enters my house and stretches out his hand to kill me?” He said, “Be like the son of Adam.”⁽³⁾

(1) It is without basis as the author has mentioned in *Fayt ul-Qadeer* (4/506), Al-Munaawi attributes it to Al-Bazaar in his *Musnad* on the authority of Abu Hurayrah.

(2) The author is referring to the *hadeeth* of ‘the bankrupt person’ reported by Muslim: Book: Right ions of Prayer and Mannerism. Chapter: Impermissibly of Oppression, No. 2581.

(3) *Saheeh*: Ahmad (No. 1612) and At-Tirmidhi (No. 2194) report it from

As for the other (son), Imam Ahmad reports that Ibn Mas‘ood said: Allah’s Messenger ﷺ said, “No soul shall be killed wrongly except that a share of sin for its blood belongs to the original son of Adam, for he was the first person to introduce murder.”⁽¹⁾

At Mount Qasiyoon, north of Damascus, there is a cavern known as the Cavern of Blood which is popularly believed to be the place where Qabeel killed Habeel. This is something that the people learned from the People of the Book, and Allah alone knows how true it is.

Allah, Most High, says, ﴿ “Then Allah sent a crow who scratched up the ground to show him how to cover the dead body of his brother. He said: ‘Woe to me! Am I not even able to be as this crow and cover the dead body of my brother?’ Then he became one of the remorseful.” ﴾ (*Al-Ma’idah* 5:31) Some have mentioned that when he killed him, he carried him on his back for a year, others have said a hundred years. He remained like that until Allah sent two crows – As-Suddi reports with his *isnād* to the Companions that they were brothers – who fought with one another. One killed the other, and so he started digging a grave for him. He pushed him into it, buried him, and covered him up. When he saw him doing that, he said, “Woe to me! Am I not even able to be as this crow and cover the dead body of my brother?” Then he became one of the remorseful. So he did as the crow did; he covered up his brother by burying him.

Mujahid has stated that Qabeel received immediate punishment the day he killed his brother. His shin became stuck to his thigh, and his face became pointed toward the sun wherever it went. This was an exemplary punishment for him

Sa’d; Abu Dawood (No. 4256) reports it on the authority of Abu Bakrah.

(1) *Saheeh*: Ahmad (No. 3623).

for his sin and for his jealousy of his own full brother.

It is reported in the *hadeeth* from Allah's Messenger ﷺ that he said, "There is no sin more fitting that Allah should mete out punishment for it in advance in this world along with what He has stored up for its perpetrator in the Hereafter than transgression and severing the ties of kinship."

Mention of the Death of Adam and His Advice to His Son, Sheeth ﷺ

The meaning of “Sheeth” is: “Gift of Allah”. His parents named him thus because they were blessed with him after the death of Habel.

‘Abdullah Ibn Al-Imam Ahmad reported on the authority of ‘Utayy – who was the son of Dhamrah As-Sa‘di – that he said, “I saw an old man speaking in Al-Madinah and I asked about him and they said, ‘This is Ubayy Ibn Ka‘b ؓ.’ He (Ubayy) said, “When death approached Adam ﷺ, he said to his sons, “O, my sons! I long for the fruits of Paradise.” So they went out to search for something for him. While they were searching, they were met by the angels, who had with them Adam’s shrouds, embalming fluid and digging tools from Allah, from

Paradise. They said, "O, sons of Adam! what do you intend and what is it that you seek?" They answered, "Our father is ill, and he longs for the fruits of Paradise." The angels said, "Return, for the time has come for your father to die." So they all came and Eve recognized them. She clung to Adam ﷺ and he said, "Leave me! For I surely came before you. Let me be alone with the angels of my Lord, the Most Glorified, Most High." Then they took out his soul, gave his body a bath, shrouded the body, embalmed it and dug a grave for him and offered his funeral prayer and lowered him in the grave and closed the grave over him with earth. Then they said, "O, sons of Adam! This is to be your tradition." Its *isnad* is authentic. ⁽¹⁾

Ibn 'Asakir narrated on the authority of 'Abdullah Ibn 'Abbas ؓ that the Messenger of Allah ﷺ said, "The angels said, "*Allahu Akbar* (Allah is Greatest)" over Adam ﷺ four times; and Abu Bakr said, "*Allahu Akbar*" over Fatimah four times; and 'Umar said, "*Allahu Akbar*" four times over Abu Bakr; and Suhaib said, "*Allahu Akbar*" four times over 'Umar." ⁽²⁾ Ibn 'Asakir said, "It was also narrated by others on the authority of Maimoon, who reported it on the authority of 'Abdullah Ibn 'Umar ؓ.

Scholars have offered different opinions as to where he was buried; The most favored opinion is that Adam ﷺ was buried near mountain in India where he had descended from Paradise. It was also said that he was buried near Mount Qubais in Makkah. And it was said that when it was the time of the Great Flood, Nooh carried the bodies of Adam and Eve in a casket and

(1) Narrated by Ahmad in his *Musnad* (20734).

(2) Narrated by Ibn 'Asakir in a *marfoo'* form (7/458) it contains in its *isnad* one Muhammad Ibn Ziyad Al-Yashkuri, who used to fabricate *ahadeeth*. It was also narrated by Al-Hakim in *Al-Mustadrak*, but according to Adh-Dhahabi and Ad-Daraqutni, its *isnad* also contains unacceptable narrators.

buried them in *Bait Al-Maqdis* (Jerusalem). This was related by Ibn Jareer At-Tabari. They also disagreed regarding his lifespan – peace be upon him: We have previously referred to the *hadeeth* reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ and Abu Hurairah ؓ in a *marfoo’* form, in which it was stated that: “His lifespan was ordained in *Al-Lawh Al-Mahfooz* (the Preserved Tablet) to be a thousand years.”⁽¹⁾

This is not contradicted by what is written in the Torah, which states that he lived for nine hundred and thirteen years, because this saying of theirs is discredited and rejected, since it contradicts the truth which is in our hands, that being preserved from the one who was protected from error. In addition, it is possible to reconcile this saying of theirs with what is narrated in the *hadeeth* – if it is correct – may refer to the period of his life on Earth, after he was sent down from Paradise, that being nine hundred and thirty solar years, which, in lunar years, would be equivalent to nine hundred and fifty-seven years. To this is added the forty-three years which he spent in Paradise, prior to being sent down to Earth, according to what was said by Ibn Jareer and others. This would make a total of a thousand years.

What Has Been Mentioned About Idrees ؑ

Allah, Most High, says, ﴿ **And mention in the Book (the Qur’an) Idrees (Enoch). Verily, he was a man of truth (and) a**

(1) This narration is raised to the level of *hasan* by other supporting narrations; it was narrated by Ahmad (2270) on the authority of ‘Abdullah Ibn ‘Abbas ؓ.

Prophet and We raised him to a high station. ﴿ (Soorah Maryam 19:56,57)

So Idrees ؑ has been praised by Allah and He described him as being a Prophet and a man of truth. He is also known as Idress and he was a direct ancestor of the Messenger of Allah ﷺ, according to what has been said by more than one scholar of genealogy. He was the first of the sons of Adam ؑ to be granted Prophethood after Adam ؑ and Sheeth ؑ.

Ibn Ishaq said that he was the first person to write with a pen. He lived for three hundred and eight years of Adam's life. A group of people said that it was he who was referred to in the *hadeeth* reported on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami ؓ, who reported that when he asked the Messenger of Allah ﷺ about writing in the sand, he said, "There was a Prophet who wrote in the sand, so if they do it as he did, that is permissible." ⁽¹⁾

With regard to Allah's saying: ﴿ We raised him to a high station ﴾ (Soorah Maryam 19:57), according to what has been authentically reported in the *Saheehain* ⁽²⁾ in the *hadeeth* of *Al-Isra'*, the Messenger of Allah ﷺ visited him in the fourth heaven.

Al-'Awfi reported on the authority of 'Abdullah Ibn 'Abbas ؓ that he said regarding the Words of Allah, Most High: ﴿ We raised him to a high station ﴾ (Soorah Maryam 19:57), "He was raised to the sixth heaven and he died there." Ad-Dahhak said likewise. But the *hadeeth* in which it is stated that he is in the fourth heaven, which is agreed upon by Al-Bukhari and

(1) Narrated by Muslim (537), Abu Dawood (930), An-Nasa'i (1218) and Ahmad (23255).

(2) Narrated by Al-Bukhari (3207) and Muslim (162).

Muslim, is more correct and it is the opinion of Mujahid and others.

Some have claimed that Idrees did not live before Nooh, rather, they say that he lived during the time of the Children of Isra'eel.

Al-Bukhari said, "It was mentioned on the authority of 'Abdullah Ibn Mas'ood رضي الله عنه and 'Abdullah Ibn 'Abbas رضي الله عنه that Ilyas (Elias) was Idrees.⁽¹⁾ They drew support for this claim from the *hadeeth* of Adh-Dhuhri, on the authority of Anas رضي الله عنه regarding *Al-Isra'*, in which it was stated that when the Prophet ﷺ passed by him, he said, "Welcome, pious brother and pious Prophet!" He did not say as Adam عليه السلام and Ibraheem عليه السلام had said, "Welcome, pious Prophet and son!" They said, "If he was a direct descendant of him, he would have said as they did."

But this does not necessarily prove their case, because it might be that the narrator did not remember it precisely, or he may have said it by way of indulgence and humility and he did not address him as a father as Adam, the father of the mankind and Ibraheem, the *Khaleel*, of the Most Beneficent and the greatest of the *Ulul-'Azm* ⁽²⁾ – after Muhammad (may the Blessings and Peace of Allah be upon them all).

(1) Narrated by Al-Bukhari in a *mu'allaq* form in the Book of the *Ahadeeth* of the Prophets.

(2) *Ulul-'Azm*: They are Nooh, Ibraheem, Moosa, 'Eesa and Muhammad (peace be upon them all). 'Abdullah Ibn 'Abbas said that *Ulul-'Azm* means: The Possessors of Resoluteness and Patience.

The Story of Nooh ﷺ

He is Nooh, son of Lamak, son of Mattooshlakh, the son of Khanookh (i.e. Idrees), son of Yard, son of Mahla'eel, son of Qainan, son of Anush, son of Sheeth, son of Adam, the father of the mankind ﷺ.

He was born a hundred and twenty-six years after the death of Adam ﷺ, according to what Ibn Jareer and others have mentioned.

According to the history of the People of the Scripture, the period between the birth of Nooh ﷺ and the death of Adam ﷺ was a hundred and forty six years. But in fact, the time span between them was ten centuries, as Al-Hafiz Abu Hatim Ibn Hibban said in his *Saheeh*, on the authority of Abu Umamah ؓ, who reported that a man said, "O, Messenger of Allah! Was Adam a Prophet?" The Prophet ﷺ said, "Yes; and he was spoken to (by Allah)." The man then asked, "And how long was there between him and Nooh ﷺ?" The Prophet ﷺ replied, "Ten centuries." ⁽¹⁾ I say: This is in accordance with the criteria

(1) This is an authentic *hadeeth* narrated by Ibn Hibban in his *Saheeh* (14/69, No. 6190).

for acceptance stipulated by Muslim, though it was not narrated by him or by Al-Bukhari.

It was reported on the authority of ‘Abdullah Ibn ‘Abbas ؓ that he said, “Between Adam ؑ and Nooh ؑ was a period of ten centuries – during which all of the people followed Islam (i.e. submission to Allah).”⁽¹⁾

If what is meant by a *qarn* (century) is a hundred years, as appears to be the case for many people, then between them is a period of a thousand years, without doubt. But this does not negate the possibility that it could be longer, in view of what ‘Abdullah Ibn ‘Abbas specified, which was Islam, since there might be other later centuries between them, during which the people did not follow Islam. But the *hadeeth* of Abu Umamah ؓ proves that the period is restricted to ten centuries and ‘Abdullah Ibn ‘Abbas added the additional information that all of them followed Islam.

But if the meaning of a *qarn* is a generation of mankind, as in the Words of Allah, Most High: **﴿ And how many generations have We destroyed after Nooh! ﴾** (Soorah Al-Isra’ 17:17) and the Words of Him, Most High: **﴿ Then, after them, We created other generations ﴾** (Soorah Al-Mu’minoos 23:42) and His Words: **﴿ And many generations in between ﴾** (Soorah Al-Furqan 25:38) and His Words: **﴿ And how many a generation (past nations) have We destroyed before them ﴾** (Soorah Maryam 19:74).

The Prophet ﷺ said: “The best of people are my generation,”⁽²⁾

- (1) This was narrated by Al-Hakim (3654) and he declared it authentic. Adh-Dhahabi concurred with this.
- (2) Narrated by Al-Bukhari (6429), Muslim (2533), At-Tirmidhi (3859), Ibn Majah (2362) and Ahmad (3583), on the authority of ‘Abdullah Ibn Mas‘ood ؓ.

the generation. before Nooh lived long lives and based on this, the time between Adam ﷺ and Nooh ﷺ would be thousands of years. And Allah knows better.

In short, Allah, Most High, only sent Nooh ﷺ when idols and *Tawagheet* ⁽¹⁾ had come to be worshipped and the people had begun to err and commit acts of disbelief. He, Most High, then sent him as a mercy for the slaves; and he was the first Messenger sent to the inhabitants of the Earth, as the people of *Al-Mawqif* will say to him on the Day of Resurrection. ⁽²⁾

Allah has told his story, the response of his people, the punishment of the Flood which descended on those who disbelieved in him and how Allah saved him and his companions aboard the ship (Ark) in several places in the Qur'an.

In *Soorah Al-A'raf*, He says, ﴿ Indeed, We sent Nooh (Nooh) to his people and he said, 'O, my people! Worship Allah! You have no other *ilah* (God) but He. (*La ilaha ill-Allah*: none has the right to be worshipped but Allah). Certainly, I fear for you the torment of a Great Day!' The leaders of his people said, 'Verily, we see you in plain error.' (Nooh) said, 'O, my people! There is no error in me, but I am a Messenger from the Lord of the '*Alameen* (mankind, jinn and all that exists)! I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not. Do you wonder that there has come to you a reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allah and that you may receive (His) Mercy?' But they belied him, so We saved him and those along with him in

(1) *Tawagheet*: (sing. is *Taghoot*) Those who call to the worship of other than Allah or who are worshipped besides Allah and they accept and are pleased with that worship.

(2) The *takhreej* for this will be given later.

the ship, and We drowned those who belied Our *Ayat* (proofs, evidences, Verses, lessons, signs, revelations, etc.). They were indeed a blind people.) (Soorah Al-A'raf 7:59-64).

He, Most High, says in *Soorah Yoonus*, ﴿ And recite to them the news of Nooh. When he said to his people: 'O, my people, if my stay (with you), and my reminding (you) of the *Ayat* of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite. But if you turn away (from accepting my doctrine of Islamic Monotheism, (i.e. to worship none but Allah), then no reward have I asked of you; my reward is only from Allah and I have been commanded to be one of the Muslims (those who submit to Allah's Will)'.) (Soorah Yoonus 10:71,72)

He, Most High, says in *Soorah As-Saffat*, ﴿ And indeed Nooh (Nooh) invoked Us, and We are the Best of those who answer (the request). And We rescued him and his family from the great distress (i.e. drowning). And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth). And left for him (a goodly remembrance) among generations to come in later times: *Salamun* (peace) be upon Nooh (from Us) among the '*Alameen* (mankind, jinn and all that exists)!' Verily, thus We reward the *Muhsinoon* (those who do good - see v. 2:112). Verily, he (Nooh) was one of Our believing slaves. Then We drowned the other (disbelievers and polytheists, etc.)) (Soorah As-Saffat 37:75-82)

He, Most High, says in *Soorah Bara'ah (At-Tawbah)*, ﴿ Has not the story reached them of those before them? - The people of Nooh, 'Ad and Thamood, the people of Ibraheem, the dwellers of Madyan (Midian) and the cities overthrown (i.e. the people to whom Loot [Lot] preached), to them came their Messengers

with clear proofs. So it was not Allah Who wronged them, but they used to wrong themselves ﴾ (*Soorah At-Tawbah* 9:70) His story has already been mentioned in *Soorah Yoonus* and *Soorah Hood*.

In *Soorah Subhan (Al-Isra')*, He, Most High, says, ﴿ O, offspring of those whom We carried (in the ship) with Nooh! Verily, he was a grateful slave. ﴾ (*Soorah Al-Isra'* 17:3) And He, Most High, also said in the same *Soorah*, ﴿ And how many generations have We destroyed after Nooh! And Sufficient is your Lord as Knower of all things and Beholder of the sins of His slaves. ﴾ (*Soorah Al-Isra'* 17:17)

He, Most High, says in *Soorah Qaf*, ﴿ Denied before them (i.e. these pagans of Makkah who denied you, O, Muhammad,) the people of Nooh, and the dwellers of Rass, and Thamood, and 'Ad, and Fir'awn (Pharaoh), and the brethren of Loot (Lot), And the dwellers of the Wood, and the people of Tubba'; all of them denied (their) Messengers, so My Threat took effect.﴾ (*Soorah Qaf* 50:12-14)

He, Most High, says in *Soorah At-Tahreem* ﴿ Allah sets forth an example for those who disbelieve, the wife of Nooh and the wife of Loot. They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they (Nooh and Loot) benefited them (their respective wives) not against Allah, and it was said, 'Enter the Fire along with those who enter'! ﴾ (*Soorah At-Tahreem* 66:10)

As for the details of what befell him at the hands of his people, it is taken from the Qur'an and the *Sunnah* and the traditions. We have previously mentioned a report on the authority of 'Abdullah Ibn 'Abbas ؓ that he said, "Between Adam ؑ and Nooh ؑ was a period of ten centuries, during

which all of the people followed Islam.” This was narrated by Al-Bukhari.⁽¹⁾ We mentioned that the meaning of *qarn* is “generation” or a hundred years.

Then, after those righteous generations, it happened that the people of that time reverted to idol worship and the reason for that was narrated by Al-Bukhari, on the authority of ‘Abdullah Ibn ‘Abbas ؓ, in the *tafseer* of the Words of Allah, Most High: ﴿ And they have said, ‘You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwa*’, nor *Yaghooth*, nor *Ya’ooq*, nor *Nasr* (names of the idols)’ 〉 (Soorah Nooh 71:23), in which he said, “These were names of righteous men from among the people of Nooh and when they died Satan incited their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.” ‘Abdullah Ibn ‘Abbas ؓ added, “These idols, which had been worshipped by the people of Nooh ﷺ, later became the idols which the Arabs worshipped.” ‘Ikrimah said likewise, as did Ad-Dahhak, Qatadah and Muhammad Ibn Ishaq.

It has been confirmed in the *Saheehain* from the Messenger of Allah ﷺ that when Umm Salamah ؓ and Umm Habeebah ؓ mentioned the church which they saw in Abyssinia in which there were pictures, the Messenger of Allah ﷺ said, “If any religious man dies amongst those people they will build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection.”⁽²⁾

(1) The *takhreej* for this narration has already been given.

(2) Narrated by Al-Bukhari (427) and Muslim (528).

And what is meant is that when the corruption spread on the earth and the scourge of worshipping idols became widespread therein, Allah sent His slave and His Messenger, Nooh ﷺ to call them to the worship of Allah, Alone, without partners and to forbid them from worshipping other than Him. He was the first Messenger sent by Allah to the people of the Earth, as confirmed in the *Saheehain*, on the authority of Abu Hurairah ؓ, who reported from the Prophet ﷺ that he said, in the *hadeeth* of *Ash-Shafa'ah* (the Intercession), "They will go to him and say, 'O, Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate for you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?' On that, Adam will reply, 'My Lord is so Angry, as He has never been before and will never be in the future; (besides), He forbade me (to eat from) the tree, but I disobeyed (Him), (I am worried about) myself! Myself! Go to somebody else; go to Nooh.' They will go to Nooh and say, 'O, Nooh! You are the first amongst the Messengers of Allah to the people of the Earth, and Allah named you a thankful slave. Do you not see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?' Nooh will reply, 'Today my Lord has become so Angry, as He has never been before and will never be in the future. Myself! Myself!' (1) And he mentioned the *hadeeth* in its entirety. He also related it in the story of Nooh ﷺ.

When Allah sent Nooh ﷺ, he called upon them to worship only Allah, Alone, without partners and not to worship any idols or graven images or any *Taghoot* with Him and to acknowledge His Oneness and the fact that none has the right

(1) Narrated by Al-Bukhari (3340 and 4712) and Muslim (194).

to be worshipped but He. There is no lord but He, just as He commanded the Messengers who came after him – all of whom were from his progeny – to do, as He, Most High, says, ﴿ And his progeny, them We made the survivors (i.e. Shem, Ham and Japheth). ﴾ (Soorah As-Saffat 37:77)

He said regarding him (Nooh ﷺ) in Soorah Ibraheem, ﴿ and We placed in their offspring Prophethood and Scripture. ﴾ (Soorah Ibraheem 57:26) That is, every Prophet who came after Nooh ﷺ is from his progeny and likewise Ibraheem ﷺ.

Allah, Most High, says, ﴿ He said, “O, my people! Verily, I am a plain warner to you, that you should worship Allah, Alone, be dutiful to Him, and obey me. He (Allah) will forgive you for your sins and grant you a respite to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but knew.” He said, ‘O, my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism). But all my calling added nothing but to (their) flight (from the truth). And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride. Then verily, I called to them openly (aloud); then, verily: I proclaimed to them in public and I have appealed to them in private. I said (to them), ‘Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance and give you increase in wealth and children and bestow on you gardens and bestow on you rivers. What is the matter with you, (that you fear not Allah [His punishment] and) you hope not for reward (from Allah or you believe not in His Oneness), while He has created you in (different) stages (i.e. first a *nutfah*, then an *'alaqah* and then a *mudhghah*’ . ﴾

(Soorah Nooh 71:2-14)

So Allah mentioned that Nooh ﷺ called them to Allah in every possible way, both night and day, in secret and in public, sometimes through encouragement and at other times through intimidation. But all of this did not succeed with them. On the contrary, most of them persisted in their wrong-doing, tyranny and idol worship and they displayed enmity towards him at all times, belittling him and those who believed him. They threatened them with stoning and expulsion and they inflicted harm on them and tried their utmost to frustrate them in matters pertaining to their Religion: ﴿ The leaders of his people said, “Verily, we see you in plain error.” (Nooh) said, ‘O, my people! There is no error in me, but I am a Messenger from the Lord of the ‘Alameen (mankind, jinn and all that exists)’! ” ﴾ (Soorah Al-A‘raf 7:60,61). That is, I am not as you claim, a person who is astray; rather, I am following sound guidance, a Messenger from the Lord of the worlds, i.e. He Who says to a thing, “Be!” And it is: ﴿ “I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allah what you know not.” ﴾ (Soorah Al-A‘raf 7:62) This is the nature of the Messenger, that he is an eloquent adviser and the most knowledgeable of people regarding Allah, the Almighty, the All-Powerful.

Among the things that they said to him was this: ﴿ “We see you but a man like ourselves, nor do we see any following you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars.” ﴾ (Soorah Hood 11:27) They were astonished at the idea that a human being should be a Messenger and they belittled those who followed him, holding them to be the most humble and despised people among them.

It has been said that they were the commonest among the people and the weakest of them, as Heraclius said, “They (i.e. the humble and weak) are the followers of the Messengers.”⁽¹⁾ And this was only because there was nothing to prevent them from following the truth.

As for His Words: **﴿ without thinking ﴾** (Soorah Hood 11:27), the meaning is that simply because you preached to them, they followed the first thing that came to their minds, without thinking and without reflecting. This accusation which they made against them is in fact a thing for which they deserve praise – may Allah be pleased with them – because evident truth does not require reflection or thought or contemplation. On the contrary, it requires that one follows it and submits to it wherever it appears, which is why the Messenger of Allah ﷺ said, when praising *As-Siddeeq*, “Every person whom I called to Islam hesitated, except Abu Bakr, for he did not hesitate for a moment.”⁽²⁾ For this reason, the people also swiftly gave their pledge of allegiance to him on the Day of *As-Saqeefah*,⁽³⁾ without contemplation and without reflection, because his superiority over all others was clearly apparent to the Companions ﷺ. This is why when the Messenger of Allah wanted to write a document regarding the subject of the Caliphate, he abandoned it, saying, “Allah and the Believers will reject anyone except Abu Bakr ﷺ.”⁽⁴⁾ As for what the disbelievers among the people of Nooh ﷺ said to him and those who believed in him, **﴿ “And**

(1) Narrated by Al-Bukhari (7), Muslim (1723) and Imam Ahmad (2366).

(2) Narrated by Ibn Hisham in his *Seerah* (2/91).

(3) The Day of As-Saqeefah: As-Saqeefah means The Shelter. On the day of the Prophet’s death, the Muslims gathered together in a shelter belonging to Banu Sa’idah to choose a Caliph. The name of the house is used as shorthand for the event, or the gathering, which was a crucial turning point in the history of Islam.

(4) Narrated by Muslim (2387) and Ahmad (24589).

we do not see in you any merit above us.” ﴿ *Soorah Hood* 11:27) – it means: We do not see that you and your followers have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this religion of yours.

﴿ “In fact we think you are liars.” He said, “O, my people! Tell me, if I have a clear proof from my Lord, and a Mercy has come to me from Him, but that (Mercy) has been obscured from your sight, shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it?” ﴾ (*Soorah Hood* 11:27-28) This is an expression of courteousness and gentleness in his address to them, when calling them to the truth, as He, Most High, says, ﴿ And speak to him mildly, perhaps he may accept admonition or fear Allah. ﴾ (*Soorah Ta Ha* 20:44)

He, Most High, says, ﴿ Invite (mankind, O, Muhammad,) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur’an) and fair preaching, and argue with them in a way that is better. ﴾ (*Soorah An-Nahl* 16:125)

This is apparent in Nooh’s words to them: ﴿ “Oh, my people! Tell me, if I have a clear proof from my Lord, and a Mercy has come to me from Him,” ﴾ (*Soorah Hood* 11:28) The “Mercy” referred to is Prophethood and the Message. ﴿ “But that (Mercy) has been obscured from your sight.” ﴾ (*Soorah Hood* 11:28) That is, you did not understand it and you were not guided to it, ﴿ “Shall we compel you to accept it?” ﴾ (*Soorah Hood* 11:28) That is, shall we coerce you and force you to believe in it? ﴿ “When you have a strong hatred for it?” ﴾ (*Soorah Hood* 11:28) That is, I have no means to make you do so in such circumstances. ﴿ “And o, my people! I ask of you no wealth for it, my reward is from none but Allah.” ﴾ (*Soorah Hood* 11:29)

That is, I do not require any payment from you for conveying to you that which will benefit you in your earthly life and in your Afterlife. I do not seek that from anyone except Allah, Whose Reward is better for me and more lasting than what you might give to me.

﴿ “I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people who are ignorant.” ﴾ (Soorah Hood 11:29) It is as if they had requested him to send those people away from him and promised him that they would join him if he did so. But he refused their request and said, ﴿ “Surely, they are going to meet their Lord.” ﴾ (Soorah Hood 11:29) and so I fear that if I send them away, they will complain of me to Allah, the Almighty, the All-Powerful.

﴿ “And I do not say to you that with me are the Treasures of Allah, nor that I know the *ghaib* (unseen); nor do I say I am an angel.” ﴾ (Soorah Hood 11:31) That is, on the contrary, I am a slave and a Messenger. I do not possess anything of Allah’s Knowledge, except that which He has informed me and I have no ability to do anything except that which Allah has enabled me to do. Nor do I possess the power to benefit or inflict harm, except as Allah wills. ﴿ “And I do not say of those whom your eyes look down upon...” ﴾ (Soorah Hood 11:31). That is, Nooh’s followers. ﴿ “that Allah will not bestow any good on them. Allah knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *zalimoon* (wrongdoers, oppressors, etc.)” ﴾ (Soorah Hood 11:31). That is, I will not testify against them that they will not be rewarded by Allah on the Day of Resurrection. Allah knows better regarding them and He will recompense them for what is in their hearts; if what is in them is good, then He will

reward them with goodness and if it is evil, He will recompense them with evil, as He, Most High, says in another *Soorah*, ﴿ “They said, ‘Shall we believe in you, when the meanest (of the people) follow you?’ He said, ‘And what knowledge have I of what they used to do? Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers. I am only a plain warner.’ ﴾ (*Soorah Ash-Shu‘ara’* 26:111-115)

A long time passed and the arguments between him and them continued, as Allah, Most High, says, ﴿ And indeed We sent Nooh to his people, and he stayed among them a thousand years less fifty years (inviting them to believe in the Oneness of Allah [Monotheism], and discard the false gods and other deities), and the Deluge overtook them while they were *zalimoon* (wrongdoers, polytheists, disbelievers, etc.) ﴾ (*Soorah Al-‘Ankaboot* 29:14) That is, throughout all this extended period of time, none but a few of them believed. Every time a generation passed away, they would advise those who came after them not to believe in him and to contest him and oppose him. When a man’s son reached maturity and understood his words, he would advise him in any discussions they had never to believe in Nooh ﷺ for as long as he lived.

Their nature prevented them from believing and following the truth, which is why Nooh ﷺ said, ﴿ “and they will beget none but wicked disbelievers.” ﴾ (*Soorah Nooh* 71:27) – and that is why they said, ﴿ They said, O, Nooh! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful.’ He said, ‘Only Allah will bring it (the punishment) on you, if He will, and then you will escape not.’ ﴾ (*Soorah Hood* 11:32,33) That is, only Allah, the Almighty,

the All-Powerful is able to do that, for it is He Who is capable of doing anything, and nothing is difficult for Him; rather, it is He Who says to a thing, "Be!" and it is. ﴿ "And my advice will not profit you, even if I wish to give you good counsel, if Allah's Will is to keep you astray. He is your Lord and to Him you shall return." ﴾ (Soorah Hood 11:34) That is, if Allah wants to put anyone to trial (i.e. make him go astray), no one will be able to guide him. It is He Who guides whom He wills, and causes to go astray whom He wills and He does what He intends (or wills). He is the Almighty, the Most Wise, the Knower of who deserves to be guided and who deserves to be led astray and to Him belong the most far-reaching Wisdom and the most irrefutable argument.

﴿ And it was inspired to Nooh: 'None of your people will believe except those who have believed already'. ﴾ (Soorah Hood 11:36) This was said as a consolation to him, in light of what they had done to him. ﴿ And it was inspired to Nooh: "None of your people will believe except those who have believed already. So be not sad because of what they used to do". ﴾ (Soorah Hood 11:36) It was a consolation to Nooh ﷺ regarding his people to know that none of them would believe except those who had already believed. That is, let it not grieve you what has passed, for victory is near and the tidings are wonderful.

﴿ "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned." ﴾ (Soorah Hood 11:37) When Nooh ﷺ despaired of their ever-becoming righteous and successful and considered that there was no good in them and that they continued to harm him, to oppose him and to belie him with all the means at their disposal, including words

and deeds, he invoked Allah's Anger against them and Allah answered his invocation. He, Most High, says, ﴿ And indeed Nooh invoked Us, and We are the Best of those who answer (the request). And We rescued him and his family from the great distress (i.e. drowning) ﴾ (Soorah As-Saffat 37:75,76)

He, Most High, says, ﴿ Then he invoked his Lord (saying): 'I have been overcome, so help (me)!' ﴾ (Soorah Al-Qamar 54:10). So their sins of disbelief and iniquity and the invocation of their Prophet combined against them and at that point, Allah commanded him to build the Ark.

Allah, Most High, informed him that when His Punishment – which could not be rescinded from the evildoing people – descended on them, He would not be able to ask Allah about them again, because he might be afflicted by feelings of pity toward his people, when he saw with his own eyes the punishment inflicted on them, for being informed about something is not the same as seeing it with one's own eyes. This is why He says, ﴿ "And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned. And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. ﴾ (Soorah Hood 11:37,38) That is, they mocked him, regarding it as unlikely that what he had promised them would in fact, befall them. ﴿ "He said, 'If you mock at us, so do we mock at you likewise for your mocking.'" ﴾ (Soorah Hood 11:38) That is, it is we who will mock you. We are amazed at your continuing disbelief and stubbornness, which demands the infliction of punishment on you. ﴿ "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment." ﴾ (Soorah Hood 11:39) It was their

nature to stubbornly disbelieve and vehemently oppose him in the life of this world and likewise in the Hereafter, for they will deny also that any Messenger came to them, as narrated by Al-Bukhari, on the authority of Abu Sa'eed Al-Khudri ؓ, who said: The Messenger of Allah ﷺ said, "Nooh ؑ and his people will come and Allah, the Almighty, the All-Powerful will say, 'Did you convey (the Message)?' He will reply, 'Yes, my Lord!' Then He will ask his people, 'Did he convey (the Message) to you?' But they will answer, 'No, no Prophet came to us.' Allah will then ask Nooh ؑ, 'Who will bear witness on your behalf?' He will reply, 'Muhammad and his people.' They will bear witness that he conveyed (the Message)." And that is the meaning of the Words of Allah, Most High: **﴿ Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah [legal ways], a wasat [and the best] nation, that you be witnesses over mankind and the Messenger [Muhammad ﷺ] be a witness over you. ﴾** (Soorah Al-Baqarah 2:143) The word *wasat* means just; and this nation will bear witness to (the truth of) the testimony of its truthful Prophet, who is believed.

Allah, Most High, says, **﴿ (Nooh) said, 'O, my Lord! Help me because they deny me.' So We inspired him (saying): 'Construct the ship under Our Eyes and under Our Revelation (guidance).' ﴾** (Soorah Al-Mu'minoon 23:26,27) That is, according to Our Command to you and in Our Sight, we shall supervise your construction of it and We shall instruct you as to the correct manner of doing so. **﴿ Then, when Our Command comes, and the *tannoor* (oven) gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favor of those who have done wrong. Verily, they are to be drowned. ﴾** (Soorah Al-Mu'minoon 23:27)

Then Allah instructed him that when His Command was enacted and His Punishment was inflicted, he should carry male and female pairs of every animal and all living creatures, including those which are eaten and others, in order that their progeny might survive. He was also instructed to carry his family with him; that is, the members of his household, except those regarding whom the Word had already gone forth. That is, those who had disbelieved, because the irrevocable invocation against them had already been put into effect and the infliction of the Punishment had already been sanctioned upon them and that was irreversible. Allah could not be appealed regarding them once the great Punishment had been inflicted upon them, as we have explained previously. According to the majority of scholars, what is meant by the *tannoor* is the face of the earth, i.e. water gushes forth from every place on earth, even the “ovens” which are the places of fire. As for the Words of Allah, Most High: ﴿ (So it was) till then there came Our Command and the *tannoor* (oven) gushed forth (water like fountains from the earth). We said, “Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few.” ﴾ (Soorah Hood 11:40) This was a command that when the affliction (i.e. the flood) started, he should carry a male and female of every species on board the Ark.

﴿ “And your family, except him against whom the Word has already gone forth.” ﴾ (Soorah Hood 11:40) That is, those disbelievers upon whom the invocation was effected, including his son, Yam, who was drowned as we shall see.

﴿ “And those who believe.” ﴾ (Soorah Hood 11:40). That is, carry in the ship those of your people who believe in you.

Allah, Most High, says, ﴿ “And none believed with him, except a few.” ﴾ (Soorah Hood 11:40) This was in spite of the long period of time and the fact that he remained among them and the urgent exhortations he made to them night and day, propounding to them teachings, with courteousness, sometimes using threats and warnings and other times using encouragement and promises.

Allah, Most High, says, ﴿ And when you have embarked on the ship, you and whoever is with you, then say, ‘All praise and thanks be to Allah, Who has saved us from the people who are *zalimoon* (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allah, etc.). And say: “My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land.” ﴾ (Soorah Al-Mu’minooneen 23:28,29) He commanded him to praise and thank his Lord for providing him with this ship and for saving him therewith; for granting him victory over his people and relieving his heart of those who opposed him and belied him, as He, Most High, says, ﴿ And Who has created all the pairs and has appointed for you ships and cattle on which you ride, in order that you may mount firmly on their backs, and then may remember the Favor of your Lord when you mount thereon, and say: ‘Glory to Him who has subjected this to us, and we could never have it (by our efforts).’ And verily, to Our Lord we indeed are to return!” ﴾ (Soorah Az-Zukhruf 43:12-14)

Likewise, he was commanded to invoke Allah at the start of the events, so that he might receive goodness and blessings and that his end might be a laudable one. He, Most High, said to His Messenger (Muhammad) ﷺ, when he migrated (from Makkah to Al-Madinah), ﴿ And say (O, Muhammad), “My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my

exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).” ﴿ Soorah Al-Isra’ 17:80 ﴾

Nooh carried out these instructions: ﴿ And he (Nooh) said, “Embark therein, in the Name of Allah will be its moving course and its resting anchorage.” ﴾ (Soorah Hood 11:41) That is, begin the voyage by invoking Allah’s Name and end it in the same way. ﴿ “Surely, my Lord is Oft-Forgiving, Most Merciful.” ﴾ (Soorah Hood 11:41). That is, and (He is) the Owner of a painful Punishment – although He is the Oft-Forgiving, Most Merciful – His Punishment cannot be rescinded from the sinning people; thus it was sanctioned for the people of the Earth who disbelieved and worshipped other than Him.

Allah, Most High, says, ﴿ So it (the ship) sailed with them amid the waves like mountains. ﴾ (Soorah Hood 11:42). This was because Allah, Most High, sent rain from the sky, the like of which the earth had not known before and has not seen since; it was like the mouths of waterskins (pouring forth). And He commanded the earth to bring forth water from all directions, as Allah says, ﴿ Then he invoked his Lord (saying): “I have been overcome, so help (me)!” So We opened the gates of heaven with water pouring forth. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. ﴾ (Soorah Al-Qamar 54:10-13) ﴿ Floating under Our Eyes. ﴾ (Soorah Al-Qamar 54:14) That is, under Our Protection, Our Watch, Our Guard and Our Observation. ﴿ a reward for him who had been rejected! ﴾ (Soorah Al-Qamar 54:14) Allah, Most High, says, ﴿ Verily! When the water rose beyond its limits (Nooh’s Flood), We carried you (mankind) in

the floating 》 (Soorah Al-Haqqah 69:11). That is, in the floating ship ﴿ That We might make it a remembrance for you, and the keen ear (person) may (hear and) understand it 》 (Soorah Al-Haqqah 69:12)

A number of scholars of *tafseer* said that the water rose fifteen cubits above the highest mountain on Earth; this was what was said by the People of the Scripture. It was also said that it rose eighty cubits and that it covered the whole of the Earth, the length and breadth of it, its plains, its rugged ground, its mountains, its deserts and its sands. No living thing remained on the face of the Earth, whether great or small.

﴿ And it was said, “O, earth! Swallow up your water,” and, “O, sky! Withhold (your rain).” And the water was diminished and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nooh. And it (the ship) rested on Mount Judi, and it was said “Away with the people who are *zalimoon* 》 (Soorah Hood 11:44). That is, when Allah had dealt with the inhabitants of the Earth and none of those who had worshipped others besides Allah, the Almighty, the All-Powerful remained, Allah commanded the earth to swallow its water and He commanded the sky to stop raining. ﴿ And the water was diminished 》 - That is, it decreased from what it had been. ﴿ And the Decree (of Allah) was fulfilled. 》 That is, that which Allah had previously ordained, due to His All-Encompassing Knowledge was inflicted upon them. ﴿ And it was said “Away with the people who are *zalimoon*. 》 (Soorah Hood 11:44) And also Allah, Most High, says: ﴿ Because of their sins they were drowned, then weve made to enter the Fire. And they towund none to to help them instead of Allah. And Nooh said: “My Lord! Leave not one of the disbelievers on the early If you leave them, they will mislead your slaves, and they will beget none but wicked

disbelievers.﴾ (Soorah An-Nooh 71:25-27) Allah, Most High answered his supplication, all praise and thanks are due to Him and all grace proceeds from Him and not a single one of them remained.

Then He, Most High, says, ﴿ It was said, “O, Nooh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.” ﴾ (Soorah Hood 11:48) This was a command to Nooh ﷺ when the water subsided from the face of the earth and it became possible to travel across it and to dwell in it. So he disembarked from the ship, which had come to rest after its long journey, on the upper portion of a mountain in Al-Jazeerah, which is well-known. We have already spoken of it when we discussed the creation of the mountains. ﴿ With peace from Us and blessings ﴾. That is, disembark in safety, with blessings upon you and upon the nations that will be born afterwards. That is, from your progeny, for Allah did not allow any of the Believers who were with him to produce offspring, aside from Nooh ﷺ.

Allah, Most High, says, ﴿ And, his progeny, them We made the survivors. ﴾ (As-Saffat 37:77) So everyone on the face of the earth today, from all races of mankind, descended from Nooh's three sons. And they are Shem, Ham and Jephthah. Imam Ahmad narrated on the authority of Abu Hurairah ؓ that he said: The Prophet ﷺ passed by some people from among the Jews who were fasting the day of 'Ashoorah, and he said to them, “What is this fast?” This is the day on which Allah saved Moosa ؑ and the Children of Isra'eel from being drowned; and on that day, He drowned Fir'aun. And on this day, the

ship landed on Mount Joodi. Nooh ﷺ and Moosa ﷺ fasted in order to give thanks to Allah, the Almighty, the All-Powerful.” The Prophet ﷺ said, “I have more claim over Moosa ﷺ and more right to fast on this day (than you).” Then he said to his Companions ﷺ, “If anyone of you has been fasting since this morning, let him complete his fast and if anyone of you has taken lunch with his family, let him complete the rest of the day.”⁽¹⁾ This *hadeeth* is supported by a narration in the *Saheeh*.⁽²⁾ But the *ghareeb* part is the mention of Nooh ﷺ also. And Allah knows better.

As for what has been said by many ignorant people, that they ate from the leftovers of their provisions and from grains which they had brought with them and they ground them that day and applied *ithmid* to their eyes in order to strengthen their sight, because it had become cut off by the bright light, after having been confined in the darkness of the ship, none of this is authentic. It is only mentioned in incomplete traditions narrated from the Children of Isra'eel. They are not to be relied on and they should not be followed. And Allah knows better.

A number of ignorant people from Persia and India have

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- (1) Narrated by Imam Ahmad (8500). In its *isnad* is one Abu Ja'far, who has been condemned as “weak” by a number of scholars, while others declared him to be trustworthy. (In such cases, it is the practice of the scholars to act upon the negative report, since a scholar might declare a person trustworthy because he has heard nothing negative about him, another scholar might know something (negative) about him which the other scholar does not know). There is also one 'Abdus-Samad, who has been declared weak by scholars. In addition, his father is unknown to the scholars. Another person in the chain is Shabeel, who was known to make mistakes.
- (2) Narrated by Al-Bukhari (2004), on the authority of 'Abdullah Ibn 'Abbas ؓ and by Muslim (1130), but neither of these two narrations mentions Nooh ﷺ.

denied that the flood took place, while others among them have accepted it and they said, "It was only in the land of Babylon and it did not reach us." They said, "We have continued to inherit the land from generation to generation from the time of Adam ﷺ until our time."

What Has Been Mentioned About the Character of Nooh ﷺ

Allah, Most High says, **﴿ Verily, he was a grateful slave. ﴾** (*Soorah Al-Isra` 17:3*) It was said that he used to thank Allah for his food, his drink and all of his affairs.

Imam Ahmad narrated on the authority of Anas Ibn Malik ؓ that he said: The Messenger of Allah ﷺ said, "Verily, Allah is pleased with the slave when he eats his food and thanks Him for it and when he drinks his beverage and thanks Him for it."⁽¹⁾ Muslim, At-Tirmidhi and An-Nasa'i narrated likewise from the *hadeeth* of Abu Usamah ؓ.⁽²⁾

It is clear that a grateful person is the one who performs all acts of obedience, including those of the heart, verbal ones and physical ones, because gratitude is expressed by all of them, as the poet says in *Al-Bahr At-Taweel*:

*"You generous people have benefitted from three things from me,
My hand, my tongue and heart."*

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (11758).

(2) Narrated by Muslim (2734), At-Tirmidhi (1816) and An-Nasa'i (4/202, No. 6899)

His Advice to His Son

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Amr ؓ that he said: We were with the Messenger of Allah ﷺ when a Bedouin man came to him wearing a flowing cloak, decorated with brocade and he ﷺ said, “Verily, this companion of yours has humiliated ever horseman who is the son of a horseman (or he said: wants to humiliate ever horseman who is the son of a horseman) and he has elevated every herdsman, who is the son of a herdsman.” ‘Abdullah ؓ said: Then the Messenger of Allah ﷺ took hold of the edges of his cloak and said, “I do not see upon you the garments of a person who is not endowed with intelligence.” Then he said, “When death approached the Prophet of Allah, Nooh ؑ, he said to his son, ‘I will convey to you my advice: I order you to do two things and I forbid you to do two things. I order you to believe that *La ilaha Illallah* (none has the right to be worshipped except Allah), because if the seven heavens and the seven earths were placed in one hand and *La ilaha illallah* was placed in the other hand, *La ilaha illallah* would outweigh them. And if the seven heavens and the seven earths were a dark circle, it would be filled by *La Ilaha illallah*. Glory and praise be to Allah, because in it are the connections to everything and through it all creation is sustained. I forbid you to commit *shirk* (ascribe partners to Allah) and to commit *kibr*., Either ‘Abdullah or someone else said, “O, Messenger of Allah! As for *shirk*, we know what it is, but what is *kibr*? Is it that one of us should have a pair of fine shoes with fine straps on them?” He ﷺ said, “No.” The questioner asked, “Is it that one of us should have a fine garment which he wears?” He ﷺ said, “No.” The

questioner asked, “Is it that one of us has a camel which he rides?” The Prophet ﷺ said, “No.” The questioner then asked, “Is it that one of us has companions who sit around him?” The Messenger of Allah ﷺ replied, “No.” ‘Abdullah ؓ or another person said, “O, Messenger of Allah! Then what is *kibr*?” He ﷺ replied, “Ignorance of the truth and displaying contempt toward people.”⁽¹⁾ The *isnad* of this *hadeeth* is authentic, though Al-Bukhari and Muslim did not narrate it.

As for his grave, Ibn Jareer and Al-Azraqi narrated on the authority of ‘Abdur-Rahman Ibn Sabit or another of the *Tabi’oon* in a *mursal*⁽²⁾ form, that Nooh ﷺ was buried within the precincts of the Sacred Mosque (in Makkah).

This is stronger and more reliable than what has been said by many of the later scholars, who claimed that he is in a town, in a place known today as Kark Nooh. In that place is a mosque which has been built because of these claims. And Allah knows better.

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- (1) This is an authentic *hadeeth* narrated by Imam Ahmad (2/170, No. 6547).
 (2) *Mursal*: A chain of narrators which does not include a Companion ؓ.

The Story of Hood ﷺ

He is Hood, son of Shalakh, son of Arfakhshad, son of Sam, son of Nooh ﷺ. It was said that Hood ﷺ is 'Abir, the son of Shalakh, the son of Arfakhshad, the son of Sam, the son of Nooh ﷺ. This was reported by Ibn Jareer At-Tabari.

He belonged to a tribe known as 'Ad, son of 'Aws, son of Sam, son of Nooh ﷺ. They were Arabs living in the winding sand tracts (*Al-Ahqaf*), which is a mountain of sand in Yemen, between Oman and Hadhramawt, in a land looking out upon the sea, which is known as Ash-Shihr. The name of their valley was Mugheeth. They lived a great deal in tents which had huge poles, as Allah, Most High, says, **« Did you (Muhammad,) not see (think) how your Lord dealt with 'Ad (people), of Iram, with lofty poles? »** (*Soorah Al-Fajr* 89:6,7) That is, 'Ad Iram, who were the first 'Ad. As for the second 'Ad, they came later, as we shall make clear in its place. The first 'Ad were 'Ad **« of Iram, with lofty poles, The like of which were not created in the land? »** (*Soorah Al-Fajr* 89:7,8) That is, the like of the tribe. It was also said that it means: the like of whose poles, but the correct opinion is the former, as we made clear in the *Tafseer*.

The Arabs were known before Isma‘eel ﷺ as *Al-‘Arab Al-‘Aribah* and they consisted of numerous tribes, including: ‘Ad, Thamood, Jurhum, Tasm, Jadees, Ameem, Madyan, Imlaq, Abil, Jasim, Qahtan, Banu Yaqtun and others.

As for the Arabised Arabs, they were of the progeny of Isma‘eel, the son of Ibraheem *Al-Khaleel* (peace be upon them both). Isma‘eel, was the first to speak eloquent, classical Arabic and he learned the speech of the Arabs from the tribe of Jurhum, who camped near his mother, Hajar, in the Sacred Precincts, as we shall make clear in its place, if Allah wills. But Allah made him able to speak with the utmost eloquence and powers of elucidation and the Messenger of Allah ﷺ was likewise articulate in it.

What is meant is that ‘Ad – the first ‘Ad – were the first to worship idols after the Great Flood. Their idols were three: Sadd, Samood and Hara. Allah sent to them their brother, Hood ﷺ and he called them to Allah, as He, Most High, says after mentioning the people of Nooh ﷺ and their case in *Soorah Al-A‘raf*, ﴿ And to ‘Ad (people, We sent) their brother Hood. He said, “O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha illallah*: none has the right to be worshipped but Allah). Will you not fear (Allah)?” The leaders of those who disbelieved among his people said, “Verily, we see you in foolishness and verily, we think you are one of the liars.” (Hood) said, “O, my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the ‘*Alameen* (mankind, jinn and all that exists)! I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you. Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you that he may warn you? And remember that He

made you successors after the people of Nooh and increased you amply in stature. So remember the graces (bestowed upon you) from Allah, so that you may be successful.” They said, “You have come to us that we should worship Allah, Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.” (Hood) said, “Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named – you and your fathers, with no authority from Allah? Then wait, I am with you among those who wait.” So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers ﴿ (Soorah Al-A'raf 7:65-72)

He, Most High, says, ﴿ They said, “O, Hood! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods (deities) have seized you with evil (madness).” He said, “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).” ﴿ (Soorah Hood 11:53-56)

He, Most High, says in *Soorah Qad Aflahal-Mu'minoon* (*Al-Mu'minoon*) after the story of Nooh's people: ﴿ Then, after them, We created another generation. And We sent to them a Messenger from among themselves (saying), “Worship Allah! You have no other *ilah* (god) but Him. Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others

besides Him)?" And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said, "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink. If you were to obey a human being like yourselves, then verily! You indeed would be losers. Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised. There is nothing but our life of this world! We die and we live! And we are not going to be resurrected! He is only a man who has invented a lie against Allah, but we are not going to believe in him." He said, "O my Lord! Help me because they deny me." He (Allah) said, "In a little while, they are sure to be regretful." So *As-Saihah* (punishment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. So away with the people who are *zalimoon* (polytheists, wrongdoers, disbelievers in the Oneness of Allah, disobedient to His Messengers, etc.) ﴿ *Soorah Al-Mu'minoon* 23:31-41).

He, Most High, says in *Soorah Ha Meem As-Sajdah* (*Fussilat*), ﴿ As for 'Ad, they were arrogant in the land without right, and they said, "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than they? And they used to deny Our *Ayat*! So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the Punishment of the Hereafter will be more disgracing, and they will never be helped. ﴾ (*Soorah Fussilat* 41:15,16)

We will relate the purport of the story gathered from these threads, along with what can be added to it from the traditions.

We have already mentioned that they were the first of the nations to worship idols after the Great Flood and this is clear from His Words regarding them, **« And remember that He made you successors after the people of Nooh, and increased you amply in stature. »** (Soorah Al-A'raf 7:69) That is, He made them the strongest people in their time, in physique, power and bravery.

In Soorah Al-Mu'minoon, He says, **« Then, after them, We created another generation. »** (Soorah Al-Mu'minoon 23:31) They were the people of Hood, according to the correct view.

Others said that they were Thamood, based on the Words of Allah, Most High, **« So As-Saihaah (punishment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. »** (Soorah Al-Mu'minoon 23:41) They said, "They are the people of Saleh ﷺ, for it is they who were destroyed by As-Saihaah. **« And as for 'Ad, they were destroyed by a furious, violent wind. »** (Soorah Al-Haqqah 69:6) This saying of theirs does not rule out the possibility that they were overcome by a combination of As-Saihaah and the furious, violent wind, as we shall show in the story of the people of Madyan, the Dwellers of the 'Aykah (Wood). For a combination of punishments were inflicted on them, in addition to which, there is no dispute regarding the fact that 'Ad lived before Thamood.

What is meant is that 'Ad were alienated, disbelieving Arabs, who were arrogant and defiantly determined to worship idols and so Allah sent to them a man from among them, to call upon them to believe in Allah, Most High, and to sincerely devote their worship to Him alone. But they belied him, opposed him and belittled him, as a result of which, Allah seized them with the Seizing of the Almighty, (Who is) Most Able to carry out what he Wills.

When he commanded them to worship Allah, urged them to obey Him and seek forgiveness from Him and promised them that if they did so, they would receive a goodly reward in the life of this world and in the Hereafter, while threatening them with punishment in the life of this world and in the Hereafter, should they violate these injunctions, ﴿ The leaders of those who disbelieved among his people said, "Verily, we see you in foolishness," ﴾ (Soorah Al-A'raf 7:66) That is, this thing to which you call us is foolishness in comparison with our worship of these idols, from which we seek victory and sustenance. And in addition to this, we believe that you are lying in your claim to be a Messenger sent by Allah.

﴿ (Hood) said, "O, my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Alameen (mankind, jinn and all that exists)! ﴾ (Soorah Al-A'raf 7:67) That is, the matter is not as you think, nor as you believe: ﴿ "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) to you." ﴾ (Soorah Al-A'raf 7:68) And conveying the Message requires that the conveyor be free from untruthfulness and that he makes no addition, nor any omission when delivering the Message. His delivery of the Message must also be eloquent, succinct, comprehensive and unarguable, and contain no ambiguity, no contradiction and no confusion.

But in spite of his delivery of the Message in this manner and his advising his people to the utmost of his ability – and in spite of his compassion toward them and his intense desire that they be guided – he did not seek any reward or payment from them, rather, he devoted himself sincerely to Allah in his call to (believe in) Him and his advice to His creation. He only sought recompense from the One Who sent him. This is because the good things in this life and in the Hereafter are in Allah's Hands

and at His Command; that is why he said, ﴿ “O, my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?” ﴾ (Soorah Hood 11:51) That is, you have no minds with which to distinguish (truth from error) and understand that I am inviting you to the clear truth to which your innate nature – in which He created you – bears witness; and that is the Religion of truth, with which Allah sent Nooh ﷺ and He destroyed those who opposed him. Now I am calling you to (believe in) Him and I do not ask any reward from you for it. Rather, I seek that from Allah, in Whose Hand is harm and benefit and this is why a Believer said in Soorah Ya Seen, ﴿ “Obey those who ask no wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allah, Alone), Who has created me and to Whom you shall be returned.” ﴾ (Soorah Ya Seen 36:21,22)

Among the things that the people of Hood ﷺ said to him was, ﴿ “O, Hood! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you. All that we say is that some of our gods (deities) have seized you with evil (madness).” He said, “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship.” ﴾ (Soorah Hood 11:53,54) That is, you have not produced any supernatural miracle which would bear witness for you of the truth of what you have brought. And we are not a people who will abandon the worship of our idols simply because on your words, when you have brought no proof. We do not think that you are anything but an insane person in what you claim. You have only been seized with this (madness) because some of our deities have become angry with you and afflicted your mind with madness. That is apparent from their words: ﴿ All that we say is that some

of our gods (deities) have seized you with evil (madness).” He said, “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite.” ﴿ *Soorah Hood 11:54,55*) This was a challenge from him to them, a declaration of his innocence of any complicity in the worship of their idols and a statement of his contempt for them. It is also a clear assertion that they can neither benefit nor harm and that they are simply inanimate objects. If they can, as you claim, help, benefit and harm, then here I stand, declaring myself innocent of them and cursing them: ﴿ “So plot against me, all of you, and give me no respite.” ﴾ (*Soorah Hood 11:55*) That is, you people and your idols together, with all of the resources at your disposal and all of the power at your command, do not grant me a respite of a single hour, or even the blink of an eye, because I do not care about you and I do not even think of you, nor even look at you. ﴿ “I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).” ﴾ (*Soorah Hood 11:56*) That is, I put my faith and trust in Allah and I am supported by Him and confident of His Protection, which does not misguide those who seek it and have trust in it. So I do not care about any creature besides Him and I do not put my trust in anyone but Him, and I do not worship anyone besides him.

This alone is a decisive proof that Hood ﷺ was the slave of Allah and His Messenger; the people were ignorant and astray in their worship of other than Allah because they were unable to inflict any harm on him and this proves the truthfulness of what he brought to them and the falsity of what they followed and the immorality of their beliefs. It is precisely this evidence which Nooh ﷺ cited before him in His Words, ﴿ And recite

to them the news of Nooh, when he said to his people, “O my people, if my stay (with you) and my reminding (you) of the *Ayat* of Allah is hard on you, then I put my trust in Allah. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.” ﴿ *Soorah Yoonus* 10:71) He, Most High, says, ﴿ And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and to whom We had given the luxuries and comforts of this life, said, “He is no more than a human being like you, he eats of that which you eat and drinks of what you drink. If you were to obey a human being like yourselves, then verily, you indeed would be losers. Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?” ﴾ (*Soorah Al-Mu'minoon* 23:33-35) They thought that the idea that Allah would send a Messenger was far-fetched and this specious argument was offered by many ignorant disbelievers in the past and present, as Allah, Most High, says, ﴿ Is it wonder for mankind that We have sent Our Inspiration to a man from among themselves (i.e. Prophet Muhammad ﷺ) (saying): “Warn mankind (of the coming torment in Hell).” ﴾ (*Soorah Yoonus* 10:2). This is why Hood ﷺ said to his people, ﴿ “Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allah and that you may receive (His) Mercy?” ﴾ (*Soorah Al-A'raf* 7:63). That is, it is not surprising, because Allah, Most High knows better regarding the selection of His Messengers.

He, Most High, says, ﴿ Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)? Far, very far is that which you are promised. There is nothing but our life of this world! We die and we live! And we are not going to be resurrected! He is

only a man who has invented a lie against Allah, but we are not going to believe in him.” ﴿ (Soorah Al-Mu`minoos 23:35-38). They expressed their belief that the promised Resurrection is far in the future and they rejected the idea that their bodies could be resurrected after they had become dust and bones. They said, “Far, far away is this promise. ﴿ “There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!” ﴿ (Soorah Al-Mu`minoos 23:37) That is, a people die and another people are born. This was the belief of the *Dahriyyah*,⁽¹⁾ as some of the ignorant people among the *zanadiqah*⁽²⁾ say, “The wombs deliver and the earth swallows.”

And he said to them, with regard to that concerning which he had warned them, ﴿ “Do you build high palaces on every high place, while you do not live in them? And do you get for yourselves *masani`* (fine buildings) as if you will live therein for ever?” ﴿ (Soorah Ash-Shu`ara` 26:128,129) That is, do you build in every elevated place great and magnificent buildings, such as palaces and the like, building them for frivolous reasons, though you have no need of them? This was because they used to live in tents, as Allah, Most High, says, ﴿ Did you (O, Muhammad,) not see (think) how your Lord dealt with ‘Ad (people) of Iram, with lofty poles, the like of which were not created in the land? And (with) Thamood (people), who cut (hewed) out rocks in the valley (to make dwellings)? ﴿ (Soorah Al-Fajr 89:6-9) So ‘Ad of Iram were the first ‘Ad who used to live under huge poles, which supported their tents.

He, Most High, says, ﴿ “And do you get for yourselves

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- (1) *Dahriyyah*: The belief that there is nothing save this abode in which one person passes away only to be replaced by another, and there is no Resurrection or Judgment. This was the view of the pagan Arabs who rejected the Resurrection.
- (2) *Zanadiqah*: (sing. *zindeeq*) Atheists, freethinkers.

masani “?” ﴿﴾ (Soorah Ash-Shu‘ara’ 26:129) It was said that *masani* ‘ means palaces. It was said that it means pigeon towers. It is also said that it means water sources.

﴿ “As if you will live therein for ever.” ﴾ (Soorah Ash-Shu‘ara’ 26:129) That is, it is your hope that you will abide in this earthly abode for a long time. ﴿ “And when you seize, seize you as tyrants? So fear Allah, keep your duty to Him, and obey me. And keep your duty to Him, fear Him Who has aided you with all (good things) that you know. He has aided you with cattle and children and gardens and springs. Verily, I fear for you the punishment of a Great Day.” ﴾ (Soorah Ash-Shu‘ara’ 26:130-135).

Among the things they said to him was, ﴿ “Have you come to us that we should worship Allah Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful.” ﴾ (Soorah Al-A‘raf 7:70) That is, have you come to us (to ask us) to worship Allah, Alone, and to oppose our fathers and our forefathers and that which they followed? If you are truthful regarding what you have brought, then bring us the punishment that you promise, because we do not believe in you, we will not follow you and we do not believe you. As they said, ﴿ “It is the same to us whether you preach or be not of those who preach. This is no more than the false tales and religion of the ancients, and we are not going to be punished.” ﴾ (Soorah Ash-Shu‘ara’ 26:136-138) The word in Verse 137 has been recited as *khalq* and *khuluq*. According to the former recitation, the meaning would be: What you have brought to us is no more than fabrication from you; and you have taken it from the books of the ancients. This was how it was explained by more than one of the Companions ﴿﴾ and the *Tabi‘oon*. And according to the second recitation, the

meaning would be: This religion which we are following is no more than the religion of our fathers and our grandfathers and we will not change and we will continue to hold fast to it.

Both recitations are suited to their words, ﴿ “and we are not going to be punished.” ﴾ (Soorah Ash-Shu‘ara’ 26:138)

He, Most High, says, ﴿ (Hood) said, “Punishment and Wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers, with no authority from Allah? Then wait, I am with you among those who wait.” ﴾ (Soorah Al-A‘raf 7:71) That is, you have deserved because of these words ignominy and Anger from Allah; do you reject worship of Allah, Alone, without partners, in favor of the worship of idols, which you have carved out and called “gods” of your own accord and agreed upon – you and your forefathers – and Allah has revealed no authority for them? That is, He has sent down no evidence for your beliefs. If you refuse to accept the truth and insist on falsehood, it is all the same to you whether I forbid you to follow what you are following or not. So wait now for the Punishment of Allah which will befall you and that Punishment cannot be rescinded or prevented.

Allah, Most High, mentioned the story of their destruction in detail and in brief, as we said earlier, such as in His Words, ﴿ So We saved him and those who were with him by a Mercy from Us, and We cut the roots of those who belied Our *Ayat* and they were not believers. ﴾ (Soorah Al-A‘raf 7:72)

His Words, ﴿ And when Our Commandment came, We saved Hood and those who believed with him by a Mercy from Us, and We saved them from a severe punishment. Such were ‘Ad (people). They rejected the *Ayat* of their Lord and disobeyed

His Messengers, and followed the command of every proud obstinate (oppressor of the truth, from their leaders). And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hood. ﴿﴾ (Soorah Hood 11:58-60)

His Words, ﴿ So As-Saihah (punishment - awful cry, etc.) overtook them with justice, and We made them as rubbish of dead plants. They said: The people of Salih were destroyed with awful cry ﴾ (Soorah Al-Mu'minoon 23:41)

As for the details of their destruction, when Allah said, ﴿ Then, when they saw it as a dense cloud coming towards their valleys, they said, "This is a cloud bringing us rain!" Nay, but it is that (punishment) which you were asking to be hastened! A wind wherein is a painful punishment! ﴾ (Soorah Al-Ahqaf 46:24) – this was the beginning of the punishment which came to them, for they were suffering from a drought and so they requested rain (from their idols). They saw a cloud in the sky and thought that it was a rain of mercy (for them), but it was a deluge of punishment. This is why He, Most High, says, ﴿ Nay, but it is that (punishment) which you were asking to be hastened! A wind wherein is a painful punishment! ﴾ (Soorah Al-Ahqaf 46:24) That is, from the infliction of the Punishment and that is their saying, ﴿ "So bring us that wherewith you have threatened us if you are of the truthful." ﴾ (Soorah Al-A'raf 7:70) And there are other similar Verses in Soorah Al-A'raf.

He (Muhammad bin Ishaq bin Yasar) said, "And Allah sent the black cloud which Qail Ibn 'Itr chose (according to the *hadeeth* narrated by Imam Ahmad, on the authority of Al-Harith Al-Bakri), with the punishment it contained to 'Ad until it reached them at a valley known as Al-Mugheeth. When they

saw it, they regarded it as a good sign and they said, “This is a cloud which will bring rain to us. But Allah said, ﴿ Nay, but it is that (punishment) which you were asking to be hastened! A wind wherein is a painful punishment! Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimoon* (polytheists, disbelievers, sinners, etc.)! ﴾ (Soorah Al-Ahqaf 46:24,25) That is, it destroys everything that it is commanded to destroy.

Muhammad Ibn Ishaq said, “The first person who saw it and realized that it was a wind was a woman from ‘Ad, whose name was Mahd. When it became clear what was in it, she screamed and then fainted. When she regained consciousness, the people asked her, “What did you see, Mahd?” She said, “I saw a wind in it, like burning flames and in front of it were men, leading it. Allah imposed it on them ﴿ for seven nights and eight days in succession ﴾ (Soorah Al-Haqqah 69:7). It did not leave a single person from ‘Ad alive.” He (Ibn Ishaq) said, “Hood ﷺ and those who believed in him were in an enclosed area. Nothing hit them or those with them except that which was gentle to the skin and pleasing to the soul. The wind passed over ‘Ad, destroying all that was between the heaven and the earth and marking them with stones.” Then he reported the rest of the story.

Imam Ahmad narrated a *hadeeth* in his *Musnad* on the authority of Al-Harith (i.e. Ibn Hassan, or it was said, Ibn Yazeed Al-Bakri) which resembles this story; he said, “I set out to complain to the Messenger of Allah ﷺ about Al-‘Ala’ Ibn Al-Hadrami and I passed by Ar-Rabazah, where I saw an old woman from Banu Tameem, who was alone in that area. She said to me, ‘O, slave of Allah! I need to reach the Messenger

of Allah to ask him for some of my needs, will you take me to him?' So I took her along with me to Al-Madinah and found the Mosque full of people. I also found a black flag raised high, while Bilal was holding a sword before the Messenger of Allah. I asked, 'What is the matter with the people?' They said, 'The Prophet ﷺ intends to send 'Amr Ibn Al-'As (on a military expedition) somewhere.' So I sat down. When the Prophet ﷺ went to his house, I asked for permission to see him, and he gave me permission. I entered and greeted him. He said, 'Was there a dispute between you and Banu Tameem?' I said, 'Yes. And we had been victorious over them. I passed by an old woman from Banu Tameem, who was alone, and she asked me to bring her to you, and she is at the door.' So he allowed her in and I said, 'O Messenger of Allah! What if you make a barrier between us and (the tribe of) Banu Tameem, such as the desert?' The old woman became angry and opposed me. So I said, 'My example is the example of a sheep that carried its own destruction. I carried this woman and did not know that she was an opponent. I seek refuge with Allah and His Messenger that I become like the emissary of 'Ad.' So the Prophet ﷺ asked me about the emissary of 'Ad, having better knowledge in it, but he liked to hear the story again. I said, 'Once, 'Ad suffered from a famine and they sent an emissary (to get relief), whose name was Qail. Qail passed by Mu'awiyah Ibn Bakr and stayed with him for a month. Mu'awiyah supplied him with alcoholic drinks, and two female singers were singing for him. When the month ended, Qail went to the mountains of Tihamah and said, 'O, Allah! You know that I did not come here to cure an ill person or to ransom a prisoner. O, Allah! Give 'Ad water as You used to.' So black clouds came and he was called, 'Choose which one of them you wish (to go to 'Ad)!'. So he pointed to one of the black clouds and he heard someone proclaiming from it,

‘Take it, as ashes that will leave none in ‘Ad!’ And it has been conveyed to me that the wind sent to them was no more than what would pass through this ring of mine, but it destroyed them’.” Abu Wa’il said, “That is true. When a man or a woman would send an emissary, they would tell him, ‘Do not be like the emissary of ‘Ad (bringing disaster and utter destruction to them instead of relief).’”⁽¹⁾ At-Tirmidhi recorded it thus on the authority of ‘Abd Ibn Humaid, who narrated it on the authority of Zaid Ibn Al-Hubab.⁽²⁾

‘Abdullah Ibn Mas‘ood, ‘Abdullah Ibn ‘Abbas (may Allah be pleased with them both) and more than one *Imam* from among the *Tabi‘oon* said that it was a cold wind, which blew severely. ﴿ Which Allah imposed on them for seven nights and eight days in succession. ﴾ (*Soorah Al-Haqqah* 69:7) That is, complete and successive days. It was said that the first of them was a Friday and it was also said that it was a Wednesday. ﴿ So that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms! ﴾ (*Soorah Al-Haqqah* 69:7) Allah compared them with hollowed out trunks of date-palms, which have no heads and this was because the wind would come to one of them and pick him up and raise him into the air, then it would invert him and drop him on the top of his head and shatter it and he would remain like a body without a head, as Allah, Most High, says, ﴿ Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity. ﴾ (*Soorah Al-Qamar* 54:19) That is, on a day of evil omen for you and continuous punishment inflicted upon you. ﴿ Plucking out men as if they were uprooted stems of date-palms. ﴾ (*Soorah Al-Qamar* 54:20) Whoever says that the day of evil omen and continuous calamity was a Wednesday

(1) This *hadeeth* is *hasan* and it was narrated by Imam Ahmad (15524).

(2) This *hadeeth* is *hasan* and it was narrated by At-Tirmidhi (3273).

and based on this understanding, consider it to be a day of evil omen, is in error and contradicted the Qur'an, because He, Most High says in another Verse, ﴿ **So We sent upon them furious wind in days of evil omen.** ﴾ (Soorah Fussilat 41:16) It is well known that they were eight consecutive days; and if they were themselves evil omens, then all of the seven days of the week included in them would be days of evil omen – and no one says this. What is meant is that they were days of evil omen for them.

He, Most High, says, ﴿ **And in 'Ad (there is also a sign) when We sent against them the barren wind.** ﴾ (Soorah Adh-Dhariyat 51:41) That is, which did not produce any good, because the wind alone does not scatter clouds or pollinate trees. Rather, it is barren and no good results from it, which is why Allah says, ﴿ **It spared nothing that it reached, but blew it into broken spreads of rotten ruins.** ﴾ (Soorah Ad-Dhariyat 51:42) That is, like a thing that is decayed and very old and from which no benefit whatsoever may be derived.

It has been confirmed in the *Saheehain* on the authority of 'Abdullah Ibn 'Abbas ؓ that he reported from the Prophet ﷺ that he said, "I have been made victorious with the *Saba* (easterly wind), and the people of 'Ad were destroyed with the *Daboor* (westerly wind)." ⁽¹⁾

As for the Words of Him, Most High: ﴿ **And remember the brother of 'Ad, when he warned his people in *Al-Ahqaf* (the curved sand-hills in the southern part of the Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allah; truly, I fear for you the punishment of a mighty Day."** ﴾ (Soorah *Al-Ahqaf* 46:21) So it is apparent that the 'Ad referred to here is the first

(1) Narrated by Al-Bukhari (1035) and Muslim (900).

‘Ad, because the context of the Verse is similar to the context of (the story of) the people of Hood ﷻ and they were the first. It is also possible that the people mentioned in this story were the second ‘Ad; and the evidence for this is in what we have mentioned and what we shall mention later in the *hadeeth* of ‘A’ishah (may Allah be pleased with her).

As for the Words of Him, Most High: **« Then, when they saw it as a dense cloud coming toward their valleys, they said, “This is a cloud bringing us rain.” »** (Soorah Al-Ahqaf 46:24), when ‘Ad saw the cloud which was looming up in the sky, like a rain cloud, they thought that it was bringing them rain, but it was a cloud of punishment which they mistook for a cloud of mercy. They hoped that they would get something good from it, but they received the utmost evil from it. Allah, Most High, says, **« Nay, but it is that which you were asking to be hastened! »** (Soorah Al-Ahqaf 46:24). That is, the punishment; then He explained it in His Words: **« a wind wherein is a painful punishment. »** (Soorah Al-Ahqaf 46:24)

It is possible that the punishment which afflicted them from the furious and violent wind, which continued to afflict them for seven nights and eight days leaving not a single one of them, followed them even as they sought shelter in mountain caves and caverns, winding around them, expelling them, annihilating them and destroying their sturdily constructed houses and palaces over them. Just as they had been blessed with strength and power and said, “Who is greater in strength than we?” – Allah inflicted on them that which was greater in strength and more powerful than they – and that was the barren wind. It is possible that at the end, this wind raised up a cloud, which those who remained, thought was a cloud bearing mercy and abundant rain for them. But Allah sent it against

them filled with sparks and fire, as more than one person has mentioned. This would be similar to that which afflicted the Companions of the Canopy from among the people of Madyan. A combination of a cold wind and a punishment of fire was inflicted on them – and that is the most severe punishment, consisting of different and opposing elements, accompanied by the cry which was mentioned in *Soorah Qad Aflaha* (*Soorah Al-Mu'minoon*). And Allah knows better. The apparent meaning of the Verse is that they saw an 'aridh and what is understood from it linguistically is a cloud. Muslim narrated in his *Saheeh* on the authority of 'A'ishah (may Allah be pleased with her) that she said: Whenever the wind was stormy, the Messenger of Allah ﷺ used to say: "O, Allah! I ask You for what is good in it, the good which it contains and the good of that which it was sent for. I seek refuge with You from what is evil in it, what evil it contains, and the evil of that which it was sent for." And when there was thunder and lightning in the sky, his color underwent a change, and he would pace in and out, backward and forward; and when the rain came, he felt relieved, and I would notice the (sign of relief) on his face. 'A'ishah (may Allah be pleased with her) asked him (about it) and he said, "It may be as the people of 'Ad said, when they saw a cloud formation coming to their valley, ﴿ "This is a cloud bringing us rain." ﴾" (Soorah Al-Ahqaf 46:24) ⁽¹⁾

(1) Narrated by Muslim (899).

The Story of Saleh عليه السلام, the Prophet of Thamood

They were a well-known tribe, who were named Thamood after their ancestor, Thamood, the brother of Jadees; they were both sons of 'Abir, son of Iram, son of Sam, son of Nooh. They were Arabs from Al-'Aribah and they lived in Al-Hijr, which lies between Al-Hijaz and Tabook. The Messenger of Allah ﷺ passed by it ⁽¹⁾ when he was going to Tabook with some of the Muslims, as we shall explain later. They came after the people of 'Ad and like them, they used to worship idols. So Allah sent to them a man from among them who was Allah's slave and Messenger: Saleh, son of 'Ubaid, son of Masikh, son of 'Ubaid, son of Hajir, son of Thamood, son of 'Abir, son

(1) Narrated by Al-Bukhari (3380), Muslim (2980) and Imam Ahmad (4547), on the authority of 'Abdullah Ibn 'Umar رضي الله عنه.

of Iram, son of Sam, son of Nooh. He called upon them to worship Allah, Alone, without partners and to renounce their idols and rivals (to Allah); he called upon them not to ascribe any partners to Him. A group of them believed in him, but the majority of them disbelieved in him and attacked him, both physically and verbally and they tried to kill him. They killed the camel which Allah had made as a proof against them, Allah seized them with the Seizing of the Almighty, as He, Most High says in *Soorah Al-A'raf*, (And to Thamood (people, We sent) their brother Salih. He said, "O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha Illallah*: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm, lest a painful punishment should seize you. And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth." The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed, "Know you that Salih is one sent from his Lord?" They said, "We indeed believe in that with which he has been sent." Those who were arrogant said, "Verily, we disbelieve in that which you believe in." So they killed the she-camel and insolently defied the Commandment of their Lord and said, "O, Salih! Bring about your threats if you are indeed one of the Messengers (of Allah)." So the earthquake seized them and they lay (dead), prostrate in their homes. Then he (Salih) turned from them and said, "O, my people!

I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.” ﴿ (Soorah Al-A'raf 7:73-74). He, Most High, says in *Soorah Hood*, ﴿ And to Thamood (people, We sent) their brother Salih. He said, “O, my people! Worship Allah, you have no other *ilah* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.” They said, “O, Salih! You have been among us as a figure of good hope (and we wished for you to be our chief), till this (new thing which you have brought; that we leave our gods and worship your God [Allah] Alone)! Do you (now) forbid us from the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (monotheism).” He said, “O, my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can help me against Allah, if I were to disobey Him? Then you increase me not but in loss. And O, my people! This she-camel of Allah is a sign to you, leave her to feed on Allah’s earth, and touch her not with evil intention, lest a near torment will seize you.” But they killed her. So he said, “Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” So when Our Commandment came, We saved Salih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord, He is the Strong, the Almighty. And *As-Saihah* (torment - awful cry, etc.) overtook the wrongdoers, so they lay (dead), prostrate in their homes, as if they had never lived there. No doubt! Verily, Thamood disbelieved in their Lord. So away with Thamood! ﴿ (Soorah Hood 11:61-68)

He, Most High, says in *Soorah Ash-Shu'ara'*, ﴿ Thamood

(people) belied the Messenger. When their brother Salih said to them: "Will you not fear Allah and obey Him? I am a trustworthy Messenger to you. So fear Allah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alameen. Will you be left secure in that which you have here? In gardens and springs and green crops (fields, etc.) and date-palms with soft spadix. And you carve houses out of mountains with great skill. So fear Allah, keep your duty to Him, and obey me. And follow not the command of *al-musrifoon* (i.e. their chiefs, leaders who were polytheists, criminals and sinners), who make mischief in the land, and reform not." They said, "You are only of those bewitched! You are but a human being like us. Then bring us a sign if you are of the truthful." He said, "Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. And touch her not with harm, lest the punishment of a Great Day seize you." But they killed her and then they became regretful. So the punishment overtook them. Verily, in this is indeed a sign, yet most of them are not believers. And verily! Your Lord, He is indeed the Almighty, the Most Merciful. ﴿ Soorah Ash-Shu'ara' 26:141-159)

Allah frequently links in His Book the mention of 'Ad with that of Thamood, as in *Soorah Bara'ah* (*Soorah At-Tawbah*), *Soorah Ibraheem*, *Soorah Al-Furqan*, *Soorah Sad*, *Soorah Qaf*, *Soorah An-Najm* and *Soorah Al-Fajr*. It is said that the story of these two nations is not known to the People of the Scripture and that they were not mentioned in their Scripture, the Torah. But in the Qur'an there is evidence that Moosa ؑ informed his people about them, as Allah says in *Soorah Ibraheem*, ﴿ And Moosa (Moses) said, "If you disbelieve, you and all on earth together, then verily, Allah is Rich (Free

of all wants), Owner of all Praise. Has not the news reached you, of those before you, the people of Nooh, and ‘Ad and Thamood? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said, Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islamic Monotheism).” ﴿ Soorah Ibraheem 14:8,9). It is apparent that these words are entirely those of Moosa ؑ, which he addressed to his people. But because these two nations were from among the Arabs, their stories were not well documented and no attempt was made to record them, although they were well-known during the time of Moosa ؑ. We have spoken in detail concerning all of this in the *Tafseer*; all praise and thanks be to Allah, from Whom proceeds all Grace.

What is intended now is to mention their story and their circumstances and how Allah saved His Prophet, Saleh ؑ, and those who believed in him, and how He eradicated those who were guilty of injustice because of their disbelief, their arrogance and the opposition they displayed to their Messenger, Saleh ؑ. We have already mentioned that they were Arabs and that they came after the people of ‘Ad, but they did not pay heed to what had befallen them. This is why Saleh ؑ said to them, ﴿ And to Thamood (people, We sent) their brother Salih. He said, “O, my people! Worship Allah! You have no other *ilah* (god) but Him. (*La ilaha Illallah*: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah’s earth, and touch her not with harm, lest a painful punishment should seize you. And remember when He made

you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the Earth.” ﴿ (Soorah Al-A'raf 7:73,74) That is, He has only made you successors after them in order that you might pay heed to their fate and act in a manner contrary to their actions. He has permitted to you these lands, allowing you to build palaces in their plains. ﴿ “And you carve houses out of mountains with great skill.” ﴿ (Soorah Ash-Shu'ara' 26:149) That is, you are proficient in building them, perfecting them and precisely executing (the building of) them, so respond to Allah's Blessing with gratitude, righteous deeds and worship Him, Alone, without ascribing partners to Him. Beware of opposing Him and refraining from His obedience, because the punishment for that is an evil one. This is why he warned them, saying, ﴿ “Will you be left secure in that which you have here, in gardens and springs and green crops (fields etc.) and date-palms with soft spadix?” ﴿ (Soorah Ash-Shu'ara' 26:146-148) That is, your provisions are numerous, luxurious and ripe. ﴿ “And you carve houses out of mountains with great skill. So fear Allah, keep your duty to Him, and obey me. And follow not the command of *al-musrifeen* (i.e. their chiefs, leaders who were polytheists, criminals and sinners), who make mischief in the land, and reform not.” ﴿ (Soorah Ash-Shu'ara' 26:149-152). He also said to them, ﴿ “O, my people! Worship Allah, you have no other *ilah* (god) but Him. He brought you forth from the earth and settled you therein.” ﴿ (Soorah Hood 11:61) That is, it is He Who created you and brought you forth from the earth and made you to populate it (i.e. He gave it to you, with all that it contains, such as crops and fruits), for He is the Creator and the Sustainer and it is He, Alone, without partners,

Who has the right to be worshipped. ﴿ “Then ask forgiveness of Him and turn to Him in repentance.” ﴾ (*Soorah Hood* 11:61) That is, desist from what you now follow, and engage in worship of Allah, Alone, because He will accept it from you and pardon you for your sins. ﴿ And to Thamood (people, We sent) their brother Salih. He said, “Oh, my people! Worship Allah, you have no other *ilah* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive.” They said, “O, Salih! You have been among us as a figure of good hope (and we wished for you to be our chief), till this (new thing which you have brought; that we leave our gods and worship your God [Allah] Alone!” ﴾ (*Soorah Hood* 11:61,62) That is, we had hoped that your mind was unimpaired before you said these words, that is your invitation to us to worship Allah, Alone, without partners and to abandon the rivals that we used to worship and desist from following the religion of our fathers and our grandfathers. This is why they said, ﴿ “Do you (now) forbid us from the worship of what our fathers have worshipped? But we are really in grave doubt as to that which you invite us to (Monotheism).” He said, ‘O, my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood, etc.) from Him, who then can help me against Allah, if I were to disobey Him? Then you increase me not but in loss.” ﴾ (*Soorah Hood* 11:62,63)

This was kindness and gentleness from him to them in his mode of expression and a beautiful manner of inviting them to goodness. That is, what do you think, if the matter is as I tell you and I invite you to it, what will be your excuse to Allah? What will save you when you stand before Him, when you ask me to refrain from inviting you to obey Allah? I am unable to

do this, because it is an obligation upon me and if I abandon it, then no one from among you or from any other people can protect me from Him or help me. So I will continue to call you to Allah, Alone, with partners, until Allah judges between me and you.

They also said to him, ﴿ **“You are only of the *musahharoon!*”** ﴾ (Soorah Ash-Shu‘ara’ 26:153) That is, you are bewitched and you do not know what you are saying in your invitation to us to worship Allah, Alone, and to abandon the worship of rivals to Him. The majority of scholars are agreed upon this understanding, i.e. that *‘musahharoon’* means bewitched. But it was also said that ﴿ **“of the *musahharoon*”** ﴾ means those who have lungs. So it is as if they were saying, “You are only a human being, possessing lungs.” But the first explanation is more apparent, because they said after that, ﴿ **“You are but a human being like us.”** ﴾ (Soorah Ash-Shu‘ara’ 26:154) and they said, ﴿ **“Then bring us a sign if you are of the truthful.”** ﴾ (Soorah Ash-Shu‘ara’ 26:154) They asked him to produce some miracle which would prove the truth of what he brought to them. ﴿ **He said, “Here is a she-camel; it has a right to drink (water), and you have a right to drink (water) (each) on a day, known. And touch her not with harm, lest the punishment of a Great Day seize you.”** ﴾ (Soorah Ash-Shu‘ara’ 26:155,156)

Scholars of *tafseer* have reported that Thamood gathered one day in their meeting place and Saleh ﷺ came to them and invited them to Allah and he reminded them, warned them, admonished them and commanded them, but they said to him, “If you bring forth for us from this rock,” and they indicated a rock there, “a she-camel of such-and-such a description...” and they described and named, and became stubborn regarding it, insisting that it be in the tenth month of pregnancy, that it be

tall and possessed of this attribute and that attribute. Prophet Saleh ﷺ said to them, “If I do as you ask, in the manner you have requested, will you have faith in what I have brought and believe in that with which I have been sent?” They said, “Yes.” So he took their covenant and their agreement on that. Then he went to a place of prayer and prayed to Allah, the Almighty, the All-Powerful as much as Allah had ordained for him, then he invoked his Lord, the Almighty, the All-Powerful, asking Him to give what they had asked for. So Allah, the Almighty, the All-Powerful commanded that rock to split open and produce a huge camel, with a great hump, which was in the tenth month of pregnancy, as they had requested, or in accordance with the description they had given. When they saw with their own eyes a great thing, an amazing sight, (Allah’s) overwhelming Ability (to do all things) and an irrefutable proof, a large number of them believed, but most of them continued in their disbelief, error and obstinacy. This is why Allah says, **﴿ but they did wrong by them (i.e. Allah’s Signs) ﴾** (Soorah Al-A’raf 7:103) That is, they (i.e. most of them) rejected them and did not follow the truth in spite of them.

This is why Saleh ﷺ said to them, **﴿ “This she-camel of Allah is a Sign unto you.” ﴾** (Soorah Al-A’raf 7:73) He attributed it to Allah, as a term of honor and veneration, as in the expressions “the House of Allah” and “the slave of Allah”. **﴿ “A sign for you (Jews).” ﴾** (Soorah Ali ‘Imran 3:13) That is, evidence of the truth of what I have brought to you. **﴿ “leave her to feed on Allah’s earth, and touch her not with evil, lest a near punishment will seize you.” ﴾** (Soorah Hood 11:64) They agreed to let the she-camel remain among them, grazing wherever it wished from their land and drinking the water at fixed times. When it drank the water, it would consume the water of the well that day and they knew their need for water from one day to the

next. It was said that they used to drink its milk and that it was sufficient for all of them, which is why he said, **“It has a right to drink (water), and you have a right to drink (water) (each) on a day, known.”** (Soorah Ash-Shu'ara' 26:155) This is why Allah, Most High, said (to Saleh ﷺ), **“Verily, We are sending the she-camel as a test for them.”** (Soorah Al-Qamar 54:27) That is as a test to see whether they will believe or disbelieve. And Allah knew better what they would do. **“So watch them (Salih)”** (Soorah Al-Qamar 54:27) That is, see what they will do **“and be patient.”** (Soorah Al-Qamar 54:27) That is, in the face of the harm they inflict, because news will come to you for sure. **“And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns)”** (Soorah Al-Qamar 54:28) But when this state of affairs had lasted for a long time, their elders gathered and agreed that they would kill this she-camel in order to be free of it and have their water all to themselves, and Satan made their deeds seem fair to them. Allah says, **“So they killed the she-camel and insolently defied the Commandment of their Lord, and said, ‘O, Salih ! Bring about your threats if you are indeed one of the Messengers (of Allah).’”** (Soorah Al-A'raf 7:77)

Imam Ahmad narrated on the authority of 'Abdullah Ibn Zam'ah ؓ that he said, “The Messenger of Allah ﷺ delivered a sermon and he mentioned the she-camel and he named the person who killed it; he said, **“When the most wicked man among them went forth (to kill the she-camel)”** (Soorah Ash-Shams 91:12): A violent, strong and imposing man, who was a leader among his people, went forth to (kill) the she-camel.”⁽¹⁾ Al-Bukhari and Muslim narrated it from the *hadeeth* of Hisham.⁽²⁾

(1) An authentic *hadeeth* narrated by Imam Ahmad (15790).

(2) Narrated by Al-Bukhari (4942) and Muslim (2855).

Allah, Most High, says, ﴿ So they killed the she-camel and insolently defied the Commandment of their Lord, and said, "O, Salih! Bring about your threats if you are indeed one of the Messengers (of Allah).” ﴾ (Soorah Al-A'raf 7:77) In these words of theirs they combined extreme disbelief in a number of ways: One being that they disobeyed Allah and His Messenger ﷺ by doing what they had been firmly forbidden to do, which was to kill the she-camel which Allah had made a Sign for them. Another was that they were impatient for the imposition of Allah's Punishment upon them and they deserved it for two reasons: One of them is that it was ordained upon them in His Words, ﴿ "And touch her not with evil, lest a near punishment will seize you.” ﴾ (Soorah Hood 11:64)

In one verse Allah says, ﴿ great ﴾ (Soorah Ash-Shu'ara' 26:156) and in another Verse, He says, ﴿ painful ﴾ (Soorah Al-A'raf 7:73) and both of them are true. The second is their impatience for it. Another was that they belied the Messenger ﷺ who had produced the irrefutable evidence of his Prophethood and his truthfulness and they knew this with certainty. But their disbelief, their error and their willfulness caused them to disbelieve in the truth and the infliction of the punishment on them.

Allah, Most High, says, ﴿ But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied.” ﴾ (Soorah Hood 11:65) It was said *tha.* when they went to kill the she-camel, the first person to attack her was Qudar Ibn Salif – may Allah curse him – and he hamstrung her and she fell to the ground. Then they rushed upon her with their swords and cut her up. When its calf saw this, it fled from them and climbed the highest mountain there and it let out three cries. This is why Saleh ﷺ

said to them, ﴿ Enjoy yourselves in your homes for three days. ﴾ (Soorah Hood 11:65) That is, three days, not including that day. But they also did not believe this certain promise of his. Instead, in the evening of that day, they planned to kill him and so they went out to him, in order to kill him, like the she-camel. ﴿ They said, “Swear one to another by Allah that we shall make a secret night attack on him and his household.” ﴾ (Soorah An-Naml 27:49) That is, we shall attack him in his home, along with his family and we shall surely kill him, then we shall deny any knowledge of his killing, if we are asked about it by his kin. This is why they said, ﴿ “and afterward we will surely say to his near relatives: ‘We witnessed not the destruction of his household, and verily! We are telling the truth.’ ﴾ (Soorah An-Naml 27:49)

Allah, Most High, says, ﴿ So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayah* (a lesson or a sign) for people who know. And We saved those who believed, and used to fear Allah, and keep their duty to Him ﴾ (Soorah An-Naml 27:50-53) This was because Allah, Most High, sent a rock against those people who had tried to kill Saleh ﷺ which crushed them and killed them in advance of the rest of their people.

﴿ And they lay prostrate in their homes ﴾ (Soorah Al-A'raf 7:78) That is, motionless corpses, without souls.

And Allah, Most High, says, ﴿ As if they had never dwelt there. ﴾ (Soorah Al-A'raf 7:92) That is, as if they had never lived in their homes in comfort, with sustenance and wealth.

﴿ No doubt! Verily, Thamood disbelieved in their Lord. So away with Thamood! ﴾ (Soorah Hood 11:68) That is, the voice of *Al-Qadar* called to them.

Imam Ahmad said: ‘Abdur-Razzaq told me: Ma‘mar told me: ‘Abdullah Ibn ‘Uthman Ibn Khuthaim reported on the authority of Abuz-Zubair, who reported on the authority of Jabir that he said: When the Messenger of Allah ﷺ passed by Al-Hijr, he said, “Do not ask for signs, because the people of Saleh asked for them and it (i.e. the camel) used to arrive by this path and return by this path, but they defied the command of their Lord and killed it. It used to drink their water on one day and they would drink its milk on that day (and they would drink the water on the following day). But they killed it and the Cry took them and Allah destroyed all of them except for one man who was in Allah’s Sanctuary.” They said, “Who was he, Messenger of Allah?” He said, “He was Abu Righal; and when he went out from the Sanctuary, that which had befallen his people also befell him.” This *hadeeth* conforms to the criteria for acceptance stipulated by Muslim, but it is not in any of the Six Books. And ‘Abdur-Razzaq also said: Ma‘mar said: Isma‘eel Ibn Umayyah ؓ informed me that the Prophet ﷺ passed by the grave of Abu Righal and he said, “Do you know who this is?” They replied, “Allah and His Messenger know better.” He said, “This is the grave of Abu Righal, a man from Thamood. He was in Allah’s Sanctuary and the Sanctuary protected him from Allah’s Punishment. But when he left it, that which had befallen his people also befell him and he was buried here. A branch of gold was also buried with him.” So the people used their swords and looked for the golden branch and found it.

‘Abdur-Razzaq said: Ma‘mar said: Az-Zuhri said: ‘Abu

Righal was the father of (the tribe of) Thaqeef. But this narration is *mursal* from this source. It has been reported from another source in a *muttasil* (connected) form, as mentioned by Muhammad Ibn Ishaq in his *Seerah*.

﴿ Then he (Salih) turned from them and said: “O, my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.” ﴾ (Soorah Al-A'raf 7:79) This informs us that Salih ﷺ addressed his people after the destruction had befallen them and he had taken his departure from their place and was heading elsewhere; and he said to them, ﴿ “O, my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice .” ﴾ (Soorah Al-A'raf 7:79) That is, I strove to the utmost of my ability to guide you and I endeavored to do so by my words, my actions and my (sincere) intention: ﴿ “but you like not good advisers.” ﴾ (Soorah Al-A'raf 7:79) That is, your nature could not accept the truth and did not desire it. And this is why you reached the situation you are now in: a painful and continuous punishment which will afflict you forever. I have no ability to repel it from you. What was incumbent upon me was to convey the Message and that I have done, exerting myself to the utmost to that end. But Allah does as He wills.

The Prophet's Passage Through Wadi Al-Hijr in the Land of Thamood in the Year of the Battle of Tabook

Imam Ahmad narrated on the authority of ‘Abdullah Ibn ‘Umar ؓ that he said: When the Messenger of Allah ﷺ camped with the people on the road to Tabook, he camped with them

at Al-Hijr, which was near to the houses of Thamood and the people sought water from the wells from which Thamood used to drink and they made dough from them and prepared their cooking pots to cook meat. But the Messenger of Allah ﷺ ordered them to pour out the contents of the cooking pots and give the dough to the camels. Then he moved on with them and he camped with them near the well from which the she-camel used to drink and he forbade them from entering the houses of the people who had been punished, saying, "I fear that you might be afflicted by what afflicted them, so do not enter their dwellings." (1)

Imam Ahmad also narrated on the authority of 'Abdullah Ibn 'Umar ؓ that he said: When the Messenger of Allah ﷺ was at Al-Hijr, he said, "Do not enter the dwellings of those people who were punished, unless you are weeping; and if you are not weeping, then do not enter their dwellings, so that you will not be afflicted by a punishment similar to that which afflicted them." (2) Al-Bukhari and Muslim narrated it in the *Saheehain* from more than one source. (3)

Imam Ahmad narrated on the authority of 'Amr Ibn Sa'd ؓ that he said: At the time of the Battle of Tabook, the people hastened to enter the houses of the people of Al-Hijr; the Messenger of Allah ﷺ was informed of this and he called to the people, "Pray in congregation." 'Amr ؓ said: So I went to the Prophet ﷺ and found him holding onto his camel and he was saying, "Do not enter the dwellings of a people upon whom Allah's Wrath was visited." A man called out to him, "We are amazed at them, Messenger of Allah!" He said, "Shall I not

(1) This is an authentic *hadeeth* narrated by Imam Ahmad (2/117, No. 5948).

(2) This is an authentic *hadeeth* narrated by Imam Ahmad (2/174, No. 5418).

(3) Narrated by Al-Bukhari (433) and Muslim (2980).

inform you of something more amazing than that? A man from among you informs you about what occurred before you and what will be after you, so be straight and stand shoulder-to-shoulder, because Allah does not care about your punishment and a people will come who will not protect themselves from anything.” The *isnad* of this *hadeeth* is *hasan*,⁽¹⁾ but they (the compilers of the Authentic Six⁽²⁾) did not narrate it.

(1) This *hadeeth* is *hasan*; it was narrated by Imam Ahmad (4/227, No. 17568).

(2) The Authentic Six: In Arabic *As-Sihah As-Sittah*; refers to the *hadeeth* compilations of Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i.

The Story of Ibraheem ﷺ

He is Ibraheem, son of Tarikh, son of Nahoor, son of Saroog, son of Raghu, son of Falagh, son of 'Abir, son of Shalakh, son of Kan'an, son of Arfakhshad, son of Sam, son of Nooh ﷺ. This is the text of the People of the Scripture in their Scripture. I have marked their ages under their names in Indian numerals from Al-Mudad ⁽¹⁾ and we have already spoken of Nooh's age and so there is no need to repeat it here. It was *Al-Khaleel* ﷺ who was saved by Allah from the evils and misguidance (of his people), for Allah gave him his integrity and right-conduct in his early years and sent him as a Messenger and He took him as a *Khaleel* (Friend) during his adult years. Allah, Most High, says, ﴿ And indeed We bestowed aforetime on Ibraheem (Ibraheem) his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah, etc.) ﴾ (Soorah *Al-Anbiya'* 21:51) That is, he was well qualified for that.

He, Most High, says, ﴿ And (remember) Ibraheem when he said to his people, "Worship Allah (Alone), and fear Him, that

(1) Al-Mudad: One of the descendants of Nooh, who settled in Arabia.

is better for you if you did but know. You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back. And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly. See they not how Allah originates creation, then repeats it. Verily, that is easy for Allah. Say, "Travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter (i.e. resurrection after death). Verily, Allah is Able to do all things." He punishes whom He wills, and shows mercy to whom He wills, and to Him you will be returned. And you cannot escape in the earth or in the heaven. And besides Allah you have neither any *waliyy* (protector or guardian) nor any helper. And those who disbelieve in the *Ayat* of Allah and the Meeting with Him, it is they who have no hope of My Mercy, and it is they who will (have) a painful torment. So nothing was the answer of (Ibraheem's) people except that they said, "Kill him or burn him." Then Allah saved him from the fire. Verily, in this are indeed signs for a people who believe. And (Ibraheem) said, "You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other and curse each other and your abode will be the Fire; and you shall have no helper." So Loot (Lot) believed in him (Ibraheem's Message of Islamic Monotheism). He (Ibraheem) said, "I will emigrate for the sake of my Lord. Verily, He is the Almighty, the Most Wise." And We bestowed on him (Ibraheem) Ishaq (Isaac) and Ya'qoob (Jacob), and ordained among his offspring Prophethood and the Book (i.e. the Tawrah [Torah] to Moosa

– Moses), the *Injeel* [Gospel] to ‘Eesa [Jesus], the Qur’an [to Muhammad ﷺ], all from the offspring of Ibraheem, and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous. ﴿ (Soorah Al-Ankaboot 29:16-27)

Then Allah, Most High mentioned his disputes with his father and his people as we shall mention, if Allah, Most High, wills. The first person he called to Allah was his father, who was one of those who worshipped idols, because he was the person with most right to his advice, as Allah, Most High, says, ﴿ And mention in the Book (the Qur’an) Ibraheem. Verily! He was a man of truth, a Prophet. When he said to his father, “O, my father! Why do you worship that which hears not, sees not and cannot avail you in anything? O, my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. O, my father! Worship not *Shaitan* (Satan). Verily! *Shaitan* has been a rebel against the Most Beneficent (Allah). O, my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of *Shaitan* (in the Hellfire). (Tafseer Al-Qurtubi) He (his father) said, “Do you reject my gods, o, Ibraheem? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you.” Ibraheem said, “Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me Ever Most Gracious. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblessed in my invocation to my Lord.” ﴿ (Soorah Maryam 19:41-48)

Allah, Most High, mentions the dispute and the argument between him and his father and describes how he invited his father to the truth using the kindest and most courteous expressions and the best advice; he explained to him the invalidity of worshipping idols and the sin that he was

incurring by worshipping graven images, which cannot hear the supplications of those who worship them and cannot see where they are. So how can they avail them anything or do any good for them, such as sustaining them or helping them?

Then, alluding to the guidance and beneficial knowledge that Allah had given him, though he was younger than his father, he said, ﴿ “O, my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path.” ﴾ (Soorah Maryam 19:43) That is, a straight, clear, easy and true path, which will lead you to goodness in your religion and in your Hereafter. But when he presented this guidance to him and gave him this advice, he did not accept it and he did not act upon it. Instead, he threatened him and warned him to desist, saying, ﴿ “Do you reject my gods, O, Ibraheem? If you stop not (this), I will indeed stone you.” ﴾ (Soorah Maryam 19:46) It was said that the Arabic verb *rajama* used in the Verse means to revile or curse and it was also said that it means to stone. ⁽¹⁾ ﴿ “So get away from me safely.” ﴾ (Soorah Maryam 19:46) That is, sever the relationship with me and prolong the separation. When he said this, Ibraheem ﷺ said, ﴿ “Peace be on you!” ﴾ (Soorah Maryam 19:46) That is, nothing unpleasant will come to you from me and no harm will be inflicted on you by me; on the contrary, you are safe from me.

He added more kindness by saying, ﴿ “I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious.” ﴾ (Soorah Maryam 19:47) ‘Abdullah Ibn ‘Abbas ؓ and others said it means: He is Kind to me, in that He has guided me to worship Him and sincere devotion to Him and this is why he said, ﴿ And I shall turn away from you and from those whom

(1) Both meanings are linguistically valid.

you invoke besides Allah. And I shall call on my Lord; and I hope that I shall not be unblessed in my invocation to my Lord.” ﴿ Soorah Maryam 19:48) Ibraheem ﷺ had asked Allah to forgive him in his supplications, as he had promised that he would. But when it became clear to him that he was an enemy of Allah, he declared himself innocent of him, as Allah, Most High, says, ﴿ And Ibraheem’s invoking (of Allah) for his father’s forgiveness was only because of a promise he (Ibraheem) had made to him (his father). But when it became clear to him (Ibraheem) that he (his father) was an enemy to Allah, he dissociated himself from him. Verily, Ibraheem was *Al-Awwah*. (It has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing. (Tafseer *Al-Qurtubi*) ﴾ (Soorah *At-Tawbah* 9:114)

Al-Bukhari narrated on the authority of Abu Hurairah ؓ from the Prophet ﷺ that he said, “Ibraheem will meet his father, Azar on the Day of Resurrection whose face will be dark and covered with dust (and Prophet Ibraheem ﷺ will say to him), “Did I not tell you not to disobey me?” His father will reply, “Today I will not disobey you.” Ibraheem will say: “O, my Lord! You promised to not disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?” Then Allah will say (to him), “I have forbidden Paradise for the disbelievers.” Then he will be addressed, “O, Ibraheem! Look! What is underneath your feet?” He will look and there he will see a *Dheekh* (hyena-or an animal) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.”⁽¹⁾ And this is how he narrated it in the story of Ibraheem ﷺ separately.

(1) Narrated by Al-Bukhari (3350).

Allah, Most High, said, ﴿ And (remember) when Ibraheem said to his father, Azar, “Do you take idols as *alihah* (gods)? Verily, I see you and your people in manifest error.” ﴾ (Soorah *Al-An‘am* 6:74) This proves that Ibraheem’s father’s name was Azar and the majority of those with knowledge of genealogy, including ‘Abdullah Ibn ‘Abbas ؓ, hold that his father’s name was Tarikh, while the People of the Scripture call him Tarikh. It was said that he was nicknamed Azar, that being the name of an idol that he used to worship.

Allah, Most High, says, ﴿ Thus did we show Ibraheem the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said, “This is my lord.” But when it set, he said, “I like not those that set.” When he saw the moon rising up, he said, “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the erring people.” When he saw the sun rising up, he said, “This is my lord. This is greater.” But when it set, he said, “O, my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards Him Who has created the heavens and the Earth *Hanifan* (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of *al-mushrikoon*. His people disputed with him. He said, “Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the

two parties has more right to be in security? If you but knew.” It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *zulm* (wrongdoing i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. And that was Our Proof which We gave Ibraheem (Ibraheem) against his people. We raise whom We will in degrees. Certainly your Lord is Most Wise, All-Knowing ﴿ (Soorah Al-An‘am 6:75-83)

This was the position of debating with his people and an explanation that the visible and luminous celestial bodies are not deserving of worship besides Allah, the Almighty, the All-Powerful, because they are created, subject to Allah’s Lordship, made, controlled, subservient. At times they rise and at other times they set, so they are absent from this world, while the Lord is never absent from anything and no secrets are kept from Him. On the contrary, He is the Eternal, the Everlasting, Who never disappears. None has the right to be worshipped but He and there is no lord besides Him. So he first of all made clear to them that the celestial bodies did not deserve to be worshipped.

It was said that it was the planet Venus and then he moved on from it to the moon, which is brighter than it and of more radiant beauty. Then he moved onto the sun, which is more visible, brighter and more beautiful. And he made clear that they are subservient, controlled, subject to Allah’s Decree and His Lordship, as He, Most High, says, ﴿ And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun, nor to the moon, but prostrate to Allah, Who created them, if you (really) worship Him. ﴾ (Soorah Fussilat 41:37) This is why He says, ﴿ When he saw the sun rising up, he said, “This is my lord. This is greater.” But when it set, he said, “O, my people! I am indeed free from all that you

join as partners in worship with Allah. Verily, I have turned my face toward Him Who has created the heavens and the Earth *Hanifan* (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of *al-mushrikoon*.” His people disputed with him. He said, “Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?” ﴿*Soorah Al-An'am* 6:78-80) That is, I care not about the deities that you worship besides Allah, because they do not benefit anything and they do not hear or understand anything. Rather, they are subject to Allah’s Lordship and subservient to Him, like the celestial bodies, and other similar things. Or they are created and fashioned.

He, Most High, says in *Soorah As-Saffat*, ﴿And, verily, among those who followed his (Nooh’s) way (Islamic Monotheism) was Ibraheem. When he came to his Lord with a pure heart (attached to Allah, Alone, and none else, worshipping none but Allah, Alone, true Islamic Monotheism, pure from the filth of polytheism). When he said to his father and to his people, “What is it that which you worship? Is it false *alihah* (gods) other than Allah that you seek? Then what do you think about the Lord of the ‘*Alameen*?’” Then he cast a glance at the stars (to deceive them) and he said, “Verily, I am sick (with plague).” He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagans’ feast. So they turned away from him and departed (for fear of the disease). Then he turned to their *alihah* (gods) and said, “Will you not eat (of the offering before you)? What is the matter with you that you speak not?” Then he turned upon them, striking (them) with (his) right hand. Then they (the worshippers of idols) came,

toward him, hastening. He said, “Worship you that which you (yourselves) carve, while Allah has created you and what you make?” They said, “Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!” So they plotted a plot against him, but We made them the lowest. ﴿ (Soorah As-Saffat 37:82-98)

Allah, Most High, informs us about Ibraheem ﷺ, His *Khaleel*, and He tells us that he rebuked his people for worshipping idols and he scorned them in front of them and belittled them, saying, ﴿ “What are these images, to which you are devoted?” ﴾ (Soorah Al-Anbiya’ 21:52) That is, with which you seclude yourselves and to which you submit. This is why they said, ﴿ “We found our fathers worshipping them.” ﴾ (Soorah Al-Anbiya’ 21:53) They had no evidence except the practices of their fathers and their grandfathers and the idol-worship in which they used to take part. ﴿ He said, “Indeed you and your fathers have been in manifest error.” ﴾ (Soorah Al-Anbiya’ 21:54) This is like His Words, ﴿ When he said to his father and to his people, “What is it that which you worship? Is it false *alihah* (gods) other than Allah that you seek? Then what do you think about the Lord of the ‘Alameen?” ﴾ (Soorah As-Saffat 37:85-87) Qatadah said that it means: What do you think that He will do with you if you meet him and you have been worshipping (false deities) other than Him? He said to them, ﴿ He said, “Do they hear you when you call (on them)? Or do they benefit you or do they harm (you)?” They said, “Nay, but we found our fathers doing so.” ﴾ (Soorah Ash-Shu‘ara’ 26:72-74) They admitted to him that they (the idols) did not hear supplications and that they could neither harm nor benefit and that the only thing which caused them to worship these idols was the fact that they were following the example of their ancestors and those like them in error, such as their fathers

and the ignorant, which is why he said to them, ﴿ “Do you observe that which you have been worshipping, you and your ancient fathers? Verily! They are enemies to me, save the Lord of the ‘Alameen 》 (Soorah Ash-Shu‘ara’ 26:75-77). This is irrefutable evidence of the falseness of the divinity which they claimed for their idols, because he declared himself innocent of them and belittles them. If they had possessed the power to harm or affect him, they would have done so. ﴿ They said, “Have you brought us the truth, or are you one of those who play about?” 》 (Soorah Al-Anbiya’ 21:55). They asked, ‘This speech which you are saying to us and by which you belittle our gods and due to which you curse our fathers – is it the earnest truth, or are you simply playing with us?’ ﴿ He said, “Nay, your Lord is the Lord of the heavens and the earth, Who created them and of that I am one of the witnesses.” 》 (Soorah Al-Anbiya’ 21:56). That is, on the contrary, I say this to you earnestly and truthfully; and your God is Allah, besides Whom none has the right to be worshipped. He is your Lord and the Lord of all things, the Originator of the heavens and the earth and their Creator, in a unique manner. So it is He Who deserves to be worshipped, Alone, without partners, and I bear witness to that. He said, ﴿ “And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.” 》 (Soorah Al-Anbiya’ 21:57) He swore by Allah that he would plot against these idols which they worshipped after they had gone away to celebrate one of their pagan festivals. It has been mentioned that he said this to himself secretly. ‘Abdullah Ibn Mas‘ood ؓ said, “Some of them heard him and they had an annual festival during which they used to sacrifice animals outside the city. His father called on him to accompany him to the festival, but he said, “I am sick,” as Allah, Most High, says, ﴿ Then he cast a glance at the stars (to deceive them) and he

said, “Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagans’ feast.)” ﴿ Soorah As-Saffat 37:88,89) He resorted to dissimulation so that he could attain his objective, which was to humiliate their idols and support Allah’s Religion of truth, by making clear the falseness of the idol-worship that they practiced – and those idols deserved to be broken and to be humiliated. So when they went out to attend their festival, leaving him behind in the city, ﴿ Then he turned to their *alihah* (gods). ﴾ (Soorah As-Saffat 37:91) That is, he went to them hastily and in secret and he found them in a great hall. In front of them, they had placed a variety of foods as offerings to them. and said in tones of mockery and ridicule, ﴿ Will you not eat (of the offering before you)? What is the matter with you that you speak not?” Then he turned upon them, striking (them) with (his) right hand ﴾ (Soorah As-Saffat 37:91-93).

He struck them with his right hand because it was stronger, more powerful, swifter and more irresistible – and he broke them with a *qaddoom*.⁽¹⁾ ﴿ So he broke them to pieces ﴾. That is, he smashed them all into rubble. ﴿ So he broke them to pieces, (all) except the biggest of them, that they might turn to it ﴾. It was said that he placed the *adz* in the hands of the large one, as an indication that it was envious that any of these smaller idols should be worshipped with it. When they returned from their festival and found what had befallen the objects of their worship, ﴿ They said, “Who has done this to our *alihah* (gods)? He must indeed be one of the wrongdoers.” ﴾.

In this there was clear evidence for them, if they had but sense to realize, that if these idols which they used to worship

(1) *Qadoom* or *Qaddoom*: An *adz* or *adze*, which is a tool, used for smoothing rough-cut wood in hand-woodworking.

were truly gods, they would have defended themselves against anyone who wanted to harm them. But due to their ignorance, their lack of understanding, their great misguidance and their foolishness, they said, ﴿ They said, “Who has done this to our *alihah* (gods)? He must indeed be one of the wrongdoers.” They said, “We heard a young man talking about them who is called Ibraheem.” ﴾ (Soorah Al-Anbiya’ 21:59,60) That is, saying bad things about them, belittling them and making light of them, so it must be he who has attacked them and broken them. According to ‘Abdullah Ibn Mas‘ood ؓ, it means they were reminded of his words: ﴿ “And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.” ﴾ (Soorah Al-Anbiya’ 21:57) ﴿ They said, “Then bring him before the eyes of the people, that they may testify.” ﴾ (Soorah Al-Anbiya’ 21:61) That is to the Grand Assembly, for everyone to see, so that they may bear witness to his words, hear his speech and see for themselves the revenge that they would exact on him. This was *Al-Khaleel*’s main objective – to gather the people and to establish the proof against all of the idolaters of the falseness of their practices, as Moosa ؑ said to Fir‘awn, ﴿ “Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).” ﴾ (Soorah Ta Ha 20:59). Then, when they had assembled and brought him before them, as they had said, ﴿ They said, “Are you the one who has done this to our gods, o, Ibraheem?” (Ibraheem) said, “Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!” ﴾ (Soorah Al-Anbiya’ 21:62,63) In saying this, he was hoping that they would acknowledge that these idols could not speak and that this idol would not say anything because it was inanimate and like any other inanimate object, incapable of speech.

﴿ So they turned to themselves and said, “Verily, you are the

zalimoon (wrongdoers).” ﴿ *Soorah Al-Anbiya* ' 21:64) That is they blamed themselves for abandoning them, without leaving anyone to protect them or guard them. ﴿ **Then they bent their heads** ﴾ (*Soorah Al-Anbiya* ' 21:65) As-Suddi said that it means: Then they returned to the *fitnah* (i.e. their disbelief). Based on this, the meaning of their words ﴿ **“Verily, you are the *zalimoon* (wrongdoers)”** ﴾ would be: You are the wrongdoers in your worship of them (the idols). Qatadah said, “The people became confused and bowed their heads, then they said, ﴿ **‘Indeed you (Ibraheem) know well that these (idols) speak not!’** ﴾ (*Soorah Al-Anbiya* ' 21:65) That is, you know full well, Ibraheem, that these idols do not speak, so how can you order us to ask them? At that point, *Al-Khaleel* ﷺ said to them, ﴿ **“Do you then worship besides Allah things that can neither profit you, nor harm you? Fie upon you and upon that which you worship besides Allah! Have you then no sense?”** ﴾ (*Soorah Al-Anbiya* ' 21:66,67) This is like His Words: ﴿ **Then they (the worshippers of idols) came toward him, *yaziffoon*** ﴾ (*Soorah As-Saffat* 37:94) Mujahid said that it means: hastening. He said, ﴿ **“Worship you that which you (yourselves) carve?”** ﴾ (*Soorah As-Saffat* 37:95) That is, how can you worship idols which you yourselves have carved from wood and stone and shaped and fashioned as you wished? ﴿ **“While Allah has created you and what you make!”** ﴾ (*Soorah As-Saffat* 37:96) Regardless of whether the Arabic word *ma* used in the Verses is the indefinite pronoun signifying a verbal noun, or whether it means “that which” the meaning of the words is: You are created and these idols are created, so how can one creation worship another creation like it? Your worship of them is no more appropriate than their worship of you; the former is futile and invalid and so is the latter, since worship is neither useful nor obligatory except when it is worship of the Creator, Alone, without ascribing partners to Him. ﴿ **They said,**