



**An Explanation of the Verse when Iblees said to Allaah,
"Because You have sent me astray, I shall sit in wait against them!"**

Al-Haafidh Isma'eel bin Katheer
Imaam 'Abdur-Rahmaan As-Sa'dee
Translated & compiled Aboo Haatim Faarooq Bashir

An Explanation of the Verse when Iblees said to Allaah,

"Because You have sent me astray, I shall sit in wait against them on your straight path. Then I shall come to them from before them, and from behind them, and from their right side and from their left, and you will not find most of them to be thankful"

(Soorah Al-A'raaf: 16-17)

Al-Haafidh Ibn Katheer says in his Tafseer concerning these verses:

He The Most High informs us that when Iblees vowed in his saying: '**...until the day they are gathered together**', and Iblees was established (granted) that, that he took up the stance of stubbornness and disobedience, so he said: '**Because You have sent me astray, I shall sit in wait against them on your straight path...**' meaning: you sent me astray, and Ibn 'Abbaas said: '*as you caused my misguidance*', and other than him have said it means: as you have destroyed me, that I shall sit in wait for your servants whom you have created from the progeny of THIS one – because of whom you have distanced me from: '**...your straight path...**'. Meaning: the way of truth and the path of success, and I shall misguide them from it so that they do not worship You, nor should they single You out (in Tawheed) – all this because of your sending me astray.

'Alee bin Abee Talhah said from Ibn 'Abbaas: as for his saying:

'**Then I shall come to them from before them...**' then it means: I shall cause them to doubt with regards to their Hereafter,

'**... And from behind them...**' meaning: I will cause them to desire their world,

'**... And from their right side...**' meaning: I will make affairs resemble that of their religion,

'**... and from their left...**' meaning: I will make sins seem desirable to them.

'Alee bin Abee Talhah mentions in the narration of Al-'Awfee – both of them from Ibn 'Abbaas that he said: 'As for coming from before (infront) of them, then this is from the aspect of their dunya, and as for from behind them, then this is from the affair of their Hereafter! And as for coming from their right, then this is done through their good deeds, and as for from their left, then this is through their sins.'

Sa'eed bin Abee 'Aroobah said from Qataadah: He came to them from before them, so he informs them that there is no Resurrection and no Paradise and no Hellfire, and (he comes) from behind of them by way of the affairs of the dunya, so he will make it seem alluring to them and calls them to it. Likewise he comes from the right of them by way of their good deeds – he will make them slow and sluggish with regards to them, and he will come to them from their left side by making their evil and sins seem desirable to them – and he will call them to it and command them with it. He has come to you O son of Aadam from every angle – except that he was never able to come to you

from above, as he cannot come between you and the mercy of Allaah.’ Likewise has been reported from Ibraheem An-Nakha’ee and Al-Hakam bin ‘Uyainah and As-Suddee and Ibn Juraij, except that they mention: his coming from in front of them to mean: the dunya, and from behind them to mean: from the Hereafter.

Mujaahid said: from before them and from the right of them – this is where they can see from, and from behind of them and from the left of them – this is where they do not see. Ibn Jareer (At-Tabari) chose the saying: that the intent behind all of these ways (approaches) is by way of good and bad, so as for the good, then he prevents them from it, and as for the bad, then he beautifies it for them.

Al-Hakam bin Abaan said from ‘Ikrimah who said from Ibn ‘Abbaas concerning his saying: **‘Then I shall come to them from before them, and from behind them, and from their right side and from their left...’** he did not say ‘from above them’ because The Mercy descends from above them.

‘Alee bin Abee Talhah said from Ibn ‘Abbaas: **‘...and you will not find most of them to be thankful’** meaning: *Muwahhidoon* (the people of Tawheed).

Shaikh ‘Abdur-Rahmaan bin Naasir As-Sa’dee mentions in his Tafseer with regards these verses:

‘Because You have sent me astray, I shall sit in wait against them on your straight path. Then I shall come to them from before them, and from behind them, and from their right side and from their left, and you will not find most of them to be thankful’ This means: Iblees said when he gave up hope and despaired from The Mercy of Allaah: **‘Because You have sent me astray, I shall sit in wait against them...’** meaning: for the creation. **‘...on your straight path.’** Meaning: I shall fasten to this path, and I shall set forth with all my effort to dissuade the people from it and prevent them from proceeding upon it.

‘Then I shall come to them from before them, and from behind them, and from their right side and from their left’ meaning: from every way and every side, and from every path that becomes possible for him to achieve what he wants with regards to them. So whilst this filthy one is aware that they (Bani Aadam) are weak, and that many of them can become overcome with negligence, he became intent to lead them astray with all his effort, so he assumed – and his assumption proved truthful when he said: **‘...and you will not find most of them to be thankful’** So establishing thanks is from the ways of being upon the correct path, whilst he wants to dissuade them from that, and to prevent them from establishing it.

He The Most High says: **‘Indeed he only calls his party so that they become from the people of the fire’**

Allaah has made us aware of what he (Iblees) has said and of his earnestness in what he is doing so that we should take caution and that we be prepared for our enemy, and that we remain wary of him with our knowledge, from the paths that he utilises to fulfil his means, and the openings he uses to get through, and so for Him, The Most High, there is due to that upon us the most complete of blessings.

Taken from:

Tafseer al-Qur’aan al-‘Adheem of Al-Haafidh Isma’eel bin Katheer (Maktaba Daar al-fayhaa) vol: 2 page: 273-274

Tayseer Al-Kareem Al-Rahmaan of ‘Abdur-Rahmaan As-Sa’dee (Maktaba ar-Rushd) pages: 284-285