

“Had We sent down this Qur’an upon a mountain, you would surely have seen it humbling itself” – Explained by Shaykh Uthaymeen

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The Second Ayah: His statement:

“Had We sent down this Qur’an upon a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah” (Al-Hashr 59:21)

A mountain is among the hardest of what there is, the rocks by which the mountain becomes firm are exemplary in hardness. Allah, Exalted is He, says:

“When, after that, your hearts were hardened and became as stones or even worse in hardness” (Al- Baqara 2:74)

If this Qur’an were to be sent down upon the mountain, you would surely see this mountain humbling itself and cleaving out of the fear of Allah.

“Humbling” – that is, submissively.

And from its severe fright of Allah, “Rending asunder” it cleaves and tears apart.

And this is sent down upon our hearts, and our hearts – except as Allah wills – contract and become hard, neither opening nor accepting.

As for those who believe, when the Ayat (of the Qur’an) are sent down to them, it increases their faith; but as for those who have a disease in their hearts; it adds filth to their filth; and it is Allah whose refuge is sought!

The meaning of that is that their hearts become more inflexible and hardened and it adds filth to their filth. We seek refuge in Allah from that

If this Qur’an were to be sent down to the mountain, it would cleave and humble itself due to the greatness of Allah’s Words sent down upon it

In this, there is evidence that the mountains have senses, because it humbles itself and cleaves. The matter is like that. The Prophet (صلى الله عليه وسلم) said concerning Uhud: **“This is Uhud, a mountain that loves us, and which we love.”** [1]

With this Hadith, we also recognize the refutation against those who affirm that there are metaphors in the Qur’an. Those who always raise their flag, using this Ayah as proof:

“Then they found therein a wall wanting to collapse” (Al-Kahf 18:77)

Saying: “How can the wall want?” We say: Subhan Allah! The Knowing, and The Aware says : “Wanting to collapse” and you are saying that it does not want! Is this sensible?

It is not your right, after this, that you say: “How could it want?”

This makes us ask ourselves: Are we given the knowledge of everything?

The answer is that we are not given knowledge, except a little.

It is not possible for us to object to the statement of the One Who knows the hidden and the witnessed: “Wanting to collapse” by saying: “The wall does not have an Iradah (a want)! And It does not want to collapse!”

This is one of the evils of metaphors, because it implies a negation of what the Qur’an affirms.

Is it not Allah, Exalted is He, Who says:

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification” {Al-Israa’ 17: 44)

Do they glorify Him, without wanting to?

He says: **“Tusabbih Lahu (they glorify Him)”**: the Lam is to specify. Thus, it means sincerely. Is it imaginable to have sincerity without an Iradah (volition, objective, will)? Therefore, they will, and everything wills, for Allah says: **“And there is not a thing but glorifies His Praise.”** I think it is clear to all of us that this is one of the ways of expressing generality, because In (here) means Ma (not), which negates. Also, **“A thing”** is an indefinite pronoun used in the context of negation. **“But glorifies His Praise”** by that, it includes everything.

O my Muslim brother, if you see that your heart is not moved by the Qur’an, accuse yourself, because Allah has informed that if this Qur’an were to be sent down upon a mountain, it would cleave, and the Qur’an is recited to your heart, yet and it is not moved. We ask Allah to aid us, and you.

[1] Reported by Al-Bukhari (4422) and Muslim (1392) from Abu Humaid As-Sa’idi, may Allah be pleased with him.

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