

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

28) إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

Indeed we used to make *du'aa* to (call upon) Him beforehand. Indeed He is al Barr (the Most Benign and Kind), ar Raheem (the Bestower of Mercy).

As Sa'dee – <<Indeed we used to make *du'aa* to (call upon) Him...>> that He save us from the punishment of the Fire and He take us to the Bliss.

And this includes the *du'aa* of *ibaadhab* (worship) and the *du'aa* of *mas-alah* (request) – meaning that we did not stop seeking to come close to Him with the types of worship and we would make *du'aa* to Him in the rest of the times.

29) (٢٨) فَذَكَرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ

Therefore remind! By the Blessing of your Lord, you are not a soothsayer nor a madman.

As Sa'dee – Allaah, the Most High, commanded His Messenger *sall Allaahu 'alaihi wa sallam* to remind the people, the Muslim from them and the disbeliever from them, so that he establish the Proof of Allaah upon the *dhaalimeen* (oppressive wrongdoers) and so that through his reminder those who have been granted success should be led the right way.

And (He commanded him) to pay no attention to the statement of the people of *shirk*, those who denied (the Truth) and their harms and their statements by which they divert the people away from following him – along with their knowing that he was the furthest of the people from that (which they said about him).

And therefore He refuted from him every shortcoming which they accused him of.

At Tabaree - <<By the Blessing of your Lord, you are not a soothsayer nor a madman.>> But rather you are the Messenger of Allaah, and Allaah will not abandon you; and rather He will aid you.

30) أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ

Therefore Or do they say, “He is a poet! We wait for *rayb ul manoon* (some misfortune) to occur to him.”

As Sa’dee - <<We wait for some misfortune to occur to him.>> - meaning we are awaiting death for him, so that his affair comes to an end and we may be relieved of him.

At Tabaree - <<*rayb ul manoon*>> - (meaning) death. (*And he mentions this was this was the statement of ibn ‘Abbaas radi Allaahu ‘anhumā*).

31) قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ

So say, “Wait! I am with you, from those who are waiting.”

As Sa’dee - <<Wait!>> - meaning wait for death to come to me.

<<I am with you, from those who are waiting.>> - we are waiting for Allaah to afflict you with some punishment from him or from our hands.

32) أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ

Do their minds command them with this – or are they a people who are transgressing the due limits?

As Sa’dee - <<Do their minds command them with this – or are they a people who are transgressing the due limits?>> - meaning: Is the denial of you, and their statements which they said – did they emerge from their intellects and their dreams? Then how evil such intellects and dreams (they are) which have these as their results and these as their fruits.

At Tabaree - They transgressed against their Lord and overstepped that which He had permitted for them and commanded them with from *eemaan*, (going instead) to disbelieving in Him.

33) أَمْ يَقُولُونَ تَقَوَّلَهُ ۗ بَلْ لَا يُؤْمِنُونَ

Or do they say, “He (Muhammad) has forged it!” No, they do not have *eemaan*.

At Tabaree - <<Or do they say, “He has forged it?”>> Do these people of *shirk* say, “Muhammad fabricated this Qur-aan and concocted it.”?

As Sa’dee - <<No, they do not have *eemaan*.>> For if they had *eemaan*, they would not say what they said.

34) فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ

Then let them produce a recital like it, if they are telling the truth.

At Tabaree – then let those people of *shirk*, who were saying that to him, bring a Qur-aan the like of it, for they were indeed from the people who (shared) the language of Muhammad *sall Allaahu ‘alaihi wa sallam* and it should not have been difficult for them to bring the like of that which Muhammad *sall Allaahu ‘alaihi wa sallam* brought – if they were true in (claiming) that Muhammad *sall Allaahu ‘alaihi wa sallam* fabricated it and concocted it.

35) أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

Were they created by nothing? Or were they themselves the creators?

As Sa’dee – and that cannot be other than one of three affairs:

Either that they were created by nothing – meaning no creator (who) created them; rather they exist without having been brought into existence and without anyone who brought them into existence. And this is the utmost in absurdity.

Or they were the creators of their own selves; and this is also preposterous. For this is something unimaginable, that someone can bring themselves into existence.

So if these two affairs are rendered futile, and their preposterousness has become clear, then the third category becomes obligatory (to be accepted) and it is that Allaah is the One who created them.

And when that becomes binding (upon the person to accept), then it is known that Allaah, the Most High, is the One who is to be worshipped alone, the One to whom worship is not befitting nor correct except if it is for Him, the Most High.

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ 36)

Or did they create the heavens and the earth? No, but they have no certainty.

At Tabaree - <<Or did they create the heavens and the earth?>> He (Allaah) says, did they create the heavens and the earth, so that they are the creators? And the meaning of that is only that they did not create the heavens and the earth.

At Tabaree - <<They have no certainty.>> - they have no certainty about the threat of Allaah and that which He has prepared for the people who disbelieve in Him, by way of punishment in the Hereafter.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ 37)

Or do they have with them the treasures of your Lord? Or are they tyrants who have mastery?

As Sa'dee – <<Or do they have them the treasures of your Lord?>> meaning do these deniers have with them the treasures of the Mercy of your Lord, so they give (it) to whom they wish and they withhold it from whomever they wish?

Al Baghawee - <<Or do they have them the treasures of your Lord?>> 'Ikrimah said – this means: prophethood. Muqaatil said: Do they have in their hands the keys of your Lord to Messengership so that they would put it wherever they wish? Al Kalbee said: they treasures are the rain and *ar rizq* (provision).

As Sa'dee - <<Or are they tyrants who have mastery?>> - meaning they have mastery over the creation of Allaah and His dominion, with subjugation and conquering (of them)? The affair is not like that; rather they are people who are powerless and people who are needy.

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهَا فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ 38)

Or do they have a stairway by means of which they listen? Then let the listener from them bring a clear proof.

At Tabaree - <<Or do they have a stairway by means of which they listen?>> - He says, do they have a stairway which they ascend on to the skies, listening upon it to the Revelation. So

they could claim that from there they heard from Allaah that what they were upon was the Truth, and so with that they could cling fast to that which they were upon.

Al Baghawee - <<**Then let the listener from them...**>> the one who claims that (false claim)

At Tabaree<<**bring a clear proof**>> a manifest proof.