

**Another Hadith Imam Ahmad reported from Abu Hurayrah that the Prophet said:**

رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ رَجُلٍ  
أَدْرَكَ أَحَدَ أَبَوَيْهِ أَوْ (كِلَيْهِمَا) عِنْدَ الْكِبَرِ وَلَمْ  
يَدْخُلِ الْجَنَّةَ»

(He is doomed, he is doomed, he is doomed, the man whose parents, one or both of them, reach old age while he is alive and he does not enter Paradise.) This version is Sahih although no one recorded it other than Muslim.

### **Another Hadith**

Imam Ahmad recorded Mu`awiyah bin Jahimah As-Salami saying that Jahimah came to the Prophet and said: "O Messenger of Allah, I want to go out to fight and I have come to seek your advice." He said,

«فَهَلْ لَكَ مِنْ أُمٍّ»

(Do you have a mother) He said, "Yes." The Prophet said,

«فَالزَّمَهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا»

(Then stay with her, for Paradise is at her feet.) Similar incidents were also recorded by others. This was recorded by An-Nasa'i and Ibn Majah.

### **Another Hadith**

Imam Ahmad recorded that Al-Miqdam bin Ma`dikarib said that the Prophet said:

«إِنَّ اللَّهَ يُوصِيكُمْ بِآبَائِكُمْ إِنْ اللَّهُ يُوصِيكُمْ  
بِأُمَّهَاتِكُمْ إِنْ اللَّهُ يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنْ اللَّهُ

يُوصِيكُمْ بِأُمَّهَاتِكُمْ إِنَّ اللَّهَ يُوَصِّيكُمْ بِالْأَقْرَبِ  
فَالْأَقْرَبِ»

(Allah enjoins you concerning your fathers, Allah enjoins you concerning your mothers, Allah enjoins you concerning your mothers, Allah enjoins you concerning your mothers, Allah enjoins you concerning your close relatives then the next in closeness.) This was recorded by Ibn Majah from the Hadith of `Abdullah bin `Ayyash.

### Another Hadith

Ahmad recorded that a man from Banu Yaru` said: "I came to the Prophet while he was talking to the people, and I heard him saying,

«يَدُ الْمُعْطِي الْعُلْيَا، أُمَّكَ وَأَبَاكَ، وَأَخْتِكَ وَأَخَاكَ،  
ثُمَّ أَدْنَاكَ أَدْنَاكَ»

(The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.)"

(رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ  
فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غُفُورًا )

(25. Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance.)

### Omissions committed against Parents are pardoned with Good Relations and Repentance

Sa`id bin Jubayr said: "This refers to a man who said something that he did not think would be offensive to his parents." According to another report: "He did not mean anything bad by that." So Allah said:

(رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ)

(Your Lord knows best what is in your souls. If you are righteous,)

(فَائِهِ كَانَ لِلْأَوَّابِينَ غَفُورًا)

(He is Ever Most Forgiving to those who turn to Him in repentance.) Qatadah said: "To the obedient who pray."

(فَائِهِ كَانَ لِلْأَوَّابِينَ غَفُورًا)

(He is Ever Most Forgiving to those who turn to Him in repentance.) Shu`bah narrated from Yahya bin Sa`id from Sa`id bin Al-Musayyib; "This refers to those who commit sin then repent, and commit sin then repent." `Ata' bin Yasar, Sa`id bin Jubayr and Mujahid said: "They are the ones who return to goodness." Mujahid narrated from `Ubayd bin `Umayr, concerning this Ayah: "This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allah." Mujahid agreed with him on that. Ibn Jarir said: "The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allah hates for that which He loves and is pleased with. " What he said is correct, for Allah says,

(إِنَّ إِلَيْنَا إِيَابَهُمْ)

(Verily, to Us will be their return) (88:25). And according to a Sahih Hadith, the Messenger of Allah would say when he returned from a journey,

«أَيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ»

(We have returned repenting, worshipping and praising our Lord.)

(وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ  
وَلَا تُبْذِرْ تَبْذِيرًا - إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ  
الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا - وَإِمَّا  
تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا  
فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا )

(26. And give to the kinsman his due, and to the Miskin (poor), and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.) (27. Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaytan is ever ungrateful to his Lord.) (28. And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.)

## The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allah mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. According to the Hadith:

«أُمَّكَ وَأَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ»

تیاور یفسو

«ثُمَّ الْأَقْرَبَ فَأَلْأَقْرَبَ»

(Your mother and your father, then your closest relatives and the next closest.) According to another Hadith:

«مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَجَلِهِ، فَلْيَصِلْ رَحِمَهُ»

(Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship.)

(وَلَا تُبَدِّرْ تَبْدِيرًا)

(But spend not wastefully (your wealth) in the manner of a spendthrift.) When Allah commands spending, He forbids extravagance. Spending should be moderate, as stated in another Ayah:

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا)

(And those who, when they spend, are neither extravagant nor stingy). )25:67( Then He says, to discourage extravagance:

(إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ)

(Verily, the spendthrifts are brothers of the Shayatin,) They have this trait in common. Ibn Mas`ud said: "This refers spending extravagantly when it is not appropriate." Ibn `Abbas said likewise. Mujahid said: "If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift." Qatadah said: "Extravagance means spending money on sin in disobeying Allah, and on wrongful and corrupt things." Imam Ahmad recorded that Anas bin Malik said: "A man came from Banu Tamim to the Messenger of Allah and said: `O Messenger of Allah, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.' The Messenger of Allah said:

«تُخْرَجُ الزَّكَاةُ مِنْ مَالِكَ إِنْ كَانَ، فَإِنَّهَا طَهْرَةٌ  
تُطَهِّرُكَ، وَتَصِلُ أَقْرَبَاءَكَ، وَتَعْرِفُ حَقَّ السَّائِلِ  
وَالْجَارِ وَالْمِسْكِينِ»

(Pay the Zakah on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.)  
He said: `O Messenger of Allah, make it less for me.' He )recited(:

(وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ  
وَلَا تُبَدِّرْ تَبْدِيرًا )

(And give to the kinsman his due, and to the Miskin (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift.) The man said, `That is enough for me, O Messenger of Allah. If I pay Zakah to your messenger, will I be absolved of that duty before Allah and His Messenger' The Messenger of Allah said:

«نَعَمْ، إِذَا أَدَيْتَهَا إِلَى رَسُولِي فَقَدْ بَرَّنتَ مِنْهَا  
وَلَكَ أَجْرُهَا، وَإِنَّهَا عَلَى مَنْ بَدَّلَهَا»

(Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.)"

(إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ)

(Verily, the spendthrifts are brothers of the Shayatin,) meaning, they are their brothers in extravagance, foolishness, failing to obey Allah and committing sin. Allah said:

(وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا)

(and the Shaytan is ever ungrateful to his Lord.) meaning, he is an ingrate, because he denied the blessings of Allah and did not obey Him, turning instead to disobedience and rebellion.

(وَإِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ)

(And if you turn away from them and you are awaiting a mercy from your Lord) `If your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

(قُلْ لَهُمْ قَوْلًا مَّيْسُورًا)

(then, speak unto them a soft, kind word.) meaning, with a promise. This was the opinion of Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah and others.

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا  
كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا - إِنَّ رَبَّكَ  
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ  
خَبِيرًا بَصِيرًا )

(29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.) (30. Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.)

### Moderation in Spending

Allah enjoins moderation in living. He condemns miserliness and forbids extravagance.

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ)

(And let not your hand be tied (like a miser) to your neck,) this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allah be upon them - said, "Allah's Hand is tied up (i.e., He does not give and spend of His bounty)". They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

(وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ)

(nor overextend it (like a spendthrift)) means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allah says:

(الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ  
الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ  
فُطُورٍ - ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ  
الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ)

(Then look again: "Can you see any rifts" Then look again and yet again, your sight will return to you in a state of humiliation and worn out. ) (67:3-4) meaning, unable to see any faults. Similarly, Ibn `Abbas, Al-Hasan, Qatadah, Ibn Jurayj, Ibn Zayd and others understood this Ayah as miserliness and extravagance. It was reported in the Two Sahihs from the Hadith of Abu Az-Zinad from Al-A`raj that Abu Hurayrah heard the Messenger of Allah say:

«مَثَلُ الْبَخِيلِ وَالْمُنْفِقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا  
جُبَّتَانِ مِنْ حَدِيدٍ مِنْ تُدْيِهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا  
الْمُنْفِقُ فَلَا يُنْفِقُ إِلَّا سَبَعَتْ أَوْ وَقَرَتْ عَلَى جِدِّهِ  
حَتَّى تُخْفِيَ بَنَانَهُ وَتَعْفُوَ أَثْرَهُ، وَأَمَّا الْبَخِيلُ فَلَا  
يُرِيدُ أَنْ يُنْفِقَ شَيْئًا إِلَّا لَزِقَتْ كُلُّ حَلْقَةٍ مِنْهَا  
مَكَانَهَا، فَهُوَ يُوَسِّعُهَا فَلَا تَتَّسِعُ»

(The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.) This version was recorded by Al-Bukhari in the Book of Zakah. In the Two Sahihs it is recorded that Mu`awiyah bin Abi Muzarrid narrated from Sa`id bin Yasar that Abu Hurayrah said: "The Messenger of Allah said:

«مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ  
مِنَ السَّمَاءِ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْقًا،  
وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْقَا»

(There is no day when a person wakes up but two angels come down from heaven. One of them says, 'O Allah, compensate the one who gives (in charity),' and the other one says, 'O Allah, destroy the one who withholds.')" Muslim recorded from Abu Hurayrah that the Prophet said:

«مَا نَقَصَ مَالٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ عَبْدًا  
أُنْفَقَ إِلَّا عِزًّا، وَمَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ»

(Wealth never decreases because of Sadaqah (charity). Allah never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allah, Allah will raise him in status.) According to a Hadith narrated by Abu Kathir from `Abdullah bin `Amr, who attributed it to the Prophet :

«إِيَّاكُمْ وَالشُّحَّ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمْرَهُمْ  
بِالْبُخْلِ فَبَخِلُوا، وَأَمْرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا،  
وَأَمْرَهُمْ بِالْفُجُورِ فَفَجَرُوا»

(Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.)

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ

(Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).) This Ayah is telling us that Allah is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said: /

إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا

(Verily, He is Ever All-Knower, All-Seer of His servants.) meaning, He knows and sees who deserves to be rich and who deserves to be poor. In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allah from both.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ  
وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

(31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.)



## Prohibition of killing Children

This Ayah indicates that Allah is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of Jahiliyyah would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allah forbade that and said:

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ)

(And kill not your children for fear of poverty.) meaning, lest they may make you poor in the future. This is why Allah mentions the children's provision first:

(نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ)

(We shall provide for them as well as for you.) In Surat Al-An`am, Allah says:

(وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ)

(kill not your children because of poverty.) )6:151(

(نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ)

(We provide sustenance for you and for them) )6:151( and,

(إِنَّ قَتْلَهُمْ كَانَ خِطْيًا كَبِيرًا)

(Surely, the killing of them is a great sin.) means, a major sin. In Two Sahihs it is recorded that `Abdullah bin Mas`ud said: "I said, `O Messenger of Allah, which sin is the worst' He said,

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ . قُلْتُ: ثُمَّ أَيُّ؟  
قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ . قُلْتُ:  
ثُمَّ أَيُّ؟ قَالَ: أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ»

(To appoint rivals of Allah when He has created you.) I asked, `Then what' He said, (To kill your child lest he should eat with you.) I asked, `Then what' He said, (To commit adultery with your neighbor's wife.)"

(وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا )

(32. And come not near to unlawful sex. Verily, it is Fahishah (immoral sin) and an evil way.)

### The Command to avoid Zina (Unlawful Sex) and Everything that leads to it

Allah says, forbidding His servants to commit Zina or to approach it or to do anything that may lead to it:

(وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً)

(And come not near to unlawful sex. Verily, it is a Fahishah (immoral sin)) meaning a major sin,

(وَسَاءَ سَبِيلًا)

(and an evil way.) meaning, a terrible way to behave. Imam Ahmad recorded Abu Umamah saying that a young man came to the Prophet and said, "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet said,

«اذْنُهُ»

(Come close) The young man came to him, and he said,

«اجْلِسْ»

(Sit down) so he sat down. The Prophet said,

«أُحِبُّهُ لِأُمَّكَ»

(Would you like it (unlawful sex) for your mother) He said, "No, by Allah, may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأُمَّهَاتِهِمْ»

(Neither do the people like it for their mothers.) The Prophet said,

«أَفْحَبُهُ لِابْنَتِكَ؟»

(Would you like it for your daughter) He said, "No, by Allah, may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِبَنَاتِهِمْ»

(Neither do the people like it for their daughters. ) The Prophet said,

«أَفْتَحِبُّهُ لِأَخْتِكَ؟»

(Would you like it for your sister) He said, "No, by Allah, may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِأَخَوَاتِهِمْ»

(Neither do the people like it for their sisters.) The Prophet said,

«أَفْتَحِبُّهُ لِعَمَّتِكَ؟»

(Would you like it for your paternal aunt) He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِعَمَّاتِهِمْ»

(Neither do the people like it for their paternal aunts.) The Prophet said,

«أَفْتَحِبُّهُ لِخَالَاتِكَ؟»

(Would you like it for your maternal aunt) He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you." The Prophet said,

«وَلَا النَّاسُ يُحِبُّونَهُ لِخَالَاتِهِمْ»

(Neither do the people like it for their maternal aunts.) Then the Prophet put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَحْصِنْ فَرْجَهُ»

(O Allah, forgive his sin, purify his heart and guard his chastity.) After that the young man never paid attention to anything of that nature.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيِّهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا )

(33. And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped.)

### Prohibition of Unlawful Killing Allah forbids killing with no legitimate reason.

It was reported in the Two Sahihs that the Messenger of Allah said:

«لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، إِلَّا يَأْخُذِي ثَلَاثٌ: النَّفْسُ بِالنَّفْسِ، وَالزَّانِي وَالْمُحْصَنُ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ»

(The blood of a Muslim who bears witness to La ilaha illallah and that Muhammad is the Messenger of Allah, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the Jama'ah.) The following is recorded in the books of the Sunan:

«لِزَوَالِ الدُّنْيَا عِنْدَ اللَّهِ أَهْوَنُ مِنْ قَتْلِ مُسْلِمٍ»

(If the world were to be destroyed, it would be of less importance to Allah than the killing of a Muslim.)

(وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيِّهِ سُلْطٰنًا)

(And whoever is killed wrongfully, We have given his heir the authority.) The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the Diah (blood money), or he may forgive him with no payment, as is reported in the Sunnah. The great scholar and Imam Ibn `Abbas understood from the general meaning of this Ayah that Mu`awiyah should take power, because he was the heir of `Uthman, who had been killed wrongfully, may Allah be pleased with him,

and Mu`awiyah did eventually take power, as Ibn `Abbas said on the basis of this Ayah. This is one of the stranger of matters.

(فَلَا يُسْرِفُ فِي الْقَتْلِ)

(But let him not exceed limits in the matter of taking life.) They said: this means the heir should not go to extremes in killing the killer, such as mutilating the body or taking revenge on persons other than the killer.

(إِنَّهُ كَانَ مَنْصُورًا)

(Verily, he is helped.) means, the heir is helped against the killer by the Shari`ah and by divine decree.

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى  
يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا -  
وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطِ الْمُسْتَقِيمِ  
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا )

(34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfill (every) covenant. Verily, the covenant will be questioned about.)  
(35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.)

### **The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures**

(وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى  
يَبْلُغَ أَشُدَّهُ)

(And come not near to the orphan's property except to improve it, until he attains the age of full strength.) meaning, do not dispose of the orphan's wealth except in a proper manner.

(وَلَا تَأْكُلُوا حَيْثُ إِسْرَافًا وَيَدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ)

(but consume it )the orphan's property( not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).) 4:6( In Sahih Muslim it is recorded that the Messenger of Allah said to Abu Dharr:

«يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي: لَا تَأْمُرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ مَالَ الْيَتِيمِ»

(O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amir over two people, and do not let yourself be appointed as guardian of an orphan's property.)

(وَأَوْفُوا بِالْعَهْدِ)

(And fulfill (every) covenant.) meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

(إِنَّ الْعَهْدَ كَانَ مَسْئُولًا)

(Verily, the covenant will be questioned about.)

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ)

(And give full measure when you measure.) meaning, do not try to make it weigh less nor wrong people with their belongings.

(وَزِنُوا بِالْقِسْطِ)

(and weigh with a balance) meaning scales,

(المُسْتَقِيمِ)

(that is straight.) meaning that which is not distorted nor that which will cause confusion.

(ذَلِكَ خَيْرٌ)

(that is good) for you, in your daily life and in your Hereafter. So Allah says:

(وَأَحْسَنُ تَأْوِيلًا)

(and better in the end.) meaning, with regard to your ultimate end in the Hereafter.

(ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا)

(That is good (advantageous) and better in the end.) Sa`id narrated that Qatadah said that this means "Better in reward and a better end." Ibn `Abbas used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."

(وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ  
وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا )

(36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allah).)

### Do not speak without Knowledge

`Ali bin Abi Talhah reported that Ibn `Abbas said: "This means) do not say (anything of which you have no knowledge)." Al-`Awfi said: "Do not accuse anyone of that of which you have no knowledge." Muhammad bin Al-Hanafiyyah said: "It means bearing false witness." Qatadah said: "Do not say, `I have seen', when you did not see anything, or `I have heard', when you did not hear anything, or `I know', when you do not know, for Allah will ask you about all of that." In conclusion, what they said means that Allah forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allah says:

(اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ)

(Avoid much suspicion; indeed some suspicions are sins.) 49:12( According to a Hadith:

«إِيَّاكُمْ وَالظَّنْفَانِ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

(Beware of suspicion, for suspicion is the falsest of speech.) The following Hadith is found in Sunan Abu Dawud:

«بِئْسَ مَطِيَّةُ الرَّجُلِ: زَعَمُوا»

(What an evil habit it is for a man to say, 'They claimed...') According to another Hadith:

«إِنَّ أَفْرَى الْفَرَى أَنْ يُرَى الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرِيَا»

(The worst of lies is for a man to claim to have seen something that he has not seen.) In the Sahih it says:

«مَنْ تَحَلَّمَ حُلْمًا كُفِّ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَيْسَ بِفَاعِلٍ»

(Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between two barley grains, and he will not be able to do it.)

(كُلُّ أَوْلِيَاكَ)

(each of those ones) means these faculties, hearing, sight and the heart,

(كَانَ عَنْهُ مَسْئُولًا)

(will be questioned.) means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ  
الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا - كُلُّ ذَلِكَ كَانَ  
سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا )



(37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.) (38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.)

### Condemnation of strutting

Allah forbids His servants to strut and walk in a boastful manner:

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

(And walk not on the earth with conceit and arrogance.) meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

(إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ)

(Verily, you can neither rend nor penetrate the earth) means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarir.

(ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا  
تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا  
مَذْحُورًا)

(39. This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you. And set not up with Allah any other god lest you should be thrown into Hell, blameworthy and rejected (from Allah's mercy).)

### Everything previously mentioned is Revelation and Wisdom

Allah says: `What We have commanded you to do is part of good manners, and what We have forbidden you are evil qualities. We have revealed this to you, O Muhammad, so that you may command the people likewise.`

(وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ  
مَلُومًا)

(And set not up with Allah any other god lest you should be thrown into Hell, blameworthy) meaning, your own self will blame you, as will Allah and His creation.

(مَذْحُورًا)

(rejected) means far removed from everything good. Ibn ` Abbas and Qatadah said: "(It means) cast out." This is an address to the Ummah via the Messenger , for he is infallible.

(أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا  
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا )

(40. Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters Verily, you indeed utter an awful saying.)

### Refutation of Those Who claim that the Angels are Daughters of Allah

Allah refutes the lying idolators who claim, may the curse of Allah be upon them, that the angels are the daughters of Allah. They made the angels, who are the servants of Ar-Rahman (the Most Beneficent), females, and called them daughters of Allah, then they worshipped them. They were gravely wrong on all three counts. Allah says, denouncing them:

(أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ)

(Has then your Lord preferred for you sons,) meaning, has He given only you sons

(وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا)

(and taken for Himself from among the angels daughters) meaning, has He chosen for Himself, as you claim, daughters Then Allah denounces them even more severely, and says:

(إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا)

(Verily, you indeed utter an awful saying.) meaning, in your claim that Allah has children, then you say that His children are female, which you do not like for yourselves and may even kill them by burying them alive. That is indeed a division most unfair! Allah says:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -  
تَكَادُ السَّمَوَاتُ يَتَّقَطِرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ  
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -  
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ  
الْقِيَامَةِ فَرْدًا )

(And they say: "The Most Beneficent (Allah) has begotten a child." Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth split asunder, and the mountains fall in ruins. That they ascribe a son child to the Most Beneficent. But it is not suitable for (the majesty of) the Most Beneficent that he should beget a child. There is none in the heavens and the earth but comes unto the Most Beneficent as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.) (19:88-95)

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا  
يَزِيدُهُمْ إِلَّا نُفُورًا )

(41. And surely, We have explained in this Qur'an that they may take heed, but it increases them in naught save aversion.) Allah says:

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ)

(And surely, We have explained in this Qur'an) meaning, 'We have explained Our warni- ngs so that they may remember the proof, evidence and exhorta- tions contained there- in, and be prevented from Shirk, wrong- doing and scandal.'

(وَمَا يَزِيدُهُمْ)

(but it increases them in naught) the wrong- doers among them

(إِلَّا نُفُورًا)

(save aversion.) aversion towards the truth; they go further away from it.

(قُلْ لَوْ كَانَ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذَا لَابْتَغَوْا  
إِلَى ذِي الْعَرْشِ سَبِيلًا - سُبْحَانَهُ وَتَعَالَى عَمَّا  
يَقُولُونَ عُلُوًّا كَبِيرًا )

(42. Say: "If there had been other gods along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne.) (43. Glorified and Exalted is He high above what they say!) Allah says: ` Say, O Muhammad, to these idolators who claim that Allah has a partner among His creation, and who worship others besides Him that they may bring them nearer to Him: if the matter is as you say, and there is another god besides Him whom you worship in order to draw closer to Him and so that he will intercede for you with Him, then those whom you worship would themselves worship Him and seek means to draw closer to Him. So worship Him alone, just as those on whom you call besides Him worship Him. You have no need of a deity to be an intermediary between you and Him, for He does not like or accept that, rather He hates it and rejects it, and has forbidden that through all of His Messengers and Prophets.' Then He glorifies and sanctifies Himself far above all that, and says:

(سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ)

(Glorified and Exalted is He high above what they say!) meaning these idolators who transgress and do wrong when they claim that there are other gods besides Him.

(عُلُوًّا كَبِيرًا)

(high above) means, far above. He is Allah, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him.

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ  
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا )

(44. 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. Truly, He is Ever Forbearing, Oft-Forgiving.)

### Everything glorifies Allah

Allah says: the seven heavens and the earth and all that is therein, meaning the creatures that dwell therein, sanctify Him, exalt Him, venerate Him, glorify Him and magnify Him far above

what these idolators say, and they bear witness that He is One in His Lordship and Divinity. In everything there is a sign of Allah indicating that He is One. As Allah says:

(تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا )

(Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, That they ascribe child to the Most Beneficent) (19:90-91).

(وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(and there is not a thing but glorifies His praise.) there is no created being that does not celebrate the praises of Allah.

(وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ)

(But you understand not their glorification.) means, `You do not understand them, O mankind, because it is not like your languages.' This applies to all creatures generally, animal, inanimate and botanical. This is the better known of the two opinions according to the most reliable of two opinions. It was reported in Sahih Al-Bukhari that Ibn Mas`ud said: "We used to hear the Tasbih of the food as it was being eaten. " Imam Ahmad recorded that )Mu`adh bin Anas said that( the Messenger of Allah came upon some people who were sitting on their mounts and talking to one another. He said to them:

«ارْكَبُوهَا سَالِمَةً وَدَعُوهَا سَالِمَةً، وَلَا تَتَّخِذُوهَا  
كِرَاسِيًّا لِأَحَادِيثِكُمْ فِي الطَّرِيقِ وَالْأَسْوَاقِ، قَرُبًا  
مَرْكُوبَةٍ خَيْرٌ مِنْ رَاكِبِيهَا، وَأَكْثَرُ ذِكْرًا لِلَّهِ مِنْهُ»

(Ride them safely then leave them safely. Do not use them as chairs for you to have conversations in the streets and marketplaces, because the one that is ridden may be better than the one who rides it, and may remember Allah more than he does.) An-Nasa'i recorded in his Sunan that `Abdullah bin `Amr said: "The Messenger of Allah forbade us from killing frogs."

(إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(Truly, He is Ever Forbearing, Oft-Forgiving.) means, He does not hasten to punish those who disobey Him, rather He gives them time and waits, then if they persist in their stubborn Kufr, He seizes them with a punishment of the All-Mighty, All-Capable. It was recorded in the Two Sahihs that:

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِبْهُ»

(Allah will let the wrongdoer carry on until, when He does seize him, He will never let him go.)  
Then the Messenger of Allah recited:

(وَكَذَٰلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ)

(Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. ) 11:02( Allah says:

(وَكَايِّنَ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ)

(And many a township did I give respite while it was given to wrongdoing.) 22:45( until the end of two Ayat.

(فَكَأَيِّنَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ)

(And many a township did We destroy while they were given to wrongdoing.) 22:48( Whoever gives up his disbelief and disobedience, and turns back to Allah in repentance, Allah will accept his repentance, as He says:

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ)

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness) 4:110( Here, Allah says:

(إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(Truly, He is Ever Forbearing, Oft-Forgiving.) At the end of Surah Fatir, He says:

(إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا  
وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ  
كَانَ حَلِيمًا غَفُورًا )

(Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving...) until His saying;

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ)

(And if Allah were to punish men)(35:41-45)

(وَإِذَا قُرَأَتِ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا - وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا )

(45. And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.) (46. And We have put Akinnah over their hearts, lest they should understand it, and in their ears deafness. And when you make mention of your Lord Alone in the Qur'an, they turn on their backs, fleeing in extreme dislike.)

### The Veil over the Hearts of the Idolators

Allah says to His Messenger Muhammad : `When you recite Qur'an to these idolators, We put an invisible veil between you and them.' Qatadah and Ibn Zayd said, "It is coverings over their hearts," as Allah says:

(وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ)

(And they say: "Our hearts are under coverings (screened) from that to which you invite us; and in our ears is deafness, and between us and you is a screen) meaning, there is something that is stopping and preventing your words from reaching us.

(حِجَابًا مَّسْتُورًا)

(an invisible veil.) meaning something which covers, or that cannot be seen, so there is a barrier between them and guidance. This is the interpretation that Ibn Jarir (may Allah have mercy on him) thought was correct. Al-Hafiz Abu Ya`la Al-Mawusili recorded that Asma' bint Abi Bakr (may Allah be pleased with her) said, "When the Ayah,

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ )

(Perish the two hands of Abu Lahab and perish he!) (111:1) was revealed, the one-eyed woman Umm Jamil )the wife of Abu Lahab( came with a stone pestle in her hand, screaming, `What was sent to us is somebody blameworthy, or, we reject somebody blameworthy )Abu Musa - one of the narrators - said, it is I who am not sure what was said(; we shun his religion and disobey whatever he commands!' The Messenger of Allah was sitting with Abu Bakr by his side. Abu Bakr, may Allah be pleased with him, said, `This woman has come and I am afraid she will see you.' The Prophet said,

«إِنَّهَا لَنْ تَرَانِي»

(Certainly she will not see me.) and he recited Qur'an through which he was protected from her:

(وَإِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا )

(And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil). She came and found Abu Bakr, but she did not see the Prophet . She said, `O Abu Bakr, I have heard that your companion is lampooning me.' Abu Bakr said, `No, by the Lord of this House )the Ka`bah(, he is not lampooning you.' Then she went away, saying, `The Quraysh know that I am the daughter of their master.'"

(وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً)

(And We have put coverings over their hearts,) Akinnah (coverings) is the plural of Kinan, which covers the heart.

(أَنْ يَفْقَهُوهُ)

(lest they should understand it,) means, lest they should understand the Qur'an.

(وَفِي آذَانِهِمْ وَقْرًا)

(and in their ears deafness) something that will stop them from hearing the Qur'an in such a way that they will understand it and be guided by it.

(وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ)



(And when you make mention of your Lord Alone in the Qur'an,) means, when you declare Allah to be One in your recitation, and say La Ilaha Illallah,

(وَلَوْأَ)

(they turn) means they turn away

(عَلَىٰ أَدْبَارِهِمْ نُفُورًا)

(on their backs, fleeing in extreme dislike.) As Allah says:

(وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allah).) 39:45( z

(وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ)

(And when you make mention of your Lord Alone in the Qur'an,) Commenting on this Ayah, Qatadah said that when the Muslims said La Ilaha Illallah, the idolators disliked this and found it intolerable. Iblis and his troops hated it, but Allah insisted on supporting it so that it would prevail over those who opposed it. Whoever uses it against his opponent will prevail, and whoever fights for it will be victorious. Only the Muslims of the Arabian Peninsula, which can be traversed by a rider in a few nights, knew it and accepted it, out of all mankind.

(نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ  
وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا  
رَجُلًا مَّسْحُورًا - انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ  
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا )

(47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the wrongdoers say: "You follow none but a bewitched man.") (48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.)

**The Secret Counsel of Quraysh after hearing the Qur'an**

Allah tells His Prophet about what the leaders of Quraysh discussed when they came and listened to him reciting Qur'an in secret, without their people knowing about it. They said that he was Mashur which according to the better-known view means someone affected by magic (Shr); it may also mean a man who has a lung, i.e., a mere human being, as if they were saying that if you follow Muhammad, you will only be following a human being. This second suggestion does not sound correct, because what they meant here was that he was under the influence of Shr (magic) which made him see dreams in which he learned these words that he recited. Some of them said he was a poet, or a soothsayer, or crazy, or a sorcerer. Allah says:

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِيعُونَ سَبِيلًا )

(See what examples they have put forward for you. So they have gone astray, and never can they find a way.) meaning, they will never be guided to the truth and will never find a way to reach it. Muhammad bin Ishaq said in As-Srah: "Muhammad bin Muslim bin Shihab Az-Zuhri told me that it happened that Abu Sufyan bin Harb, Abu Jahl bin Hisham and Al-Akhnas bin Shurayq bin `Amr bin Wahb Ath-Thaqafi, the ally of Bani Zahrah, went out one night to listen to the Messenger of Allah when he was praying at night in his house. Each one of them took up a position for listening, and none of them knew that the others were also there. They stayed listening to him all night until dawn came. When they left, they met up on the road, each of them blaming the others, saying to one another; `Do not come back again, lest you give the wrong impression )i.e., that you like what you hear.' Then they went away until the second night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, each of them blamed the others, saying the same as they had said the previous night. Then they went away until the third night came, when each of them came back to his place and spent the night listening. When dawn came they left, then when they met up on the road, they said to one another, `Let us not leave until we promise not to come back,' so they made a promise to that effect, and went their separate ways. In the morning, Al-Akhnas bin Shurayq took his stick and went to the house of Abu Sufyan bin Harb, where he said, `Tell me, O Abu Hanzalah )i.e., Abu Sufyan(, what do you think of what you have heard from Muhammad' Abu Sufyan said, `O Abu Tha`labah )i.e., Al-Akhnas(, by Allah, I have heard something I understand and I know what is meant by it, and I have heard things I do not understand and do not know what is meant by it.' Al-Akhnas said: `Me too, by the One by Whom you swore.' Then he left and went to Abu Jahl, and entered his house. He said, `O Abu Al-Hakam )i.e., Abu Jahl(, what do you think of what you have heard from Muhammad' He said, `What did you hear' He said, `We and Banu `Abd Manaf competed for honor and position: they fed people so we fed people, they engaged in battle so we engaged in battle, they gave so we gave, until we were neck and neck, like race horses. Then they said, we have a Prophet among us who receives revelation from heaven. How could we compete with that By Allah we will never believe in him.' Then Al-Akhnas got up and left him."

(وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرَفْتًا أَءِنَّا لَمَبْعُوثُونَ  
خَلْقًا جَدِيدًا - قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا - أَوْ  
خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَنْ

يُعِيدُنَا قُلَّ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ  
إِلَيْكَ رُؤُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلَّ عَسَى أَنْ  
يَكُونَ قَرِيبًا - يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ  
وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا )

(49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation") (50. Say: "Be you stones or iron,") (51. "Or some created thing that is yet greater (or harder) in your breasts." Then, they will say: "Who shall bring us back (to life)" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be" Say: "Perhaps it is near!") (52. On the Day when He will call you, and you will answer with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!)

### Refutation of Those Who do not believe in Life after Death

Allah tells us about the disbelievers who think it very unlikely that the Resurrection will happen and who say, in a tone of denial,

(أَءِذَا كُنَّا عِظْمًا وَرَفْتًا)

(When we are bones and fragments.) meaning earth. This was the view of Mujahid. `Ali bin Abi Talhah reported from Ibn `Abbas that it means dust.

(أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا)

(should we really be resurrected (to be) a new creation) meaning, on the Day of Resurrection after we have disintegrated and become nothing, and have been forgotten. Allah tells us about them elsewhere:

(يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِي الْحَفِيرَةِ - أَءِذَا كُنَّا  
عِظْمًا تَخْرَةً - قَالُوا تِلْكَ إِذَا كَرَّهَ خَسِرَةٌ )

(They say: "Shall we indeed be returned to (our) former state of life Even after we are crumbled bones" They say: "It would in that case, be a return with loss!") (79:10-12). And,

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ)

(And he puts forth for Us a parable, and forgets his own creation.) until the end of two Ayat. (36:78-79) Allah commands His Messenger to respond to them, so He says:

(قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا )

(Say (O Muhammad): "Be you stones or iron,") - which are more difficult to restore than bones and fragments,

(أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ)

(Or some created thing that is yet greater (or harder) in your breasts.) Ibn Ishaq narrated from Ibn Abi Najih from Mujahid: "I asked Ibn `Abbas about that, and he said: `This is death.'" `Atiyah reported that Ibn `Umar explained of this Ayah: "If you were dead I would still resurrect you." This was also the view of Sa`id bin Jubayr, Abu Salih, Al-Hasan, Qatadah, Ad-Dahhak and others. This means that if you were to assume that you would become dead, which is the opposite of living, Allah will resurrect you when He wills, for nothing can stop Him when He wills a thing.

(أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ)

(Or some created thing that is yet greater (or harder) in your breasts.) Mujahid said: "This means the heavens, earth and mountains." According to another report, "Whatever you want to be, go ahead, Allah will still resurrect you after you die."

(فَسَيَقُولُونَ مَنْ يُّعِيدُنَا)

(Then, they will say: "Who shall bring us back (to life)") meaning, who will resurrect us if we are stones or iron or some other strong created thing

(قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ)

(Say: "He Who created you first!") meaning, He Who created you when you were nothing, then you became human beings, walking about. He is able to create you anew, no matter what you have become.

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.)  
)30:27(

(فَسَيُغِضُّونَ إِلَيْكَ رُءُوسَهُمْ)

(Then, they will shake their heads at you) Ibn `Abbas and Qatadah said, "They will move their heads in a gesture of mockery." This view expressed by Ibn `Abbas and Qatadah is what the Arabs understand from the language, because the word used Fasayunghidun indicates an up-and-down movement Nughad. A word derived from the same root, Naghd, is used to refer to the young of the ostrich, because when it walks, it walks quickly and moves its head. The same word is used to describe a tooth when it becomes loose and is detached from its place.

(وَيَقُولُونَ مَتَى هُوَ)

(and say: "When will that be") This shows that they thought it very unlikely that it would happen, as Allah says:

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ )

(And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful") (36:48)

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who believe not therein seek to hasten it )the Hour() )42:18(

(قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا)

(Say: "Perhaps it is near!") meaning, beware of it, for it is at hand and will no doubt come to you, and what will be will be.

(يَوْمَ يَدْعُوكُمْ)

(On the Day when He will call you,) meaning the Lord, may He be blessed and exalted:

(إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(When He will call you by a single call, behold, you will come out from the earth) )30:25( meaning, when He commands you to come out from the earth, for nothing can oppose Him or prevent His command from being fulfilled. Rather, it is as He says:

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye) (54:50)

(إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ  
فَيَكُونُ )

(Verily, Our Word unto a thing when We intend it, is only that We say unto it: "Be!" - and it is)  
(16:40)

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ )

(But it will be only a single Zajrah. When behold, they find themselves (on the surface of the earth) alive (after their death).) (79:13-14), meaning, it will be just one definitive command, then the people will have come out from the inside of the earth to its surface, as Allah says:

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ)

(On the Day when He will call you, and you will answer with (words of) His praise) meaning, you will all rise up in response to His command and in obedience to His will.

(وَتَتَذَكَّرُونَ)

(and you will think) means, on the Day when you rise up from your graves,

(إِنْ لَبِئْتُمْ)

(that you have stayed) in this earthly abode,

(إِلَّا قَلِيلًا)

(but a little while.) This is like the Ayah:

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِتُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا )

(The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.) (79:46). Allah says:

(يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمِئِذٍ  
زُرْقًا - يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا - نَحْنُ  
أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ  
إِلَّا يَوْمًا )

(The Day when the Trumpet will be blown: that Day, We shall gather the blue or blind-eyed with thirst. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)." We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!") (20:102-104).

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا  
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ )

(And on the Day that the Hour will be established, they will swear that they stayed not but an hour - thus were they ever deluded.) (30:55)

(قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا لَبِثْنَا  
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ - قَالَ إِنْ لَبِثْتُمْ  
إِلَّا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ )

(He will say: "What number of years did you stay on earth" They will say: "We stayed a day or part of a day. Ask of those who keep account." He will say: "You stayed not but a little, if you had only known!") (23:112-114).

(وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ  
الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ  
عَدُوًّا مُّبِينًا )

(53. And say to My servants that they should say those words that are best. (Because) Shaytan verily, sows a state of conflict and disagreement among them. Surely, Shaytan is to man a plain enemy.)

## People should speak Good Words with Politeness

Allah commands His servant Muhammad ( ) to tell the believing servants of Allah that they should address one another in their conversations and discussions with the best and politest of words, for if they do not do that, Shaytan will sow discord among them, and words will lead to actions, so that evil and conflicts and fights will arise among them. For Shaytan is the enemy of Adam and his descendants, and has been since he refused to prostrate to Adam. His enmity is obvious and manifest. For this reason it is forbidden for a man to point at his Muslim brother with an iron instrument, for Shaytan may cause him to strike him with it. (Imam Ahmad recorded that Abu Hurayrah said: "The Messenger of Allah said:

«لَا يُشِيرَنَّ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ أَنْ يَنْزِعَ فِي يَدِهِ فَيَقَعَ فِي حُقْرَةٍ مِنَ النَّارِ»

(No one of you should point at his brother with a weapon, for he does not know whether Shaytan will cause him to strike him with it and thus be thrown into a pit of Fire.) Al-Bukhari and Muslim recorded this Hadith with the chain of narration from `Abdur-Razzaq.

(رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَاءُ يَرْحَمَكُمْ أَوْ إِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلاً - وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُودَ زَبُورًا )

(54. Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you as a guardian over them.) (55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets above others, and to Dawud We gave the Zabur.) Allah says:

(رَبُّكُمْ أَعْلَمُ بِكُمْ)

(Your Lord knows you best;) O mankind, meaning, He knows best who among you deserves to be guided and who does not deserve to be guided.

(إِنْ يَشَاءُ يَرْحَمَكُمْ)

(if He wills, He will have mercy on you,) by helping you to obey Him and turn to Him.



(أَوْ إِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ)

(or if He wills, He will punish you. And We have not sent you) - O Muhammad -

(عَلَيْهِمْ وَكَيْلًا)

(as a guardian over them.) meaning, 'We have sent you as a Warner, so whoever obeys you, will enter Paradise and whoever disobeys you, will enter Hell.'

(وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(And your Lord knows best all who are in the heavens and the earth.) meaning, their status or level of obedience or disobedience.

### The Preference of some Prophets above Others

(وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ)

(And indeed, We have preferred some of the Prophets above others.) As Allah says:

(تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ  
مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ)

(Those Messengers! We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honor.)) 2:253 (This does not contradict the report in the Two Sahihis which says that the Messenger of Allah said:

«لَا تُفَضِّلُوا بَيْنَ الْأَنْبِيَاءِ»

(Don't give superiority to any Prophet among (Allah's) Prophets.) What is meant in this Hadith is giving a superiority based on whims and fanaticism or sectarian feelings, not on the basis of evidence. If there is solid evidence, we have to follow it. There is no dispute that the Messengers are better than the rest of the Prophets, and that the mighty Messengers of Great Resolve are the best of all. They are the five mentioned in two Ayat of the Qur'an, in Surat Al-Ahzab:

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ  
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ)

(And (remember) when We took from the Prophets their covenant, and from you and from Nuh, Ibrahim, Musa and `Isa son of Maryam.) 33:7( and in Surat Ash-Shura:

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(He has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it.) 42:13( There is no dispute that Muhammad is the best of them, then Ibrahim, then Musa, then `Isa (peace be upon them all), according to the best-known view. We have discussed the evidence for this in detail elsewhere, and Allah is the source of help. Allah's saying,

(وَأَتَيْنَا دَاوُودَ زَبُورًا)

(and to Dawud We gave the Zabur.) is an indication of his virtue and honor. Al-Bukhari recorded from Abu Hurayrah that the Prophet said:

«خُفِّفَ عَلَى دَاوُدَ الْقُرْآنُ، فَكَانَ يَأْمُرُ بِدَوَابِّهِ  
فَتُسْرَجُ، فَكَانَ يَقْرُؤُهُ قَبْلَ أَنْ يَفْرُغَ»

(The Qur'an (i.e. revealed Scripture of Zabur) was made easy for Dawud, so he would call for his mounts to be saddled, and he would finish reciting it (i.e., the Zabur) before the job was done.)

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ  
كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا - أُولَئِكَ الَّذِينَ  
يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ

وَيَرْجُونَ رَحْمَتَهُ وَيَخْفُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ  
كَانَ مَحْذُورًا )

(56. Say: "Call upon those - besides Him whom you pretend. They have neither the power to remove the adversity from you nor even to shift (it from you to another person).") (57. Those whom they call upon, desire a means of access to their Lord, as to which of them should be the nearest; and they hope for His mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!)

**The gods of the Idolators can neither benefit nor harm; rather they themselves seek to draw close to Allah**

Allah says:

(قُلْ)

(Say) O Muhammad to these idolators who worship things other than Allah,

ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِهِ)

(Call upon those - besides Him whom you pretend.) such as idols and rivals of Allah. Even if you turn to them,

فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ)

(They have neither the power to remove the adversity from you) they have no such power at all,

(وَلَا تَحْوِيلًا)

(nor even to shift (it from you to another person.)) to lift the distress from you and give it to someone else. The meaning is that the only one Who is able to do that is Allah Alone, with no partner or associate, Who is the One Who creates and issues commands.

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ)

(Say: "Call upon those whom you pretend) Al-`Awfi reported from Ibn `Abbas, "The people of Shirk used to say, `we worship the angels and the Messiah and `Uzayr,' while these (the angels and the Messiah and `Uzayr) themselves call upon Allah."

(أُولَئِكَ الَّذِينَ يَدْعُونَ)

(Those whom they call upon, desire) Al-Bukhari recorded from Sulayman bin Mahran Al-A` mash, from Ibrahim, from Abu Ma` mar, from ` Abdullah:

(أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ)

(Those whom they call upon, desire a means of access to their Lord,) "Some of the Jinn used to be worshipped, then they became Muslims." According to another report: "Some humans used to worship some of the Jinn, then those Jinn became Muslim, but those humans adhered to their religion (of worshipping the Jinn)."

(وَيَرْجُونَ رَحْمَتَهُ وَيَخْفُونَ عَذَابَهُ)

(they hope for His mercy and fear His torment.) Worship cannot be complete or perfect unless it is accompanied by both fear and hope. Fear stops one from doing things that are forbidden, and hope makes one do more good deeds.

(إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا)

(Verily, the torment of your Lord is (something) to be afraid of!) meaning, one should beware of it and be afraid lest it happen. We seek refuge with Allah from that.

(وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ  
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ  
مَسْطُورًا)

(58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees))

### **The Destruction or Torment of all Disbelieving Towns before the Hour begins**

Here Allah tells us that He has decreed and it is written in Al-Lawh Al-Mahfuz (The Preserved Tablet) which is with Him, that there is no town that He will not destroy by wiping out all its people or by punishing them,

(عَذَابًا شَدِيدًا)

(with a severe torment.) either by killing them or sending calamities upon them as He wills. This will be because of their sins, as Allah says of the past nations:

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ)

(We wronged them not, but they wronged themselves.) )11:101(

(فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا )

(So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss.) )65:9(

(وَكَايِنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ)

(And many a town (population) revolted against the command of its Lord and His Messengers;) )65:8( and many Ayat.

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا  
الْأَوَّلُونَ وَءَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا  
وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا )

(59. And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to make them afraid (of destruction).)

### The Reason why Allah did not send Signs or Miracles

Sa`id bin Jubayr said, "The idolators said: `O Muhammad, you claim that before you there were Prophets, among whom was one to whom the wind was subjugated, and another who could bring the dead back to life. If you want us to believe in you, ask your Lord to turn As-Safa' into gold for us.' Allah conveyed to him by inspiration (Wahy): `I have heard what they have said. If you wish, I will do what they say, but if they do not believe after that, the punishment will come down upon them, because after the sign has been sent, there is no room for speculation. Or if you wish, I will be patient with your people and give them more time.' He said:

«يَا رَبِّ اسْتَأْنِ بِهِمْ»

(O Lord, give them more time.)" This was also narrated by Qatadah, Ibn Jurayj and others. Imam Ahmad recorded that Ibn `Abbas said, "The people of Makkah asked the Prophet to turn As-Safa' into gold for them, and to remove the mountains (from around Makkah) so that they could cultivate the land. It was said to him (by Allah): `If you wish, I will be patient and give

them more time, or if you wish, I will do what they are asking, but if they then disbelieve, they will be destroyed as the nations before them were destroyed.' He said,

«لَا، بَلْ اسْتَأْنِ بِهِمْ»

(No, be patient and give them more time.) Then Allah revealed:

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا  
الْأَوَّلُونَ)

(And nothing stops Us from sending the Ayat but that the people of old denied them. ) An-Nasa'i also reported this from the Hadith of Jarir. Imam Ahmad recorded that Ibn `Abbas said: The Quraysh said to the Prophet , "Ask your Lord to turn As-Safa' into gold and we will believe in you." He said,

«وَتَفْعَلُونَ؟»

(Will you really do that) They said, "Yes." So he asked his Lord, and Jibril came to him and said: "Your Lord conveys His Salam to you and says, `If you wish, I will turn As-Safa' into gold for them, then whoever of them disbelieves after that, will be punished with a torment the like of which has never be seen in creation; or if you wish, I will open the gates of repentance and mercy for them.'" He said,

«بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ»

(Rather the gates of repentance and mercy.)

(وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا)

(And We sent not the signs except to make them afraid (of destruction).) Qatadah said, "Allah makes people afraid with whatever signs He wills, so that they may learn a lesson and remember and return to Him. We were told that Al-Kufah was shaken at the time of Ibn Mas`ud, who said: `O people, your Lord is rebuking you, so pay heed!" Similarly, it was reported that Al-Madinah was struck by several earthquakes at the time of `Umar bin Al-Khattab. `Umar said: "You have changed, by Allah, and if such a quake were to strike again, I will subject you to such and such." The Prophet said, in a Hadith whose authenticity is agreed upon:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ وَإِنَّهُمَا لَأِ  
يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَأِ لِحَيَاتِهِ، وَلَكِنَّ اللَّهَ عَزَّ

وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا رَأَيْتُمْ ذَلِكَ  
فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِعْفَارِهِ ثُمَّ قَالَ: يَا  
أُمَّةَ مُحَمَّدٍ وَاللَّهِ مَا أَحَدٌ أُغِيرَ مِنَ اللَّهِ أَنْ يَزْنِيَ  
عَبْدُهُ أَوْ تَزْنِيَ أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ  
تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا»

(The sun and the moon are two of the signs of Allah, and they are not eclipsed for the death or life of anyone. Allah uses them to make His servants afraid, so if you see them, hasten to remember Him, call on Him and seek His forgiveness.) Then he said: (O Ummah of Muhammad, by Allah, no one has a greater sense of jealousy than Allah if He sees His servant, or female servant, committing Zina (illegal sexual intercourse). O Ummah of Muhammad, if you knew what I know, you would laugh little and weep much.)

(وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا  
الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ  
الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا  
طُغْيَانًا كَبِيرًا )

(60. And (remember) when We told you: "Verily, your Lord has encompassed mankind." And We made not the vision which We showed you but a trial for mankind, and (likewise) the accursed tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.)

### **Allah has encompassed Mankind and made the Vision of His Prophet a Trial for Them**

Allah says to His Messenger , encouraging him to convey the Message and informing him that He is protecting him from the people, that He is able to deal with them and that they are in His grasp and under His domination and control.

(وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ)

(And (remember) when We told you: "Verily, your Lord has encompassed mankind..") Mujahid, `Urwah bin Az-Az-Zubayr, Al-Hasan, Qatadah and others said, "This means, He protected you from them."

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أُرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)

(And We made not the vision which We showed you but a trial for mankind,) Al-Bukhari recorded that Ibn `Abbas said:

(وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أُرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ)

(And We made not the vision which We showed you but a trial for mankind,) "This is the vision which the Messenger of Allah saw with his own eyes on the night when he was taken on the Night Journey (Al-Isra').

(وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْءَانِ)

and (likewise) the accursed tree in the Qur a0n. refers to the Tree of Zaqqum." This was also recorded by Ahmad, `Abdur-Razzaq and others. It was also reported by Al-`Awfi from Ibn `Abbas. It was also interpreted as referring to the Night of the Isra' by Mujahid, Sa`id bin Jubayr, Al-Hasan, Masruq, Ibrahim, Qatadah, `Abdur-Rahman bin Zayd and several others. We have already quoted at length a comprehensive collection of Hadith about the Isra' at the beginning of this Surah, praise be to Allah. We have also already stated that some people gave up their Islam after they had been following the truth, because their hearts and minds could not comprehend that, and they denied what their knowledge could not grasp, but Allah caused it to increase and strengthen the faith of others, and so He says:

(إِلَّا فِتْنَةً)

(but a trial), meaning a test. As for the cursed tree, this is the Tree of Zaqqum. When the Messenger of Allah told them that he had seen Paradise and Hell, and seen the Tree of Zaqqum, they did not believe that, and Abu Jahl, upon whom be the curses of Allah, even said, "Bring us some dates and butter," and he started eating them and saying, "Let us have some Zaqqum, we don't know any other Zaqqum but this." This was narrated by Ibn `Abbas, Masruq, Abu Malik, Al-Hasan Al-Basri and others. Everyone who interpreted the Ayah to refer to the Night of the Isra', also interpreted it to refer to the Tree of Zaqqum.

(وَنُخَوِّفُهُمْ)

(We) make them afraid) meaning, `We make the disbelievers afraid with Our warnings and punishments and torment.'

(فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا)



(but it only increases them in naught save great disbelief, oppression and disobedience to Allah.) means, it only pushes them further into their disbelief and misguidance, and this is because Allah has forsaken them.

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
إِبْلِيسَ قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا - قَالَ  
أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أُخِّرْتَنِّي إِلَى  
يَوْمِ الْقِيَامَةِ لَأُحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا )

(61. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except Iblis. He said: "Shall I prostrate myself to one whom You created from clay") (62. He said: "See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely, seize and mislead his offspring, all but a few!")

### The Story of Adam and Iblis

Allah mentions here the enmity of Iblis, may the curse of Allah be upon him and his progeny. This is an ancient hatred, dating from the time that Allah created Adam, when He commanded the angels to prostrate to Adam, and all of them prostrated except Iblis, who was too arrogant and he haughtily refused to prostrate to him. He said in a tone indicating contempt:

(قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا)

(He said: "Shall I prostrate myself to one whom You created from clay") According to another Ayah, he said:

(أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

(I am better than he. You created me from fire, and You created him from clay.) 7:12( He also said, speaking to the Lord with disbelief and insolence, but the Lord bore it patiently:

(قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ)

(He said: "See this one whom You have honored above me...") `Ali bin Abi Talhah reported that Ibn `Abbas said, "He is saying, `I am going to dominate his offspring, all but a few.'" Mujahid said (it means), "I am going to surround them." Ibn Zayd said (it means), "I am going to lead them astray." All of them are close in meaning, and the meaning of the Ayah is, "Do You see this one whom You have honored and made greater than me If You give me time, I will lead his descendants astray, all but a few of them."

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ  
جَزَاءً مَوْفُورًا - وَاسْتَفْزِرْ مَنْ اسْتَطَعْتَ مِنْهُمْ  
بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ  
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ  
إِلَّا غُرُورًا - إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ  
وَكَفَىٰ بِرَبِّكَ وَكِيلًا )

(63. (Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense.) (64. "And fool them gradually, those whom you can among them with your voice, Ajlib upon them with your cavalry and your infantry, share with them wealth and children, and make promises to them." But Shaytan promises them nothing but deceit.) (65. "Verily, My servants, you have no authority over them. And All-Sufficient is your Lord as a Guardian.") When Iblis asked for respite, Allah said to him:

(اذْهَبْ)

'(Go,) I will give you respite.' According to another Ayah (Allah) said:

(قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ - إِلَىٰ يَوْمِ الْوَقْتِ  
الْمَعْلُومِ )

(Verily, you are of those allowed respite till the Day of the time appointed.) (38:80-81). Then Allah warned him and those who follow him among the progeny of Adam about Hell:

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all)) meaning, for your deeds.

(جَزَاءً مَوْفُورًا)

(an ample recompense.) Mujahid said, "Sufficient recompense." Qatadah said, "It will be abundant for you and will not be decreased for you."

(وَاسْتَقْرَزَ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ)

(And fool them gradually those whom you can among them with your voice,) It was said that this refers to singing. Mujahid said, "With idle entertainment and singing," meaning, influence them with that.

(وَاسْتَقْرَزَ مَنْ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ)

(And fool them gradually those whom you can among them with your voice,) Ibn ` Abbas said, "Every caller who calls people to disobey Allah." This was the view of Qatadah, and was also the opinion favored by Ibn Jarir.

(وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ)

(Ajib upon them with your cavalry and your infantry.) Send your troops and cavalry and infantry against them. The meaning is, send whatever forces you have at your disposal against them. This is a command (related to the divine decree), as Allah says elsewhere:

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ  
تَوَزُّهُمْ أَزْأًا)

(See you not that We have sent the Shayatin against the disbelievers to push them to do evil. ) (19:83), meaning, to provoke them and drive them towards evil.

(وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ)

(Ajlib upon them with your cavalry and your infantry,) Ibn ` Abbas and Mujahid said, "Everyone who rides or walks to go and commit sin and disobey Allah." Qatadah said, "He has infantry and cavalry among the Jinn and among humans. They are the ones who obey him." The Arabs use the verb Ajlaba when describing somebody shouting at another person. Hence it is forbidden in races to shout at one another and push one another. From this root is also derived the word Jalabah, which means raising voices.

(وَشَارِكْهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

(and share with them wealth and children,) Ibn ` Abbas and Mujahid said, "This means what he commands them to do of spending money in disobedience to Allah, may He be exalted."

(وَالْأَوْلَادِ)

(and children,) Ibn' Abbas, as reported by Al-`Awfi, Mujahid and Ad-Dahhak said, "This means the children of Zina (i.e., illegitimate children)." `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means the children whom they used to kill out of folly, without knowledge." Qatadah reported that Al-Hasan Al-Basri said: "Allah caused Shaytan to take a share of wealth and children by making them Magians, Jews and Christians, and making them follow any religion other than Islam, and by making them give a part of their wealth to the Shaytan." Qatadah said the same.

## (وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

(and share with them wealth and children.) The fact that only wealth and children are mentioned in this Ayah, does not mean that it is limited only to those things. Everything in which a person disobeys Allah or obeys the Shaytan means that he is sharing with him. It was reported in Sahih Muslim from `Iyad bin Himar that the Messenger of Allah said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ  
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ وَحَرَمَتُ  
عَلَيْهِمْ مَا أَحَلَّتْ لَهُمْ»

(Allah the Mighty and Exalted says, "I have created My servants as Hunafa' )monotheists(, then the Shayatin come to them and lead them astray from their religion and (tell that) what I have permitted for them is forbidden to them.") According to the Two Sahihs, the Messenger of Allah said:

«لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ  
اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا  
رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ  
يُضُرَّهُ الشَّيْطَانُ أَبَدًا»

(When one of you wants to have intercourse with his wife, let him say, `In the Name of Allah. O Allah, keep us away from Shaytan and keep Shaytan away from what you bestow on us (children).' Then if a child is decreed for them from that, the Shaytan will never harm him.)

## (وَعِدُّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا)

("...and make promises to them." But Shaytan promises them nothing but deceit.) As Allah tells us, Iblis will say, on the Day when the matter is decided:

(إِنَّ اللَّهَ وَعَدَّكُمْ وَعَدَّ الْحَقُّ وَوَعَدْتُمْ فَأَخْلَقْتُمْ)

(Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you.)  
)14:22(

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ)

(Verily, My servants, you have no authority over them.) Here Allah tells us that He supports His believing servants, and guards and protects them against the accursed Shaytan. Allah says:

(وَكَفَىٰ بِرَبِّكَ وَكِيلًا)

(And All-Sufficient is your Lord as a Guardian.) meaning, as a Protector, Supporter and Helper.

(رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا  
مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا )

(66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is ever Most Merciful towards you.)

### **Ships are a Sign of the Mercy of Allah**

Allah tells us of His kindness towards His servants by subjugating for them ships on the sea. He makes it easy for them to use ships to serve their interests, seeking His bounty through trade between one region and another. He says:

(إِنَّهُ كَانَ بِكُمْ رَحِيمًا)

(Truly, He is ever Most Merciful towards you.) meaning, He does this for you out of His grace and mercy towards you.

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ  
الْإِنْسَانُ كَفُورًا )

(67. And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.)

## When Harm befalls Them, the Disbelievers do not remember anyone except Allah

Allah tells us that when harm befalls people, they call on Him, turning to Him and sincerely beseeching Him. Hence Allah says:

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِلَٰهًا)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him.) meaning, everything they worship besides Allah disappears from their hearts and minds. Similar happened to `Ikrimah bin Abi Jahl when he fled from the Messenger of Allah after the conquest of Makkah, and headed for Ethiopia. He set out across the sea to go to Ethiopia, but a stormy wind arose. The people said to one another: "None can save you except Allah Alone." `Ikrimah said to himself, "By Allah if none can benefit on the sea except Allah then no doubt none can benefit on land except Allah. `O Allah! I promise You that if You bring me safely out of this, I will go and put my hand in the hand of Muhammad and surely, I will find him full of pity, kindness and mercy." They came out of it safely and were delivered from the sea. Then `Ikrimah went to the Messenger of Allah , and declared his Islam, and he became a good Muslim, may Allah be pleased with him.

(فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ)

(But when He brings you safe to land, you turn away.) means, you forget what you remembered of Divine Oneness (Tawhid) when you were on the sea, and you turn away from calling on Him Alone with no partner or associate.

(وَكَانَ الْإِنْسَانُ كَفُورًا)

(And man is ever ungrateful.) means, by nature he forgets and denies His blessings, except for those whom Allah protects.

(أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ  
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا )

(68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a Hasib Then, you shall find no guardian.)

**Does not the Punishment of Allah come on Land too**

Allah says, do you think that by emerging onto dry land you will be safe from His vengeance and punishment, that a side of the land will not swallow you up or He will not send against you a Hasib - which is a kind of rain that carries stones This was the view of Mujahid and others. As Allah says:

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ  
بِسَحَرٍ نُّعْمَةً مِّنْ عِنْدِنَا)

(Verily, We sent against them, except the family of Lut, them We saved in the last hour of the night, As a favor from Us.) (54:34-35) Elsewhere, Allah says:

(وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ)

(and We rained on them stones of Sijjil, in a well-arranged manner one after another)

(أَءَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ  
فَإِذَا هِيَ تَمُورٌ - أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ  
يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ )

(Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a Hasib Then you shall know how (terrible) has been My warning) (67: 16-17)

(ثُمَّ لَا تَجِدُوا لَكُمْ وَكَيلًا)

(Then, you shall find no guardian.) no helper to turn the punishment away from you and save you.

(أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ  
عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغَرِّقُكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا  
تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا )

(69. Or do you feel secure that He will not send you back a second time to sea and send against you a Qasif and drown you because of your disbelief Then you will not find any avenger therein against Us.)

## Perhaps He will send You back to the Sea

Allah says,

(أَمْ أَمِنْتُمْ)

(Or do you feel secure), `you who turn away from Us after acknowledging Our Oneness at sea once you are back upon dry land,'

(أَنْ يُعِيدَكُمْ)

(that He will not send you back) to sea a second time

(فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ)

(and send against you a Qasif) which will destroy your masts and sink your vessels. Ibn `Abbas and others said, "Al-Qasif is the wind of the sea which destroys vessels and sinks them."

(فَيُغْرِقْكُمْ بِمَا كَفَرْتُمْ)

(and drown you because of your disbelief) means because of your rejection and turning away from Allah.

(ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا)

(Then you will not find any avenger therein against Us.) Ibn `Abbas said that this means a helper. Mujahid said, "A helper who will avenge you," i.e., take revenge on your behalf. Qatadah said it means, "We are not afraid that anyone will pursue Us with anything of that nature (i.e., vengeance)."

(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ  
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ  
مِّمَّنْ خَلَقْنَا تَفْضِيلًا )

(70. And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibat, and have preferred them above many of those whom We have created with a marked preferment).



## The Honor and noble Nature of Man

Allah tells us how He has honored the sons of Adam and made them noble by creating them in the best and most perfect of forms, as He says:

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ )

(Verily, We created man in the best stature (mould).) (95:4) He walks upright on his two feet and eats with his hand, while other living creatures walk on four feet and eat with their mouths, and He has given him hearing, sight and a heart with which to understand all of that, to benefit from it, and distinguish between things to know which are good for him and which are harmful, in both worldly and religious terms.

(وَحَمَلْنَاهُمْ فِي الْبَرِّ)

(and We have carried them on land) means, on animals such as cattle, horses and mules, and also on the sea in ships and boats, great and small.

(وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ)

(and have provided them with At-Tayyibat,) meaning agricultural produce, fruits, meat, and milk with all kinds of delicious and desirable flavors and colors and beautiful appearance, and fine clothes of all kinds of shapes colors and sizes, which they make for themselves or are brought to them by others from other regions and areas.

(وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا)

(and have preferred them above many of those whom We have created with a marked preferment. ) means, over all living beings and other kinds of creation. This Ayah indicates that human are also preferred over the angels.

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ  
بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا  
- وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ  
أَعْمَى وَأَضَلُّ سَبِيلًا )

(71. (And remember) the Day when We shall call together all human beings with their (respective) Imam (i.e. the Book of deeds). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.) (72. And whoever is blind in this )world( then he will be blind in the Hereafter, and most astray from the path.)

## Everyone will be called by his Imam on the Day of Resurrection

Allah tells us that on the Day of Resurrection, he will call each people to account by its Imam. The scholars differed as to the meaning of this (i.e. Imam. Mujahid and Qatadah said that it meant each nation would be called to account by its Prophet. Some of the Salaf said this is the greatest honor for the people of Hadith, because their leader is the Prophet . Ibn Zayd said it means they would be called to account by their Book which was revealed to their Prophet with its laws. This was also the view favored by Ibn Jarir. Ibn Abi Najih narrated that Mujahid said, "With their Books." It may be that what is meant here is what Al-`Awfi narrated from Ibn `Abbas concerning this Ayah,

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam), which is that it refers to the Book (or record) of their deeds. This was also the view of Abu Al-`Aliyah, Al-Hasan and Ad-Dahhak. This view is the most correct, because Allah says:

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ)

(and all things We have recorded with numbers (as a record) in a Clear Book )Fi Imamin Mubin()  
)36:12(

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ)

(And the Book (one's record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein) )18:49(

(وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا  
الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ )

(هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ  
مَا كُنْتُمْ تَعْمَلُونَ )

(And you will see each nation humbled to their knees, each nation will be called to its record (of deeds). This Day you shall be recompensed for what you used to do. This Our record speaks about you with truth. Verily, We were recording what you used to do.) (45:28-29) This does not contradict the fact that the Prophet will be brought forward when Allah judges between his

Ummah, for he will inevitably be a witness against his Ummah over their deeds. But what is meant here by Imam is the Book of deeds. Allah says:

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ  
بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam. So whosoever is given his record in his right hand, such will read their records,) means, because of their happiness and joy at what is recorded therein of good deeds - they will read it and want to read it. As Allah says:

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ  
أَقْرَبُ  
كِتَابِيَةَ )

(Then as for him who will be given his record in his right hand will say: "Here! read my record!) until His saying,

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ)

(But as for him who will be given his record in his left hand,) )69:19-29(

(وَلَا يُظْلَمُونَ فَتِيلًا)

(and they will not be dealt with unjustly in the least )Fatilan(.) We have already mentioned that the Fatil is the long thread in the groove of a date-pit. Al-Hafiz Abu Bakr Al-Bazzar recorded a Hadith from Abu Hurayrah according to which the Prophet said, concerning the Ayah,

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam.)

«يُدْعَى أَحَدُهُمْ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيَمْدُّ لَهُ فِي  
جِسْمِهِ، وَيَبْيِضُّ وَجْهَهُ، وَيَجْعَلُ عَلَى رَأْسِهِ تَاجٌ  
مِنْ لَوْلُؤَةٍ يَتَلَأَأُ، فَيَنْطَلِقُ إِلَى أَصْحَابِهِ فَيَرَوْنَهُ

مِنْ بَعِيدٍ، فَيَقُولُونَ: اللَّهُمَّ آتِنَا بِهِدَا، وَبَارِكْ لَنَا  
 فِي هَذَا، فَيَأْتِيهِمْ فَيَقُولُ لَهُمْ: أَبَشِّرُوا فَإِنَّ لِكُلِّ  
 رَجُلٍ مِنْكُمْ مِثْلَ هَذَا، وَأَمَّا الْكَافِرُ فَيَسْوَدُّ وَجْهَهُ،  
 وَيَمْدُّ لَهُ فِي جِسْمِهِ، وَيَرَاهُ أَصْحَابُهُ فَيَقُولُونَ:  
 نَعُودُ بِاللَّهِ مِنْ هَذَا، أَوْ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا  
 بِهِ فَيَأْتِيهِمْ فَيَقُولُونَ: اللَّهُمَّ أَخْزِهِ. فَيَقُولُ: أَبْعَدَكُمْ  
 اللَّهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا»

(One of you will be called and will be given his Book in his right hand. He will be in a good physical state, with a white face, and there will be placed on his head a crown of shining pearls. He will go to his companions and they will see him from afar, and will say, "O Allah, let him come to us and bless us with this." Then he will come to them and will say to them, "Rejoice, for every man among you will be like this." As for the disbeliever, his face will be black and his body will be enlarged. His companions will see him from afar and will say, "We seek refuge in Allah from this, or from the evil of this, O Allah, do not let him come to us." "Then he will come to them and they will say, O Allah, humiliate him!" He will say, "May Allah cast you away, every man among you will be like this.") Then Al-Bazzar said: "This was only reported through this chain."

(وَمَنْ كَانَ فِي هَذِهِ أَعْمَى)

(And whoever is blind in this) Ibn ` Abbas, Mujahid, Qatadah and Ibn Zayd said: this means in this worldly life.

(أَعْمَى)

(blind) means, blind to the signs and proofs of Allah.

(فَهُوَ فِي الْأُخْرَةِ أَعْمَى)

(then he will be blind in the Hereafter,) as he was blind in this world.

(وَأَضَلُّ سَبِيلًا)

(and most astray from the path.) most astray as he was in this world. We seek refuge with Allah from that.

(وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ  
لَتَفْتُرِي عَلَيْنَا غَيْرَهُ وَإِذَا لَاتَّخَذُوكَ خَلِيلًا - وَلَوْ لَا  
أَنْ تَبَّئْنَا لَقَدْ كِدْتُمْ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا - إِذَا  
لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا  
تَجِدُ لَكَ عَلَيْنَا نَصِيرًا )

(73. Verily, they were about to tempt you away from that which We have revealed to you, to fabricate something other than it against Us, and then they would certainly have taken you as an intimate friend! (74. And had We not made you stand firm, you would nearly have inclined to them a little.) (75. In that case We would have made you taste a double portion in this life and a double portion after death. And then you would have found none to help you against Us.)

### **How the Prophet would have been punished if He had given in at all to the Disbelievers' Demands that He change some of the Revelation**

Allah tells us how He supported His Prophet and protected him and kept him safe from the evil plots of the wicked transgressors. Allah is the One Who took care of him and helped him, and would not leave him to any of His creation. He is the One Who is His Helper, Supporter and Protector, the One Who is to help him achieve victory and make His religion prevail over those who resist him and oppose him and fight him in the east and in the west. May Allah send peace and blessings upon him until the Day of Judgement.

(وَأِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لَيُخْرِجُوكَ  
مِنْهَا وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا - سُنَّةَ مَنْ قَدْ  
أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا )

(76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while.) (77. A Sunnah with which We sent Our Messengers before you and you will not find any alteration in Our Sunnah.)

## The Reason why these Ayat were revealed

This was revealed concerning the disbelievers among the Quraysh, when they wanted to expel the Messenger of Allah from among themselves. So Allah issued a warning to them in this Ayah, telling them that if they expelled him, they would not stay in Makkah for very long after that. And this is what happened after he migrated from them when their persecution became so intense. Only a year and a half after that, Allah brought him and them together on the battlefield of Badr, without any pre-arranged appointment, and He caused him to prevail over them and defeat them, so he killed their leaders and took their families as captives. Hence Allah said:

(سُنَّةٌ مِّن قَدْ أَرْسَلْنَا)

(A Sunnah with which We sent) meaning this is what We usually do to those who reject Our Messengers and persecute them by driving the Messenger out from among themselves - the punishment comes to them. If it were not for the fact that the Prophet was the Messenger of Mercy, vengeance would have come upon them such as had never been seen before in this world. So Allah says:

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are among them.) )8:33(

(أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ  
وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا )  
(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ  
رَبُّكَ مَقَامًا مَّحْمُودًا )

(78. Perform the Salah from midday till the darkness of the night, and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.) (79. And in some parts of the night (also) offer the Salah with it as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.)

## The Command to offer the Prayers at their appointed Times

Allah says, commanding His Messenger to offer the prescribed prayers at the appointed times:

(أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ)

(Perform the Salat from midday.) Hushaym narrated from Mughirah from Ash-Sha`bi from Ibn `Abbas: "Midday means when the sun is at its zenith." This was also reported by Nafi` from Ibn `Umar, and by Malik in his Tafsir from Az-Zuhri from Ibn `Umar. This was the opinion of Abu Barzah Al-Aslami and Mujahid, and of Al-Hasan, Ad-Dahhak, Abu Ja`far Al-Baqir and Qatadah. It is also understood to generally refer to the times of the five prayers. Allah said;

(لِدُكُ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ)

(from midday till the darkness of the night,) meaning darkness, or it was said, sunset. This was understood to mean Zuhr `Asr, Maghrib and `Isha'.

(وَقُرْءَانَ الْفَجْرِ)

(and recite the Qur'an in the early dawn.) meaning Salat Al-Fajr. The details of the timings of the prayers were reported in the Mutawatir Sunnah from the words and deeds of the Prophet , and this is what the people of Islam have followed until the present day, passing it down from generation to generation, century after century, as we have stated in the appropriate place, praise be to Allah.

### The Meeting of the Angels at the Times of Fajr and `Asr Prayers

(إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(Verily the recitation of the Qur'an in the early dawn is ever witnessed.) Ibn Mas`ud reported from Abu Hurayrah (may Allah be pleased with them both) that the Prophet said concerning this Ayah :

(وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.)

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

(It is witnessed by the angels of the night and the angels of the day.) Al-Bukhari narrated from Abu Hurayrah that the Prophet said:

«فَضْلُ صَلَاةِ الْجَمِيعِ عَلَى صَلَاةِ الْوَاحِدِ خَمْسٌ وَعِشْرُونَ دَرَجَةً، وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ فِي صَلَاةِ الْفَجْرِ»

(The prayer offered in congregation is twenty-five degrees better than the prayer offered individually, and the angels of the night and the angels of the day meet at Salat Al-Fajr.) Abu Hurayrah said: Recite, if you wish:

(وَقْرَاءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.) Imam Ahmad recorded from Ibn Mas'ud and Abu Hurayrah that the Prophet said, concerning the Ayah:

(وَقْرَاءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا)

(and recite the Qur'an in the early dawn. Verily, the recitation of the Qur'an in the early dawn is ever witnessed.)

«تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ»

(It is witnessed by the angels of the night and the angels of the day.) This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah. At-Tirmidhi said, "It is Hasan Sahih." According to the version recorded in the Two Sahihs from Abu Hurayrah, the Prophet said:

«يَتَعَاقِبُونَ فِيكُمْ مَلَائِكَةُ بِاللَّيْلِ وَمَلَائِكَةُ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَفِي صَلَاةِ الْعَصْرِ، فَيَعْرِجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِكُمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ، وَتَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ»

(The angels of the night and the angels of the day come amongst you in successive groups (in shifts). They meet at the Morning prayer (Fajr) and at the Mid-afternoon prayer ('Asr). Those who stayed among you at ascend, and their Lord asks them, although He knows best about you, "How did you leave My servants" They say, "We came to them when they were praying and we



left them when they were praying.") `Abdullah bin Mas`ud said, "The two guards meet at Salat Al-Fajr, and one group ascends while the other stays where it is." These were the comments of Ibrahim An-Nakha`i, Mujahid, Qatadah and others on the Tafsir of this Ayah.

## The Command to pray Tahajjud

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ)

(And in some parts of the night (also) offer the Salah with it as an additional prayer for you.) Here Allah commands him (the Prophet ) to offer further prayers at night after the prescribed prayers. It was reported in Sahih Muslim from Abu Hurayrah that when the Messenger of Allah was asked which prayer is best after the prescribed prayers, he said,

«صَلَاةُ اللَّيْلِ»

(The Night prayer) Allah commanded His Messenger to pray the Night prayer after offering the prescribed prayers, and the term Tahajjud refers to prayer that is offered after sleeping. This was the view of `Alqamah, Al-Aswad, Ibrahim An-Nakha`i and others. It is also well-known from the Arabic language itself. A number of Hadiths report that the Messenger of Allah used to pray Tahajjud after he had slept. These include reports from Ibn `Abbas, `A'ishah and other Companions, may Allah be pleased with them. This has been discussed in detail in the appropriate place, praise be to Allah. Al-Hasan Al-Basri said, "This is what comes after `Isha', or it could mean what comes after sleeping."

(نَافِلَةٌ لَّكَ)

(an additional prayer (Nawafil)) means the Night prayer has been made an extra prayer specifically for the Prophet , because all his previous and future sins had been forgiven. But for other members of his Ummah, offering optional prayers may expiate for whatever sins they may commit. This was the view of Mujahid, and it was reported in Al-Musnad from Abu Umamah Al-Bahili.

(عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا)

(It may be that your Lord will raise you to Maqam Mahmud.) meaning, `do that which you are commanded to do, and We will raise you to a station of praise and glory (Maqam Mahmud) on the Day of Resurrection, where all of creation will praise you,' as will their Creator, may He be glorified and exalted. Ibn Jarir said, "Most of the commentators said, `This is the position to which Muhammad will be raised on the Day of Resurrection, to intercede for the people so that their Lord will relieve them of some of the hardships they are facing on that Day.'" It was reported that Hudhayfah said, "Mankind will be gathered in one arena, where they will all hear the call and will all be seen. They will be standing barefoot and naked as they were created, and no person shall speak except by the leave of Allah. He will call out, `O Muhammad,' and he will respond,

«لِبَيْتِكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ  
إِلَيْكَ، وَالْمَهْدِيُّ مَنْ هَدَيْتَ، وَعَبْدُكَ بَيْنَ يَدَيْكَ،  
وَمِنْكَ وَإِلَيْكَ لَا مَنْجَى وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ،  
تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ»

(At your service, all goodness is in Your Hands and evil is not to be attributed to You. The one who is guided is the one whom You guide. Your servant is before You, from You, and to You and there is no salvation or refuge from You except with You. May You be blessed and exalted, Glory be to You, Lord of the House (the Ka`bah.) This is the position of praise and honor (Maqam Mahmud) which was mentioned by Allah." Ibn `Abbas said, "The position of praise and honor is the position of intercession." Ibn Abi Najih reported something similar from Mujahid, and this was also the view of Al-Hasan Al-Basri. Qatadah said, "He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede." So the scholars consider this the position of praise and glory to which Allah referred in the Ayah:

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُودًا)

(It may be that your Lord will raise you to Maqam Mahmud.) I, Ibn Kathir, say: the Messenger of Allah will have honors in the Day of Resurrection in which no one else will have a share, honors which will not be matched by anyone else. He is the first one for whom the earth will be opened and he will come forth riding to the gathering place. He will have a banner under which Adam and anyone else will gather, and he will have the Hawd (Lake) to which no one else will have more access than he. He will have the right of the Grand Intercession with Allah when He comes to judge between His creation. This will be after the people ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa to intercede, and each of them will say, "I am not able for that." Then they will come to Muhammad, and he will say,

«أَنَا لَهَا أَنَا لَهَا»

(I can do that, I can do that.) We will mention this in more detail shortly, If Allah wills. Part of that will be that he will intercede for some people who had been commanded to be taken to Hell, and they will be brought back. He is the first Prophet whose Ummah will be judged, and the first to take them across the Bridge over the Fire, and the first to intercede in Paradise, as was reported in Sahih Muslim. In the Hadith about the Trumpet, it says that none of the believers will enter Paradise except through his intercession. He will be the first to enter Paradise, and his Ummah will be the first nation to enter. He will intercede for the status to be raised for people whose deeds could not get them there. He is the one who will reach Al-Wasilah, which is the highest position in Paradise, which befits no one but him. When Allah gives permission for intercession on behalf of sinners, the angels, Prophets and believers will intercede, and he will intercede for people whose number is known only to Allah. No one will intercede like him and no one will match him in intercession. This has been explained in comprehensive detail at the end of the Book of Srah, in the chapter on the specific qualities. Praise be to Allah. Now with the help of Allah we will mention the Hadiths that were reported concerning Al-Maqam Al-Mahmud. Al-Bukhari recorded that Ibn `Umar said: "On the Day of

Resurrection, the people will be humbled to their knees, each nation following its Prophet and saying, 'O so-and-so, intercede,' 'O so-and-so, intercede,' until the power of intercession is given to Muhammad, and that will be the day when Allah raises him to a position of praise and glory. Ibn Jarir recorded that `Abdullah bin `Umar said that the Messenger of Allah said:

«إِنَّ الشَّمْسَ لَتَدْنُو حَتَّى يَبْلُغَ العَرَقُ نِصْفَ الأُذُنِ، فَبَيْنَمَا هُمْ كَذَلِكَ اسْتَعَاثُوا بِأَدَمَ فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ، ثُمَّ بِمُوسَى فَيَقُولُ كَذَلِكَ، ثُمَّ بِمُحَمَّدٍ فَيَشْفَعُ بَيْنَ الخَلْقِ فَيَمْشِي حَتَّى يَأْخُذَ بِحَلْقَةِ بَابِ الجَنَّةِ، فَيَوْمِئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا»

(The sun will come close until the sweat reaches halfway up one's ears. When the people are in that state, they will ask Adam for help, and he will say, "I am not the one to do that." Then they will ask Musa, and he will say likewise, then they will ask Muhammad, and he will intercede for the people and will go and take hold of the handle of the gate of Paradise, and that will be the Day when Allah resurrects him to a position of praise and glory.) Al-Bukhari also recorded it in the Book of Zakah, where he added:

«فَيَوْمِئِذٍ يَبْعَثُهُ اللهُ مَقَامًا مَحْمُودًا، يَحْمَدُهُ أَهْلُ الجَمْعِ كُلُّهُمْ»

(That will be the Day when Allah resurrects him to a position of praise and glory, and all the people will praise him.) Abu Dawud At-Tayalisi recorded that `Abdullah said, "Then Allah will give permission for intercession, and Ar-Ruh Al-Quddus, Jibril, will stand up, then Ibrahim, the close Friend of Allah will stand up, then `Isa or Musa will stand up - Abu Az-Za`ra' said, 'I do not know which of them, ' -- then your Prophet will stand up and will intercede, and no one after him will intercede as much as he does. This is the position of praise and glory to which Allah referred:

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا)

(It may be that your Lord will raise you to Maqam Mahmud.)"

### The Hadith of Abu Hurayrah

Imam Ahmad (may Allah have mercy on him) recorded that Abu Hurayrah said, "Some meat was brought to the Messenger of Allah, and he lifted up the arm, which he used to like, and took one bite, then he said:

«أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، وَهَلْ تَذَرُونَ مَعَّ  
ذَٰكَ؟ يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ  
وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِيَ، وَيَنْفُذُهُمُ الْبَصَرَ، وَتَذْنُو  
الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا  
يُطِيقُونَ، وَلَا يَحْتَمِلُونَ فَيَقُولُ بَعْضُ النَّاسِ  
لِبَعْضٍ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ مِمَّا قَدْ بَلَغَكُمْ، أَلَا  
تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ  
النَّاسِ لِبَعْضٍ:

عَلَيْكُمْ بِآدَمَ، فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا  
آدَمُ أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ  
رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا  
إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ  
بَلَغَنَا؟ فَيَقُولُ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ  
غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ  
مِثْلَهُ، وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ،  
نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا  
إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ أَنْتَ  
أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ

عَبْدًا شَكُورًا، اشفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَعْضَبَ بَعْدَهُ مِثْلَهُ قَطُّ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَعْضَبَ بَعْدَهُ مِثْلَهُ فَذَكَرَ كَذِبَاتِهِ نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَيَكَلَّمَهُ عَلَى النَّاسِ، اشفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ مُوسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَعْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ

نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا  
إِلَى غَيْرِي اذْهَبُوا إِلَى عَيْسَى، فَيَأْتُونَ عَيْسَى  
فَيَقُولُونَ: يَا عَيْسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا  
إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ  
صَبِيًّا، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ،  
أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَيَقُولُ لَهُمْ عَيْسَى: إِنَّ رَبِّي  
قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَعْضَبْ قَبْلَهُ مِثْلَهُ،  
وَلَنْ يَعْضَبَ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكَرْ ذَنْبًا، نَفْسِي  
نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى  
مُحَمَّدٍ، فَيَأْتُونَ مُحَمَّدًا فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ  
رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا  
تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا  
تَرَى مَا نَحْنُ فِيهِ، أَلَا تَرَى مَا قَدْ بَلَّغْنَا؟ فَأَقُومُ  
فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ،  
ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ وَيُلْهِمُنِي مِنْ مَحَامِدِهِ وَحُسْنِ  
النِّسَاءِ عَلَيْهِ مَا لَمْ يَفْتَحْهُ عَلَيَّ أَحَدٌ قَبْلِي، فَيُقَالُ: يَا  
مُحَمَّدُ ارْفَعْ رَأْسَكَ وَسَلِّ نُعْطَهُ، وَاشْفَعْ تُشْفَعُ،  
فَارْفَعْ رَأْسِي فَأَقُولُ: أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ،

أُمَّتِي يَا رَبِّ، فَيُقَالُ: يَا مُحَمَّدُ أَدْخِلْ مِنْ أُمَّتِكَ  
 مَنْ لَمْ يَحْسَبْ عَلَيْهِ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ  
 الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سِوَى ذَلِكَ مِنَ  
 الْأَبْوَابِ، ثُمَّ قَالَ: وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ مَا  
 بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ  
 مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى»

(I will be the leader of mankind on the Day of Resurrection. Do you know why it will be so Allah will gather the first and the last in one place, and they will hear a voice calling out, and they will all be seen. The sun will come close until their anguish and distress becomes unbearable, and some will say to others, "Do you not see how much you are suffering Why do you not find someone to intercede for you with your Lord" And some of the people will say to others, "How about Adam" So they will go to Adam and say, "O Adam, you are the father of mankind, Allah created you with His Hand and breathed into you of His spirit, and commanded the angels to prostrate to you. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Adam will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. He forbade me to approach the Tree and I disobeyed Him. Myself, myself, myself )i.e., I am only concerned about myself(. Go to someone else. Go to Nuh." So they will go to Nuh and say, "O Nuh, you are the first of the Messengers sent to the people of earth, and Allah called you a grateful servant. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Nuh will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. There is a prayer that I prayed against my people. Myself, myself, myself )i.e., I am only concerned about myself(. Go to someone else. Go to Ibrahim. " So they will go to Ibrahim and say, "O Ibrahim, you are the Prophet of Allah and His close Friend among the people of earth. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Ibrahim will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he mentioned some untruths he had told. "Myself, myself, myself )i.e., I am only concerned about myself(. Go to someone else. Go to Musa."

So they will go to Musa and say, "O Musa, you are the Messenger of Allah, Allah chose you above others by selecting you to convey His Message and by speaking to you directly. Intercede for us with your Lord, do you not see the state we are in, how bad it is" Musa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again. I killed a soul whom I had not been commanded to kill. Myself, myself, myself )i.e., I am only concerned about myself(. Go to someone else. Go to `Isa." So they will go to `Isa and say, `O `Isa, you are the Messenger of Allah and His Word which He bestowed upon Maryam and a spirit created by Him. You spoke to the people as an infant in the cradle. Intercede for us with your Lord, do you not see the state we are in, how bad it is" `Isa will say, "My Lord is angry today in a way that He has never been angry before and He will never be this angry again." And he will not mention any sin. "Myself, myself, myself )i.e., I am only concerned about myself(. Go to someone else. Go to Muhammad." So they will go to Muhammad and will say, "O Muhammad, you are the Messenger of Allah and the Last of the Prophets, Allah forgave all your past and future sins. Intercede for us with your Lord, do you not see the state we are in, how

bad it is" I will stand up and come before the Throne, and will fall prostrating to my Lord, may He be glorified and exalted. Then Allah will inspire me to speak and I will speak beautiful words of praise such as no one has ever been inspired with before. It will be said, "O Muhammad, raise your head and ask, it will be granted to you. Intercede, and your intercession will be heard." So I will raise my head and say, "My Ummah, O Lord, my Ummah, O Lord, my Ummah, O Lord." It will be said, "O Muhammad, admit those who will not be brought to account from among your Ummah through the right-hand gate of Paradise. Then the rest of your Ummah will share the other gates with the rest of the people." Then he said, ("By the One in Whose Hand is the soul of Muhammad, the distance between two of the gateposts of Paradise is like the distance between Makkah and Hajar, or between Makkah and Busra.) It was also reported in the Two Sahihs.

(وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ  
مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا  
نَّصِيْرًا - وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَطْلُ اِنَّ  
الْبَطْلَ كَانَ زَهُوْقًا )

(80. And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority,") (81. And say: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.")

### The Command to emigrate

Imam Ahmad recorded that Ibn `Abbas said: The Prophet was in Makkah, then he was commanded to emigrate, and Allah revealed the words:

(وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ  
مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا  
نَّصِيْرًا )

(And say: "My Lord! Let my entry be good, and (likewise) my exit be good. And grant me from You a helping authority.") At-Tirmidhi said, "This is Hasan Sahih." Al-Hasan Al-Basri commented on this Ayah, "When the disbelievers of Makkah conspired to kill the Messenger of Allah , or expel him or imprison him, Allah wanted him to fight the people of Makkah, and commanded him to go to Al-Madinah. What Allah said was:



وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّاَخْرِجْنِيْ  
مُخْرَجَ صِدْقٍ

(And say: "My Lord! Let my entry be good, and (likewise) my exit be good...")

وَقُلْ رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ

(And say: "My Lord! Let my entry be good...") means, my entry to Al-Madinah.

وَّاَخْرِجْنِيْ مُخْرَجَ صِدْقٍ

(and (likewise) my exit be good, ) means, my exit from Makkah. This was also the view of `Abdur-Rahman bin Zayd bin Aslam.

وَاجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

(And grant me from You a helping authority.) Al-Hasan Al-Basri explained this Ayah; "His Lord promised to take away the kingdom and glory of Persia and give it to him, and the kingdom and glory of Byzantium and give it to him." Qatadah said, "The Prophet of Allah knew that that he could not achieve this without authority or power, so he asked for authority to help him support the Book of Allah, the Laws of Allah, the obligations of Allah and to establish the religion of Allah. Authority is a mercy from Allah which He places among His servants, otherwise some of them would attack others, and the strong would consume the weak." Alongside the truth, he also needed power and authority in order to suppress those who opposed and resisted him, hence Allah said:

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ

(Indeed We have sent Our Messengers with clear proofs,) until His saying,

وَ اَنْزَلْنَا الْحَدِيْدَ

(And We brought forth iron) )57:25(

### A Threat to the Disbelievers of the Quraysh

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبٰطِلُ

(And say: "Truth has come and falsehood has vanished...") This is a threat and a warning to the disbelievers of the Quraysh, for there has come to them from Allah the truth of which there can be no doubt and which they have no power to resist. This is what Allah has sent to them of the Qur'an, faith and beneficial knowledge. Their falsehood has perished or vanished and been destroyed, it cannot remain or stand firm in the face of the truth.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. Al-Bukhari recorded that `Abdullah bin Mas`ud said: The Prophet entered Makkah (at the Conquest), and around the House (the Ka`bah) were three hundred and sixty idols. He started to strike them with a stick in his hand, saying,

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

(Truth has come and falsehood has vanished. Surely falsehood is ever bound to vanish.) 17:81

جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ

(Truth has come, and falsehood can neither create anything nor resurrect (anything).) 34:49

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

(82. And We send down of the Qur'an that which is a cure and a mercy to the believers, and it increases the wrongdoers in nothing but loss.)

### The Qur'an is a Cure and a Mercy

Allah tells us that His Book, which He has revealed to His Messenger Muhammad, the Qur'an to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise, is a cure and a mercy for the believers, meaning that it takes away whatever is in their hearts of doubt, hypocrisy, Shirk, confusion and inclination towards falsehood. The Qur'an cures all of that. It is also a mercy through which one attains faith and wisdom and seeks goodness. This is only for those who believe in it and accept it as truthful, it is a cure and a mercy only for such people. As for the disbeliever who is wronging himself by his disbelief, when he hears the Qur'an, it only makes him further from the truth and increases him in his disbelief. The problem lies with the disbeliever himself, not with the Qur'an, as Allah says:

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا  
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى  
أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ

(Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).") 41:44

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ  
زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ  
إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ - وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ  
مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَمَاتُوا وَهُمْ  
كَافِرُونَ

(And whenever there comes down a Surah, some of them (hypocrites) say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.) (9:124-125) And there are many other similar Ayat.

وَنُنزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ

(And We send down of the Qur'an that which is a cure and a mercy to the believers.) Qatadah said, "When the believer hears it, he benefits from it and memorizes it and understands it."

وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

(and it increases the wrongdoers in nothing but loss.) They do not benefit from it or memorize it or understand it, for Allah has made this Qur'an a cure and a mercy for the believers.

(وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ  
وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا )

(قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَاتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ  
أَهْدَى سَبِيلًا )

(83. And when We bestow Our grace on man, he turns away and becomes arrogant. And when evil touches him, he is in great despair.) (84. Say: "Each one does according to Shaklatihi, and your Lord knows best of him whose path is right.")

### Turning away from Allah at Times of Ease and despairing at Times of Calamity

Allah tells us about the weakness that is inherent in man, except for those whom He protects at both times of ease and calamity. If Allah blesses a man with wealth, good health, ease, provision and help, and he gets what he wants, he turns away from the obedience and worship of Allah, and becomes arrogant. Mujahid said, "(It means) he goes away from Us." I say, this is like the Ayah:

(فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى  
ضُرِّ مَسَّهُ)

(But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) )10:12( and;

(فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ)

(But when He brings you safe to land, you turn away.) When man is stricken with evil, which means disasters, accidents and calamities,

(كَانَ يَئُوسًا)

(he is in great despair.), meaning that he thinks he will never have anything good again. As Allah says,

وَلَئِنْ أَدْقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَا مِنْهُ  
 إِنَّهُ لَيَبُوسُ كُفُورًا - وَلَئِنْ أَدْقْنَاهُ نِعْمَاءَ بَعْدَ ضِرَّاءَ  
 مَسَّهُ لَيَقُولُنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ  
 فَخُورٌ - إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ  
 أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ )

(And if We give man a taste of mercy from Us, and remove it from him, verily, He is despairing, ungrateful. But if We let him taste good after evil has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward.) (11:9-11)

(قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ)

(Say: "Each one does according to Shakilatihi...") Ibn `Abbas said, "According to his inclinations." Mujahid said, "According to his inclinations and his nature." Qatadah said, "According to his intentions." Ibn Zayd said, "According to his religion." All these suggestions are close in meaning. This Ayah - and Allah knows best - is a threat and a warning to the idolators, like the Ayah:

(وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ)

(And say to those who do not believe: "Act according to your ability and way") (11:121) So Allah says:

(قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ  
 أَهْدَىٰ سَبِيلًا )

(Say: "Each one does according to Shakilatihi, and your Lord knows best of him whose path is right.") meaning either us or you. Everyone will be rewarded in accordance with his deeds, for nothing whatsoever is hidden from Allah.

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي  
 وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا )

(85. And they ask you concerning the Ruh (the spirit). Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.")

### The Ruh (spirit)

Al-Bukhari recorded in his Tafsir of this Ayah that `Abdullah bin Mas`ud said, "While I was walking with the Prophet on a farm, and he was resting on a palm-leaf stalk, some Jews passed by. Some of them said to the others, `Ask him about the Ruh.' Some of them said, `What urges you to ask him about that' Others said, `Do not ask him, lest he gives you a reply which you do not like.' But they said, `Ask him.' So they asked him about the Ruh. The Prophet kept quiet and did not give them an answer, and I knew that he was receiving revelation, so I stayed where I was. When the revelation was complete, the Prophet said:

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي)

(And they ask you concerning the Ruh (the spirit). Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord...") This context would seem to imply that this Ayah was revealed in Al-Madinah, and that it was revealed when the Jews asked him this question in Al-Madinah, although the entire Surah was revealed in Makkah. This may be answered with the suggestion that this Ayah may have been revealed to him in Al-Madinah a second time, after having previously been revealed in Makkah, or that he was divinely inspired to respond to their question with a previously-revealed Ayah, namely the Ayah in question. Ibn Jarir recorded that `Ikrimah said, "The People of the Book asked the Messenger of Allah about the Ruh, and Allah revealed:

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ)

(And they ask you concerning the Ruh...) They said, `You claim that we have only a little knowledge, but we have been given the Tawrah, which is the Hikmah,

(وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا)

(and he, to whom Hikmah is granted, is indeed granted abundant good.)' )2:269( Then the Ayah

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ  
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ)

(And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), )31:27( was revealed. He said, "Whatever knowledge you have been given, if Allah saves you from the Fire thereby, then it is great and good, but in comparison to the knowledge of Allah, it is very little."

## (وَيَسْأَلُونَكَ عَنِ الرُّوحِ)

(And they ask you concerning the Ruh.) Al-`Awfi reported that Ibn `Abbas said, "This was when the Jews said to the Prophet , `Tell us about the Ruh and how the Ruh will be punished that is in the body - for the Ruh is something about which only Allah knows, and there was no revelation concerning it.' He did not answer them at all, then Jibril came to him and said:

(قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا  
قَلِيلًا)

(Say: "The Ruh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.") So the Prophet told them about that, and they said, `Who told you this' He said,

«جَاءَنِي بِهِ جِبْرِيلُ مِنْ عِنْدِ اللَّهِ»

(Jibril brought it to me from Allah.) They said, `By Allah, no one has told you that except our enemy )i.e., Jibril(. Then Allah revealed:

(قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ  
بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ)

(Say: "Whoever is an enemy to Jibril (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's permission, confirming what came before it.)" )2:97(

### The Ruh and the Nafs

As-Suhayili mentioned the dispute among the scholars over whether the Ruh is the same as the Nafs, or something different. He stated that it is light and soft, like air, flowing through the body like water through the veins of a tree. He states that the Ruh which the angel breathes into the fetus is the Nafs, provided that it joins the body and acquires certain qualities because of it, whether good or bad. So then it is either a soul in (complete) rest and satisfaction (89:27) or inclined to evil (12:53), just as water is the life of the tree, then by mixing with it, it produces something else, so that if it mixes with grapes and the grapes are then squeezed, it becomes juice or wine. Then it is no longer called water, except in a metaphorical sense. Thus we should understand the connection between Nafs and Ruh; the Ruh is not called Nafs except when it joins the body and is affected by it. So in conclusion we may say: the Ruh is the origin and essence, and the Nafs consists of the Ruh and its connection to the body. So they are the same in one sense but not in another. This is a good explanation, and Allah knows best. I say: people speak about the essence of the Ruh and its rulings, and many books have been written on this topic. One of the best of those who spoke of this was Al-Hafiz Ibn Mandah in a book which we have heard about the Ruh.

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ  
لَكَ بِهِ عَلَيْنَا وَكِيلًا )

(إِلَّا رَحْمَةً مِّن رَّبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا  
- قُل لِّئِن اجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا  
بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ  
بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا - وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي  
هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا  
كُفُورًا )

(86. And if We willed, We could surely take away that which We have revealed to you. Then you would find no protector for you against Us in that respect.) (87. Except as a mercy from your Lord. Verily, His grace unto you is ever great.) (88. Say: "If mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.") (89. And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.)

### **If Allah willed, He could take away the Qur'an**

Allah mentions the blessing and great bounty that He has bestowed upon His servant and Messenger Muhammad by revealing to Him the Noble Qur'an to which falsehood cannot come, from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise. Ibn Mas'ud said, "A red wind will come to the people, meaning at the end of time, from the direction of Syria, and there will be nothing left in a man's Mushaf (copy of the Qur'an) or in his heart, not even one Ayah." Then Ibn Mas'ud recited:

(وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ)

(And if We willed, We could surely take away that which We have revealed to you.)

### **Challenging by the Qur'an**



Then Allah points out the great virtue of the Qur'an, and says that even if mankind and the Jinn were all to come together and agree to produce something like that which was revealed to His Messenger, they would never be able to do it, even if they were to cooperate and support and help one another. This is something which is impossible. How could the words of created beings be like the Words of the Creator Who has no equal and peer, for there is none like unto Him

(وَلَقَدْ صَرَّفْنَا لِلنَّاسِ)

(And indeed We have fully explained to man-kind,) meaning, 'We have furnished them with evidence and definitive proof, and We have shown them the truth and explained it in detail, yet despite that most of mankind insist on disbelief, i.e., denying and rejecting the truth.'

(وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ  
يَبُوعًا - أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ  
فَتُفَجَّرَ الْأَنْهَارُ خِلْفَهَا تَفْجِيرًا - أَوْ تُسْقِطَ السَّمَاءَ  
كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ  
قَبِيلًا - أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ أَوْ تَرْقَى  
فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا  
كِتَابًا نَّقْرَأُهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا  
رَّسُولًا )

(90. And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us;") (91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in their midst abundantly;") (92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;") (93. "Or you have a house of Zukhruf, or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger")

### The Demand of Quraysh for a specific Sign, and the Rejection of that

Ibn Jarir recorded from Muhammad bin Ishaq, "An old man from among the people of Egypt who came to us forty-odd years ago told me, from `Ikrimah, from Ibn `Abbas, that `Utbah and Shaybah -- the two sons of Fabi'ah, Abu Sufyan bin Harb, a man from Bani `Abd Ad-Dar, Abu Al-Bakhtari -- the brother of Bani Asad, Al-Aswad bin Al-Muttalib bin Asad, Zam`ah bin Al-Aswad,

Al-Walid bin Al-Mughirah, Abu Jahl bin Hisham, `Abdullah bin Abi Umayyah, Umayyah bin Khalaf, Al-`As bin Wa'il, and Nabih and Munabbih - the two sons of Al-Hajjaj As-Sahmin, gathered all of them or some of them behind the Ka`bah after sunset. Some of them said to others, `Send for Muhammad and talk with him and argue with him, so that nobody will think we are to blame.' So they sent for him saying, `The nobles of your people have gathered for you to speak to them.' So the Messenger of Allah came quickly, thinking that maybe they were going to change their minds, for he was very keen that they should be guided, and it upset him to see their stubbornness. So he came and sat with them, and they said, `O Muhammad, we have sent for you so that nobody will think we are to blame. By Allah we do not know any man among the Arabs who has brought to his people what you have brought to your people. You have slandered our forefathers, criticized our religion, insulted our reason, slandered our gods and caused division. There is no objectionable thing that you have not brought between us. If you are preaching these things because you want wealth, we will collect some of our wealth together for you and make you the wealthiest man among us.

**If you are looking for position, we will make you our leader. If you are looking for kingship, we will make you our king. If what has come to you is a type of Jinn that has possessed you, then we can spend our money looking for the medicine that will rid you of it so that no one will think we are to blame.' The Messenger of Allah said:**

مَا بِي مَا تَقُولُونَ، مَا جِئْتُكُمْ بِمَا جِئْتُكُمْ بِهِ أَطْلُبُ  
 أَمْوَالِكُمْ، وَلَا الشَّرْفَ فِيكُمْ، وَلَا الْمُلْكَ عَلَيْكُمْ،  
 وَلَكِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ رَسُولًا وَأَنْزَلَ عَلَيَّ كِتَابًا،  
 وَأَمَرَنِي أَنْ أَكُونَ لَكُمْ بَشِيرًا وَنَذِيرًا، فَبَلَّغْتُكُمْ  
 رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ، فَإِنْ تَقَبَلُوا مِنِّي مَا  
 جِئْتُكُمْ بِهِ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ  
 تَرُدُّوهُ عَلَيَّ أَصِيرَ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِي  
 وَبَيْنَكُمْ»

(My case is not as you say. I have not brought what I have brought to you because I want your wealth or to be your leader or king. But Allah has sent me to you as a Messenger and has revealed to me a Book and has commanded me to bring you good news and a warning. So, I have conveyed to you the Messages of my Lord and have advised you accordingly. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but

if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.) or words to that effect. They said, `O Muhammad, if you do not accept what we have offered you, then you know that there is no other people whose country is smaller, whose wealth is less and whose life is harder than ours, so ask your Lord Who has sent you with what He has sent you, to move away these mountains for us that are constricting us, to make our land wider and cause rivers to gush forth in it like the rivers of Syria and Iraq, and to resurrect for us those of our forefathers who have passed away.

**Let there be among those whom He resurrects Qusayy bin Kilab, for he was a truthful old man, and we will ask them whether what you are saying is true or false. If you do what we are asking, and they (the people who are resurrected) say that you are telling the truth, then we will believe you and acknowledge your status with Allah and believe that He has sent you as a Messenger as you say.' The Messenger of Allah said to them:**

«مَا بِهِدَا بُعِثْتُ، إِنَّمَا جِئْتُكُمْ مِنْ عِنْدِ اللَّهِ بِمَا  
بَعَثَنِي بِهِ، فَقَدْ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ، فَإِنْ  
تَقَبَلُوهُ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ تَرُدُّوهُ  
عَلَيَّ أَصْبِرْ لِأَمْرِ اللَّهِ حَتَّى يَحْكُمَ اللَّهُ بَيْنِي  
وَبَيْنَكُمْ»

(I was not sent for this purpose. I have brought to you from Allah that with which He has sent me, and I have conveyed to you the Message with which I was sent to you. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.) They said, `If you will not do this for us, then at least do something for yourself. Ask your Lord to send an angel to confirm that what you are saying is the truth and to speak up on your behalf. Ask Him to give you gardens and treasures and palaces of gold and silver, and to make you independent so that you will not have to do what we see you doing, for you stand in the marketplaces seeking provision just as we do. Then we will know the virtue of your position with your Lord and whether you are a Messenger as you claim.' The Messenger of Allah said to them:

«مَا أَنَا بِفَاعِلٍ، مَا أَنَا بِالَّذِي يَسْأَلُ رَبَّهُ هَذَا، وَمَا  
بُعِثْتُ إِلَيْكُمْ بِهِدَا، وَلَكِنَّ اللَّهَ بَعَثَنِي بِشِيرًا وَنَذِيرًا،

فَإِنْ تَقَبَّلُوا مَا جِئْتُمْ بِهِ، فَهُوَ خَطْبُكُمْ فِي الدُّنْيَا  
وَالْآخِرَةِ، وَإِنْ تَرُدُّوهَ عَلَيَّ أَصْبِرُ لِأَمْرِ اللَّهِ حَتَّى  
يَحْكُمَ اللَّهُ بَيْنِي وَبَيْنَكُمْ»

(I will not do that, and I will not ask my Lord for this. I was not sent to you for this reason. But Allah has sent me to you to bring you good news and a warning. If you accept what I have brought to you, then this is your good fortune in this world and the Hereafter, but if you reject it, I shall wait patiently for the command of Allah until Allah judges between me and you.) They said, `Then cause the sky to fall upon us, as you claim that if your Lord wills, He can do that. We will not believe in you until you do this.' The Messenger of Allah said to them:

«ذَلِكَ إِلَى اللَّهِ، إِنْ شَاءَ فَعَلَ بِكُمْ ذَلِكَ»

(That is for Allah to decide. If He wills, He will do that to you.) They said, `O Muhammad, did your Lord not know that we would sit with you and ask you what we have asked and make the requests that we have made He should have told you beforehand and taught you how to reply to us, and informed you what He would do to us if we do not accept what you have brought to us. We have heard that the one who is teaching you this, is a man in Al-Yamamah called Ar-Rahman. By Allah, we will never believe in Ar-Rahman. We are warning you, O Muhammad, that we will not let you do what you want to do until you or we are destroyed.' One of them said, `We worship the angels who are the daughters of Allah.' Another said, `We will never believe in you until you bring Allah and the angels before (us) face to face.' When they said this, the Messenger of Allah got up and left them. `Abdullah bin Abi Umayyah bin Al-Mughirah bin `Abdullah bin `Umar bin Makhzum, the son of his paternal aunt `Atikah, the daughter of `Abdul-Muttalib, also got up and followed him. He said to him, `O Muhammad, your people have offered you what they have offered you, and you did not accept it. Then they asked for things for themselves so that they would know your position with Allah, and you did not do that for them. Then they asked you to hasten on the punishments with which you are scaring them. By Allah, I will never believe in you unless you take a ladder to heaven and ascend it while I am watching, then you bring with you an open book and four angels to testify that you are as you say. By Allah, even if you did that, I think that I would not believe you.' Then he turned away from the Messenger of Allah, and the Messenger of Allah went home to his family, grieving over having missed out on what he had hoped for when his people had called him, because he saw that they were resisting him even more."

### **The Reason why the Idolators' Demands were refused**

In the case of this gathering where the Quraysh came together to speak with the Messenger of Allah, if Allah knew that they were making these requests in order to be guided, they would have been granted, but He knew that they were making these demands out of disbelief and stubbornness. It was said to the Messenger of Allah, "If you wish, We will give them what they are asking, but if they then disbelieve, I will punish them with a punishment that I have never imposed upon anyone else in the universe; or if you wish, I will open for them the gate of repentance and mercy." He said:

«بَلْ تَقْتَحُ عَلَيْهِمْ بَابَ التَّوْبَةِ وَالرَّحْمَةَ»

(Rather, You open for them the gate of repentance and mercy.) This is like the Ayah:

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا  
الْأَوَّلُونَ وَعَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا  
وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا )

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).) (17:59) And Allah says:

(وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي  
فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ  
نَذِيرًا - أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ  
مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا  
مَّسْحُورًا - انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ  
فَضَّلُوا فَلَا يَسْتَبْطِئُونَ سَبِيلًا - تَبَارَكَ الَّذِي إِنْ  
شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّتِ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا - بَلْ كَذَّبُوا  
بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا )

(And they say: "Why does this Messenger eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat" And the wrongdoers say: "You follow none but a man bewitched." See how they coin similitudes for you, so they have gone astray, and they cannot find a path. Blessed be He Who, if He wills, will assign you better than that - Gardens under which rivers flow and will assign you palaces. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.) (25:7-11) Allah's saying,

(حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا)

(until you cause a spring to gush forth from the earth for us) refers to a spring of flowing water. They asked him to bring forth springs of fresh water in the land of Al-Hijaz, here and there. This is easy for Allah, may He be glorified and exalted; if He willed, He could do that. He could have responded to all their demands, but He knew that they would not be guided by that, as He says:

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ )

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) (10:96-97) And Allah says:

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى  
وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا)

(And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed) 6:111( His saying;

(أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ)

(Or you cause the heaven to fall upon us in pieces, as you have pretended,) means, 'you promised us that on the Day of Resurrection the heavens will be split asunder, being broken and torn up, with parts of it falling down, so do that in this world and make it fall in pieces.' This is like when they said:

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ)

(O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky.) 8:32( Similarly, the people of Shu'ayb asked him:

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ )

(So cause a piece of the heaven to fall on us, if you are of the truthful!) (26:187) So Allah punished them with the punishment of the day of Shadow (a gloomy cloud), which was the torment of a Great Day. )26:189( As for the Prophet of Repentance and Mercy, who was sent as a mercy to the worlds, he asked Allah to delay their punishment, in the hope that Allah would bring forth from their offspring people who would worship Allah Alone, with no partner or associate. This is what indeed did happen, for among those who are mentioned above were some who later embraced Islam and became good and sincere Muslims, even `Abdullah bin Abi Umayyah, who followed the Prophet (out of that meeting) and spoke to him as he did. He became a sincere Muslim and turned to Allah in repentance.

(أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ)

(Or you have a house of Zukhruf.) Ibn `Abbas, Mujahid and Qatadah said, "This is gold." This was also what was said in the recitation of Ibn Mas`ud, "Or you have a house of gold."

(أَوْ تَرْقَى فِي السَّمَاءِ)

(or you ascend up into the sky,) meaning, you climb up on a ladder while we are watching you.

(وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ نُنزِلَ عَلَيْكَ كِتَابًا نَّقْرَءُهُ)

(and even then we will put no faith in your ascension until you bring down for us a Book that we would read.) Mujahid said, "This means a book in which there would be one page for each person, on which would be the words: `This is a book from Allah to so-and-so the son of so-and-so, which he would find by his head when he woke up in the morning."

(قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا)

(Say: "Glorified be my Lord! Am I anything but a man, sent as a Messenger") meaning, `Glorified, exalted and sanctified be He above the notion that anyone would come before Him concerning any matter pertaining to His authority and sovereignty. He is the One Who does what He wills. If He willed, he could have given you what you asked for, or if He willed, he could have refrained. I am only a Messenger to you, sent to convey the Messages of my Lord and advise you. I have done that, and the response to what you have asked is to be decided by Allah, may He be glorified.'

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا  
أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا - قُلْ لَوْ كَانَ فِي  
الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنزَلْنَا عَلَيْهِم  
مِّنَ السَّمَاءِ مَلَكًا رَسُولًا )

(94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger.")

## The refusal of the Idolators to believe because the Messenger was a Human -- and its refutation

(وَمَا مَنَعَ النَّاسَ)

(And nothing prevented men) means, most of them,

(أَنْ يُؤْمِنُوا)

(from believing) and following the Messengers, except the fact that they found it strange that human beings would be sent as Messengers, as Allah says:

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ)

(Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds") )10:2( And Allah says:

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا)

(That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us") )64:6( Firawn and his people said:

(أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ)

(They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!") )23: 47( Similarly, the nations said to their Messengers:



إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا  
كَانَ يَعْبُدُ آبَاؤُنَا فَأَتُونَا بِسُلْطَنٍ مُّبِينٍ)

("You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority") 14:10( And there are many other similar Ayat. Then Allah says, pointing out His kindness and mercy towards His servants, that He sends to them Messengers of their own kind so that they will understand what he says and will be able to speak to him directly. If He sent to mankind a Messenger from among the angels, they would not be able to deal with him face to face and learn from him, as Allah says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا  
مِّنْ أَنفُسِهِمْ)

(Indeed, Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves) 3:164(

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ)

(Verily, there has come unto you a Messenger from among yourselves) 10:128(

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا  
لَمْ تَكُونُوا تَعْلَمُونَ - فَادْكُرُونِي أذكُرْكُمْ وَاشْكُرُوا  
لِي وَلَا تَكْفُرُونِ )

(Similarly, We have sent among you a Messenger of your own, reciting to you Our verses (the Qur'an) and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me.) (2:151-152) Allah says here:

قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ  
مُطْمَئِنِّينَ)

(Say: "If there were on the earth, angels walking about in peace and security,) meaning, just as you do,

(لَنزَلْنَا عَلَيْهِمْ مِّنَ السَّمَاءِ مَلَكًا رَسُولًا)

(We should certainly have sent down for them from the heaven an angel as a Messenger). meaning, 'one of their own kind. But as you are human, We have sent to you Messengers from yourselves, as a kindness and a mercy.'

(قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا)

(96. Say: "Sufficient is Allah for a witness between me and you. Verily, He is Ever the All-Knower, the All-Seer of His servants.") Allah tells His Prophet how to prove that what he has brought is true, saying to him to tell them: "He (Allah) is a witness over me and over you. He knows what I have brought to you. If I were lying to you, He would take revenge on me in the severest manner," as Allah says:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ )

(And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, And then We certainly would have cut off his life artery.) (69:44-46) Allah said;

(إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا)

(Verily, He is Ever the All-Knower, the All-Seer of His servants.) meaning, He knows best who among them deserves blessings, good treatment and guidance, and who deserves to be doomed and led astray. He says:

(وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ وَبُكْمًا وَصُمًّا مَّا وَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا )

(97. And he whom Allah guides, he is led aright; and whomever He leaves astray can never find helpers other than Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.)

## Guidance and Misguidance are in the Hands of Allah

Allah tells us how He deals with His creation and how His rulings are carried out. He tells us that there is none who can put back His judgement, for whomever He guides cannot be led astray,

(وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ)

(and whomever He leaves astray can never find helpers other than Him) to guide him. As Allah says:

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ  
وَلِيًّا مُرْشِدًا)

(He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him) 18:17

## The Punishment of the People of Misguidance

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ)

(and We shall gather them together on the Day of Resurrection on their faces,) Imam Ahmad recorded from Anas bin Malik that the Prophet was asked, "O Messenger of Allah, how will the people be gathered on their faces" He said,

«الَّذِي أَمْشَاهُمْ عَلَىٰ أَرْجُلِهِمْ قَادِرٌ عَلَىٰ أَنْ  
يَمْشِيَهُمْ عَلَىٰ وُجُوهِهِمْ»

(The One Who made them walk on their feet is able to make them walk on their faces.) It was also reported (by Al-Bukhari and Muslim) in the Two Sahihs.

(عُمِيًّا)

(blind) means, unable to see.

(وَبُكْمًا)

(dumb) means, unable to speak.

(وَصُمًّا)

(deaf) means, unable to hear. They will be in this state as a punishment for the way they were in this world, blind, dumb and deaf to the truth. This will be their recompense when they are gathered on the Day of Resurrection, at the time when they need these faculties most of all.

(مَأْوَاهُمْ)

(their abode) means, their destination.

(جَهَنَّمَ كُلَّمَا خَبَتْ)

(will be Hell; whenever it abates,) Ibn `Abbas said, "(This means) calms down," Mujahid said, (It means) is extinguished,"

(زِدْنَاهُمْ سَعِيرًا)

(We shall increase for them the fierceness of the Fire.) meaning, increasing its flames and heat and coals, as Allah says:

(فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا )

(So taste you (the results of your evil actions). No increase shall We give you, except in torment.) (78:30)

(ذَلِكَ جَزَاءُ لَهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَءِذَا  
كُنَّا عِظَامًا وَرُفُفًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا )

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ  
أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا )

(98. That is their recompense, because they denied Our Ayat and said: "When we are bones and fragments, shall we really be raised up as a new creation") (99. See they not that Allah, Who

created the heavens and the earth, is able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the wrongdoers refuse but disbelief.)

**Allah says: ` This punishment, being resurrected blind, dumb and deaf, is what they deserve, because they disbelieved,**

(بَايْتِنَا)

(Our Ayat), i.e., Our proof and evidence, and did not think that the resurrection could ever happen.'

(وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرَفْتًا)

(and said: "When we are bones and fragments...") meaning, when we have disintegrated and our bodies have rotted away,

(أَعْيَانًا لِمَبْعُوثُونَ خَلْقًا جَدِيدًا)

(shall we really be raised up as a new creation) meaning, after we have disintegrated and disappeared and been absorbed into the earth, will we come back a second time Allah established proof against them and told them that He is able to do that, for He created the heavens and the earth, so raising them up again is easier for Him than that, as He says:

(لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind;) )40:57(

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَعْى بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى)

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead) )46: 33(

(أُولَئِكَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقْدِرُ  
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ -  
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ )

(Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!" and it is!) (36:81-82) And Allah says here:

(أُولَئِكَ يَرَوْنَ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ)

(See they not that Allah, Who created the heavens and the earth, is able to create the like of them.) meaning, on the Day of Resurrection, He will recreate and restore their bodies, as He created them in the first place.

(وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ)

(And He has decreed for them an appointed term, whereof there is no doubt.) means, He has set a time for them to be re-created and brought forth from their graves, an appointed time which must surely come to pass. As Allah says:

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ )

(And We delay it only for a term (already) fixed.) (11:104)

(فَأَبَى الظَّالِمُونَ)

(But the wrongdoers refuse) -- after the proof has been established against them,

(إِلَّا كُفُورًا)

((and accept nothing) but disbelief.) means, they persist in their falsehood and misguidance.

(قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا  
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا )

(100. Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending, and man is ever miserly!")

### Holding back is Part of Man's Nature

Allah says to His Messenger : "Tell them, O Muhammad, even if you had authority over the treasures of Allah, you would refrain from spending for fear of exhausting it." Ibn `Abbas and Qatadah said, "This means for fear of poverty," lest it run out, despite the fact that it can never be exhausted or come to an end. This is because it is part of your nature. So Allah says:

(وَكَانَ الْإِنْسَانُ قَتُورًا)

(and man is ever miserly.) Ibn `Abbas and Qatadah said: "(This means) stingy and holding back." Allah says:

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَقِيرًا )

(Or have they a share in the dominion Then in that case they would not give mankind even a Naqira.) (4:53), meaning that even if they had a share in the authority of Allah, they would not have given anything to anyone, not even the amount of a Naqira (speck on the back of a date stone). Allah describes man as he really is, except for those whom Allah helps and guides. Miserliness, discontent and impatience are human characteristics, as Allah says:

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا - إِذَا مَسَّهُ الشَّرُّ  
جَزُوعًا - وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا - إِلَّا الْمُصَلِّينَ )

(Verily, man was created very impatient; irritable when evil touches him; and stingy when good touches him. Except those who are devoted to Salah (prayers). ) (70:19-22). And there are many other such references in the Qur'an. This is an indication of the generosity and kindness of Allah. In the Two Sahihs it says:

«يَدُ اللَّهِ مَلَأَىٰ لَأَ يَغِيضُهَا نَفَقَةً سَحَاءُ اللَّيْلِ  
وَالنَّهَارِ، أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ»

(Allah's Hand is full and never decreases because of His giving night and day. Do you not see how much He has given since He created the heavens and the earth, yet that which is in His right hand never decreases.)

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاَسْأَلَ بَنِي  
إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ  
يَمُوسَى مَسْحُورًا - قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ  
هُوْلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَائِرٍ  
وَإِنِّي لَأَظُنُّكَ يَفْرَعُونَ مَثْبُورًا - فَأَرَادَ أَنْ  
يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا  
- وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ  
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا )

(101. And indeed We gave Musa nine clear signs. Ask then the Children of Israel, when he came to them, then Fir`awn said to him: "O Musa ! I think you are indeed bewitched.") (102. He said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. And I think you are indeed, O Fir`awn, doomed to destruction!") (103. So he resolved to turn them out of the land. But We drowned him and all who were with him.) (104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd.")

### The Nine Signs of Musa

Allah tells us that He sent Musa with nine clear signs, which provided definitive proof that his prophethood was real and that what he was conveying from the One Who had sent him to Fira`wn was true. These clear signs were: his staff, his hand, the years of famine, the sea, the flood, the locusts, the lice, the frogs and the blood. This was the view of Ibn `Abbas. Muhammad bin Ka`b said, "They were his hand and his staff, the five signs mentioned in Al-A`raf, and destruction of wealth and the rock." Ibn `Abbas, Mujahid, `Ikrimah, Ash-Sha`bi and Qatadah said: "They are his hand, his staff, the years of famine, the failure of the crops, the flood, the locusts, the lice, the frogs and the blood."

(فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ)

(Yet they remained arrogant, and they were of those people who were criminals,) 7:133 (meaning, despite all these signs and their witnessing of them, they disbelieved them and belied



them wrongfully and arrogantly, although they were themselves were convinced of them, so they did not have any effect on them. By the same token, (Allah tells His Messenger here,) `if We were to respond to what these people are asking you for, who have said that they will not believe in you until you cause springs to gush forth throughout the land for them, they would not respond or believe except if Allah willed.' As Fira`wn said to Musa, even though he had witnessed the signs which he brought,

(إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا)

("O Musa! I think you are indeed bewitched. ") It was said that this meant he thought he was a sorcerer, but Allah knows best. These nine signs which were mentioned by the Imams (scholars) quoted above are what is referred to here, and in the Ayah :

(وَأَلْقَ عَصَاكَ فَلَمَّا رءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ لَا تَخَفْ)

("And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Musa ! Fear not.") until His saying,

(فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(among the nine signs (you will take) to Fir`awn and his people. Verily, they are a people who are rebellious.) )27:10-12( These Ayat include mention of the stick and the hand, and the rest of the nine signs are mentioned in detail in Surat Al-A`raf. Musa was also given many other signs, such as striking the rock with his staff and water flowing from it, their being shaded with clouds, manna and quails, and other signs which were bestowed upon the Children of Israel after they had left the land of Egypt. But here Allah mentions the nine signs which were witnessed by his people in Egypt. These became evidence against them, because they stubbornly rejected them out of disbelief. So Musa said to Fira`wn:

(لَقَدْ عَلِمْتَمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَائِرٍ)

("Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth. ) meaning, as proof and evidence of the truth of what I have brought to you.

(وَإِنِّي لَأَظُنُّكَ يَفِرْعَوْنَ مُتَّبِعًا)

(And I think you are indeed, O Fir`awn, doomed to destruction!) i.e., bound to be destroyed. This was the view of Mujahid and Qatadah. Ibn `Abbas said: "It means cursed." Ibn `Abbas and Ad-Dahhak said:

(مَتَّبُورًا)

(doomed to destruction.) means defeated. As Mujahid said, "doomed" includes all of these meanings.

### The Destruction of Fir`awn and His People

(فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ)

(So he resolved to turn them out of the land.) means, he wanted to expel them and drive them out.

(فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ)

(But We drowned him and all who were with him. And We said to the Children of Israel after him: "Dwell in the land...") This is good news for Muhammad , a foretelling of the conquest of Makkah, even though this Surah was revealed in Makkah before the Hijrah. Similarly, the people of Makkah wanted to expel the Prophet from the city, as Allah says in two Ayat:

(وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا)

(And verily, they were about to frighten you so much as to drive you out from the land...) )17:76-77( Hence Allah caused His Messenger to inherit Makkah, so he entered it by force, according to the better-known of the two opinions, and he defeated its people then out of kindness and generosity, he let them go, just as Allah caused the Children of Israel, who had been oppressed, to inherit the land, east and west, and to inherit the land of Fir`awn's people, with its farmland, crops and treasures. As Allah said,

(كَذَلِكَ وَأَوْرَثْنَاهَا بِنِي إِسْرَائِيلَ )

(thus We caused the Children of Israel to inherit them. ) (26:59). Here Allah says:

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ  
فَإِذَا جَاءَ وَعَدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيقًا )

(And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near, We shall bring you altogether as mixed crowd.") meaning, all of you, you and your enemies. Ibn `Abbas, Qatadah and Ad-Dahhak said, "It means all together."

(وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا  
مُبَشِّرًا وَنَذِيرًا - وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى  
النَّاسِ عَلَى مَكْتَبٍ وَنَزَّلْنَاهُ تَنْزِيلًا )

(105. And with truth We have sent it down, and with truth it has descended. And We have sent you as nothing but a bearer of glad tidings, and a warner.) (106. And a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages.)

### The Revelation of the Qur'an in Stages

Allah tells us that His Book, the Glorious Qur'an, has been sent with truth, i.e., it contains the truth, as Allah says:

(لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ  
وَالْمَلَائِكَةُ يَشْهَدُونَ)

(But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge, and the angels bear witness) 4:166( meaning, it contains the knowledge which Allah wanted to teach to you, with His rulings, commands and prohibitions.

(وَبِالْحَقِّ نَزَلَ)

(and with truth it has descended.) means, "It has been sent down to you, O Muhammad, preserved and protected, not contaminated or mixed with anything else, with nothing added or taken away. It has come to you with the truth, brought down by one mighty in power, trustworthy and strong, one who is obeyed by the higher group (angels)."

(وَمَا أَرْسَلْنَاكَ)

(And We have sent you) O Muhammad

(إِلَّا مُبَشِّرًا وَنَذِيرًا)

(as nothing but a bearer of glad tidings and a warner). a bearer of glad tidings for the believers who obey you and a warner to the disbelievers who disobey you.

(وَفَرَّءَانًا فَرَقْنَاهُ)

(And (it is) a Qur'an which We have divided), The word translated here as "We have divided" may be read in two ways. If it is read as "Faraqnahu", with no Shaddah, the meaning is: 'We have made it depart from Al-Lawh Al-Mahfuz to Bayt Al-'Izzah in the lowest heaven, then it was revealed in stages to the Messenger of Allah, according to events, over a period of twenty-three years.' This was narrated by `Ikrimah from Ibn `Abbas. It was also narrated that Ibn `Abbas read it as "Farraqnahu", with a Shaddah, meaning, 'We revealed it Ayah by Ayah, and have explained it and made it clear.' Hence Allah says:

(لِتَقْرَأَهُ عَلَى النَّاسِ)

(in order that you might recite it to men), meaning, convey it to the people and recite it to them,

(عَلَى مَكْتٍ)

(at intervals.) meaning slowly.

(وَنَزَّلْنَاهُ تَنْزِيلًا)

(And We have revealed it by stages.) means, little by little.

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ  
مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -  
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
- وَيَخِرُّونَ لِلأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا )

(107. Say: "Believe in it or do not believe (in it). Verily, those who were given knowledge before it, when it is recited to them, fall down on their chins (faces) in humble prostration.")

(108. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.")

(109. And they fall down on their chins (faces) weeping and it increases their humility.)

## Those Who were given Knowledge before truly admit the Qur'an

Allah says to His Prophet Muhammad :

(قُلْ)

(Say) O Muhammad to these disbelievers concerning what you have brought to them of this Glorious Qur'an:

(ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا)

("Believe in it (the Qur'an) or do not believe (in it).) meaning, it is all the same whether you believe in it or not, for it is true in and of itself. It was revealed by Allah, Who mentioned it previously in the Books that He revealed to other Messengers. Hence He says:

(إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ)

(Verily, those who were given knowledge before it,) meaning righteous people among the People of the Book, who adhered to their Books and appreciated them without distorting them.

(إِذَا يُتْلَى عَلَيْهِمْ)

(when it is recited to them,) means, when this Qur'an is recited to them,

(يَخْرُونَ لِلذَّقَانِ سُجَّدًا)

(fall down on their chins (faces) in humble prostration. ) means, to Allah, in gratitude for the blessing He has bestowed on them by considering them fit to live until they met this Messenger to whom this Book was revealed. Hence they say:

(سُبْحَانَ رَبِّنَا)

(Glory be to our Lord!), meaning, they extol and glorify their Lord for His perfect power and for not delaying the fulfillment of the promise which He made through His earlier Prophets, that He would send Muhammad . Hence they said:

(سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا)

(Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.)

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ)

(And they fall down on their chins (faces) weeping) means, in submission to Allah, may He be glorified, and in expression of their belief and faith in His Book and His Messenger .

(وَيَزِيدُهُمْ حُشُوعًا)

(and it increases their humility.) means, it increases them in faith and submission. As Allah says:

(وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ )

(While as for those who accept guidance, He increases their guidance and bestows on them their Taqwa. ) (47:17).

(وَيَخِرُّونَ)

(And they fall down) is a description rather than an action (i.e., this is a further description of their humility as referred to in Ayah 107; it does not imply that they prostrate twice).

(قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا  
فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا  
تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا - وَقُلِ الْحَمْدُ  
لِلَّهِ الَّذِي لَمْ يَخْذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي  
الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّلِّ وَكَبَّرَهُ تَكْبِيرًا )

(110. Say: "Invoke Allah or invoke Ar-Rahman (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salah (prayer) neither aloud nor in a low voice, but follow a way between.) (111. And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence.")

### To Allah belong the Most Beautiful Names

Allah says:

(قُلْ)

(Say) O Muhammad, to these idolators who deny that Allah possesses the attribute of mercy and refuse to call Him Ar-Rahman,

ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ  
الْأَسْمَاءَ الْحُسْنَى

("Invoke Allah or invoke Ar-Rahman (the Most Gracious), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.) meaning, there is no difference between calling on Him as Allah or calling on Him as Ar-Rahman, because He has the Most Beautiful Names, as He says:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ  
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ

(He is Allah, beside Whom none has the right to be worshipped but He the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) (59:22) Until His saying;

لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ

(To Him belong the Best Names. All that is in the heavens and the earth glorify Him.) 59:24( Makhul reported that one of the idolators heard the Prophet saying when he was prostrating: "O Most Gracious, O Most Merciful." The idolator said, he claims to pray to One, but he is praying to two! Then Allah revealed this Ayah. This was also narrated from Ibn ` Abbas, and by Ibn Jarir.

### The Command to recite neither loudly nor softly

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

(And offer your Salah neither aloud) Imam Ahmad reported that Ibn ` Abbas said: "This Ayah was revealed when the Messenger of Allah was preaching underground in Makkah."

(وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتُ بِهَا)

(And offer your Salah neither aloud nor in a low voice,) Ibn ` Abbas said: "When he prayed with his Companions, he would recite Qur'an loudly, and when the idolators heard that, they insulted the Qur'an, and the One Who had revealed it and the one who had brought it. So Allah said to His Prophet :

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

(And offer your Salah (prayer) neither aloud) means, do not recite it aloud, lest the idolators hear you and insult the Qur'an,

(وَلَا تُخَافِتُ بِهَا)

(nor in a low voice,) means, nor recite it so quietly that your companions cannot hear the Qur'an and learn it from you.

(وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا)

(but follow a way between. )" This was also reported in the Two Sahihs. Ad-Dahhak also narrated something similar from Ibn ` Abbas, and added: "When he migrated to Al-Madinah, this no longer applied, and he recited as he wished." Muhammad bin Ishaq said that Ibn ` Abbas said, "When the Messenger of Allah recited Qur'an quietly while he was praying, the (idolators) would disperse and refuse to listen to him; if one of them wanted to hear some of what he was reciting in his prayer, he would try to listen without anyone seeing him, because he was afraid of them. If he realized that anybody knew he was listening, he would go away lest they harm him, so he would stop listening. If the Prophet lowered his voice, those who wanted to listen to his recitation could not hear anything, so Allah revealed,

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

(And offer your Salah neither aloud) meaning, do not recite aloud, lest those who want to listen disperse for fear of attracting unwelcome attention,

(وَلَا تُخَافِتُ بِهَا)

(nor in a low voice,) but do not make your voice so soft that the one who is trying to listen without being seen cannot hear anything at all. Perhaps he will pay attention to some of what he hears and benefit from it.

(وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا)

(but follow a way between. )" This was the view of `Ikrimah, Al-Hasan Al-Basri and Qatadah that this Ayah was revealed concerning recitation in prayer. It was narrated from Ibn Mas`ud: "Do not make it so soft that no one can hear it except yourself."

## Declaration of Tawhid



(وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا)

(And say: "All the praises and thanks be to Allah, Who has not begotten a son...") because Allah has stated that the Most Beautiful Names belong to Him, and has declared Himself to be above having any faults or defects.

(وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ)

(And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion...") indeed, He is Allah, (the) One, the Self-Sufficient Master, Who begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

(وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّلِّ)

(nor He is low to have a supporter.) means, He is not so humble or weak that He needs to have a helper or supporter or adviser, rather He Alone, with no partner or associate, may He be exalted, is the Creator of all things and is the One Who is running and controlling them by His will, with no partner or associate.

(وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّلِّ)

(nor He is low to have a supporter.) Mujahid said: He does not form an alliance with anyone, nor does He seek the support or help of anyone.

(وَكَبِّرْهُ تَكْبِيرًا)

(And magnify Him with all magnificence.) means, glorify and extol Him far above whatever the transgressors and aggressors say. Ibn Jarir recorded that Al-Qurazi used to say about this Ayah,

(وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا)

(And say: "All the praises and thanks be to Allah, Who has not begotten a son...") that the Jews and Christians said that Allah has taken a son; the Arabs said, "At Your service, You have no partner except the partner You have, and You possess him and whatever he owns;" and the Sabians and Magians said, "If it were not for the supporters of Allah, He would be weak." Then Allah revealed this Ayah :

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ  
شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِّنَ الدُّلِّ  
وَكَبَّرَهُ تَكْبِيرًا )

(And say: "All the praises and thanks be to Allah, Who has not begotten a son, and Who has no partner in (His) dominion, nor is He low to have a supporter. And magnify Him with all magnificence.") End of Tafsir Surah Subhan )Surat Al-Isra'(. And to Allah be the praise and blessings.

## The Tafsir of Surat Al-Kahf

(Chapter - 18)

Which was revealed in Makkah

**What has been mentioned about the Virtues of this Surah and the first and last ten Ayat, which provide protection from the Dajjal**

Imam Ahmad recorded that Al-Bara' said: "A man recited Al-Kahf and there was an animal in the house which began acting in a nervous manner. He looked, and saw a fog or cloud overhead. He mentioned this to the Prophet , who said:

«أَقْرَأَ فُلَانٌ، فَإِنَّهَا السَّكِينَةُ تَنْزِلُ عِنْدَ الْقُرْآنِ أَوْ  
تَنْزَلَتْ لِلْقُرْآنِ»

(Keep on reciting so and so, for this is the tranquillity which descends when one reads Qur'an or because of reading Qur'an;) This was also recorded in the Two Sahihs. This man who recited it was Usayd bin Al-Hudayr, as we have previously mentioned in our Tafsir of Surat Al-Baqarah. Imam Ahmad recorded from Abu Ad-Darda' that the Prophet said:

«مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ  
عُصِمَ مِنَ الدَّجَالِ»

(Whoever memorizes ten Ayat from the beginning of Surat Al-Kahf will be protected from the Dajjal.) This was also recorded by Muslim, Abu Dawud, An-Nasa'i and At-Tirmidhi. According to the version recorded by At-Tirmidhi,

«مَنْ حَفِظَ ثَلَاثَ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ»

(Whoever memorizes three Ayat from the beginning of Al-Kahf.) He said, it is "Hasan Sahih. " In his Mustadrak, Al-Hakim recorded from Abu Sa`id that the Prophet said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ  
مِنَ النُّورِ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَتَيْنِ»

(Whoever recites Surat Al-Kahf on Friday, it will illuminate him with light from one Friday to the next.) Then he said: "This Hadith has a Sahih chain, but they (Al-Bukhari and Muslim) did not record it." Al-Hafiz Abu Bakr Al-Bayhaqi also recorded it in his Sunan from Al-Hakim, then he narrated with his own chain that the Prophet said:

«مَنْ قَرَأَ سُورَةَ الْكَهْفِ كَمَا نَزَلَتْ، كَانَتْ لَهُ  
نُورًا يَوْمَ الْقِيَامَةِ»

(Whoever recites Surat Al-Kahf as it was revealed, it will be a light for him on the Day of Resurrection.)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ  
يَجْعَلْ لَهُ عِوَجًا - فَيَمَّا لِيُذِرَ بِأَسَا شَدِيدًا مِّنْ لَّدُنْهُ  
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ  
لَهُمْ أَجْرًا حَسَنًا - مَّا كَثِيرِينَ فِيهِ أَبَدًا - وَيُذِرَ الَّذِينَ  
قَالُوا اتَّخَذَ اللَّهُ وَلَدًا - مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا  
لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ  
يَقُولُونَ إِلَّا كَذِبًا )

(1. All praise is due to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness.) (2. (He has made it) straight to give warning of a severe punishment from Him, and to give good news to the believers, who do righteous deeds, that they shall have a fair reward.) (3. They shall abide therein forever.) (4. And to warn those who say, "Allah has

begotten a child.") (5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie.)

## The Revelation of the Qur'an brings both Good News and a Warning

In the beginning of this Tafsir, we mentioned that Allah, praises His Holy Self at the beginning and end of matters, for He is the One to be praised in all circumstances, all praise and thanks be to Him, in the beginning and in the end. He praises Himself for revealing His Mighty Book to His Noble Messenger Muhammad , which is the greatest blessing that Allah has granted the people of this earth. Through the Qur'an, He brings them out of the darkness into light. He has made it a Book that is straight, neither distorted nor confusion therein. It clearly guides to a straight path, plain and manifest, giving a warning to the disbelievers and good news to the believers. This is why Allah says:

(وَلَمْ يَجْعَلْ لَهُ عِوَجًا)

(and has not placed therein any crookedness.) meaning, there is nothing twisted or confusing about it. But He has made it balanced and straightforward as He said;

(قَيِّمًا)

((He has made it) straight), meaning straightforward,

(لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ)

(to give warning of a severe punishment from Him,) meaning, to those who oppose His Prophet and disbelieve in His Book, He issues a warning of severe punishment hastened in this world and postponed to the world Hereafter.

(مِّن لَّدُنْهُ)

(from Him) means, from Allah. For none can punish as He punishes and none is stronger or more reliable than Him.

(وَيُبَشِّرُ الْمُؤْمِنِينَ)

(and to give good news to the believers,) means, those who believe in this Qur'an and confirm their faith by righteous actions.

(أَنَّ لَهُمْ أَجْرًا حَسَنًا)

(that they shall have a fair reward.) means, a beautiful reward from Allah.

(مَّاكْتِنِينَ فِيهِ)

(They shall abide therein) means, in what Allah rewards them with, and that is Paradise, where they will live forever.

(أَبَدًا)

(forever.) means, for always, never ending or ceasing to be.

(وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا )

(And to warn those who say, "Allah has begotten a child.") Ibn Ishaq said: "These are the pagan Arabs, who said, `We worship the angels who are the daughters of Allah.'"

(مَا لَهُمْ بِهِ مِنْ عِلْمٍ)

(No knowledge have they of such a thing, ) meaning, this thing that they have fabricated and made up.

(وَلَا لِآبَائِهِمْ)

(nor had their fathers.) meaning, their predecessors.

(كَبُرَتْ كَلِمَةً)

(Mighty is the word) This highlights the seriousness and enormity of the lie they have made up. Allah says:

(كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ)

(Mighty is the word that comes out of their mouths.) meaning, it has no basis apart from what they say, and they have no evidence for it apart from their own lies and fabrications. Hence Allah says:

(إِنْ يَقُولُونَ إِلَّا كَذِبًا)

(They utter nothing but a lie.)

**Reason why this Surah was revealed**

Muhammad bin Ishaq mentioned the reason why this Surah was revealed. He said that an old man from among the people of Egypt who came to them some forty-odd years ago told him, from `Ikrimah that Ibn `Abbas said: "The Quraysh sent An-Nadr bin Al-Harith and `Uqbah bin Abi Mu`it to the Jewish rabbis in Al-Madinah, and told them: `Ask them (the rabbis) about Muhammad, and describe him to them, and tell them what he is saying. They are the people of the first Book, and they have more knowledge of the Prophets than we do.' So they set out and when they reached Al-Madinah, they asked the Jewish rabbis about the Messenger of Allah . They described him to them and told them some of what he had said. They said, `You are the people of the Tawrah and we have come to you so that you can tell us about this companion of ours.' They (the rabbis) said, `Ask him about three things which we will tell you to ask, and if he answers them then he is a Prophet who has been sent (by Allah); if he does not, then he is saying things that are not true, in which case how you will deal with him will be up to you. Ask him about some young men in ancient times, what was their story For theirs is a strange and wondrous tale. Ask him about a man who travelled a great deal and reached the east and the west of the earth. What was his story And ask him about the Ruh (soul or spirit) -- what is it If he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.' So An-Nadr and `Uqbah left and came back to the Quraysh, and said: `O people of Quraysh, we have come to you with a decisive solution which will put an end to the problem between you and Muhammad. The Jewish rabbis told us to ask him about some matters,' and they told the Quraysh what they were. Then they came to the Messenger of Allah and said, `O Muhammad, tell us,' and they asked him about the things they had been told to ask. The Messenger of Allah said,

«أَخْبِرْكُمْ غَدًا عَمَّا سَأَلْتُمْ عَنْهُ»

(I will tell you tomorrow about what you have asked me.) but he did not say `If Allah wills.' So they went away, and the Messenger of Allah stayed for fifteen days without any revelation from Allah concerning that, and Jibril, peace be upon him, did not come to him either. The people of Makkah started to doubt him, and said, `Muhammad promised to tell us the next day, and now fifteen days have gone by and he has not told us anything in response to the questions we asked.' The Messenger of Allah felt sad because of the delay in revelation, and was grieved by what the people of Makkah were saying about him. Then Jibril came to him from Allah with the Surah about the companions of Al-Kahf, which also contained a rebuke for feeling sad about the idolators. The Surah also told him about the things they had asked him about, the young men and the traveler. The question about the Ruh was answered in the Ayah;

(وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ)

(And they ask you concerning the Ruh (the spirit); say: "The Ruh...") )17:85(.

(فَلَعَلَّكَ بَخِيعٌ نَفْسِكَ عَلَىٰ ءَاثِرِهِمْ إِن لَّمْ يُؤْمِنُوا  
 بِهَذَا الْحَدِيثِ أَسَفًا - إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ  
 زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا - وَإِنَّا  
 لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا )

(6. Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.) (7. Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.) (8. And verily, We shall make all that is on it bare, dry soil.)

**Do not feel sorry because the Idolators do not believe Allah consoles His Messenger for his sorrow over the idolators because they would not believe and keep away from him. He also said:**

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ)

(So destroy not yourself in sorrow for them.) )35:8(

(وَلَا تَحْزَنْ عَلَيْهِمْ)

(And grieve not over them.) )16:127(

(لَعَلَّكَ بَخِعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ )

(It may be that you are going to kill yourself with grief, that they do not become believers.) )26:3( meaning, maybe you will destroy yourself with your grief over them. Allah says:

(فَلَعَلَّكَ بَخِعٌ نَّفْسَكَ عَلَىٰ ءَاثَرِهِمْ إِن لَّمْ يُؤْمِنُوا  
بِهَذَا الْحَدِيثِ)

(Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration.) meaning the Qur'an.

(أَسَفًا)

(in grief) Allah is saying, `do not destroy yourself with regret.' Qatadah said: "killing yourself with anger and grief over them." Mujahid said: "with anxiety." These are synonymous, so the meaning is: `Do not feel sorry for them, just convey the Message of Allah to them. Whoever goes the right way, then he goes the right way only for the benefit of himself. And whoever goes astray, then he strays at his own loss, so do not destroy yourself in sorrow for them.'

**This World is the Place of Trial Then Allah tells us that He has made this world a temporary abode, adorned with transient beauty, and He made it a place of trial, not a place of settlement. So He says:**

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ  
أَحْسَنُ عَمَلًا )

(Verily, we have made that which is on earth an adornment for it, in order that We may test which of them are best in deeds.) Abu Maslamah narrated from Abu Nadrah from Abu Sa`id that the Messenger of Allah said:

«إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا  
فَنَظِرٌ مَّاذَا تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا، وَاتَّقُوا النِّسَاءَ،  
فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ»

(This world is sweet and green, and Allah makes you generations succeeding one another, so He is watching what you will do. Beware of (the beguilements of) this world and beware of women, for the first affliction that Children of Israel suffered from was that of women.) Then Allah tells us that this world will pass away and come to an end, as He says:

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا )

(And verily, We shall make all that is on it bare, dry soil.) means, `after having adorned it, We will destroy it and make everything on it bare and dry, with no vegetation or any other benefit.' Al-`Awfi reported from Ibn `Abbas that this means everything on it would be wiped out and destroyed. Mujahid said: "a dry and barren plain." Qatadah said, "A plain on which there are no trees or vegetation."

(أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا  
مِنْ ءَايَاتِنَا عَجَبًا - إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ  
فَقَالُوا رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ  
أَمْرِنَا رَشَدًا - فَضَرَبْنَا عَلَى ءَاذَانِهِمْ فِي الْكَهْفِ  
سِنِينَ عَدَدًا - ثُمَّ بَعَثْنَا لَهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ  
أَحْصَى لِمَا لَبِثُوا أَمَدًا )

(9. Do you think that the people of Al-Kahf and Ar-Raqim were a wonder among Our signs) (10. When the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from



Yourself, and facilitate for us our affair in the right way!") (11. Therefore, We covered up their hearing in Al-Kahf for a number of years.) (12. Then We raised them up, that We might test which of the two parties was best at calculating the time period they tarried.)

**The Story of the People of Al-Kahf Here Allah tells us about the story of the people of Al-Kahf in brief and general terms, then He explains it in more detail. He says:**

(أَمْ حَسِبْتَ)

(Do you think) -- O Muhammad --

(أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا)

(that the people of Al-Kahf and Ar-Raqim were a wonder among Our signs) meaning, their case was not something amazing compared to Our power and ability, for the creation of the heavens and earth, the alternation of night and day and the subjugation of the sun, moon and heavenly bodies, and other mighty signs indicate the great power of Allah and show that He is able to do whatever He wills. He is not incapable of doing more amazing things than the story of the people of the Cave. Similarly, Ibn Jurayj reported Mujahid saying about,

(أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا)

(Do you think that the people of Al-Kahf and Ar-Raqim were a wonder among Our signs) "Among Our signs are things that are more amazing than this." Al-`Awfi reported that Ibn `Abbas said:

(أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا)

(Do you think that the people of Al-Kahf and Ar-Raqim were a wonder among Our signs) "What I have given to you of knowledge, the Sunnah and the Book is far better than the story of the people of Al-Kahf and Ar-Raqim." Muhammad bin Ishaq said: "(It means) I have not shown My creatures a proof more amazing than the story of the people of the Al-Kahf and Ar-Raqim." iAl-Kahf refers to a cave in a mountain, which is where the young men sought refuge. With regard to the word Ar-Raqim, Al-`Awfi reported from Ibn `Abbas that it is a valley near Aylah. This was also said )in another narration( by `Atiyah Al-`Awfi and Qatadah. Ad-Dahhak said: "As for Al-Kahf, it is a cave in the valley, and Ar-Raqim is the name of the valley." Mujahid said, "Ar-Raqim refers to their buildings." Others said it refers to the valley in which their cave was.

`Abdur-Razzaq recorded that Ibn `Abbas said about Ar-Raqim: "Ka`b used to say that it was the town." Ibn Jurayj reported that Ibn `Abbas said, "Ar-Raqim is the mountain in which the cave was." Sa`id bin Jubayr said, "Ar-Raqim is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave."

(إِذْ أَوْى الْفِتْيَةَ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا )

((Remember) when the young men fled for refuge to Al-Kahf. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!") Here Allah tells us about those young men who fled from their people for the sake of their religion, fearing persecution. So they fled taking refuge in the cave of a mountain, where they hid from their people. When they entered the cave, they asked Allah to show mercy and kindness towards them,

(رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً)

(Our Lord! Bestow on us mercy from Yourself,) meaning, `give us Your mercy and conceal us from our people.'

(وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا)

(and facilitate for us our affair in the right way.) means, direct our matter well, i.e., grant us a good end. As was reported in the Hadith:

«وَمَا قُضِيَ لَنَا مِنْ قَضَاءٍ فَاجْعَلْ عَاقِبَتَهُ رَشَدًا»

(Whatever You have decreed for us, make its consequences good).

(فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا )

(Therefore, We covered up their hearing in the cave for a number of years.) meaning, `We caused them to sleep when they entered the cave, and they slept for many years.'

(ثُمَّ بَعَثْنَا مِنْهُمُ)

(Then We raised them up) from that slumber, and one of them went out with his Dirhams (silver coins) to buy them some food, as it will be discussed in more detail below. Allah says:

(ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ)

(Then We raised them up, that We might test which of the two parties) meaning, the two parties who disputed about them,

(أَحْصَى لِمَا لَبِثُوا أَمَدًا)

(was best at calculating the time period that they tarried.) It was said that this refers to how long they stayed in the cave.

(نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا  
بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى - وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ  
قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَنْ  
نَدْعُوَ مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا - هَؤُلَاءِ  
قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَوْ لَّا يَأْتُونَ عَلَيْهِمْ  
بِسُلْطَانٍ بَيْنَ يَدَيْهِمْ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ  
كَذِبًا - وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ  
فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ  
وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا )

(13. We narrate unto you their story with truth: Truly, they were young men who believed in their Lord (Allah), and We increased them in guidance.) (14. And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief.) (15. These our people have taken for worship gods other than Him. Why do they not bring for them a clear authority And who does more wrong than he who invents a lie against Allah.) (16. (The young men said to one another:) "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair.")

### **Their Belief in Allah and their Retreat from their People**

From here Allah begins to explain the story in detail. He states that they were boys or young men, and that they were more accepting of the truth and more guided than the elders who had

become stubbornly set in their ways and clung to the religion of falsehood. For the same reason, most of those who responded to Allah and His Messenger were young people. As for the elders of Quraysh, most of them kept to their religion and only a few of them became Muslims. So Allah tells us that the people of the cave were young men. Mujahid said, "I was informed that some of them wore some kind of earrings, then Allah guided them and inspired them to fear Him, so they recognized His Oneness, and bore witness that there is no god besides Him."

(وَزَدْنَهُمْ هُدًى)

(and We increased them in guidance.) From this and other similar Ayat, several scholars, such as Al-Bukhari and others, understood that faith may increase, that it may vary in degrees, and that it may fluctuate. Allah says:

(وَزَدْنَهُمْ هُدًى)

(and We increased them in guidance.) as He said elsewhere:

(وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ تَقْوَاهُمْ )

(While as for those who accept guidance, He increases their guidance and bestows on them their Taqwa.) 47:17(

(فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ)

(As for those who believe, it has increased their faith, and they rejoice.) 9:124(

(لِيَزِدَّاؤُا إِيمَانًا مَّعَ إِيمَانِهِمْ)

(...that they may grow more in faith along with their (present) faith.) 48:4( There are other Ayat indicating the same thing. It has been mentioned that they were followers of the religion of Al-Masih `Isa, `Isa bin Maryam, but Allah knows best. It seems that they lived before the time of Christianity altogether, because if they had been Christians, the Jewish rabbis would not have cared about preserving because of their differences. We have mentioned above the report from Ibn `Abbas that the Quraysh sent a message to the Jewish rabbis in Al-Madinah to ask them for things with which they could test the Messenger of Allah , and they told them to ask him about these young men, and about Dhul-Qarnayn (the man who traveled much) and about the Ruh. This indicates that this story was something recorded in the books of the People of the Book, and that it came before Christianity. And Allah knows best.

# (وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ)

(And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth,) Here Allah is saying: `We gave them the patience to go against their people and their city, and to leave behind the life of luxury and ease that they had been living.' Several of the earlier and later Tafsir scholars have mentioned that they were sons of the kings and leaders of Byzantium, and that they went out one day to one of the festivals of their people. They used to gather once a year outside the city, and they would worship idols and offer sacrifices to them. They had an arrogant, tyrannical king who was called Decianus, who commanded and encouraged the people to do that. When the people went out to attend this gathering, these young men went out with their fathers and their people, and when they saw their people's actions with clear insight, they realized that the prostrations and sacrifices the people were offering to their idols should only be dedicated to Allah, Who created the heavens and the earth. Each of them started to withdraw from his people and keep aloof from them. The first one of them to move away on his own went and sat in the shade of a tree, then another came and sat with him, then another came and sat with them, then four more followed suit one by one. None of them knew the others, but they were brought together by the One Who instilled faith in their hearts. As it says in the Hadith recorded by Al-Bukhari with an incomplete chain of narrators from `A'ishah (may Allah be pleased with her), the Messenger of Allah said:

«الْأَرْوَاحُ جُنُودٌ مُجَبَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا انْتَلَفَ  
وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ»

(Souls are like recruited soldiers. Those that recognize one another will come together, and those that do not recognize one another will turn away from each another). Muslim also recorded this in his Sahih from the Hadith of Suhayl from his father from Abu Hurayrah from the Messenger of Allah . People say that similar qualities or characteristics are what bring people together. So each of the young men was trying to conceal what he really believed from the others, out of fear of them, not knowing that they were like him. Then one of them said, "O people, you know by Allah that only one thing is making you leave your people and isolate yourselves from them, so let each one of you say what it is in his case." Another said, "As for me, by Allah I saw what my people are doing and I realized that it was false, and that the only One Who deserves to be worshipped Alone with out partner or associate is Allah Who created everything, the heavens, the earth and everything in between." Another said, "By Allah, the same thing happened to me." The others said the same, and they all agreed and became brothers in faith. They adopted a particular location as a place of worship and began worshipping Allah there, but their people found out about them and told their king about them. The king ordered them to appear before him, and asked them about their beliefs. They told him the truth and called him to Allah, as Allah says about them:

(وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ لَنْ نَدْعُوَ مِنْ دُونِهِ إِلَهًا)

(And We made their hearts firm and strong when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any god other than Him...") "Never" (Lan) implies an absolute and eternal negation, meaning, 'this will never happen, and if we were to do that it would be false.' So Allah says about them:

(لَقَدْ قُلْنَا إِذَا شَطَطْنَا)

(...if we did, we should indeed have uttered an enormity in disbelief.) meaning, untruth and utter falsehood.

(هَؤُلَاءِ قَوْمَنَا اتَّخَذُوا مِن دُونِهِ ءَالِهَةً لَّوَلَا يَأْتُونَ عَلَيْهِم بِسُلْطَنٍ بَيِّنٍ)

(These, our people, have taken for worship gods other than Him (Allah). Why do they not bring for them a clear authority) meaning, why do they not produce some clear evidence and genuine proof for their behavior

(فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا)

(And who does more wrong than he who invents a lie against Allah.) They said: 'but by saying that they are lying transgressors.' It was said that when they called their king to believe in Allah, he refused, and warned and threatened them. He commanded them to be stripped of their clothing bearing the adornments of their people, then he gave them some time to think about the situation, hoping that they would return to their former religion. This was a way that Allah showed kindness for them, because during that time they managed to escape from him and flee from persecution for the sake of their religion. This is what is prescribed in the Shari`ah during times of trial and persecution -- a person who fears for his religion should flee from his persecutors, as was reported in the Hadith:

«يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ أَحَدِكُمْ غَنَمًا يَتَّبَعُ بِهَا  
شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ  
الْفِتَنِ»

(Soon there will come a time when the best wealth any of you can have will be sheep, which he can follow to the tops of the mountains and places where rain falls, (fleeing) for the sake of his religion from persecution. ) In such cases, it is allowed to seclude oneself from people, but this is not prescribed in any other case, because by such seclusion one loses the benefits of congregational and Friday prayers. These young men were determined to flee from their people, and Allah decreed that for them, as He says about them,

(وَإِذِ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ)

(And when you withdraw from them, and that which they worship, except Allah,) meaning, when you depart from them and follow a different religion, opposing their worship of others besides Allah, then separate from them in a physical sense too,

(فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّن رَّحْمَتِهِ)

(then seek refuge in the cave; your Lord will open a way for you from His mercy) meaning, He will bestow His mercy upon you, by which He will conceal you from your people.

(وَيُهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مِّرْفَقًا)

(and will make easy for you your affair.) means, He will give you what you need. So they left and fled to the cave where they sought refuge. Then their people noticed they were missing, and the king looked for them, and it was said when he could not find them that Allah concealed them from him so that he could not find any trace of them or any information about them, as Allah concealed His Prophet Muhammad and his Companion )Abu Bakr( As-Sddiq, when they sought refuge in the cave of Thawr. The Quraysh idolators came in pursuit, but they did not find him even though they passed right by him. When the Messenger of Allah noticed that As-Sddiq was anxious and said, "O Messenger of Allah, if one of them looks down at the place of his feet, he will see us," he told him:

«يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاِثْنَيْنِ اللَّهُ تَالِثُهُمَا؟»

(O Abu Bakr, what do you think of two who have Allah as their third) And Allah said:

(إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ)

(If you help him not, for Allah did indeed help him when the disbelievers drove him out, the second of the two; when they were in the cave, he said to his companion: "Do not grieve, surely, Allah is with us." Then Allah sent down His tranquillity upon him, and strengthened him with forces which you saw not, and made the word of those who disbelieved the lower, while the Word of Allah became the higher; and Allah is All-Mighty, All-Wise.) )9:40( -The story of this cave (Thawr) is far greater and more wondrous than that of the people of the Cave.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ  
ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ  
وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَن يَهْدِ  
اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضِلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا  
مُّرْشِدًا )

(17. And you might have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they lay in the midst of the cave. That is from the Ayat of Allah. He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guardian to lead him.)

**The Location of the Cave This indicates that the entrance to the cave faced north, because Allah tells us that when the sun was rising, sunlight entered the cave**

(ذَاتَ الْيَمِينِ)

(the right), meaning that the shade decreased towards the right, as Ibn `Abbas, Sa`id bin Jubayr and Qatadah said:

(تَزَاوَرُ)

(declining) means leaning. Every time the sun rises on the horizon, its rays decline until there is nothing left in such a place when it reaches its zenith. So Allah said,

(وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ)

(and when it set, turning away from them to the left,) meaning, it entered their cave from the left of its entrance, which means from the west. This proves what we say, and it is clear to anyone who thinks about the matter and has some knowledge of astronomy and the paths of the sun, moon and stars. If the entrance of the cave faced east, nothing would have entered it when the sun set, and if it faced the direction of the Qiblah (in this case, south), nothing would have entered it at the time of sunrise or sunset, and the shadows would have leaned neither to the right nor the left. If it had faced west, nothing would have entered it at the time of sunrise, until after the sun had passed its zenith, and would have stayed until sunset. This supports what we have said, and to Allah is the praise. Ibn `Abbas, Mujahid and Qatadah said that "turning away from them" means that it would shine on them and then leave them. Allah has told us this, and He wants us to understand it and ponder its meaning, but He did not tell



us the location of this cave, i.e., in which country on earth it is, because there is no benefit for us in knowing that, and no legislative objective behind it. If there was any spiritual or religious interest that could be served by our knowing that, Allah and His Messenger would have taught us about it, as the Prophet said:

«مَا تَرَكْتُ شَيْئًا يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَقَدْ أَعَلَّمْتُكُمْ بِهِ»

(I have not left anything that will bring you closer to Paradise and keep you further away from Hell but I have certainly taught you about it.) So Allah has told us about the features of the cave, but He did not tell us where it is, and He said,

(وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ)

(And you might have seen the sun, when it rose, declining from their cave.) Malik narrated from Zayd bin Aslam, "Leaning."

(ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ)

(the right, and when it set, turning away from them to the left, while they lay in the midst of the cave.) meaning, the sun entered the cave without touching them, because if it had touched them, it would have burnt their bodies and clothes. This was the view of Ibn `Abbas.

(ذَلِكَ مِنْ آيَاتِ اللَّهِ)

(That is from the Ayat of Allah), how He guided them to this cave where He kept them alive, and the sun and wind entered the cave preserving their bodies. Allah says,

(ذَلِكَ مِنْ آيَاتِ اللَّهِ)

(That is from the Ayat of Allah.) Then He says:

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ)

(He whom Allah guides, he is the rightly-guided;) meaning that He is the One Who guided these young men to true guidance among their people, for the one whom Allah guides is truly guided, and the one whom Allah leaves astray will find no one to guide him.

(وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ  
وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ  
اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ  
رُعبًا )

(18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the Wasid. Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.)

### Their Sleep in the Cave

Some of the scholars mentioned that when Allah caused them to sleep, their eyelids did not close, lest disintegration took hold of them. If their eyes remained open to the air, this would be better for the sake of preservation. Allah says:

(وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ)

(And you would have thought them awake, whereas they were asleep.) It was mentioned that when the wolf sleeps, it closes one eye and keeps one eye open, then it switches eyes while asleep.

(وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ)

(And We turned them on their right and on their left sides,) Ibn ` Abbas said: "If they did not turn over, the earth would have consumed them."

(وَكَالْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ)

(and their dog stretching forth his two forelegs at the Wasid) Ibn ` Abbas, Mujahid, Sa` id bin Jubayr and Qatadah said: "The Wasid means the threshold." Ibn ` Abbas said: "By the door." It was said: "On the ground." The correct view is that it means on the threshold, i.e., at the door.

(إِنهَا عَلَيْهِمْ مُّوَصَدَةٌ )

(Verily, it shall be closed upon them) 104:8( Their dog lay down at the door, as is the habit of dogs. Ibn Jurayj said, "He was guarding the door for them." It was his nature and habit to lie down at their door as if guarding them. He was sitting outside the door, because the angels do not enter a house in which there is a dog, as was reported in As-Sahih, nor do they enter a

house in which there is an image, a person in a state of ritual impurity or a disbeliever, as was narrated in the Hasan Hadith. The blessing they enjoyed extended to their dog, so the sleep that overtook them overtook him too. This is the benefit of accompanying good people, and so this dog attained fame and stature. It was said that he was the hunting dog of one of the people which is the more appropriate view, or that he was the dog of the king's cook, who shared their religious views, and brought his dog with him. And Allah knows best. Allah says:

(لَوْ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَكَلِمَاتٍ  
مِنْهُمْ رُعبًا)

(Had you happened upon them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.) meaning that Allah made them appear dreadful, so that no one could look at them without being filled with terror, because of the frightening appearance they had been given. This was so that no one would come near them or touch them until the appointed time when their sleep would come to an end as Allah willed, because of the wisdom, clear proof and great mercy involved in that.

(وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ  
كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ  
أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى  
الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ  
مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا - إِنَّهُمْ إِنْ  
يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ  
وَلَنْ نُّقَلِحُوا إِيَّاهُمْ أَبَدًا )

(19. Likewise, We woke them that they might question one another. A speaker among them said: "How long have you stayed (here)" They said: "We have stayed a day or part of a day." They said: "Your Lord knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the Azka food, and bring some of that to you. And let him be careful and let no man know of you.") (20. "For, if they come to know of you, they will stone you or turn you back to their religion; and in that case you will never be successful.")

(كَمْ لَبِئْتُمْ)

(How long have you stayed (here)) meaning, `how long have you slept`

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

(They said: "We have stayed a day or part of a day.") because they entered the cave at the beginning of the day, and they woke up at the end of the day, which is why they then said,

أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ

("...or a part of a day." They said: "Your Lord knows best how long you have stayed..." meaning, `Allah knows best about your situation.' It seems that they were not sure about how long they had slept, and Allah knows best. Then they turned their attention to more pressing matters, like their need for food and drink, so they said:

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ

(So send one of you with this silver coin of yours) They had brought with them some Dirhams (silver coins) from their homes, to buy whatever they might need, and they had given some in charity and kept some, so they said:

فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ

(So send one of you with this silver coin of yours to the town,) meaning to their city, which they had left. The definite article indicates that they were referring to a known city.

فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا

(and let him find out which is the Azka food.) Azka means "purest", as Allah says elsewhere,

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ  
مَنْ أَحَدٌ أَبَدًا

(And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure )Zaka( from sins) )24:21( and

قَدْ أَفْلَحَ مَنْ تَزَكَّى

(Indeed whosoever purifies himself )Tazakka( shall achieve success.) )87:14( From the same root also comes the word Zakah, which makes one's wealth good and purifies it.

(وَلْيَتَلَطَّفْ)

(And let him be careful) meaning when he goes out buying food and coming back. They were telling him to conceal himself as much as he could,

(وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ  
يَرْجُمُوكُمْ)

(and let no man know of you. For, if they come to know of you, they will stone you) means, 'if they find out where you are,'

(يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ)

(they will stone you or turn you back to their religion;) They were referring to the followers of Decianus, who they were afraid might find out where they were, and punish them with all kinds of torture until they made them go back to their former religion, or until they died, for if they agreed to go back to their (old) religion, they would never attain success in this world or the Hereafter. So they said:

(وَلَنْ تُفْلِحُوا إِذَا أَبَدًا)

(and in that case you will never be successful.)

(وَكَذَلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ  
وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ  
أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ  
قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ  
مَسْجِدًا )

(21. And thus We made their case known, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them," (then) those who won their point said: "We verily, shall build a place of worship over them.")

## How the People of the City came to know about Them; building a Memorial over the Cave

(وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ)

(And thus We made their case known,) means, 'We caused the people to find them.'

(لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا)

(that they might know that the promise of Allah is true, and that there can be no doubt about the Hour.) Several scholars of the Salaf mentioned that the people of that time were skeptical about the Resurrection. `Ikrimah said: "There was a group of them who said that the souls would be resurrected but not the bodies, so Allah resurrected the people of the Cave as a sign and proof of resurrection." They mentioned that when they wanted to send one of their members out to the city to buy them something to eat, he disguised himself and set out walking by a different route, until he reached the city, which they said was called Daqus. He thought that it was not long since he left it, but in fact century after century, generation after generation, nation after nation had passed, and the country and its people had changed. He saw no local landmarks that he recognized, and he did not recognize any of the people, elite or commoners. He began to feel confused and said to himself, "Maybe I am crazy or deluded, maybe I am dreaming." Then he said, "By Allah, I am nothing of the sort, what I know I saw last night was different from this." Then he said, "I had better get out of here." Then he went to one of the men selling food, gave him the money he had and asked him to sell him some food. When the man saw the money he did not recognize it or its imprint, so he passed it to his neighbor and they all began to pass it around, saying, "Maybe this man found some treasure." They asked him who he was and where he got this money. Had he found a treasure Who was he He said, "I am from this land, I was living here yesterday and Decianus was the ruler." They accused him of being crazy and took him to the governor who questioned him about his circumstances, and he told him. He was confused about his situation. When he told them about it, they -- the king and the people of the city -- went with him to the cave, where he told them, "Let me go in first and let my companions know." It was said that the people did not know how he entered it, and that the people did not know about their story. It was also said that they did enter the cave and see them, and the king greeted them and embraced them. Apparently he was a Muslim, and his name was Tedosis. They rejoiced at meeting him and spoke with him, then they bid farewell to him and went back to sleep, then Allah caused them to die. And Allah knows best. A

(وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ)

(And thus We made their case known,) meaning, 'just as We caused them to sleep then woke them up physically intact, We made their story known to the people of that time.'

لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ  
فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ)

(that they might know that the promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people) disputed among themselves about their case, ) meaning, about Resurrection. Some believed in it and some denied it, so Allah made their discovery of the people of the cave evidence either in their favor or against them.

فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ)

(they said: "Construct a building over them; their Lord knows best about them,") meaning, seal the door of their cave over them, and leave them as they are.

قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ  
مَسْجِدًا)

(those who won their point said: "We verily, shall build a place of worship over them.") Those who said this were the people of power and influence, but were they good people or not There is some debate on this point, because the Prophet said:

«لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ  
أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ»

(Allah has cursed the Jews and the Christians who took the graves of their Prophets and righteous people as places of worship) Warning against what they did. We have reported about the Commander of the faithful `Umar bin Al-Khattab that when he found the grave of Danyal (Daniel) in Iraq during his period of rule, he gave orders that news of this grave should be withheld from the people, and that the inscription containing mention of battles etc., that they found there should be buried.

(سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ  
سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ  
وَتَأْمِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ

إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا وَلَا  
تَسْتَقْتِ فِيهِمْ مِنْهُمْ أَحَدًا )

(22. They say they were three, the dog being the fourth among them; and they say they were five, the dog being the sixth, guessing at the unseen; and they say they were seven, and the dog being the eighth. Say: "My Lord knows best their number; none knows them but a few." So debate not except with the clear proof. And consult not any of them (about the people of the Cave).)

### Their Number

Allah tells us that people disputed over the number of the people of the Cave. The Ayah mentions three views, proving that there was no fourth suggestion. Allah indicates that the first two opinions are invalid, by saying,

(رَجْمًا بِالْغَيْبِ)

(guessing at the unseen), meaning that they spoke without knowledge, like a person who aims at an unknown target -- he is hardly likely to hit it, and if he does, it was not on purpose. Then Allah mentions the third opinion, and does not comment on it, or He affirms it by saying,

(وَتَأْمِنُهُمْ كَلْبُهُمْ)

(and the dog being the eighth.) indicating that this is correct and this is what happened.

(قُلْ رَبِّي أَعْلَمُ بِعَدَّتِهِمْ)

(Say: "My Lord knows best their number...") indicating that the best thing to do in matters like this is to refer knowledge to Allah, because there is no need to indulge in discussing such matters without knowledge. If we are given knowledge of a matter, then we may talk about it, otherwise we should refrain.

(مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ)

(none knows them but a few.) of mankind. Qatadah said that Ibn `Abbas said: "I am one of the few mentioned in this Ayah; they were seven. " Ibn Jurayj also narrated that `Ata' Al-Khurasani narrated from him, "I am one of those referred to in this Ayah," and he would say: "Their number was seven." Ibn Jarir recorded that Ibn `Abbas said:

(مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ)



(none knows them but a few.) "I am one of the few, and they were seven." The chains of these reports narrated from Ibn `Abbas, which say that they were seven, are Sahih, and this is in accordance with what we have stated above.

(فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَهْرًا)

(So debate not except with the clear proof.) meaning, gently and politely, for there is not a great deal to be gained from knowing about that.

(وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا)

(And consult not any of them (about the people of the Cave).) meaning, `They do not have any knowledge about it except what they make up, guessing at the unseen; they have no evidence from an infallible source. But Allah has sent you, O Muhammad, with the truth in which there is no doubt or confusion, which is to be given priority over all previous books and sayings.'

(وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا - إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا )

(23. And never say of anything, "I shall do such and such thing tomorrow.") (24. Except (with the saying), "If Allah wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this.")

### **Saying "If Allah wills" when determining to do Something in the Future**

Here Allah, may He be glorified, shows His Messenger the correct etiquette when determining to do something in the future; this should always be referred to the will of Allah, the Knower of the Unseen, Who knows what was and what is yet to be and what is not to be, and how it will be if it is to be. It was recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allah said:

«قَالَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِمَا السَّلَامُ: لَأُطَوِّقَنَّ اللَّيْلَةَ عَلَى سَبْعِينَ امْرَأَةً وَفِي رِوَايَةٍ: تِسْعِينَ امْرَأَةً، وَفِي رِوَايَةٍ: مِائَةَ امْرَأَةٍ تَلِدُ كُلُّ امْرَأَةٍ

مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَقِيلَ لَهُ وَفِي  
رَوَايَةٍ قَالَ لَهُ الْمَلَكُ: قُلْ إِنْ شَاءَ اللَّهُ، فَلَمْ يَقُلْ،  
فَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةً وَاحِدَةً نِصْفَ  
إِنْسَانٍ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ قَالَ إِنْ شَاءَ اللَّهُ لَمْ يَحْنَثْ،  
وَكَانَ دَرَكًا لِحَاجَتِهِ»

رَوَايَةٌ وَفِي:

«وَلَقَاتِلُوا فِي سَبِيلِ اللَّهِ فُرُسَانًا أَجْمَعُونَ»

(Sulayman bin Dawud (peace be upon them both) said: "Tonight I will go around to seventy women )according to some reports, it was ninety or one hundred women( so that each one of them will give birth to a son who will fight for the sake of Allah." It was said to him, )according to one report, the angel said to him( "Say: ` If Allah wills", but he did not say it. He went around to the women but none of them gave birth except for one who gave birth to a half-formed child.) The Messenger of Allah said, (By the One in Whose hand is my soul, had he said, "If Allah wills," he would not have broken his oath, and that would have helped him to attain what he wanted. ) According to another report, (They would all have fought as horsemen in the cause of Allah.) At the beginning of this Surah we discussed the reason why this Ayah was revealed: when the Prophet was asked about the story of the people of the Cave, he said, "I will tell you tomorrow." Then the revelation was delayed for fifteen days. Since we discussed this at length at the beginning of the Surah, there is no need to repeat it here.

(وَأَذْكُرُ رَبَّكَ إِذَا نَسِيتَ)

(And remember your Lord when you forget) It was said that this means, if you forget to say "If Allah wills", then say it when you remember. This was the view of Abu Al-`Aliyah and Al-Hasan Al-Basri. Hushaym reported from Al-A` mash from Mujahid that concerning a man who swears an oath, Ibn ` Abbas said "He may say ` If Allah wills' even if it is a year later." Ibn ` Abbas used to interpret this Ayah:

(وَأَذْكُرُ رَبَّكَ إِذَا نَسِيتَ)

(And remember your Lord when you forget) in this way. Al-A` mash was asked, "Did you hear this from Mujahid" He said, "Layth bin Abi Salim told it to me." The meaning of Ibn ` Abbas' view, that a person may say "If Allah wills", even if it is a year later, is that if he forgets to say it when he makes the oath or when he speaks, and he remembers it later, even a year later, the Sunnah is that he should say it, so that he will still be following the Sunnah of saying "If

Allah wills", even if that is after breaking his oath. This was also the view of Ibn Jarir, but he stated that this does not make up for breaking the oath or mean that one is no longer obliged to offer expiation. What Ibn Jarir said is correct, and it is more appropriate to understand the words of Ibn Abbas in this way. And Allah knows best.

(وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ)

(And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allah wills!" And remember your Lord when you forget) At-Tabarani recorded that Ibn `Abbas said that this meant saying, "If Allah wills."

(وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا)

(and say: "It may be that my Lord guides me to a nearer way of truth than this.") meaning, `if you (O Prophet) are asked about something you know nothing about, ask Allah about it, and turn to Him so that He may guide you to what is right.' And Allah knows best.

(وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةٍ سِنِينَ وَازْدَادُوا تِسْعًا - قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا )

(25. And they stayed in their cave three hundred years, adding nine.) (26. Say: "Allah knows best how long they stayed. With Him is the unseen of the heavens and the earth." How clearly He sees, and hears (everything)! They have no protector other than Him, and He makes none to share in His decision and His rule.)

### The Length of their Stay in the Cave

Here Allah tells His Messenger the length of time the people of the Cave spent in their cave, from the time when He caused them to sleep until the time when He resurrected them and caused the people of that era to find them. The length of time was three hundred plus nine years in lunar years, which is three hundred years in solar years. The difference between one hundred lunar years and one hundred solar years is three years, which is why after mentioning three hundred, Allah says, `adding nine.'

(قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا)

(Say: "Allah knows best how long they stayed...") ` If you are asked about how long they stayed, and you have no knowledge of that and no revelation from Allah about it, then do not say anything. Rather say something like this:

(اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah knows best how long they stayed. With Him is (the knowledge of) the Unseen of the heavens and the earth.)" meaning, no one knows about that except Him, and whoever among His creatures He chooses to tell. What we have said here is the view of more than one of the scholars of Tafsir, such as Mujahid and others among the earlier and later generations.

(وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِئَةٍ سِنِينَ)

(And they stayed in their cave three hundred years.) Qatadah said, this was the view of the People of the Book, and Allah refuted it by saying:

(قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا)

(Say: "Allah knows best how long they stayed...") meaning, that Allah knows better than what the people say. This was also the view of Mutarraf bin `Abdullah. However, this view is open to debate, because when the People of the Book said that they stayed in the cave for three hundred years, without the extra nine, they were referring to solar years, and if Allah was merely narrating what they had said, He would not have said,

(وَازْدَادُوا تِسْعًا)

(adding nine.) The apparent meaning of the Ayah is that Allah is stating the facts, not narrating what was said. This is the view of Ibn Jarir (may Allah have mercy on him). And Allah knows best.

(أَبْصِرْ بِهِ وَأَسْمِعْ)

(How clearly He sees, and hears (everything)!) He sees them and hears them. Ibn Jarir said, "The language used is an eloquent expression of praise." The phrase may be understood to mean, how much Allah sees of everything that exists and how much He hears of everything that is to be heard, for nothing is hidden from Him! It was narrated that Qatadah commented on this Ayah:

(أَبْصِرْ بِهِ وَأَسْمِعْ)

(How clearly He sees, and hears (everything)!) "No one hears or sees more than Allah."

(مَا لَهُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ  
أَحَدًا)

(They have no protector other than Him, and He makes none to share in His decision and His rule.) meaning, He, may He be glorified, is the One Who has the power to create and to command, the One Whose ruling cannot be overturned; He has no adviser, supporter or partner, may He be exalted and hallowed.

(وَأَنذِرْ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ  
لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا - وَأَصْبِرْ  
نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ  
يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ  
الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا  
وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا )

(27. And recite what has been revealed to you (O Muhammad) of your Lord's Book. None can change His Words, and none will you find as refuge other than Him.) (28. And keep yourself (O Muhammad) patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, and who follows his own lusts, and whose affair has been lost.)

### **The Command to recite the Qur'an and to patiently keep Company with the Believers**

Commanding His Messenger to recite His Holy Book and convey it to mankind, Allah says,

(لَا مُبَدِّلَ لِكَلِمَاتِهِ)

(None can change His Words,) meaning, no one can alter them, distort them or misinterpret them.

(وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا)

(and none will you find as a refuge other than Him.) It was reported that Mujahid said, "A shelter," and that Qatadah said, "A helper or supporter." Ibn Jarir said: "Allah is saying, `if you O Muhammad, do not recite what is revealed to you of the Book of your Lord, then you will have no refuge from Allah.'" As Allah says:

يَأَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ

(O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.))5:67(

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى  
مَعَادٍ

(Verily, He Who has given you the Qur'an, will surely bring you back to the place of return.)  
)28:85( meaning, `He will call you to account for the duty of conveying the Message which He entrusted you with. '

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَالعَشِيِّ يُرِيدُونَ وَجْهَهُ

(And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face;) meaning, sit with those who remember Allah, who say "La Ilaha Illallah", who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allah, whether rich or poor, strong or weak. It was said that this was revealed about the nobles of Quraysh when they asked the Prophet to sit with them on his own, and not to bring his weak Companions with him, such as Bilal, `Ammar, Suhayb, Khabbab and Ibn Mas`ud. They wanted him to sit with them on his own, but Allah forbade him from doing that, and said,

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ

(And turn not away those who invoke their Lord, morning and afternoon.) Allah commanded him to patiently content himself with sitting with those people (the weak believers), and said:

(وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَالْعَشِيِّ)

(And keep yourself patiently with those who call on their Lord morning and afternoon...) Imam Muslim recorded in his Sahih that Sa`d bin Abi Waqqas who said: "There was a group of six of us with the Prophet . The idolators said, `Tell these people to leave so they will not offend us.' There was myself, Ibn Mas`ud, a man from Hudayl, Bilal and two other men whose names I have forgotten. Allah's Messenger thought to himself about whatever Allah willed he should think about, then Allah revealed:

(وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ  
يُرِيدُونَ وَجْهَهُ)

(And turn not away those who invoke their Lord, morning and afternoon.) Only Muslim reported this; excluding Al-Bukhari.

(وَلَا تَعُدُّ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا)

(and let not your eyes overlook them, desiring the pomp and glitter of the life of the world;) Ibn `Abbas said, `(this means) do not favor others over them, meaning do not seek the people of nobility and wealth instead of them.'

(وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا)

(and obey not him whose heart We have made heedless of Our remembrance) means, those who are distracted by this world from being committed to the religion and from worshipping their Lord.

(وَكَانَ أَمْرُهُ فُرُطًا)

(and whose affair (deeds) has been lost.) means, his actions and deeds are a foolish waste of time. Do not obey him or admire his way or envy what he has. As Allah says elsewhere:

(وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ  
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفِثَنَّهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ  
وَأَبْقَىٰ)

(And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the provision of your Lord is better and more lasting.) )20:131(

(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ  
فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ  
سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ  
يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا )

(29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the wrongdoers, a Fire whose walls will be surrounding them. And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces. Terrible is the drink, and an evil Murtafaq!)

### **The Truth is from Allah, and the Punishment of Those Who do not believe in it**

Allah says to His Messenger Muhammad : "Say to the people, `What I have brought to you from your Lord is the truth, in which there is no confusion or doubt."

(فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ)

(Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.) This is a type of threat and stern warning, after which Allah says,

(إِنَّا أَعْتَدْنَا)

(Verily, We have prepared), meaning made ready,

(لِلظَّالِمِينَ)

(for the wrongdoers,) meaning those who disbelieve in Allah, His Messenger and His Book,

(نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا)

(a Fire whose walls will be surrounding them.) Ibn Jurayj said that Ibn `Abbas said,



(أَحَاطَ بِهِمْ سُرَادِقُهَا)

(a Fire whose walls will be surrounding them.) "A wall of fire."

(وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي  
الْوُجُوهَ)

(And if they ask for drink, they will be granted water like Al-Muhl, that will scald their faces.) Ibn `Abbas said; "Al-Muhl is thick water which is similar to the sediment in oil." Mujahid said, "It is like blood and pus." `Ikrimah said, "It is the thing that is heated to the ultimate temperature." Others said: "It is everything that is melted." Qatadah said, "Ibn Mas'ud melted some gold in a grove, and when it became liquid and foam rose to the top, he said, this is the thing that is most like Al-Muhl." Ad-Dahhak said: "The water of Hell is black, and it itself is black and its people are black." There is nothing contradictory in these comments, for Al-Muhl includes all of these unpleasant characteristics, it is black, evil-smelling, thick and hot, as Allah said,

(يَشْوِي الْوُجُوهَ)

(it will scald their faces.) meaning because of its heat. When the disbeliever wants to drink it and brings it close to his face, it will scald it so that the skin of his face falls off into it. Sa`id bin Jubayr said, "When the people of Hell get hungry, they will ask for relief from it, and they will be given the tree of Zaqqum from which they will eat. The tree will tear off the skin of their faces, and if anyone who knew them were to pass by, he would recognize the skin of their faces in the tree. Then they will feel thirsty, so they will ask for drink, and they will be granted water like Al-Muhl, that is what has been heated to the ultimate temperature. When it is brought near their mouths, the flesh of their faces from which the skin has been torn off will be baked." After describing this drink in these horrifying qualities, Allah says:

(يُسِّ الشَّرَابُ)

(Terrible is the drink,) meaning, how awful this drink is. Similarly, He says in another Ayah:

(وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ)

(and be given to drink boiling water so that it cuts up their bowels.) 47:15

(تُسْقَى مِنْ عَيْنٍ آَنِيةٍ)

(They will be given to drink from a boiling spring.) 88:5

(وَبَيْنَ حَمِيمٍ ءَانٍ)

(They will go between it (Hell) and the fierce boiling water.) 55:44

(وَسَاءَتْ مُرْتَفَقًا)

(and an evil Murtafaq!) means, how evil a place is the Fire to dwell and rest and gather. As Allah says elsewhere:

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا)

(Evil indeed it (Hell) is as an abode and as a place to rest in.) 25:66

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا  
نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا - أَوْلِيكَ لَهُمْ جَنَّاتُ  
عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ  
سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ فِيهَا عَلَى الْأُرَائِكِ نِعْمَ  
الْثَوَابُ وَحَسُنَتْ مُرْتَفَقًا)

(30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner.) (31. These! For them will be Jannatu `Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'in therein on Ara'ik. How good is the reward, and what an excellent Murtafaq!)

### The Reward of those Who believe and do Righteous Deeds

When Allah mentions the state of those who are doomed, He follows that by mentioning the blessed who believed in Allah and believed what His Messengers brought, those who did the righteous deeds that they commanded them to do. They will have Jannatu `Adn. `Adn means lasting.

(تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ)

(wherein rivers flow beneath them,) means, from beneath its rooms and dwellings. Fir`awn said:

(وَهَذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي)

(and these rivers flowing beneath me...) )43:51(

(يُحَلَّوْنَ)

(they will be adorned) means, with jewelry.

(فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ)

(with bracelets of gold,) Allah says elsewhere:

(وَلَوْوُأُ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and pearls and their garments therein will be of silk) )22:23(. This is explained in more detail here, where Allah says:

(وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ)

(and they will wear green garments of Sundus and Istabraq.) Sundus refers to a fine garment, like a shirt and the like, and Istabraq is thick and shiny velvet.

(مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ)

(They will be Muttaki'in therein on Ara'ik.) The word Muttaki'in implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here. In a Sahih Hadith, the Prophet said:

«أَمَّا أَنَا فَلَا أَكُلُ مُتَّكِنًا»

(As for me, I do not eat sitting with legs crossed (Muttaki'an)). Ara'ik is the plural of Arikah, which is a bed under a canopy. And Allah knows best.

(نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا)

(How good is the reward, and what an excellent place of rest (Murtafaq!) means, how blessed is Paradise as a reward for their good deeds. And what an excellent Murtafaq means, and how good a place to dwell and rest and stay. Previously, Allah had said of Hell,

(بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا)

(Terrible is the drink, and an evil place of rest (Murtafaq)!) 18:29(. In a similar way, He contrasts the two (Paradise and Hell) in Surat Al-Furqan, where He says:

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا )

(Evil indeed it (Hell) is as an abode, and as a place to rest in.) 25:66(. Then He mentions the qualities of the believers, then says:

(أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا - خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا )

(Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect. Abiding therein excellent it is as an abode, and as a place to rest in.) 25:75-76(

(وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَبٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا - كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا - وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفْرًا - وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا - وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُدِدْتُ إِلَى رَبِّي لأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا )

(32. And put forward to them the example of two men: unto one of them We had given two gardens of grapes, and We had surrounded both with date palms; and had put between them green crops (cultivated fields).) (33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of both.) (34. And he had Thamar, and he said to his companion in the course of discussion: "I am greater than you in wealth and have a mightier entourage.") (35. And he went into his garden while having been unjust to himself. He said: "I do not think that this will ever perish.") (36. "And I do not think the Hour will ever come, and if indeed I am brought back to my Lord, I surely, shall find better than this when I return to Him.")

## The Example of the Rich Idolators and the Poor Muslims

After mentioning the idolators who were too arrogant to sit with the poor and weak among Muslims, showing off before them with their wealth and noble lineage, Allah then gives a parable for them of two men, one of whom Allah gave two gardens of grapes, surrounded with palm trees and cultivated with crops throughout. All of the trees and plants were abundantly fruitful, providing readily accessible, good quality produce. Allah says:

(كَلِمَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا)

(Each of those two gardens brought forth its produce,) meaning, produced its fruits,

(وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا)

(and failed not in the least therein,) meaning, nothing at all was diminishing.

(وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا)

(and We caused a river to gush forth in the midst of both.) means, rivers were flowing through them here and there.

(وَكَانَ لَهُ ثَمْرٌ)

(And he had Thamar,) It was said that what was meant here was wealth, and it was said that what was meant were fruits, which is the more apparent meaning here. This is also supported by the alternative recitation, Thumr, which is the plural of Thamrah (fruit) just as Khushb is the plural of Khashab (wood). Others recite it as Thamar.

(فَقَالَ)

(and he said) the owner of the two gardens

(لصاحبه وهو يحاوره)

(to his companion in the course of discussion) means, while he was disputing with him and boasting to him and showing off,

(أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا)

(I am greater than you in wealth and have a mightier entourage.) meaning, 'I have more servants, attendants and children.' Qatadah said, "This, by Allah, is the wish of the immoral to have a lot of wealth and a large entourage. R

(وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ)

(And he went into his garden having been unjust to himself.) meaning, in his disbelief, rebellion, arrogance and denial of the Hereafter.

(قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا)

(He said: "I do not think this will ever perish.") Thus he was allowing himself to be deceived because of the plants, fruits and trees that he saw, and the rivers flowing through the different parts of his gardens. He thought that it could never come to an end or cease or be destroyed. This was because of his lack of understanding and the weakness of his faith in Allah, and because he was enamored with this world and its adornments, and because he disbelieved in the Hereafter. So he said:

(وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً)

("And I do not think the Hour will ever come...") meaning, will ever happen

(وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا)

(and if indeed I am brought back to my Lord, I surely shall find better than this when I return to Him.) meaning, 'if there is a Hereafter and a return to Allah, then I will have a better share than this with my Lord, for if it were not that I am dear to Him, He would not have given me all this.' As Allah says elsewhere:

(وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ)

(But if I am brought back to my Lord, surely there will be for me the best with Him.) )41:50(

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا  
وَوَلَدًا )

(Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children )if I will be alive again.")19:77( He took it for granted that Allah would give him this, without any sound evidence for that. The reason why this Ayah was revealed was because of Al-` As bin Wa'il, as we will explain in the appropriate place, if Allah wills. In Allah we put our trust.

(قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَوِّرُهُ أَكْفَرْتَا بِالَّذِي  
خَلَقَكَ مِن نُّرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّآكَ رَجُلًا -  
لَكِنَّهُ هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا - وَلَوْلَا  
إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ  
إِن تَرَنَّا أَنَا أَقَلُّ مِنكَ مَالًا وَوَلَدًا - فَعَسَى رَبِّي أَن  
يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّن  
السَّمَآءِ فَيُصْبِحُ صَعِيدًا زَلَقًا - أَوْ يُصْبِحَ مَأْوَهَا  
غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلْبًا )

(37. His companion said to him during his discussion: "Do you disbelieve in Him Who created you out of dust, then out of Nutfah, then fashioned you into a man") (38. "But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord.") (39. "It was better for you to say, when you entered your garden: `That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children,") (40. "It may be that my Lord will give me something better than your garden, and will send on it Husban from the sky, then it will be as a barren slippery earth.") (41. "Or the water thereof becomes Ghawran so that you will never be able to seek it.")

### The Response of the Poor Believer

Allah tells us how the rich man's believing companion replied to him, warning and rebuking him for his disbelief in Allah and allowing himself to be deceived.

(أَكْفَرْتَا بِالَّذِي خَلَقَكَ مِن نُّرَابٍ)

(Do you disbelieve in Him Who created you out of dust...) This is a denunciation, pointing out the seriousness of his rejection of his Lord Who created and formed man out of dust -- that is, referring to Adam -- then made his offspring from despised liquid, as Allah says:

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)

(How can you disbelieve in Allah Seeing that you were dead and He gave you life) 2:28( meaning, how can you reject your Lord and His clear signs to you, which every one recognizes in himself, for there is no one among His creatures who does not know that he was nothing, then he came to be, and his existence is not due to himself or any other creature. He knows that his existence is due to his Creator, beside Whom there is no other god, the Creator of all things. So the believer said:

(لَكِنَّهُ هُوَ اللَّهُ رَبِّي)

(But as for my part, (I believe) that He is Allah, my Lord,) meaning, `I do not say what you say; rather I acknowledge the Oneness and Lordship of Allah,'

(وَلَا أُشْرِكُ بِرَبِّي أَحَدًا)

(and none shall I associate as partner with my Lord. ) meaning, He is Allah, the One Who is to be worshipped Alone, with no partner or associate. Then he said:

(وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنَّ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا )

(It was better for you to say, when you entered your garden, `That which Allah wills! There is no power but with Allah!' If you see me less than you in wealth, and children.) Here he was urging and encouraging him to say that, as if he was saying, "When you entered your garden and looked at it and liked it, why would'nt you praise Allah for the blessings He gave you and the wealth and children that He has given to you and not to others Why did you not say `That which Allah wills! There is no power but with Allah!" One of the Salaf said, "Whoever is delighted with something in his circumstances or his wealth or his children, let him say, `That which Allah wills! There is no power but with Allah!" This is based on this Ayah. It was reported in the Sahih from Abu Musa that the Messenger of Allah said:

«أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ»

(Shall I not tell you about some of the treasure of Paradise La hawla wa la quwwata illa billah (There is no power or might but with Allah).)

(فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ)

(It may be that my Lord will give me something better than your garden, ) in the Hereafter



(وَيُرْسِلَ عَلَيْهَا)

(and will send on it) on your garden in this world, which you think will never come to an end or cease to be,

(حُسْبَانًا مِّنَ السَّمَاءِ)

(Husban from the sky,) Ibn ` Abbas, Ad-Dahhak and Qatadah said -- and Malik narrated that Az-Zuhri said -- a punishment from heaven. The apparent meaning is that it is a mighty rain which would disrupt his garden and uproot its plants and trees. As he said:

(فَتُصْبِحُ صَعِيدًا زَلَقًا)

(then it will be as a barren slippery earth.) meaning, smooth mud in which one cannot get a foothold. Ibn ` Abbas said, "Like land without vegetation, where nothing grows."

(أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا)

(Or the water thereof becomes Ghawran) means, it disappears into the earth, which is the opposite of flowing water that seeks the surface of the earth. So Gha'ir is to go lower. as Allah says:

(قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ  
بِمَاءٍ مَّعِينٍ )

(Say: "Tell me! If your water were Ghawran, who then can supply you with flowing water") 67: 30( meaning, water that flows in all directions. And here Allah says:

(أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا )

(Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it.) Ghawr is from the same root as Gha'ir and has a similar meaning, but is more intensive.

(وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنفَقَ  
فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ  
أَشْرِكْ بِرَبِّي أَحَدًا - وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَنْصُرُونَهُ

مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا - هُنَالِكَ الْوَلِيَّةُ  
لِلَّهِ الْحَقُّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا )

(42. So his fruits were encircled (with ruin). And began Yuqallibu his hands over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!") (43. And he had no group of men to help him against Allah, nor could he defend (or save) himself.) (44. There (on the Day of Resurrection), Al-Walayah will be for Allah (Alone), the True God. He (Allah) is the best for reward and the best for the final end.)

### The Evil Results of Kufr

Allah says:

(وَأَحِيطَ بِثَمَرِهِ)

(So his fruits were encircled), meaning his wealth, or according to the other opinion, his crops. What is meant is that what this disbeliever was afraid of and what the believer had terrified him actually had happened. A storm struck his garden, a garden which he had erroneously thought would last forever, distracting him from thoughts of Allah, may He be glorified.

(فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا)

(And he began Yuqallibu his hands over what he had spent upon it,) Qatadah said: "He was clasping his hands together in a gesture of regret and grief for the wealth he had lost."

(وَيَقُولُ يَلِيَّتَنِي لِمَ اشْرَكَ بِرَبِّي أَحَدًا وَلَمْ تَكُنْ لَهُ  
فِيئَةً)

(and he could only say: "Would that I had ascribed no partners to my Lord!" And he had no group of men) meaning a clan or children, as he had vainly boasted,

(يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا هُنَالِكَ  
الْوَلِيَّةُ لِلَّهِ الْحَقِّ)

(to help him against Allah, nor could he defend himself. There, Al-Walayah will be for Allah, the True God.) Here there are differences in recitation. Some of the reciters pause at the word there,

(وَمَا كَانَ مُنْتَصِرًا هُنَالِكَ)

(nor could he defend himself there. ), i.e., at that time, when Allah sends the punishment upon him, there will be no one to save him. Then they start the next phrase with Al-Walayah;

(الْوَالِيَةَ لِلَّهِ الْحَقِّ)

(Al-Walayah will be for Allah, the True God.) Some of them pause at the phrase

(وَمَا كَانَ مُنْتَصِرًا)

(nor could he defend himself) and start the next phrase;

(هُنَالِكَ الْوَالِيَةَ لِلَّهِ الْحَقِّ)

(There, Al-Walayah will be for Allah, the True God.) There is a further difference in the recitation of the word Al-Walayah. Some read it as Al-Walayah, which gives the meaning that all allegiance will be to Allah, i.e., on that Day everyone, believer or disbeliever, will return to Allah, for allegiance and submission to Him when the punishment comes to pass. This is like the Ayah:

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا  
بِمَا كُنَّا بِهِ مُشْرِكِينَ )

(So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as partners.") 40:84( and Allah says concerning the Fir`awn;

(وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ  
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ  
ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو  
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ - ءَالنَّ وَقَدْ عَصَيْتَ  
قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ )

(Till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims." Now! While you

refused to believe before and you were one of the mischief-makers.) )10:90-91( Some others read it as Al-Wilayah, meaning that on that Day the rule will belong to Allah, the True God. Some read Haqqu (True) referring to Al-Wilayah, as in the Ayah;

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى  
الْكَافِرِينَ عَسِيرًا )

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers) )25:26(. Others it read Haqqi referring to Allah, may He be glorified, as in the Ayah:

(ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ)

(Then they are returned to Allah, their True Protector.) )6:62( So Allah says:

(هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا)

(He (Allah) is the best to reward and the best for the final end.) for deeds that were done for the sake of Allah, their reward is good and their consequences are all good.

(وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَاهُ  
مِنَ السَّمَاءِ فَآخْتَلَطُ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ  
هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
مُقْتَدِرًا - الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا  
وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ  
أَمَلًا )

(45. And mention the parable of the worldly life: it is like the water which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything.) (46. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last, are better with your Lord for reward and better for hope.)

### The Parable of the Worldly Life

Allah says:

(وَاضْرِبْ لَهُم)

(And mention) O Muhammad, to the people,

(مَثَلُ الْحَيَاةِ الدُّنْيَا)

(the parable of the worldly life), its transient nature and how it will eventually cease and come to an end.

(كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ  
الْأَرْضِ)

(it is like the water which We send down from the sky, and the vegetation of the earth mingles with it,) It mingles with the seeds that are in the earth, so they grow and become good, producing bright, fresh flowers, then after that,

(فَأَصْبَحَ هَشِيمًا)

(it becomes dry and broken pieces,) withered up,

(تَدْرُوهُ الرِّيَّاحُ)

(which the winds scatter.) tossing them about right and left.

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا)

(And Allah is able to do everything) He has the power to do this and that. In the Qur'an Allah often gives parables like this of the life of this world, as He says in Surah Yunus,

(إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ  
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ  
وَالْأَنْعَامُ)

(The parable of the worldly life is but that of water which We send down from the sky so by it arises the intermingled produce of the earth of which men and cattle eat. ..) 10:24( and in Surat Az-Zumar:

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ  
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زُرْعًا مُخْتَلِفًا  
أَلْوَانُهُ)

(See you not that Allah sends down water from the sky, and causes it to penetrate the earth, then out from it comes crops of different colors.) 39:21( and in Surat Al-Hadid:

(اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ  
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ  
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like the parable of vegetation after rain, thereof the growth is pleasing to the tiller...) 57:20( and in the Sahih Hadith:

«الدُّنْيَا حُلْوَةٌ خَضِرَةٌ»

(This world is sweet and green.)

### Between Wealth and Good Deeds

(الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا)

(Wealth and children are the adornment of the life of this world.) This is like the Ayah:

(زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ  
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ)

(Beautified for men is the love of things they covet; women, children, vaulted hoards of gold...) 3:14( Allah says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ  
عَظِيمٌ

(Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).) 64:15 (turning towards Allah and worshipping Him is better for you than keeping busy with them, and accumulating wealth for them and going to extremes in feeling pity and compassion for them. Allah says:

وَالْبَقِيَّاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا  
وَخَيْرٌ أَمَلًا

(But the good righteous deeds that last, are better with your Lord for reward and better for hope.) Ibn `Abbas, Sa`id bin Jubayr and others among the Salaf said that the good righteous deeds that last are the five daily prayers. `Ata` bin Abi Rabah and Sa`id bin Jubayr narrated from Ibn `Abbas, "The good righteous deeds that last are `Subhan Allah (glory be to Allah)', `Al-Hamdu Lillah (praise be to Allah)', `La ilaha illallah (there is none worthy of worship except Allah)', and `Allahu Akbar (Allah is Most Great)."' The Commander of the faithful, `Uthman bin `Affan was questioned, "Which are the good righteous deeds that last" He replied, "They are: `La ilaha illallah, Subhan Allah, Al-Hamdu Lillah, Allahu Akbar and La hawla wa la quwwata illa billah hil-`Aliyil-`Azim (there is no strength and no power except with Allah the Exalted, the Almighty)."' This was recorded by Imam Ahmad. Imam Ahmad also recorded from a freed slave of the Messenger of Allah that he said:

«بَخٍ بَخٍ لِحَمْسٍ مَا أَثْقَلُنَّ فِي الْمِيزَانِ: لَا إِلَهَ إِلَّا  
اللَّهُ وَاللَّهُ أَكْبَرُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَالْوَالِدُ  
الصَّالِحُ يُتَوَقَّى فَيَحْتَسِبُهُ وَالِدُهُ وَقَالَ: بَخٍ بَخٍ  
لِحَمْسٍ مَنْ لَقِيَ اللَّهَ مُسْتَيْقِنًا بِهِنَّ دَخَلَ الْجَنَّةَ:  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَبِالْجَنَّةِ وَالنَّارِ،  
وَبِالْبَعْثِ بَعْدَ الْمَوْتِ، وَبِالْحِسَابِ»

(Well done! Well done for five things! (How heavy they will weigh in the balance! "La ilaha illallah, Allahu Akbar, Subhan Allah, and Al-Hamdu Lillah," and a righteous son who dies and his parents seek the reward of Allah.) And he said: (Well done! Well done for five things! Whoever meets Allah believing in them, he will enter Paradise; if he believes in Allah, the Last Day, Paradise and Hell, resurrection after death, and the Reckoning).

## (وَالْبَقِيَّاتُ الصَّالِحَاتُ)

(the good righteous deeds that last, ) `Ali bin Abi Talhah reported that Ibn `Abbas said, "This is the celebration of the remembrance of Allah, saying `La ilaha illallah, Allahu Akbar, Subhan Allah, Al-Hamdu Lillah, Tabarak Allah, La hawla wa la quwwata illa billah, Astaghfirallah, Sallallahu `ala Rasul-Allah', and fasting, prayer, Hajj, Sadaqah (charity), freeing slaves, Jihad, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain." Al-`Awfi reported from Ibn `Abbas: "They are good words." `Abdur-Rahman bin Zayd bin Aslam said, "They are all righteous deeds." This was also the view chosen by Ibn Jarir, may Allah have mercy on him.

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً  
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا - وَعَرَضُوا  
عَلَى رَبِّكَ صَفًا لَقَدْ حِئْمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ  
مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ مَوْعِدًا - وَوَضِعَ  
الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ  
وَيَقُولُونَ يَوْمَئِذٍ مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ  
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا  
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا )

(47. And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a levelled plain, and We shall gather them so that We will leave not one of them behind. ) (48. And they will be set before your Lord, aligned. (He will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us).") (49. And the Book will be produced, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" And they will find all that they did, present, and your Lord treats no one with injustice.)

### The Major Terrors of the Hour

Allah tells us of the terrors of the Day of Resurrection, and the awesome things that will come to pass, as He says elsewhere:



(يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا - وَتَسِيرُ الْجِبَالُ سَيْرًا )

(On the Day when the heaven will shake with a dreadful shaking, And the mountains pass moving away.) )52:9-10( meaning, they will move from their places and will vanish. As Allah says:

(وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ)

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.) )27:88(

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ )

(And the mountains will be like carded wool.) )101:5(

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -  
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا  
أَمْتًا )

(And they ask you about the mountains, say: "My Lord will pulverize them scattering )their dust(. To leave them as a barren plain. You will not see in it crookedness or curve.) )20:105-107( Allah tells us that He will cause the mountains to vanish and be levelled, and the earth will be left as a smooth plain, a level surface with nothing crooked or curved therein, no valleys or mountains. So Allah says:

(وَتَرَى الْأَرْضَ بَارِزَةً)

(and you will see the earth as a levelled plain, ) meaning clear and open, with no features that anyone may recognize and nothing for anyone to hide behind. All creatures will be visible to their Lord, and not one of them will be hidden from Him. Mujahid and Qatadah said,

(وَتَرَى الْأَرْضَ بَارِزَةً)

(and you will see the earth as a levelled plain,) "No one will be hidden or absent." Qatadah said, "There will be no buildings and no trees."

(وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(and we shall gather them, so that We will not leave one of them behind.) means, `We shall gather them all, the first of them and the last of them, and We shall not leave anyone behind, young or old.' As Allah says:

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ )

(Say: "(yes) verily, those of old, and those of later times. All will surely be gathered together for an appointed meeting of a known Day.) )56:49,50(

(ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(That is a Day whereon mankind will be gathered together, and that is a Day when all will be present )11:103(.

(وَعَرَّضُوا عَلَى رَبِّكَ صَفًّا)

(And they will be set before your Lord, aligned.) This may mean that all of creation will stand before Allah in one row, as Allah says:

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا )

(The Day that Ar-Ruh (Jibril) and the angels will stand aligned, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right) )78:38(; or it may mean that they will stand in rows, as Allah says:

(وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا )

(And your Lord comes with the angels in rows.) )89:22(

(لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ)

(Now indeed, you have come to Us as We created you the first time.) This is a rebuke to those who denied the Hereafter, a reprimand before all creation. This is why Allah says to them:

(بَلْ زَعَمْتُمْ أَنَّنِى جَعَلْنَا لَكُمْ مَوْعِدًا)

(Nay, but you thought that We had appointed no meeting for you (with Us).), meaning, you did not think that this would happen to you or that it would come to pass.

(وَوُضِعَ الْكِتَابُ)

(And the Book will be produced,) the Book of deeds, which contains a record of everything, major or minor, significant or insignificant, great or small.

(فَتَرَى الْمُجْرِمِينَ مَشْفِقِينَ مِمَّا فِيهِ)

(and you will see the criminals, fearful of that which is therein.) of their evil deeds and reprehensible actions.

(وَيَقُولُونَ وَيَلَّتْنَا)

(They will say, "Woe to us!") expressing words of regret for having wasted their lives.

(مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أُحْصَاهَا)

(What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!) it has left no sin, major or minor, and no action, no matter how small, but it has recorded it with the utmost precision and accuracy.

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا)

(And they will find all that they did, present,) everything, both good and evil, as Allah says,

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا)

(On the Day when every person will be confronted with all the good he has done) )3:30(. Allah says:

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) )75:13( And Allah says:

## (يَوْمَ تُبْلَى السَّرَائِرُ )

(The Day when all the secrets will be exposed. )86:9( meaning, everything that is hidden in people's hearts will become known. Imam Ahmad recorded from Anas that the Prophet said,

«لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ يُعْرَفُ بِهِ»

(Every traitor will have a banner on the Day of Resurrection, by which he will be known.) It was also narrated in the Two Sahihs, where one narration says,

«يُرْفَعُ لِكُلِّ غَادِرٍ لِيَوْمِ الْقِيَامَةِ عِنْدَ اسْتِهِ  
بِقَدْرِ غَدْرَتِهِ، يُقَالُ: هَذِهِ غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

(On the Day of Resurrection, for every traitor a banner will be erected by his backside, and it will be said, "This is the betrayer of so-and-so the son of so-and-so.")

## (وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(and your Lord treats no one with injustice.) means, He will judge between His creatures for all of their deeds, and He will not treat any of His creatures with injustice. He will overlook and forgive and have mercy, and He will punish whomever He wills by His power, wisdom and justice. He will fill Hell with the disbelievers and those who have been disobedient. Then He will rescue the disobedient, and leave the disbelievers there for eternity. He is the Judge Who never wrongs or oppresses. Allah says:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً  
يُضَعِفَهَا)

(Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it.) )4:40(

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ  
نَفْسٌ شَيْئًا)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.) Until His saying;

## (حَسِين)

(to take account) )21:47( And there are many similar Ayat. Imam Ahmad recorded that `Abdullah bin Muhammad bin `Aqil heard Jabir bin `Abdullah say, "I was told about a Hadith which a man heard from the Prophet , so I bought a camel and put my saddle on it, then I traveled on it for a month until I came to Ash-Sham, where `Abdullah bin Unays was. I said to the doorkeeper, `Tell him that Jabir is at the door.' He said, `Jabir bin `Abdullah' I said, `Yes.' So he came out, still putting his garment on, and embraced me, and I embraced him, and said: `I heard a Hadith narrated by you, that you heard from the Messenger of Allah about reciprocal punishments. I was afraid that you or I would die before I could hear it.' He said, `I heard the Messenger of Allah say:

«يَحْشُرُ اللَّهُ عَزَّ وَجَلَّ النَّاسَ يَوْمَ الْقِيَامَةِ أَوْ قَالَ:  
الْعِبَادَ عُرَاءَ عُرْلًا بُهْمًا»

(Allah will gather the people -- or His servants -- on the Day of Resurrection, naked, uncircumcised and Buhman.) I asked, `What is Buhman' He said,

لَيْسَ مَعَهُمْ شَيْءٌ، ثُمَّ يُنَادِيهِمْ بِصَوْتٍ يَسْمَعُهُ مَنْ  
بَعْدَ كَمَا يَسْمَعُهُ مَنْ قَرُبَ: أَنَا الْمَلِكُ، أَنَا الدَّيَّانُ لَا  
يَبْغِي لِأَحَدٍ مِنْ أَهْلِ النَّارِ أَنْ يَدْخُلَ النَّارَ وَلَهُ  
عِنْدَ أَحَدٍ مِنْ أَهْلِ الْجَنَّةِ حَقٌّ حَتَّى أَقِصَّهُ مِنْهُ،  
وَلَا يَبْغِي لِأَحَدٍ مِنْ أَهْلِ الْجَنَّةِ أَنْ يَدْخُلَ الْجَنَّةَ  
وَلَهُ عِنْدَ رَجُلٍ مِنْ أَهْلِ النَّارِ حَقٌّ حَتَّى أَقِصَّهُ  
مِنْهُ حَتَّى اللَّطْمَةِ»

(They will have nothing with them. Then a voice will call out to them that will be heard by those far away just as easily as it will be heard by those near: "I am the Sovereign, I am the Judge. None of the people of Hell should enter Hell if he is owed something by one of the people of Paradise, until I have settled the matter, and none of the people of Paradise should enter Paradise if he is owed something by one of the people of Hell, until I settle the matter -- even if it is only the case of a slap.") We said, `How will that be, when we have come before Allah barefooted, naked, uncircumcised and having nothing with us' He said,

## «بِالْحَسَنَاتِ وَالسَّيِّئَاتِ»

(By )merit for( good deeds, and )recompense( for evil deeds.) Shu`bah narrated from Al-`Awwam bin Muzahim from Abu `Uthman from `Uthman bin `Affan, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ الْجَمَاءَ لَتَقْتَصُّ مِنَ الْقَرْنَائِ يَوْمَ الْقِيَامَةِ»

(The animal who lost a horn will settle the score with the one that has horns on the Day of Resurrection.) It was recorded by `Abdullah the son of Imam Ahmad, and there are corroborating narrations through other routes.

وَإِذَا قُلْنَا لِلْمَلَكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ  
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ  
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا )

(50. And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves, except Iblis. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers.)

### The Story of Adam and Iblis

Allah points out to the Children of Adam the enmity of Iblis towards them and their father before them, and rebukes those who follow him and go against their Creator and Master. It is He who created them from nothing and sustains and nourishes them by His kindness, yet they still took Iblis as their friend and declared their enmity towards Allah. So Allah says:

(وَإِذْ قُلْنَا لِلْمَلَكَةِ)

(And (remember) when We said to the angels), meaning all the angels, as was mentioned in the beginning of Surat Al-Baqarah.

(اسْجُدُوا لِآدَمَ)

(Prostrate yourselves unto Adam) a prostration of respect and honour, as Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلِقُ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَإٍ مَّسْنُونٍ - فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ )

(And (remember) when your Lord said to the angels, "I am going to create a human (Adam) from dried (sounding) clay of altered mud. So, when I have fashioned him completely and breathed into him the soul which I created for him, then fall (you) down prostrating yourselves unto him.) )15:28-29(

(فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ)

(So they prostrated themselves except Iblis. He was one of the Jinn;) meaning, his original nature betrayed him. He had been created from smokeless fire, whereas the angels had been created from light, as is stated in Sahih Muslim where it is reported that `A'ishah, may Allah be pleased with her, said that the Messenger of Allah said:

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ إِبْلِيسُ مِنْ مَّارِجٍ مِنْ نَّارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, Iblis was created from smokeless fire, and Adam was created from that which has been described to you.) When matters are crucial, every vessel leaks that which it contains and is betrayed by its true nature. Iblis used to do what the angels did and resembled them in their devotion and worship, so he was included when they were addressed, but he disobeyed and went against what he was told to do. So Allah points out here that he was one of the Jinn, i.e., he was created from fire, as He says elsewhere:

(أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

(I am better than he. You created me from fire, and You created him from clay.)38:76( Al-Hasan Al-Basri said, "Iblis was not one of the angels, not even for a second. He was the origin of the Jinn just as Adam, upon him be peace, was the origin of mankind." This was narrated by Ibn Jarir with a Sahih chain.

(فَفَسَقَ عَنْ أَمْرِ رَبِّهِ)

(he disobeyed the command of his Lord. ) meaning by stepping beyond the bounds of obedience to Allah. Fisq (disobeying) implies going out or stepping beyond. When the date emerges from its flower, the verb used in Arabic is Fasaqat; the same verb is used to describe a mouse coming out of its hole when it comes out to do damage. Then Allah says, rebuking those who follow and obey Iblis:

(أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي)

(Will you then take him and his offspring as protectors and helpers rather than Me) meaning, instead of Me. This is why Allah says:

(يُسْ لِلظَّالِمِينَ بَدَلًا)

(What an evil is the exchange for the wrongdoers.) This is like the Ayah in Surah Ya Sin where, after mentioning the Resurrection and its terrors, and the ultimate end of the blessed and the doomed, Allah then says:

(وَأَمَّا زُورُ الْيَوْمِ أَيُّهَا الْمُجْرِمُونَ )

((It will be said): "And O you the criminals! Get you apart this Day (from the believers).) until;

(أَفَلَمْ تَكُونُوا تَعْقِلُونَ)

(Did you not then understand) )36:59-62(

(مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ  
أَنْفُسِهِمْ وَمَا كُنْتُمْ تُخَذُّونَ الْمُبْتَلِينَ عَضُدًا )

(51. They did not witness the creation of the heavens and the earth nor their own creation, nor did I take those who mislead as `Adudan.)

### **The gods of the Idolators did not witness the Creation of anything, not even Themselves**

Allah says: `These whom you take as helpers instead of Me are creatures just like you. They do not possess anything and did not witness the creation of heaven and earth, because they did not exist at that time.' Allah says, `I am the One Who independently and exclusively creates and controls all things, and I have no partner, associate or advisor in that.' As Allah says:

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ  
مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا



لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مَنْ ظَهِيرٌ وَلَا  
تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ

(Say: "Call upon those you claim besides Allah, they possess not even a speck of dust in the heavens or on the earth, nor have they any share in either, nor is there for Him any assistant among them. Intercession with Him profits not except for him whom He permits.) )34:22-23( Similarly Allah says here:

(وَمَا كُنْتَ تُتَّخَذُ الْمُضِلِّينَ عَضُدًا)

(nor did I take those who mislead as `Adudan.) Malik said: "Assistants."

(وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ  
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا -  
وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا  
وَلَمْ يَجِدُوا عَنْهَا مَصْرَقًا )

(52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put Mawbiq between them.) (53. And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.)

### **Their Partners are not able to respond and the Criminals are brought to the Fire**

Allah tells us how He will address the idolators on the Day of Resurrection before all of creation, rebuking and scolding them,

(نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ)

(Call those (so-called) partners of Mine whom you claimed.) meaning, in the world. Call them today to save you from the situation you are in! Allah says:

وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ  
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى  
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ  
لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ )

(And truly, you have come unto Us alone as We created you the first time. You have left what you were given behind your backs and We do see not with you your intercessors whom you claimed were your partners. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.) )6:94(

فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ)

(Then they will cry unto them, but they will not answer them.) As Allah says:

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا  
لَهُمْ)

(And it will be said (to them): "Call upon those partners of yours," then they will call upon them, but they will not answer them.) )28: 64( And the Ayah:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ)

(And who is more astray than one who calls others besides Allah, such as will not answer him)  
)46:5( Until the end of the two Ayat;

وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا )  
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(And they have taken gods besides Allah, that they may grant them honor. Nay, but they will deny their worship of them, and become opponents to them.) )19:81-82(

(وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا)

(and We shall put Mawbiq between them.) Ibn `Abbas, Qatadah and others said: "Destruction." The meaning is that Allah is stating that these idolators will have no way of reaching the gods they claimed in this world. He will separate them in the Hereafter and neither party will have any means of reaching the other. There will be devastation, great horrors and other terrible things in between them. `Abdullah bin `Amr understood the pronoun in the phrase "between them" to refer to the believers and the disbelievers, meaning that the people of guidance and the people of misguidance will be separated. This then is like the Ayat:

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَذِّدِ يَتَفَرَّقُونَ )

(And on the Day when the Hour will be established -- that Day shall (all men) be separated. )  
)30:14(

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day men shall be divided.) )30:43(,

(وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ )

((It will be said), "And O you the criminals! Get you apart this Day (from the believers).) )36:59(

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا  
مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَيَّلْنَا بَيْنَهُمْ)

(And on the Day when We shall gather them all together, then We shall say to those who joined partners, "Stop in your place! You and your partners." Then We shall separate between them...) until,

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(And what they invented will vanish from them.) )10:28-30(

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا  
وَلَمْ يَجِدُوا عَنْهَا مَصْرُفًا )

(And the criminals shall see the Fire and apprehend that they are to fall therein. And they will find no way of escape from it.) meaning when they see Hell with their own eyes, since it is being dragged forth by seventy thousand reins, each pulled by seventy thousand angels. When,

(وَرَأَى الْمُجْرِمُونَ النَّارَ)

(the criminals shall see the Fire), they will realize that they cannot escape being thrown into it, and that will only intensify their anxiety and distress, because the anticipation and fear of punishment is in itself a real punishment.

(وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا)

(And they will find no way of escape from it.) means, they will have no way of fleeing, it will be inevitable.

(وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا )

(54. And indeed We have given every kind of example in this Qur'an for mankind. But, man is ever more quarrelsome than anything.)

### Examples put forth in the Qur'an

Allah says, `In this Qur'an, We have explained to mankind and given clear details of matters so that they will not stray from the truth or be misled from the path of guidance. Despite this explanation, man is very quarrelsome and opposes truth with falsehood,' except for those whom Allah guides to the path of salvation. Imam Ahmad recorded that `Ali bin Abi Talib said that the Messenger of Allah came to visit him and Fatimah, the daughter of Allah's Messenger at night, and said,

«أَلَا تُصَلِّيَانِ؟»

(Are you not going to pray) I said, "O Messenger of Allah, our souls are in the Hand of Allah. If He wills to wake us, He will wake us." When I said that, he went away without returning. Then I heard him as he was walking away, slapping his thigh and saying,

(وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا)

(But, man is ever more quarrelsome than anything.)" It was also recorded in the Two Sahih.

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ  
 وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ  
 يَأْتِيَهُمُ الْعَذَابُ قُبُلًا - وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا  
 مُبَشِّرِينَ وَمُنذِرِينَ وَيَجِدُ الَّذِينَ كَفَرُوا بِالْبَطْلِ  
 لِيُذْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا  
 هُزُوعًا )

(55. And nothing prevents men from believing, while the guidance has come to them, and from asking forgiveness of their Lord, except that the ways of the ancients be repeated with them, or the torment be brought to them face to face.) (56. And We send not the Messengers except as bearers of good news and warners. But those who disbelieve, argue with falsehood, in order to refute the truth thereby. And they take My Ayat and that which they are warned for jest!)

### The Rebellion of the Disbelievers

Allah tells us about the rebellion of the disbelievers in ancient times and in more recent times, and how they rejected the obvious truth even when they witnessed clear signs and proofs. Nothing stopped them from following the truth except their demand to witness with their own eyes the punishment which they were being warned about. As some of them said to their Prophet:

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ  
 الصَّادِقِينَ )

(So cause a piece of the heaven to fall on us, if you are of the truthful!) )26:187(, Others said:

(اِئْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ )

(Bring Allah's torment upon us if you are one of the truthful.) )29:29( The Quraysh said:

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
 عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ )

(O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring upon us a painful torment.) )8:32(

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ  
- لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِن كُنْتَ مِنَ الصَّادِقِينَ )

(And they say: "O you to whom the Reminder has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful") )15:6-7(. There are other Ayat referring to the same thing. Then Allah says:

(إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ)

(except that the ways of the ancients be repeated with them,) meaning, their overwhelming punishment, destroying every last one of them.

(أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا)

(or the torment be brought to them face to face.) they see it with their own eyes, being directly confronted with it. Then Allah says:

(وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ)

(And We send not the Messengers except as bearers of good news and warners.) before the punishment they give good news to those who believe in them and follow them, and warnings to those who reject them and oppose them. Then Allah tells us about the disbelievers who argue:

(بِالْبَطْلِ لِيُذْهِبُوا بِهِ الْحَقَّ)

(with falsehood, in order to refute the truth thereby.) they try to weaken the truth that the Messengers brought, but they cannot achieve that.

(وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوعًا)

(And they take My Ayat and that which they are warned for jest!) they take the proof, evidence and miracles sent with the Messengers to warn them, and make them fear the punishment;

(هُزُوعًا)

(as a jest and mockery) and they make fun of them, which is the worst type of disbelief.

وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا  
وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً  
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى  
الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا - وَرَبُّكَ الْغَفُورُ دُو  
الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ  
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا  
(

(وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا  
لِمَهْلِكِهِمْ مَوْعِدًا )

(57. And who does more wrong than he who is reminded of the Ayat (signs) of his Lord, but turns away from them, forgetting what his hands have sent forth. Truly, We have set over their hearts Akinnah, lest they should understand this (the Qur'an), and in their ears, deafness. And if you call them to guidance, even then they will never be guided.) (58. And your Lord is Most Forgiving, Owner of mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.) (59. And these towns, We destroyed them when they did wrong. And We appointed a fixed time for their destruction.)

### **The Worst People are Those Who turn away after being reminded**

Allah says, 'Who among My creatures does more wrong than one who is reminded of the signs of Allah then turns away from them,' i.e., ignores them and does not listen or pay attention to them.

(وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ)

(forgetting what his hands have sent forth.) means, bad deeds and evil actions.

(إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ)

(Truly, We have set over their hearts) means, the hearts of these people,

(أَكِنَّةً)

(Akinnah) means, coverings.

(أَنْ يَفْقَهُوهُ)

(lest they should understand this,) means, so that they will not understand this Qur'an and its clear Message

(وَفِي آذَانِهِمْ وَقْرًا)

(and in their ears, deafness.) means that they will be deaf in an abstract way, to guidance.

(وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا)

(And if you call them to guidance, even then they will never be guided.)

(وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ)

(And your Lord is Most Forgiving, Owner of mercy.) means, 'your Lord, O Muhammad, is forgiving and has great mercy.'

(لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ)

(Were He to call them to account for what they have earned, then surely, He would have hastened their punishment.) This is like the Ayah:

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth.) )35:45(

(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment) )13:6(. And there are many Ayat which say the same



thing. Then Allah tells us that He is patient, He conceals faults and forgives sins. He may guide some of them from wrongdoing to true guidance, and whoever continues in his evil ways, then there will come to him a Day when infants will turn grey and every pregnant female will shed her load. He says:

(بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا)

(But they have their appointed time, beyond which they will find no escape.) meaning, they will find no way out.

(وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا)

(And these towns, We destroyed them when they did wrong.) This refers to earlier nations in times past; 'We destroyed them because of their stubborn disbelief.'

(وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا)

(And We appointed a fixed time for their destruction.) 'We appointed for them a set time limit, not to be increased or decreased. The same applies to you, O idolaters, so beware or what happened to them will happen to you too, for you have rejected the noblest Messenger and greatest Prophet, and you are not dearer to Us than them, so fear My punishment and wrath.'

(وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ  
الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا - فَلَمَّا بَلَغَا مَجْمَعَ  
بَيْنَهُمَا نَسِيًا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا  
- فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ  
سَفَرِنَا هَذَا نَصَبًا - قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى  
الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا  
الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا  
- قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّ عَلَىٰ ءَاتَارِهِمَا

قَصَصًا - فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً  
مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا )

(60. And (remember) when Musa said to his boy-servant: "I will not give up until I reach the junction of the two seas or a Huqub passes.") (61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.) (62. So when they passed further on, Musa said to his boy-servant: "Bring us our morning meal; truly, we have suffered Nasaban in this, our journey.") (63. He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it. It took its course into the sea in a strange (way)!" (64. )Musa( said: "That is what we have been seeking." So they went back retracing their footsteps.) (65. Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.)

### The Story of Musa and Al-Khidr

The reason for Musa's conversation with the boy-servant, Yusha` bin Nun, was that he had been told about one of the servants of Allah at the junction of the two seas, who had knowledge which Musa had not been granted, so he wanted to travel to meet him. So he said to that boy-servant of his:

(لَا أُبْرِحُ)

(I will not give up) meaning, I will keep on traveling,

(حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ)

(until I reach the junction of the two seas) meaning, the place where the two seas met.

(أَوْ أَمْضِيَ حُقُبًا)

(or a Huqub passes.) meaning, even if I have to travel for a very long time. Ibn Jarir (may Allah have mercy on him) said, "Some of the scholars of the Arabic language said that Huqub means a year in the dialect of the tribe of Qays," then he narrated that `Abdullah bin `Amr said, "Huqub means eighty years." Mujahid said, "Seventy years." `Ali bin Abi Talhah reported that Ibn `Abbas said that it means a lifetime. Qatadah and Ibn Zayd said likewise.

(فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا)

(But when they reached the junction of the two seas, they forgot their fish,) He had been commanded to carry a salted fish with him, and it had been said to him, when you lose the fish, that will be a sign that you have reached the right place. So they set out and traveled until they reached the junction of the two seas, where there was a spring called `Ayn Al-Hayat

(the Spring of Life). They went to sleep there, and the fish felt the drops of that water, so it came back to life. It was in a vessel with Yusha`, upon him be peace, and it jumped out of the vessel towards the sea. Yusha` woke up and the fish fell into the water and started to swim through the water, leaving a track or channel behind it. Allah said:

(فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا)

(and it took its way through the sea as in a tunnel.) meaning, like going through a tunnel on land. Ibn Jurayj said, "Ibn `Abbas said, `It left a trace as if it were a rock."

(فَلَمَّا جَاوَزَا)

(So when they had passed further on,) means, past the place where they had forgotten the fish. Forgetfulness is attributed to them both even though it was actually Yusha` who forgot. This is like the Ayah:

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(Out of them both come out pearl and coral.) 55:22, although they come from the salt water, according to one of the two opinions. When they had passed one stage beyond the place where they had forgotten the fish,

(قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا)

(Musa( said to his boy-servant: "Bring us our morning meal; truly, we have suffered in this, our journey) meaning, their journey beyond the place where they should have stopped.

(نَصَبًا)

(Nasaban) means, exhaustion.

(قَالَ أَرَأَيْتَ إِذْ أُوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ  
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ)

(He said: "Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it...") Then he said,

(وَاتَّخَذَ سَبِيلَهُ)

(It took its course), meaning its path,

(فِي الْبَحْرِ عَجَبًا قَالَ ذَلِكَ مَا كُنَّا نَبْغِ)

("...into the sea in a strange (way)!" )Musa( said: "That is what we have been seeking."  
meaning, this is what we have been looking for.

(فَارْتَدَّآ)

(So they went back )

(عَلَىٰ آثَارِهِمَا)

(their footsteps.)

(فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا  
وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا )

(Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.) This was Al-Khidr, peace be upon him, as is indicated by the authentic Hadiths narrated from the Messenger of Allah . Al-Bukhari recorded that Sa`id bin Jubayr said, "I said to Ibn `Abbas: `Nawf Al-Bikali claims that Musa, the companion of Al-Khidr was not the Musa of the Children of Israel.' Ibn `Abbas said, `The enemy of Allah has told a lie.' Ubayy bin Ka`b narrated that he heard the Messenger of Allah say,

«إِنَّ مُوسَىٰ قَامَ خَطِيْبًا فِي بَنِي إِسْرَائِيلَ فَسُئِلَ:  
أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا، فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ  
يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَىٰ اللَّهُ إِلَيْهِ إِنَّ لِي عَبْدًا  
بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ. قَالَ مُوسَىٰ: يَا  
رَبِّ وَكَيْفَ لِي بِهِ؟ قَالَ: تَأْخُذُ مَعَكَ حُوْتًا فَتَجْعَلُهُ  
بِمِكْتَلٍ، فَحَيْثُمَا فَقَدْتَ الْحُوْتَ فَهُوَ تَمَّ، فَأَخَذَ حُوْتًا  
فَجَعَلَهُ بِمِكْتَلٍ، ثُمَّ انْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ يُوشَعَ  
بُنُ نُونٍ عَلَيْهِ السَّلَامُ، حَتَّىٰ إِذَا أَتَى الصَّخْرَةَ

وَضَعَا رُءُوسَهُمَا فَنَامَا، وَاضْطَرَبَ الْحُوتُ فِي  
الْمِكْتَلِ، فَخَرَجَ مِنْهُ فَسَقَطَ فِي الْبَحْرِ فَاتَّخَذَ سَبِيلَهُ  
فِي الْبَحْرِ سَرَبًا، وَأَمْسَكَ اللَّهُ عَنِ الْحُوتِ جَرِيَةَ  
الْمَاءِ، فَصَارَ عَلَيْهِ مِثْلَ الطَّاقِ، فَلَمَّا اسْتَيْقَظَ،  
نَسِيَ صَاحِبَهُ أَنْ يُخْبِرَهُ بِالْحُوتِ، فَانْطَلَقَا بِقِيَّةِ  
يَوْمِهِمَا وَلَيْلَتَهُمَا حَتَّى إِذَا كَانَ مِنَ الْغَدِ قَالَ  
مُوسَى لِفَتَاهُ:

(ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا)

(Musa got up to deliver a speech before the Children of Israel and he was asked, "Who is the most learned person among the people" Musa replied, "I am." Allah rebuked him because he did not refer the knowledge to Allah. So Allah revealed to him: "At the junction of the two seas there is a servant of Ours who is more learned than you." Musa asked, "O my Lord, how can I meet him" Allah said, "Take a fish and put it in a vessel and then set out, and where you lose the fish, you will find him." So Musa took a fish, put it in a vessel and set out, along with his boy-servant Yusha` bin Nun, peace be upon him, till they reached a rock (on which) they both lay down their heads and slept. The fish moved vigorously in the vessel and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. Allah stopped the flow of water on both sides of the way created by the fish, and so that way was like a tunnel. When Musa got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Musa said to his boy-servant, ("Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.") فَنَاهُ لَهُ قَالَ بِهِ، اللَّهُ أَمَرَهُ الَّذِي الْمَكَانَ جَاوَزَ حَتَّى النَّصَبِ مُوسَى يَجِدُ وَلَمْ ("):

(أَرَأَيْتَ إِذْ أُوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ  
الْحُوتَ وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ  
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا)

فَقَالَ عَجَبًا، وَفَنَاهُ وَلِمُوسَى سَرَبًا، لِلْحُوتِ فَكَانَ: قَالَ

(ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا)

فَقَالَ السَّلَامُ بِأَرْضِكَ وَأَنْتَى: الْخَضِرُ فَقَالَ مُوسَى عَلَيْهِ فَسَلَّمَ بِتُوبِهِ، مُسَجِّى رَجُلٌ فَإِذَا الصَّخْرَةُ، إِلَى الْتَهَيَّا حَتَّى أَتْرَهُمَا يُفْصَلَانِ فَرَجَعَا: قَالَ رُسَدًا عَلَّمْتُمْ مِمَّا لِيُعَلِّمَنِي أَتَيْتُكَ: قَالَ نَعَمْ، قَالَ إِسْرَائِيلُ: بَنِي مُوسَى: فَقَالَ: مُوسَى أَنَا

## (قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا )

Musa did not get tired till he had passed the place that Allah had ordered him to look for. His boy-servant then said to him, ("Do you remember when we betook ourselves to the rock I indeed forgot the fish; none but Shaytan made me forget to remember it. It took its course into the sea in a strange way.") There was a tunnel for the fish and Musa and his boy-servant were amazed. Musa said, ("That is what we have been seeking." So they went back retracing their footsteps.") So they went back retracing their steps until they reached the rock. There they found a man covered with a garment. Musa greeted him. Al-Khidr said, "Is there such a greeting in your land" Musa said, "I am Musa." He said, "Are you the Musa of the Children of Israel" Musa said, "Yes," and added, "I have come to you so that you may teach me something of that knowledge which you have been taught." Al-Khidr said, ("You will not be able to have patience with me.) O Musa! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it." مُوسَى فَقَالَ:

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ  
أَمْرًا)

خَضِرًا لَهُ قَالَ:

(فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ  
لَكَ مِنْهُ ذِكْرًا)

إِلَّا بِفَجَأٍ لَمْ يَسْفِينَةَ فِي رَكْبًا لَمَّا نَوَل، بَغِيرَ فَحَمَلُوهُمْ الْخَضِرُ فَعَرَفُوا بِحَمَلُوهُمْ، أَنْ فَكَلَّمُوهُمْ سَفِينَةَ، فَمَرَّتِ الْبَحْرَ سَاجِلٍ عَلَى يَمْسِيَانِ فَانْطَلَقَا جَنَّتْ لَقَدْ أَهْلَهَا؟ لِنُغْرَقَ فَخَرَقْنَهَا سَفِينَتِهِمْ إِلَى فَعَمَدَتِ نَوَل، بَغِيرَ حَمَلُونَا قَدْ: مُوسَى لَهُ فَقَالَ بِالْقُدُومِ، السَّفِينَةَ الْوَاحِ مِنْ لَوْحًا قَلَعَ قَدْ وَالْخَضِرُ إِمْرًا سَفِينًا

(قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ  
لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي  
عُسْرًا )

Musa said, ("If Allah wills, you will find me patient, and I will not disobey you in aught.") Al-Khidr said to him, ("Then, if you follow me, ask me not about anything till I myself mention it to you.") So they set out walking along the shore, until a boat passed by and they asked the crew to let them go on board. The crew recognized Al-Khidr and allowed them to go on board free of charge. When they went on board, suddenly Musa saw that Al-Khidr had pulled out one of the planks of the ship with an adz. Musa said to him, "These people gave us a free ride, yet

you have broken their boat so that its people will drown! Verily, you have done a terrible thing! ("Al-Khidr said, "Did I not tell you, that you would not be able to have patience with me") (Musa said, "Call me not to account for what I forgot and be not hard upon me for my affair (with you). ") The Messenger of Allah said, فَفَقَرَّ السَّفِينَةَ، حَرَفَ عَلَى فَوْقِ عَصْفُورٍ وَجَاءَ: قَالَ نَسِيَانًا، مُوسَى مِنَ الْوَالِي فَكَانَتْ، قَالَ: "Call me not to account for what I forgot and be not hard upon me for my affair (with you). ") The Messenger of Allah said, فَفَقَرَّ السَّفِينَةَ مِنْ خَرَجًا ثُمَّ الْبَحْرَ هَذَا مِنْ الْعَصْفُورِ هَذَا نَقَصَ مَا مِثْلَ إِلَّا اللَّهُ عِلْمَ فِي وَعِلْمَكَ عَلِمِي مَا: الْخَضِيرُ لَهُ فَقَالَ تَفَرَّتَيْنِ أَوْ نَفْرَةَ الْبَحْرِ فِي: مُوسَى لَهُ فَقَالَ فَقَتَلَهُ، بِيَدِهِ فَاقْتَلَعَهُ رَأْسَهُ الْخَضِيرُ فَأَخَذَ الْعِلْمَانَ، مَعَ يَلْعَبُ غُلَامًا الْخَضِيرُ أَبْصَرَ إِذَ السَّاحِلَ عَلَى يَمَشِيَانِ هُمَا فَبَيْنَمَا

(فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا - قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا )

(In the first instance, Musa asked Al-Khidr because he had forgotten his promise. Then a bird came and sat on the edge of the boat, dipping its beak once or twice in the sea. Al-Khidr said to Musa, "My knowledge and your knowledge, in comparison to Allah's knowledge, is like what this bird has taken out of the sea." Then they both disembarked from the boat, and while they were walking on the shore, Al-Khidr saw a boy playing with other boys. Al-Khidr took hold of the boy's head and pulled it off with his hands, killing him. Musa said to him, ("Have you killed an innocent person who had killed none! Verily, you have committed a thing Nukr!" He said, "Did I not tell you that you would not be able to have patience with me") قَالَ /الْوَالِي مِنْ أَشَدُّ وَهَيْدُو: قَالَ

(قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا فَانْطَلَقَا حَتَّى إِذَا أَتِيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ)

بِيَدِهِ الْخَضِيرُ لَأَقْفَهُ، مَا نِلَا أَي

(فَأَقَامَهُ)

يُضَيِّفُونَا وَلَمْ يُطْعَمُونَا فَلَمْ أَتَيْنَاهُمْ قَوْمٌ: مُوسَى فَقَالَ

(فَانْطَلَقَا حَتَّى إِذَا أَتِيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَ أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا -

# قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعَ عَلَيْهِ صَبْرًا )

)The narrator( said, "The second blame was stronger than the first one". (Musa said, "If I ask you anything after this, keep me not in your company; you have received an excuse from me." Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down.) (Al-Khidr) set it up straight with his own hands. Musa said, "We came to these people, but they neither fed us nor received us as guests. (If you had wished, surely, you could have taken wages for it!" (Al-Khidr) said: "This is the parting between you and I. I will tell you the interpretation of (those) things over which you were unable to be patient.") The Messenger of Allah said:

## «وَدِدْنَا أَنْ مُوسَى كَانَ صَبْرًا حَتَّى يَقُصَّ اللَّهُ عَلَيْنَا مِنْ خَبْرِهِمَا»

(We wish that Musa was patient so that Allah would have told us more about both of them.) Sa`id bin Jubayr said: "Ibn `Abbas used to recite )Ayah no. 79( صَالِحَةٍ سَفِينَةٍ كُلِّ يَأْخُذُ مَلِكٌ أَمَامَهُمْ وَكَانَ ) (There was a king before them who seized every good-conditioned ship by force) and )Ayah no 80( (مُؤْمِنِينَ أَبَوَاهُ وَكَانَ كَافِرًا فَكَانَ الْغُلَامُ وَأُمَّ) (As for the boy, he was a disbeliever and his parents were believers.) Then (in another narration) Al-Bukhari recorded a similar account which says: رَأَسَهُ مُوسَى فَوَضَعَ: قَالَ عِنْدَهَا، فَنَزَلَا الصَّخْرَةَ، إِلَى انْتَهَيَا حَتَّى الْحَوْتِ، وَمَعَهُمَا نُونُ بْنُ يُوْشَعَ قَتَاهُ وَمَعَهُ مُوسَى فَخَرَجَ مِنْ وَائِسَلٌ فَتَحَرَّكَ الْعَيْنِ، تِلْكَ مَاءٌ مِنَ الْحَوْتِ فَأَصَابَ حَيًّا إِلَّا شَيْءٌ مَائِهَا مِنْ يُصِيبُ لَا الْحَيَاةَ لَهَا يُقَالُ عَيْنُ الصَّخْرَةِ أَصْلٌ وَفِي: قَالَ قَتَامٌ، لِقَتَاهُ مُوسَى قَالَ اسْتَنْقِظَ فَلَمَّا الْبَحْرَ، فَدَخَلَ الْمَكْتَلِ

## (ءَاتِنَا غَدَاءَنَا)

(...then Musa set out and with him was his boy-servant Yusha` bin Nun, and they had the fish with them. When they reached the rock, they camped there, and Musa lay down his head and slept. At the base of the rock there was a spring called Al-Hayat; its water never touched a thing but it brought it to life. Some of its water touched the fish, so it began to move and jumped out of the vessel and into the sea. When he woke up, Musa said to his boy-servant: (Bring us our morning meal.) Then he quoted the rest of the Hadith. Then a bird came and perched on the edge of the ship, and dipped its beak in the sea, and Al-Khidr said to Musa, "My knowledge and your knowledge and the knowledge of all of creation, in comparison to the knowledge of Allah, is like what this bird has taken from the sea." Then he mentioned the rest of the report.



(قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِي مِمَّا  
عَلَّمْتَ رُشْدًا - قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا  
- وَكَيْفَ تَصْبِرُ عَلَى مَا لَمْ تُحِطْ بِهِ خُبْرًا )

(قَالَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي  
لَكَ أَمْرًا - قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلَنِي عَنْ شَيْءٍ  
حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا )

(66. Musa said to him: "May I follow you so that you teach me something of that knowledge which you have been taught (by Allah)") (67. He said: "Verily, you will not be able to have patience with me!") (68. "And how can you have patience about a thing which you know not") (69. Musa said: "If Allah wills, you will find me patient, and I will not disobey you in aught.") (70. He said: "Then, if you follow me, ask me not about anything till I myself mention of it to you.")

### Musa meeting with Al-Khidr and accompanying Him

Allah tells us what Musa said to that learned man, who was Al-Khidr. He was one to whom Allah had given knowledge that He had not given to Musa, just as He had given Musa knowledge that He had not given to Al-Khidr.

(قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ)

(Musa said to him: "May I follow you...") This is a question phrased in gentle terms, with no sense of force or coercion. This is the manner in which the seeker of knowledge should address the scholar.

(اتَّبَعَكَ)

(I follow you) means, I accompany you and spend time with you.

(عَلَى أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا)

(so that you teach me something of that knowledge which you have been taught) meaning, teach me something from that which Allah has taught you so that I may be guided by it and learn something beneficial and do righteous deeds. At this point,

(قَالَ)

(He said) meaning, Al-Khidr said to Musa,

(إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(Verily, you will not be able to have patience with me!) meaning, `You will not be able to accompany with me when you see me doing things that go against your law, because I have knowledge from Allah that He has not taught you, and you have knowledge from Allah that He has not taught me. Each of us has responsibilities before Allah that the other does not share, and you will not be able to stay with me,'

(وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا )

(And how can you have patience about a thing which you know not) `For I know that you will denounce me justifiably, but I have knowledge of Allah's wisdom and the hidden interests which I can see but you cannot.'

(قَالَ)

(He said) meaning, Musa said:

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا)

(If Allah wills, you will find me patient,) with whatever I see of your affairs,

(وَلَا أُعْصِي لَكَ أَمْرًا)

(and I will not disobey you in aught.) means, `I will not go against you in anything.' At that point, Al-Khidr, upon him be peace, set a condition:

(قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ)

(Then, if you follow me, ask me not about anything) do not initiate any discussion of the matter,

(حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا)

(till I myself mention of it to you. ) meaning, `until I initiate the discussion, before you ask me about it.'

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ  
أَخْرَقْتُهَا لِئُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا - قَالَ  
أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ لَا  
تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي  
عُسْرًا )

(71. So they both proceeded, till, when they boarded the boat, he (Khidr) damaged it. Musa said: "Have you damaged it wherein its people will drown Verily, you have committed a thing Imr.") (72. He said: "Did I not tell you, that you would not be able to have patience with me") (73. He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you).")

### Damaging the Boat

Allah tells us that Musa and his companion Al-Khidr set out having come to an agreement and reached an understanding. Al-Khidr had made the condition that Musa should not ask him about anything he found distasteful until he himself initiated the discussion and offered an explanation. So they went on board the ship, as described in the Hadith quoted above -- the crew recognized Al-Khidr and let them ride on board free of charge, as an honor to Al-Khidr. When the boat took them out to sea and they were far from the shore, Al-Khidr got up and damaged the boat, pulling out one of its planks and then patching it up again. Musa, peace be upon him, could not restrain himself from denouncing him, so he said:

(أَخْرَقْتُهَا لِئُغْرِقَ أَهْلَهَا)

(Have you damaged it wherein its people will drown) The grammatical structure of the sentence in Arabic implies that this was the consequence, not the purpose, of his action.

(لَقَدْ جِئْتَ شَيْئًا إِمْرًا)

(Verily, you have committed a thing Imr.) About `Imr', Mujahid said: "An evil thing." Qatadah said, "An astounding thing." At this point, reminding him of the previously-agreed condition, Al-Khidr said:

(أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(Did I not tell you, that you would not be able to have patience with me) meaning, 'this thing that I did deliberately is one of the things I told you not to denounce me for, because you do not know the full story, and there is a reason and purpose for it that you do not know about.'

(قَالَ)

(He said), meaning, Musa said:

(لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي  
عُسْرًا)

(Call me not to account for what I forgot, and be not hard upon me for my affair (with you).) meaning, `do not be harsh with me.' Hence it says in the Hadith quoted above from the Messenger of Allah :

«كَانَتْ الْأُولَى مِنْ مُوسَى نِسْيَانًا»

(In the first instance, Musa asked Al-Khidr because he had forgotten his promise.)

(فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي  
نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا - قَالَ  
أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا - قَالَ إِنْ  
سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ  
مِنَ اللَّذَى عُدْرًا )

(74. Then they both proceeded till they met a boy, and he (Khidr) killed him. Musa said: "Have you killed an innocent person without Nafs Verily, you have committed a thing Nukr!") (75. He said: "Did I not tell you that you can have no patience with me") (76. He said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me.")

### The Story of killing the Boy

(فَانْطَلَقَا)

(Then they both proceeded,) means, after the first incident,

(حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ)

(till they met a boy, and he (Khidr) killed him.) It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khidr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khidr killed him. When Musa, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily:

(أَقْتَلْتَ نَفْسًا زَكِيَّةً)

(Have you killed an innocent person) meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him

(بِغَيْرِ نَفْسٍ)

(without Nafs) with no reason for killing him.

(لَقَدْ جِئْتَ شَيْئًا نُكْرًا)

(Verily, you have committed a thing Nukr!) meaning, something that is clearly evil.

(قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا)

(He said: "Did I not tell you that you can have no patience with me") Once again, Al-Khidr reiterates the condition set in the first place, so Musa says to him:

(إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا)

(If I ask you anything after this,) meaning, 'if I object to anything else you do after this,'

(فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَدُنِّي عُذْرًا)

(keep me not in your company, you have received an excuse from me.) 'you have accepted my apology twice.' Ibn Jarir narrated from Ibn `Abbas that Ubayy bin Ka`b said: "Whenever the Prophet mentioned anyone, he would pray for himself first. One day he said:

«رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى لَوْ لَبِثَ مَعَ  
صَاحِبِهِ لَأَبْصَرَ الْعَجَبَ، وَلَكِنَّهُ قَالَ:

(إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا)»

(May the mercy of Allah be upon us and upon Musa. If he had stayed with his companion he would have seen wonders, but he said, (‘ If I ask you anything after this, keep me not in your company, you have received an excuse from me.’))”

(فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا - قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا )

(77. Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he set it up straight. (Musa) said: "If you had wished, surely you could have taken wages for it!") (78. He said: "This is the parting between you and I, I will tell you the interpretation of (those) things over which you were not able to be patient.")

### The Story of repairing the Wall Allah tells us that

(فَانْطَلَقَا)

(they both proceeded) after the first two instances,

(حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ)

(till when they came to the people of a town,) Ibn Jarir narrated from Ibn Srin that this was Al-Aylah. According to the Hadith;

«حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِنَامًا»

(When they came there, the people of the town were mean.) i.e., miserly

(اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا هُمَا فَوَجَدَا فِيهَا  
جِدَاراً يُرِيدُ أَنْ يَنْقَضَ)

(they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight.) means, he fixed it so it was standing upright properly. We have already seen in the Hadith quoted above that he set it up with his own hands, supporting it until it was standing straight again, which is something extraordinary. At this point Musa said to him:

(لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْراً)

(If you had wished, surely you could have taken wages for it!) meaning, because they did not entertain us as guests, you should not have worked for them for free.

(قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ)

(He said: "This is the parting between you and I) meaning, because you said after the boy was killed that if you asked me anything after that, you would not accompany me any further. So this is the parting of the ways between me and you.

(سَأُنَبِّئُكَ بِتَأْوِيلِ)

(I will tell you the interpretation) meaning explanation,

(مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْراً)

(of (those) things over which you were not able to be patient.)

(أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ  
فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ  
سَفِينَةٍ غَصْباً )

(79. "As for the boat, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every boat by force.")

### Interpretations of why the Ship was damaged

This is an explanation of what Musa found so hard to understand, and the appearance of which he condemned. Allah showed Al-Khidr the hidden reasons, so he said, "I damaged the ship to make it faulty, because they used to pass by a king who was one of the oppressors, who

(يَأْخُذُ كُلَّ سَفِينَةٍ)

(seized every boat), i. e., every good, sound boat

(غَضَبًا)

(by force.) ` So I wanted to prevent him from taking this boat by making it appear faulty, so that its poor owners who had nothing else could benefit from it.' It was also said that they were orphans.

(وَأَمَّا الْعُلْمُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا - فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا )

(80. "And as for the boy, his parents were believers, and we feared he would oppress them by rebellion and disbelief.") (81. "So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.")

### Interpretation of why the Boy was killed

Ibn ` Abbas narrated from Ubayy bin Ka` b that the Prophet said:

«الْعُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طَبِعَ يَوْمَ طَبِعَ كَافِرًا»

(The boy Al-Khidr killed was destined to be a disbeliever from the day he was created.) It was recorded by Ibn Jarir from Ibn ` Abbas. He said:

(فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا وَكُفْرًا)

(his parents were believers, and we feared he would oppress them by rebellion and disbelief) Their love for him might make them follow him in disbelief. Qatadah said, "His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allah, for the decree of Allah for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him." An authentic Hadith says;



«لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ مِنْ قَضَاءٍ إِلَّا كَانَ خَيْرًا  
لَهُ»

(Allah does not decree anything for the believer except it is good for him.) And Allah says:

(وَعَسَى أَنْ تَكْرَهُهُوَ شَيْئًا وَهُوَ خَيْرٌ لَكُمْ)

(and it may be that you dislike a thing which is good for you.) )2:216(.

(فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً  
وَأَقْرَبَ رُحْمًا)

(So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy. ) A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.

(وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ  
وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ  
رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً  
مِّن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ  
تَسْطِعْ عَلَيْهِ صَبْرًا )

(82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not be patient.)

### Interpretation of why the Wall was repaired for no Charge

In this Ayah there is a proof that the word Qaryah (village) may be used to refer to a city (Madinah), because Allah first says,

(حَتَّىٰ إِذَا أَتِيَٰ أَهْلَ قَرْيَةٍ)

(till when they came to the people of a town (Qaryah)) 18:77(, but here He says:

(فَكَانَ لِعُلَمَآئِنِ يَتِيمَيْنِ فِي الْمَدِينَةِ)

(it belonged to two orphan boys in the town (Al-Madinah);) This is like the Ayat:

(وَكَايِنٍ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ)

(And many a town (Qaryah), stronger than your town which has driven you out We have destroyed) 47:13( and;

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ )

(And they say: "Why is not this Qur'an sent down to some great man of the two towns (Al-Qaryatayn)")43:31( meaning Makkah and At-Ta'if. The meaning of the Ayah 18:82( is: "I repaired this wall because it belonged to two orphan boys in the city, and underneath it was some treasure belonging to them." `Ikrimah, Qatadah and others said, "Underneath it there was some wealth that was buried for them." This meaning is apparent from the context of the Ayah, and is the view chosen by Ibn Jarir (may Allah have mercy on him).

(وَكَانَ أَبُوهُمَا صَالِحًا)

(their father was a righteous man,) indicates that a righteous person's offspring will be taken care of, and that the blessing of his worship will extend to them in this world and in the Hereafter. This will occur through his intercession for them, as well as their status being raised to the highest levels of Paradise, so that he may find joy in them. This was stated in the Qur'an and reported in the Sunnah. Sa`id bin Jubayr narrated from Ibn `Abbas: "They were taken care of because their father was a righteous man, although it is not stated that they themselves were righteous."

(فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا)

(your Lord intended that they should attain their age of full strength and take out their treasure) Here will is attributed to Allah, the Exalted, because no one else is able to bring them to the age of full strength and puberty except Allah. In contrast, He said about the boy:

(فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً)

(So we intended that their Lord should exchange him for them for one better in righteousness) and concerning the ship:

(فَأَرَدْتُ أَنْ أُعَيْبَهَا)

(So I wished to make a defective damage in it,) And Allah knows best.

### Was Al-Khidr a Prophet

(رَحْمَةً مِّنْ رَبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي)

(as a mercy from your Lord. And I did them not of my own accord.) Meaning, `These three things that I did, come from the mercy of Allah for those we have mentioned, the crew of the ship, the parents of the boy and the two sons of the righteous man; I was only commanded to do these things that were enjoined upon me.' This is proof and evidence in support of those who say that Al-Khidr, peace be upon him, was a Prophet, along with the Ayah which we have already quoted:

(فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا  
وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا )

(Then they found one of Our servants, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.) )18:65(

### Why he was called Al-Khidr

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said concerning Al-Khidr:

«إِنَّمَا سُمِّيَ خَضِرًا لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ  
بَيْضَاءَ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءُ»

(He was called Al-Khidr because he sat on a barren Farwah that turned white, then it turned green (Khadra') beneath him.) Imam Ahmad also recorded this from `Abdur-Razzaq. It was also

recorded in Sahih Al-Bukhari from Hammam from Abu Hurayrah that the Messenger of Allah said,

«إِنَّمَا سُمِّيَ الْخَضِرَ لِأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ، فَإِذَا هِيَ تَهْتَزُّ مِنْ تَحْتِهِ خَضِرَاءُ»

(He was called Al-Khidr because he sat on a barren Farwah and it turned green (Khadra') beneath him.) The meaning of Farwah here is a patch of withered vegetation. This was the view of `Abdur-Razzaq. It was also said that it means the face of the earth.

(ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا)

(That is the interpretation of those (things) over which you could not be patient.) meaning, 'this is the explanation of the things which you could not put up with or be patient with until I took the initiative of explaining them to you.' When he explained them and made them clear and solved the confusion, he used a milder form of the verb,

(تَسْطِعُ)

(you could) When the matter was still confusing and very difficult, a more intensive form was used,

(سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا)

(I will tell you the interpretation of (those) things over which you were unable to be patient with) )18:78(. The intensity of the verbal form used reflects the intensity of the confusion felt. This is like the Ayah:

(فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ)

(So they (Ya`juj and Ma`juj) were not able to scale it) )18:97( which means ascending to its highest point,

(وَمَا اسْتَطَعُوا لَهُ نَقْبًا)

(nor are they able to dig through it) )18:97( which is more difficult than the former. The intensity of the verbal form used reflects the difficulty of the action, which has to do with the subtleties of meaning. And Allah knows best. If one were to ask, what happened to the boy-servant of Musa who appears at the beginning of the story but then is not mentioned The answer is that the objective of the story is what happened between Musa and Al-Khidr. Musa's boy-servant was with him, following him. It is clearly mentioned in the Sahih Hadiths referred to above that he was Yusha` bin Nun, who was the one who became the leader of the Children of Israel after Musa, peace be upon him.

وَيَسْأَلُونَكَ عَنِ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ  
مِنْهُ ذِكْرًا - إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ  
كُلِّ شَيْءٍ سَبَبًا )

(83. And they ask you about Dhul-Qarnayn. Say: "I shall recite to you something of his story."  
(84. Verily, We established him in the earth, and We gave him the means of everything.)

**The Story of Dhul-Qarnayn Allah says to His Prophet ,**

(وَيَسْأَلُونَكَ)

(And they ask you) O Muhammad ,

(عَنِ ذِي الْقَرْنَيْنِ)

(about Dhul-Qarnayn.) i.e., about his story. We have already mentioned how the disbelievers of Makkah sent word to the People of the Book and asked them for some information with which they could test the Prophet . They (the People of the Book) said, ` Ask him about a man who traveled extensively throughout the earth, and about some young men who nobody knows what they did, and about the Ruh (the soul),' then Surat Al-Kahf was revealed. Dhul-Qarnayn had great Power

(إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ)

(Verily, We established him in the earth,) means, ` We have given him great power, so that he had all that kings could have of might, armies, war equipment and siege machinery.' So he had dominion over the east and the west, all countries and their kings submitted to him, and all the nations, Arab and non-Arab, served him. Some of them said he was called Dhul-Qarnayn (the one with two horns) because he reached the two "Horns" of the sun, east and west, where it rises and where it sets.

(وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا)

(and We gave him the means of everything.) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, As-Suddi, Qatadah, Ad-Dahhak and others said, "This means knowledge." Qatadah also said,

(وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا)

(and We gave him the means of everything.) "The different parts and features of the earth."  
Concerning Bilqis, Allah said,

(وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ)

(she has been given all things) 27:23(, meaning all things that monarchs like her are given. Thus too was Dhul-Qarnayn: Allah gave him the means of all things, meaning the means and power to conquer all areas, regions and countries, to defeat enemies, suppress the kings of the earth and humiliate the people of Shirk. He was given all that a man like him would need. And Allah knows best.

(فَأَتْبَعَ سَبَبًا - حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ  
وَجَدَهَا تَعْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا  
قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ  
حُسْنًا - قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ  
إِلَى رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا - وَأَمَّا مَنْ آمَنَ  
وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَى وَسَنَقُولُ لَهُ مِنْ  
أَمْرِنَا يُسْرًا )

(85. So he followed a way.) (86. Until, when he reached the setting place of the sun, he found it setting in a spring of Hami'ah. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness.") (87. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell).") (88. "But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words.")

**His traveling and reaching the Place where the Sun sets (the West)**

(فَأَتْبَعَ سَبَبًا )

(So he followed a way.) Ibn `Abbas said that he followed different routes to achieve what he wanted.

(فَأَتْبَعَ سَبَبًا )

(So he followed a way.) Mujahid said that he followed different routes, east and west. According to one report narrated from Mujahid, he said:

(سَبَبًا)

(a way) means, "A route through the land." Qatadah said, "It means he followed the routes and landmarks of the earth."

(حَتَّى إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ)

(Until, when he reached the setting place of the sun,) means, he followed a route until he reached the furthest point that could be reached in the direction of the sun's setting, which is the west of the earth. As for the idea of his reaching the place in the sky where the sun sets, this is something impossible, and the tales told by storytellers that he traveled so far to the west that the sun set behind him are not true at all. Most of these stories come from the myths of the People of the Book and the fabrications and lies of their heretics.

(وَجَدَهَا تَعْرُبُ فِي عَيْنِ حَمِيَّةٍ)

(he found it setting in a spring of Hami'ah) meaning, he saw the sun as if it were setting in the ocean. This is something which everyone who goes to the coast can see: it looks as if the sun is setting into the sea but in fact it never leaves its path in which it is fixed. Hami'ah is, according to one of the two views, derived from the word Hama'ah, which means mud. This is like the Ayah:

(إِنِّي خَلِقُ بَشَرًا مِّنْ صَلْصَلٍ مِّنْ حَمَآ مَّسْتُونٍ)

("I am going to create a man (Adam) from dried clay of altered Hamah (mud)) )15:28(, which means smooth mud, as we have discussed above.

(وَوَجَدَ عِنْدَهَا قَوْمًا)

(And he found near it a people.) meaning a nation. They mentioned that they were a great nation from among the sons of Adam.

(قُلْنَا يَا الْقَارِنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا)

(We (Allah) said (by inspiration): "O Dhul-Qarnayn! Either you punish them or treat them with kindness") means, Allah gave him power over them and gave him the choice: if he wanted to, he could kill the men and take the women and children captive, or if he wanted to, he could set them free, with or without a ransom. His justice and faith became apparent in the ruling he pronounced:

(أَمَّا مَنْ ظَلَمَ)

(As for him who does wrong,) meaning who persists in his Kufr and in associating others in worship with his Lord,

(فَسَوْفَ نُعَذِّبُهُ)

(we shall punish him,) Qatadah said, i.e., by killing him.

(ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا)

(and then he will be brought back unto his Lord, Who will punish him with a terrible torment.) meaning a severe, far-reaching and painful punishment. This implies a confirmation of the Hereafter and the reward and punishment.

(وَأَمَّا مَنْ آمَنَ)

(But as for him who believes), meaning `who follows us in our call to worship Allah Alone with no partner or associate,'

(فَلَهُ جَزَاءٌ الْحُسْنَىٰ)

(he shall have the best reward,) meaning in the Hereafter, with Allah.

(وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا)

(and we (Dhul-Qarnayn) shall speak unto him mild words.) Mujahid said, `(words of) kindness.'

(ثُمَّ أَتْبَعَ سَبِيلًا - حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ  
وَجَدَهَا تَطَّلِعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا  
سِتْرًا - كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا )

(89. Then he followed (another) way,) (90. Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.) (91. So (it was)! And We knew all about him (Dhul-Qarnayn).)

## His Journey East



Allah tells us that Dhul-Qarnayn then traveled from the west of the earth towards the east. Every time he passed a nation, he subjugated the people and called them to Allah. If they obeyed him, all well and good, otherwise he would humiliate them and take their wealth and possessions. From every nation he took what his armies needed to fight the next nation. When he reached the place where the sun rises, as Allah says,

(وَجَدَهَا تَطَّلِعُ عَلَى قَوْمٍ)

(he found it rising on a people) meaning a nation,

(لَمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا)

(for whom We (Allah) had provided no shelter against the sun.) meaning, they had no buildings or trees to cover them and shade them from the heat of the sun. Qatadah said, "It was mentioned to us that they were in a land where nothing grew, so when the sun rose they would go into tunnels until it had passed its zenith, then they would come out to go about their daily lives and earn themselves a living."

(كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا)

(So (it was)! And We knew all about him.) Mujahid and As-Suddi said, "This means that Allah knew everything about him and his army, and nothing was hidden from Him, even though they came from so many different nations and lands. For,

(لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ)

(Truly, nothing is hidden from Allah, in the earth or in the heaven.))3:5("

(ثُمَّ اتَّبَعَ سَبَبًا حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا قَالُوا يَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ؕ أَلْتُؤْنِي

زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ  
انْفُخُوا حَتَّى إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغَ عَلَيْهِ  
قِطْرًا )

(92. Then he followed (another) way,) (93. Until, when he reached between two mountains, he found before them a people who scarcely understood a word.) (94. They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them") (95. He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier.") (96. "Give me Zubar of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me Qitrān to pour over them.")

### His Journey to the Land of Ya'juj and Ma'juj, and building the Barrier

Allah says of Dhul-Qarnayn:

(ثُمَّ أَتْبَعَ سَبَبًا )

(Then he followed (another) way) meaning, he traveled from the east of the earth until he reached a place between the two mountains which were next to one another with a valley in between, from which Ya'juj and Ma'juj (God and Magog) will emerge into the land of the Turks and spread mischief there, destroying crops and people. Ya'juj and Ma'juj are among the progeny of Adam, peace be upon him, as was recorded in the Two Sahihis;

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا آدَمُ قِيقُولُ: لَبَّيْكَ  
وَسَعْدَيْكَ قِيقُولُ: ابْعَثْ بَعَثَ النَّارِ، قِيقُولُ: وَمَا  
بَعَثَ النَّارِ؟ قِيقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعِمَائَةٍ وَتِسْعَةَ  
وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ، فَحِينِيذُ  
يَشِيْبُ الصَّغِيرُ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا.

فَقَالَ: إِنَّ فِيكُمْ أُمَّتَيْنِ مَا كَانَتَا فِي شَيْءٍ إِلَّا كَثَّرْتَاهُ  
يَأْجُوجَ وَمَأْجُوجَ»

"Allah said: "O Adam." Adam said, "Here I am at Your service." Allah said, "Send forth the group of Hellfire." Adam said, "What is the group of Hellfire" Allah said: "Out of every thousand, nine hundred and ninety-nine will go to Hell and one will go to Paradise." At that time young men will turn grey and every pregnant female will drop her load. Among you are two nations who never come to anything but they overwhelm it with their huge numbers. (They are) Ya'juj and Ma'juj."

(وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا)

(he found before them a people who scarcely understood a word. ) he could not understand their speech, because they were so isolated from other people.

(قَالُوا يَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ  
فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا)

(They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute") Ibn Jurayj reported from `Ata' from Ibn `Abbas that this meant a great reward, i.e., they wanted to collect money among themselves to give to him so that he would create a barrier between them and Ya'juj and Ma'juj. Dhul-Qarnayn said with kindness, righteousness and good intentions,

(مَا مَكَّنِي فِيهِ رَبِّي خَيْرٌ)

(That in which my Lord had established me is better (than your tribute).) meaning, the power and authority that Allah has given me is better for me than what you have collected. This is like when Sulayman (Solomon), peace be upon him, said:

(أَتُمِدُّونَنِي بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ)

(Will you help me in wealth What Allah has given me is better than that which He has given you!) )27:36( Similarly, Dhul-Qarnayn said: `What I have is better than what you want to give me, but help me with strength,' i.e., with your labor and construction equipment,

(أَجْعَلُ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا آتُونِي زُبَرَ الْحَدِيدِ)

(I will erect between you and them a barrier. Give me Zubar of iron,) Zubar is the plural of Zubrah, which means pieces or chunks of something. This was the view of Ibn `Abbas, Mujahid

and Qatadah. These pieces were like bricks or blocks, and it was said that each block weighed one Damascene Qintar or more.

(حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ)

(then, when he had filled up the gap between the two mountain-cliffs,) means, he put the blocks on top of one another, starting at the bottom, until he reached the tops of the mountains, filling the width and height of the gap. The scholars differed about the precise width and height.

(قَالَ انْفُخُوا)

(he said: "Blow;") means, he lit a fire until the whole thing was burning hot.

(قَالَ آتُونِي أَفْرَعْ عَلَيْهِ قِطْرًا)

(he said: "Bring me Qitrān to pour over them.") Ibn `Abbas, Mujahid, `Ikrimah, Ad-Dahhak, Qatadah and As-Suddi said it was copper. Some of them added that it was molten. This is similar to the Ayah:

(وَأَسْلَنَّا لَهُ عَيْنَ الْقِطْرِ)

(And We caused a fount of Qitrān to flow for him) )34:12(. So it resembled a striped cloak. Then Allah said:

(فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا)  
- قَالَ هَذَا رَحْمَةٌ مِّنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي  
جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا - وَتَرَكَنَا  
بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ  
فَجَمَعْنَهُمْ جَمْعًا )

e(97. So they could not scale it or dig through it.) (98. He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakka' it down to the ground. And the promise of my Lord is ever true.) (99. And on that Day, We shall leave some of them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.)

## The Barrier restrains Them, but It will be breached when the Hour draws nigh

Allah tells us that Ya'juj and Ma'juj could not climb over the barrier or penetrate its lower portion. Varying forms of the verb are used here in the Arabic text to reflect the difficulty of the action referred to.

(فَمَا اسْتَطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا)  
(

(So they (Ya'juj and Ma'juj) could not scale it or dig through it.) This indicates that they could not penetrate it or dig through it. Imam Ahmad recorded that Zaynab bint Jahsh, the wife of the Prophet said, "The Prophet woke from sleep, and he was red in the face. He said,

«لَا إِلَهَ إِلَّا اللَّهُ وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدْ اقْتَرَبَ فُتْحُ  
الْيَوْمِ مِنْ رَذْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا»

(La ilaha illallah! Woe to the Arabs from the evil that has approached (them). Today a hole has been opened in the barrier of Ya'juj and Ma'juj like this.) and he made a circle with his index finger and thumb. I )Zaynab( said, `O Messenger of Allah, will we be destroyed even though there will be righteous people among us' He said:

«نَعَمْ إِذَا كَثُرَ الْخَبَثُ»

(Yes, if evil increases.)" This is a Sahih Hadith, both Al-Bukhari and Muslim recorded it.

(قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي)

((Dhul-Qarnayn) said: "This is a mercy from my Lord...") meaning, after it was built by Dhul-Qarnayn.

(قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي)

(He said: This is a mercy from my Lord) for the people, when he placed a barrier between them and Ya'juj and Ma'juj, to stop them from spreading evil and corruption on earth.

(فَإِذَا جَاءَ وَعْدُ رَبِّي)

(but when the promise of my Lord comes) means, when the true promise comes

(جَعَلَهُ دَكَّاءَ)

(He shall Dakka' it down to the ground.) means, will make it flat. The Arabs use Dakka' to describe a female camel whose back is flat and has no hump. And Allah says:

(فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا)

(So when his Lord appeared to the mountain, He made it Dakkan) )7:143( meaning, level to the ground.

(وَكَانَ وَعْدُ رَبِّي حَقًّا)

(And the promise of my Lord is ever true.) means, it will come to pass without a doubt.

(وَتَرَكْنَا بَعْضَهُمْ)

(We shall leave some of them) meaning mankind, on that day, the day when the barrier will be breached and these people (Ya'juj and Ma'juj) will come out surging over mankind to destroy their wealth and property.

(وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ)

(We shall leave some of them to surge like waves on one another;) As-Suddi said: "That is when they emerge upon the people." All of this will happen before the Day of Resurrection and after the Dajjal, as we will explain when discussing the Ayat:

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّنْ كُلِّ  
حَدَبٍ يَنْسِلُونَ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ)

(Until, when Ya'juj and Ma'juj are let loose, and they swoop down from every Hadab. And the true promise shall draw near...) )21:96-97(

(وَيُفْخَخُ فِي الصُّورِ)

(and As-Sur will be blown.) As-Sur, as explained in the Hadith, is a horn that is blown into. The one who will blow into it is (the angel) Israfil, peace be upon him, as has been explained in the Hadith quoted at length above, and there are many Hadiths on this topic. According to a Hadith narrated from `Atiyah from Ibn `Abbas and Abu Sa`id, and attributed to the Prophet ,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ  
وَحَنَى جَبْهَتَهُ وَاسْتَمَعَ مَتَى يُؤْمَرُ؟»

(How can I relax when the one with the Horn has put the Horn in his mouth and has knelt down, listening out for the command to be given to him) They said, "What should we say" He said:

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ  
تَوَكَّلْنَا»

(Say: "Allah is Sufficient for us and the best Disposer of affairs, in Allah have we put our trust.")

(فَجَمَعْنَهُمْ جَمْعًا)

(and We shall collect them (the creatures) all together.) means, 'We shall bring them all together for Reckoning.'

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى  
مِيْقَاتِ يَوْمٍ مَّعْلُومٍ )

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.) )56:49-50(

(وَحَشَرْنَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا)

(and we shall gather them all together so as to leave not one of them behind.) )18:47(

(وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا - الَّذِينَ  
كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا  
يَسْتَطِيعُونَ سَمْعًا - أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ  
يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ  
لِلْكَافِرِينَ نُزُلًا )

(100. And on that Day We shall present Hell to the disbelievers, plain to view.) (101. (To) those whose eyes had been under a covering from My Reminder, and they could not bear to hear (it).) (102. Do then those who disbelieved think that they can take My servants as Awliya' )protectors( besides Me Verily, We have prepared Hell as an entertainment for the disbelievers.)

## Hell will be displayed before the Disbelievers on the Day of Resurrection

Allah tells us what He will do to the disbelievers on the Day of Resurrection. He will show Hell to them, meaning He will bring it forth for them to see its punishment and torment before they enter it. This will intensify their distress and grief. In Sahih Muslim it is recorded that Ibn Mas' ud said, "The Messenger of Allah said,

«يُؤْتَىٰ بِجَهَنَّمَ نِقَادُ يَوْمِ الْقِيَامَةِ بِسَبْعِينَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ»

(Hell will be brought forth on the Day of Resurrection, pulled by means of seventy thousand reins, each of which will be held by seventy thousand angels.) Then Allah says of them:

(الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي)

((To) those whose eyes had been under a covering from My Reminder,) meaning, they neglected it, turning a blind eye and a deaf ear to it, refusing to accept guidance and follow the truth. As Allah says:

(وَمَنْ يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ )

(And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytan to be a companion for him.) )43:36( And here Allah says:

(وَكَانُوا لَا يَسْتَفِيدُونَ سَمْعًا)

(and they could not bear to hear (it). ) meaning, they did not understand the commands and prohibitions of Allah. Then He says:

(أَفْحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ)



(Do then those who disbelieved think that they can take My servants as Awliya' )protectors( besides Me) meaning, do they think that this is right for them and that it is going to benefit them

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(Nay, but they will deny their worship of them, and become opponents to them) 19:82(. Allah says that He has prepared Hell as their abode on the Day of Resurrection.

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا - الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا - أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا - ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا )

(103. Say: "Shall We tell you the greatest losers in respect of (their) deeds") (104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.") (105. "They are those who deny the Ayat of their Lord and the meeting with Him. So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.") (106. "That shall be their recompense, Hell; because they disbelieved and took My Ayat and My Messengers for jest.")

### The Greatest Losers in respect of (Their) Deeds

Al-Bukhari recorded from `Amr that Mus`ab who said: "I asked my father -- meaning Sa`d bin Abi Waqqas -- about Allah's saying,

(قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا )

(Say: "Shall We tell you the greatest losers in respect of (their) deeds") `Are they the Haruriyyah' He said, `No, they are the Jews and Christians. As for the Jews, they disbelieved in Muhammad , and as for the Christians, they disbelieved in Paradise and said that there is no food or drink there, and the Haruriyyah are those who break Allah's covenant after ratifying it.' Sa`d used to call them Al-Fasiqin (the corrupt). `Ali bin Abi Talib, Ad-Dahhak and others said: "They are the Haruriyyah," so this means, that according to `Ali, may Allah be pleased with him, this Ayah includes the Haruriyyah just as it includes the Jews, the Christians and others. This does not mean that the Ayah was revealed concerning any of these groups in particular; it

is more general than that, because the Ayah was revealed in Makkah, before the Qur'an addressed the Jews and Christians, and before the Khawarij existed at all. So the Ayah is general and refers to everyone who worships Allah in a way that is not acceptable, thinking that he is right in doing that and that his deeds will be accepted, but he is mistaken and his deeds will be rejected, as Allah says:

(وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى  
نَارًا حَامِيَةً )

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.) 88:2-4

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنْثُورًا )

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) 25:23

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ  
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا )

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing) 24:39( And in this Ayah Allah says:

(قُلْ هَلْ نُنَبِّئُكُمْ)

(Say: "Shall We tell you...") meaning, ` Shall We inform you;'

(بِالْأَخْسَرِينَ أَعْمَالًا)

(the greatest losers in respect of (their) deeds) Then Allah explains who they are, and says:

(الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا)

(Those whose efforts have been wasted in this life) meaning, they did deeds that do not count, deeds that are not in accordance with the prescribed way that is acceptable to Allah.

(وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا)

(while they thought that they were acquiring good by their deeds.) means, they thought that there was some basis for their deeds and that they were accepted and loved.

(أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ)

(They are those who deny the Ayat of their Lord and the meeting with Him.) they denied the signs of Allah in this world, the proofs that He has established of His Oneness and of the truth of His Messengers, and they denied the Hereafter.

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا)

(and on the Day of Resurrection, We shall assign no weight for them.) means, 'We will not make their Balance heavy because it is empty of any goodness.' Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said:

«إِنَّهُ لِيَأْتِيَ الرَّجُلَ الْعَظِيمُ السَّمِينُ يَوْمَ الْقِيَامَةِ لَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ وَقَالَ: اقْرَأُوا إِن شِئْتُمْ:

(فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا)

«

(A huge fat man will come forward on the Day of Resurrection and he will weigh no more than the wing of a gnat to Allah. Recite, if you wish:) (and on the Day of Resurrection, We shall assign no weight for them) It was also recorded by Muslim.

(ذَلِكَ جَزَاءُهُمْ جَهَنَّمَ بِمَا كَفَرُوا)

(That shall be their recompense, Hell; because they disbelieved) means, 'We will punish them with that because of their disbelief and because they took the signs and Messengers of Allah as a joke, mocking them and disbelieving them in the worst way.'

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ  
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا - خَالِدِينَ فِيهَا لَا يَبْغُونَ  
عَنْهَا حَوْلًا )

(107. "Verily, those who believe and do righteous deeds, shall have the Gardens of Al-Firdaws for their entertainment.") (108. "Wherein they shall dwell (forever). No desire will they have for removal therefrom.")

### The Reward of the Righteous Believers

Allah tells us about His blessed servants, those who believed in Allah and His Messengers and accepted as truth what the Messengers brought. He tells us that they will have the Gardens of Al-Firdaws (Paradise). Abu Umamah said, "Al-Firdaws is the center of Paradise." Qatadah said, "Al-Firdaws is a hill in Paradise, at its center, the best of it." This was also narrated from Samurah and attributed to the Prophet ,

«الْفِرْدَوْسُ رُبُوعُ الْجَنَّةِ أَوْسَطُهَا وَأَحْسَنُهَا»

(Al-Firdaws is a hill in Paradise, at its center, the best of it.) A similar report was narrated from Qatadah from Anas bin Malik, and attributed to the Prophet . All of the preceding reports were narrated by Ibn Jarir, may Allah have mercy on him. The following is in the Sahih,

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ، فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ  
أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ»

(If you ask Allah for Paradise, then ask Him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise.)

(نُزُلًا)

(entertainment) means offered to them as hospitality.

(خَالِدِينَ فِيهَا)

(Wherein they shall dwell (forever).) means, they will stay there and never leave.

(لَا يَبْعُونَ عَنْهَا حِوَلًا)

(No desire will they have for removal therefrom. ) means, they will never choose or want anything else. This Ayah tells us how much they love and desire it, even though one might imagine that a person who is to stay in one place forever would get tired and bored of it. But Allah tells us that despite this eternal stay, they will never choose to change or move from where they are.

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ  
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا )

(109. Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.")

### The Words of the Lord can never be finished

Allah says: ` Say, O Muhammad, if the water of the sea were ink for a pen to write down the words, wisdom and signs of Allah, the sea would run dry before it all could be written down.

(وَلَوْ جِئْنَا بِمِثْلِهِ)

(even if We brought like it) means, another sea, then another, and so on, additional seas to be used for writing. The Words of Allah would still never run out. As Allah says:

(وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ  
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ  
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ )

(And if all the trees on the earth were pens and the sea (were ink), with seven seas behind it to increase it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.) )31:27( Ar-Rabi` bin Anas said, "The parable of the knowledge of all of mankind, in comparison to the knowledge of Allah, is that of a drop of water in comparison to all of the oceans." Allah revealed that:

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ  
قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي)

(Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished,) Allah says that even if those oceans were ink for the Words of Allah, and all the trees were pens, the pens would be broken and the water of the sea would run dry, and the Words of Allah would remain, for nothing can outlast them. For no one can comprehend the greatness of Allah or praise Him as He deserves to be praised, except the One Who praises Himself. Our Lord is as He says He is and He is beyond what we can say. The blessings of this world, the beginning and end of it, in comparison to the blessings of the Hereafter, are like a mustard seed compared to the entire world.

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ  
إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا  
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا )

(110. Say: "I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.")

### **Muhammad is a Human Being and a Messenger, and the God is One**

Allah says to His Messenger Muhammad ,

(قُلْ)

(Say) to these idolators who reject your message to them,

(إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ)

(' I am only a man like you.) Whoever claims that I am lying, let him bring something like this that I have brought. For I did not know the Unseen, the matters of the past which you asked me about and I told you about, the story of the people of the Cave and of Dhul-Qarnayn, stories which are true -- I did not know any of this except for what Allah made known to me. And I tell you,

(إِنَّمَا إِلَهُمُ)

(that your God), Who calls you to worship Him,

(إِلَهُ وَاحِدٌ)

(is One God), with no partner or associate.'

(فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ)

(So whoever hopes for the meeting with his Lord,) i.e., hopes for a good reward and recompense,

(فَلْيَعْمَلْ عَمَلًا صَالِحًا)

(let him work righteousness) meaning, in accordance with the prescribed laws of Allah,

(وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا)

(and associate none as a partner in the worship of his Lord.) This is what is meant by seeking the pleasure of Allah alone with no associate or partner. These are the two basic features of acceptable deeds: their intent is for the sake of Allah alone, and are done in accordance with the way of the Messenger of Allah . Imam Ahmad recorded that Mahmud bin Labid said that the Messenger of Allah said:

«إِنَّ أَخْوَفَ مَا أَخَافَ عَلَيْكُمُ الشِّرْكَُ الْأَصْغَرَ»

(What I fear the most for you is the small Shirk.) "They said: What is the small Shirk, O Messenger of Allah" He said,

«الرِّيَاءُ، يَقُولُ اللَّهُ يَوْمَ الْقِيَامَةِ إِذَا جَزَى النَّاسَ بِأَعْمَالِهِمْ: اذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا، فَانظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً؟»

(Showing off (Ar-Riya). Allah will say on the Day of Resurrection, when the people are rewarded or punished for their deeds, "Go to the one for whom you were showing off in the world and see if you will find any reward with him.") Imam Ahmad recorded that Abu Sa`id bin Abi Fadal Al-Ansari, who was one of the Companions, said: "I heard the Messenger of Allah say,

«إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ لِيَوْمِ الْقِيَامَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي

عَمَلٍ عَمِلَهُ لِلَّهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ  
اللَّهِ، فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ»

(Allah will gather the first and the last on the Day of Resurrection, the Day concerning which there is no doubt. A voice will call out, "Whoever used to associate anyone with Allah in the deeds which he did, let him seek his reward from someone other than Allah, for Allah is the least in need of any partner or associate.) It was also recorded by At-Tirmidhi and Ibn Majah. This is the end of the Tafsir of Surat Al-Kahf. Praise be to Allah, the Lord of all that exists.



## The Tafsir of Surah Maryam

(Chapter - 19)

### Which was revealed in Makkah

Muhammad bin Ishaq recorded a Hadith of Umm Salamah in his Srah, and Ahmad bin Hanbal recorded from Ibn Mas`ud, the story of the Hijrah (migration) to Ethiopia from Makkah. The narration mentions that Ja`far bin Abi Talib recited the first part of this Surah to An-Najashi and his companions.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(كهيعص - ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا - اِدُّ  
نَادَى رَبَّهُ نِدَاءً خَفِيًّا - قَالَ رَبِّ اِنِّى وَهَنَ الْعَظْمُ  
مِنِّى وَاسْتَعَلَ الرَّاسُ شَيْبًا وَّلَمْ اَكُنْ بِدُعَايِكَ رَبًّا  
شَقِيًّا - وَاِنِّى خِفْتُ الْمَوَالِىَ مِنْ وَرَائِى وَكَانَتِ  
اِمْرَاَتِى عَاقِرًا فَهَبْ لِى مِنْ لَدُنْكَ وَلِيًّا - يَرْثِنِى  
وَيَرِثُ مِنْ اٰلِ يَعْقُوبَ وَاَجْعَلْهُ رَبًّا رَضِيًّا )

(1. Kaf Ha Ya ` Ain Sad.) (2. A reminder of the mercy of your Lord to His servant Zakariyya.) (3. When he called his Lord )with( a call in secret.) (4. He said: "My Lord! Indeed my bones have grown feeble, and gray hair has Ashta`al on my head, and I have never been unblessed in my invocation to You, O my Lord!") (5. "And verily, I fear Mawali after me, and my wife is barren. So give me from Yourself an heir.") (6. "Who shall inherit me, and inherit (also) the posterity of Ya`qub. And make him, my Lord, one with whom You are well-pleased!")

**The Story of Zakariyya and His Supplication for a Son The discussion about the separate letters has already preceded at the beginning of Surat Al-Baqarah.**

Concerning Allah's statement ,

(ذِكْرُ رَحْمَتِ رَبِّكَ)

(A reminder of the mercy of your Lord) This means that this is a reminder of Allah's mercy upon His servant Zakariyya. Yahya bin Ya`mar recited it, (ايذكر عبده ربك رحمة ذكر) "He has reminded of

your Lord's mercy to His servant Zakariyya." The word Zakariyya in the Ayah has been recited with elongation and also shortened. Both recitations are well-known. He was a great Prophet from the Prophets of the Children of Israel. In Sahih Al-Bukhari, it is recorded that the Prophet said about Zakariyya that He was a carpenter who used to eat from what he earned with his own hand through carpentry. Concerning Allah's statement,

(إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا )

(When he called his Lord )with( a call in secret.) He only made his supplication secretly because it is more beloved to Allah. This is similar to what Qatadah said concerning this Ayah,

(إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا )

(When he called out his Lord )with( a call in secret. ) "Verily, Allah knows the pious heart and he hears the hidden voice."

(قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي)

(He said: "My Lord! Indeed my bones have grown feeble..." ) meaning, "I have become weak and feeble in strength."

(وَاشْتَعَلَ الرَّأْسُ شَيْبًا)

(and gray hair has Ashta` al on my head,) means the gray hair has burned into the black hair. The intent is to inform of weakness and old age, and its external and internal traces. Concerning Allah's statement,

(وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا)

(and I have never been unblessed in my invocation to You, O my Lord!) This means, "I have not experienced from You except that You would respond to my supplication and that You would never refuse me in whatever I ask of You." Concerning His statement,

(وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي)

(And verily, I fear Mawali after me,) Mujahid, Qatadah and As-Suddi, all said, "In saying the word Mawali, he (Zakariyya) meant his succeeding relatives." The reason for his fear was that he was afraid that the generation that would succeed him would be a wicked generation. Thus, he asked Allah for a son who would be a Prophet after him, who would guide them with his prophethood and that which was revealed to him. In response to this I would like to point out that he was not afraid of them inheriting his wealth. For a Prophet is too great in status, and too lofty in esteem to become remorseful over his wealth in this fashion. A Prophet would not disdain to leave his wealth to his successive relatives, and thus ask to have a son who would receive his inheritance instead of them. This is one angle of argument. The second argument is that Allah did not mention that he (Zakariyya) was wealthy. On the contrary, he was a

carpenter who ate from the earnings of his own hand. This type of person usually does not have a mass of wealth. Amassing wealth is not something normal for Prophets, for verily, they are the most abstentious in matters of this worldly life. The third argument is that it is confirmed in the Two Sahihs, in more than one narration, that the Messenger of Allah said,

«لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ»

(We (the Prophets) do not leave behind inheritance (of wealth). Whatever we leave behind, then it is charity.) In a narration recorded by At-Tirmidhi with an authentic chain of narrations, he said,

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ»

(We, Prophets do not leave behind inheritance (of wealth).) Therefore, the meaning in these Hadiths restricts the meaning of Zakariyya's statement,

(فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا رُئِي)

(So give me from yourself an heir. Who shall inherit me,) inheritance of prophethood. For this reason Allah said,

(وَيَرِثُ مِنْ عَالٍ يَعْقُوبَ)

(and inherit (also) the posterity of Ya`qub.) This is similar to Allah's statement,

(وَوَرِثَ سُلَيْمَنُ دَاوُودَ)

(And Sulayman inherited from Dawud.)27:16( This means that he inherited prophethood from him. If this had meant wealth, he would not have been singled with it among his other brothers. There also would have been no important benefit in mentioning it if it was referring to wealth. It is already well-known and established in all of the previous laws and divinely revealed creeds, that the son inherits the wealth of his father. Therefore, if this was not referring to a specific type of inheritance, then Allah would not have mentioned it. All of this is supported and affirmed by what is in the authentic Hadith:

«نَحْنُ مَعْشَرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ  
صَدَقَةٌ»

(We Prophets do not leave behind any inheritance (of wealth). Whatever we leave behind, then it is charity.) Mujahid said concerning his statement,

(يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ)

(Who shall inherit me, and inherit (also) the posterity of Ya'qub.) )19:6( "His inheritance was knowledge, and Zakariyya was one of the descendants of Ya`qub." Hushaym said, "Ismail bin Abi Khalid informed us that Abu Salih commented about the Ayah:

(يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ)

(who shall inherit me, and inherit (also) the posterity of Ya`qub.) "He would be a Prophet like his forefathers were Prophets." Allah's statement,

(وَأَجْعَلُهُ رَبًّا رَاضِيًّا)

(and make him, my Lord, one with whom You are well-pleased!) means "Make him pleasing to You (Allah) and your creation. Love him and make him beloved to your creatures, in both his religion and his character."

(يَزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلْمٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا )

(7. (Allah said:) "O Zakariyya! Verily, We give you the good news of a son, whose name will be Yahya. We have given that name to none before (him).")

### The acceptance of His Supplication

This statement implies what is not mentioned, that his supplication was answered. It was said to him,

(يَزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلْمٍ اسْمُهُ يَحْيَى)

((Allah said:) "O Zakariyya! Verily, We give you the glad tidings of a son, whose name will be Yahya...") Similarly Allah, the Exalted, said;

(هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ - فَنَادَتْهُ الْمَلِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ

يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا  
وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ )

(At that time Zakariyya invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." Then the angels called him, while he was standing in prayer in the Mihrab, (saying): "Allah gives you glad tidings of Yahya, confirming (believing in) the word from Allah, noble, keeping away from sexual relations with women, a Prophet, from among the righteous.")3:38-39( Allah said,

(لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا)

(We have given that name to none before (him).) Qatadah, Ibn Jurayj and Ibn Zayd said, "This means that no one had this name before him." Ibn Jarir preferred this interpretation, may Allah have mercy upon him.

(قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَكَانَتِ امْرَأَتِي  
عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا - قَالَ كَذَلِكَ قَالَ  
رَبُّكَ هُوَ عَلَىٰ هَيْئٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ  
شَيْئًا )

(8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age.") (9. He said: "Thus your Lord says: `It is easy for Me. Certainly I have created you before, when you had been nothing!'" )19:8-9(

### His amazement after the acceptance of His Supplication

Zakariyya was amazed when his supplication was answered and he was given the good news of a son. He became extremely overjoyed and asked how this child would be born to him, and in what manner he would come. This was particularly amazing because his wife was an old woman who was barren and had not given birth to any children in her entire life. Even Zakariyya himself had become old and advanced in years, his bones had become feeble and thin, and he had no potent semen or vigor for sexual intercourse. The Answer of the Angel

(قَالَ)

(He said:) That is, the angel, in his response to Zakariyya and his was amazement.

كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ ﴿١٠﴾

("Thus says your Lord: `It is easy for Me...") Meaning the birth of the son will be from you and from this wife of yours and not from any other (woman).

﴿هَيْنٍ﴾

(easy) Meaning, it is simple and easy for Allah to do. Then he (the angel) mentioned to him that which is more amazing than what he was asking about. The angel said that the Lord said,

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿١١﴾

(Certainly I have created you before, when you had been nothing!) This is similar to Allah's statement,

هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١٢﴾

(Has there not been over man a period of time, when he was not a thing worth mentioning)  
76:1(

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا - فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١٣﴾

(10. He )Zakariyya( said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect.") (11. Then he came out to his people from the Mihrab and he indicated to them by signs to glorify )Allah( in the morning and in the afternoon.)

### The Sign of the Pregnancy

Allah, the Exalted, informed about Zakariyya that he said,

قَالَ رَبِّ اجْعَلْ لِي آيَةً ﴿١٤﴾

(He (Zakariyya) said: "My Lord! Appoint for me a sign.") "Give me a sign and a proof of the existence of that which You have promised me, so that my soul will be at rest and my heart will be at ease with Your promise." Similarly Ibrahim said,

رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمَ تُوْمِنِ  
قَالَ بَلَىٰ وَلَكِن لِّيَطْمَئِنَّ قُلُوبِي

(My Lord! Show me how You give life to the dead. He (Allah) said: "Do you not believe" He said: "Yes (I believe), but to put my heart at ease.")2:260( Then Allah says,

قَالَ ءَايَاتِكَ

(He said: "Your sign is..." meaning, "Your sign will be..."

أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا

(that you shall not speak unto mankind for three nights, though having no bodily defect.) Meaning, `your tongue will be prevented from speaking for three nights while you are healthy and fit, without any sickness or illness.' Ibn `Abbas, Mujahid, `Ikrimah, Wahb, As-Suddi, Qatadah and others said, "His tongue was arrested without any sickness or illness." `Abdur-Rahman bin Zayd bin Aslam said, "He used to recite and glorify Allah, but he was not able to speak to his people except by gestures. " Al-`Awfi reported that Ibn `Abbas said,

ثَلَاثَ لَيَالٍ سَوِيًّا

(three nights, though having no bodily defect.) "The nights were consecutive." However, the first statement that is reported from him and the majority is more correct. This Ayah is similar to what Allah, the Exalted, said in Surah Al `Imran,

قَالَ رَبِّ اجْعَلْ لِي ءَايَةً قَالَ ءَايَاتِكَ أَلَّا تُكَلِّمَ  
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا وَادْكُرْ رَبَّكَ كَثِيرًا  
وَسَبِّحْ بِالعَشِيِّ وَالْإِبْكَرِ

(He said: "O my Lord! Make a sign for me." (Allah) said "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much, and glorify (Him) in the afternoon and in the morning.))3:41( This is a proof that he did not speak to his people for these three nights and their days as well.

إِلَّا رَمْزًا

(except with signals.) Meaning, with bodily gestures, this is why Allah says in this noble Ayah,

(فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ)

(Then he came out to his people from the Mihrab) referring to the place where he was given the good news of the child.

(فَأَوْحَىٰ إِلَيْهِمْ)

(he indicated to them by signs) Meaning he made a gesture to them that was subtle and swift.

(أَنْ سَبَّحُوا بُكْرَةً وَعَشِيًّا)

(to glorify )Allah( in the morning and in the afternoon.) That they should be agreeable to what he was commanded to do during these three days, to increase in his deeds and gratitude to Allah for what He had given him. Mujahid said,

(فَأَوْحَىٰ إِلَيْهِمْ)

(he indicated to them by signs) "He made a gesture." Wahb and Qatadah said the same.

(يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا -  
وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا - وَبَرًّا بِوَالِدَيْهِ  
وَلَمْ يَكُن جَبَّارًا عَصِيًّا - وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ  
وَيَوْمَ يَمُوتُ وَيَوْمَ يُرْعَىٰ حَيًّا )

(12. (It was said to his son): "O Yahya! Hold fast to the Scripture." And We gave him wisdom while yet a child.) (13. And Hananan from Us, and Zakatan, and he was pious,) (14. And dutiful to his parents, and he was not arrogant or disobedient.) (15. And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!)

### The Birth of the Boy and His Characteristics

This also implies what is not mentioned, that this promised boy was born and he was Yahya. There is also the implication that Allah taught him the Book, the Tawrah which they used to study among themselves. The Prophets who were sent to the Jews used to rule according to the Tawrah, as did the scholars and rabbis among them. He was still young in age when Allah gave him this knowledge. This is the reason that Allah mentioned it. Because of how Allah favored him and his parents, He says,

(يُحْيِي خُذِ الْكِتَابَ بِقُوَّةٍ)



(O Yahya! Hold fast to the Scripture )the Tawrah(.) Means, "Learn the Book with strength." In other words, learn it well, with zeal and studious effort.

(وَأْتَيْنَاهُ الْحُكْمَ صَبِيًّا)

(And We gave him wisdom while yet a child.) This means he was given understanding, knowledge, fortitude, diligence and zeal for good and the pursuit of good. He was blessed with these characteristics even though he was young. Allah said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And (made him) Hananan from Us,) )19:13( Ali bin Abi Talhah reported that Ibn ` Abbas said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And Hananan from Us, ) "This means mercy from Us." `Ikrimah, Qatadah and Ad-Dahhak all said the same. Ad-Dahhak added, "Mercy that no one would be able to give except Us." Qatadah added, "With it, Allah had mercy upon Zakariyya." Mujahid said,

(وَحَنَانًا مِّن لَّدُنَّا)

(And Hananan from Us,) "This was gentleness from His Lord upon him." The apparent meaning is that Allah's statement Hananan (affection, compassion) is directly related to His statement,

(وَأْتَيْنَاهُ الْحُكْمَ صَبِيًّا)

(and We gave him wisdom while yet a child.) meaning, "We gave him wisdom, compassion and purity." This means that he was a compassionate man, who was righteous. Hanan means the love for affection and tenderness (towards others). Concerning Allah's statement,

(وَزَكَاةً)

(and Zakatan,) This is related to His statement,

(وَحَنَانًا)

(And Hananan) The word Zakah means purity from filth, wickedness and sins. Qatadah said, "The word Zakah means the righteous deed." Ad-Dahhak and Ibn Jurayj both said, "The righteous deed is the pure (Zakah) deed." Al-` Awfi reported that Ibn ` Abbas said,

(وَزَكَاةً)

(and Zakatan,) "This means that he was a blessing."

(وَكَانَ تَقِيًّا)

(and he was pious.)19:13( meaning that he was pure and had no inclination to do sins. Allah said;

(وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا )

(And dutiful to his parents, and he was not arrogant or disobedient.) After Allah mentioned Yahya's obedience to his Lord and that Allah created him full of mercy, purity and piety, He attached to it his obedience to his parents and his good treatment of them. Allah mentioned that he refrained from disobeying them in speech, actions, commands and prohibitions. Due to this Allah says,

(وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا)

(and he was not arrogant or disobedient.) Then, after mentioning these beautiful characteristics, Allah mentions his reward for this,

(وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ  
حَيًّا )

(And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!) This means that he had security and safety in these three circumstances. Sufyan bin `Uyaynah said, "The loneliest that a man will ever feel is in three situations. The first situation is on the day that he is born, when he sees himself coming out of what he was in. The second situation is on the day that he dies, when he sees people that he will not see anymore. The third situation is on the day when he is resurrected, when he sees himself in the great gathering. Allah has exclusively honored Yahya, the son of Zakariyya, by granting him peace in these situations. Allah says,

(وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ  
حَيًّا )

(And Salam (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!) This narration was reported by Ibn Jarir, from Ahmad bin Mansur Al-Marwazi, from Sadaqah bin Al-Fadl, from Sufyan bin `Uyaynah.

(وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ مِنْ أَهْلِهَا  
مَكَانًا شَرْقِيًّا - فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا  
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا - قَالَتْ إِنِّي  
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا - قَالَ إِنَّمَا أَنَا  
رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا - قَالَتْ أَنَّى  
يَكُونُ لِي غُلْمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا -  
قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيِّئٍ وَلِنَجْعَلَهُ آيَةً  
لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا )

(16. And mention in the Book, Maryam, when she withdrew in seclusion from her family to place facing east.) (17. She placed a screen before them; then We sent to her Our Ruh, and he appeared before her in the form of a man in all respects.) (18. She said: "Verily, I seek refuge with the Most Gracious (Allah) from you, if you do fear Allah.") (19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.") (20. She said: "How can I have a son when no man has touched me, nor am I Baghiyya") (21. He said: "Thus says your Lord: `That is easy for Me (Allah). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed (by Allah)."

### The Story of Maryam and Al-Masih (`Isa)

After Allah, the Exalted, mentioned the story of Zakariyya, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam. Allah informs of His granting her a child named `Isa without a father being involved (in her pregnancy). Between these two stories there is an appropriate and similar relationship. Due to their closeness in meaning, Allah mentioned them here together, as well as in Surahs Al `Imran and Al-Anbiya'. Allah has mentioned these stories to show His servants His ability, the might of His authority and that He has power over all things. Allah says,

(وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ)

(And mention in the Book, Maryam,) She was Maryam bint `Imran from the family lineage of Dawud. She was from a good and wholesome family of the Children of Israel. Allah mentioned the story of her mother's pregnancy with her in Surah Al `Imran, and that she (Maryam's mother) dedicated her freely for the service of Allah. This meant that she dedicated the child

(Maryam) to the service of the Masjid of the Sacred House (in Jerusalem). Thus, they (Zakariyya, Maryam's mother and Maryam) were similar in that aspect.

(فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا)

(So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner.)3:37( Thus, Maryam was raised among the Children of Israel in an honorable way. She was one of the female worshippers, well-known for her remarkable acts of worship, devotion and perseverance. She lived under the care of her brother-in-law, Zakariyya, who was a Prophet of the Children of Israel at that time. He was a great man among them, whom they would refer to in their religious matters. Zakariyya saw astonishing miracles occur from her that amazed him.

(كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِيْمُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(Every time Zakariyya entered the Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam! From where have you got this" She said, "This is from Allah." Verily, Allah provides to whom He wills, without limit.) )3:37( It has been mentioned that he would find her with winter fruit during the summer and summer fruit during the winter. This has already been explained in Surah Al `Imran. Then, when Allah wanted to grant her His servant and Messenger, `Isa, one of the five Great Messengers.

(انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا)

(she withdrew in seclusion from her family to place facing east.) )19:16( This means that she withdrew from them and secluded herself from them. She went to the eastern side of the Sacred Masjid (in Jerusalem). It is reported from Ibn `Abbas that he said, "Verily, I am the most knowledgeable of Allah's creation of why the Christians took the east as the direction of devotional worship. They did because of Allah's statement,

(انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا)

(When she withdrew in seclusion from her family to a place facing east.) Therefore, they took the birthplace of `Isa as their direction of worship." Concerning Allah's statement,

(فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا)

(She placed a screen before them;) This means that she hid herself from them and concealed herself. Then, Allah sent Jibril to her.

(فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا)

(and he appeared before her in the form of a man in all respects.) )19:17( This means that he came to her in the form of a perfect and complete man. Mujahid, Ad-Dahhak, Qatadah, Ibn Jurayj, Wahb bin Munabbih and As-Suddi all commented on Allah's statement,

(فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا)

(then We sent to her Our Ruh,) "It means Jibril."

(قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا )

(She said: "Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.") This means that when the angel (Jibril) appeared to her in the form of a man, while she was in a place secluded by herself with a partition between her and her people, she was afraid of him and thought that he wanted to rape her. Therefore, she said,

(إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا)

(Verily, I seek refuge with the Most Gracious from you, if you do fear Allah.) She meant, "If you fear Allah," as a means of reminding him of Allah. This is what is legislated in defense against (evil), so that it may be repulsed with ease. Therefore, the first thing she did was try to make him fear Allah, the Mighty and Sublime. Ibn Jarir reported from `Asim that Abu Wa'il said when mentioning the story of Maryam, "She knew that the pious person would refrain (from committing evil) when she said,

(إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا قَالَ إِنَّمَا  
أَنَا رَسُولُ رَبِّكَ)

("Verily, I seek refuge with the Most Gracious from you, if you do fear Allah." He said: "I am only a messenger from your Lord...") This means that the angel said to her in response, and in order to remove the fear that she felt within herself, "I am not what you think, but I am the messenger of your Lord." By this he meant, "Allah has sent me to you." It is said that when she mentioned the (Name of the) Most Beneficent (Ar-Rahman), Jibril fell apart and returned to his true form (as an angel). He responded, (رَبِّكَ لِيَهَبَ لَكَ مِنْ رَبِّكَ رَسُولًا أَنَا إِنَّمَا) `I am only a messenger from your Lord, to provide to you the gift of a righteous son.'

(قَالَتْ أَنَّى يَكُونُ لِي غُلْمٌ)

(She said: "How can I have a son...") This means that Maryam was amazed at this. She said, "How can I have a son" She said this to mean, "In what way would a son be born to me when I do not have a husband and I do not commit any wicked acts (i.e. fornication)" For this reason she said,

(وَلَمْ يَمَسِّنِي بَشْرًا وَلَمْ أَكُ بَغِيًّا)

(when no man has touched me, nor am I Baghiyya) The Baghiyya is a female fornicator. For this reason, a Hadith has been reported prohibiting the money earned from Baghiyya.

(قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ)

(He said: "Thus said your Lord: `That is easy for Me (Allah)...") This means that the angel said to her in response to her question, "Verily, Allah has said that a boy will be born from you even though you do not have a husband and you have not committed any lewdness. Verily, He is Most Able to do whatever He wills." Due to this, he (Jibril) conveyed Allah's Words,

(وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) This means a proof and a sign for mankind of the power of their Maker and Creator, Who diversified them in their creation. He created their father, Adam, without a male (father) or female (mother). Then, He created Hawwa' (Adam's spouse) from a male (father) without a female (mother). Then, He created the rest of their progeny from male and female, except `Isa. He caused `Isa to be born from a female without a male. Thus, Allah completed the four types of creation (of the human being), which proves the perfection of His power and the magnificence of His authority. There is no god worthy of worship except Him and there is no true Lord other than Him. Concerning Allah's statement,

(وَرَحْمَةً مِنَّا)

(and a mercy from Us,) This means, "We will make this boy a mercy from Allah and a Prophet from among the Prophets. He will call to the worship of Allah and monotheistic belief in Him. This is as Allah, the Exalted, said in another Ayah,

(إِذْ قَالَتِ الْمَلِكَةُ مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ  
مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي  
الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ - وَيُكَلِّمُ النَّاسَ فِي  
الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ )

((Remember) when the angels said: "O Maryam! Verily, Allah gives you the good news of a Word from Him, his name will be Al-Masih, `Isa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allah. And he will speak to the people, in the cradle and in manhood, and he will be one of the righteous.) )3:45-46( This means that he will call to the worship of his Lord in his cradle and while and adult. Concerning His statement,

(وَكَانَ أَمْرًا مَّقْضِيًّا)

(and it is a matter (already) decreed (by Allah).) This is the completion of Jibril's dialogue with Maryam. He informed her that this matter was preordained by Allah's power and will. Muhammad bin Ishaq said,

(وَكَانَ أَمْرًا مَّقْضِيًّا)

(and it is a matter (already) decreed (by Allah).) "This means that Allah determined to do this, so there is no avoiding it."

(فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا - فَأَجَاءَهَا  
الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ  
هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا )

(22. So she conceived him, and she withdrew with him to a remote place.) (23. And the pains of childbirth drove her to the trunk of a date palm. She said: "Would that I had died before this, and had been forgotten and out of sight!")

### The Conception and the Birth

Allah, the Exalted, informs about Maryam that when Jibril had spoken to her about what Allah said, she accepted the decree of Allah. Many scholars of the predecessors (Salaf) have mentioned that at this point the angel (who was Jibril) blew into the opening of the garment that she was wearing. Then the breath descended until it entered into her vagina and she conceived the child by the leave of Allah. Muhammad bin Ishaq said, "When she conceived him and filled her water jug (at a well), she returned (to her people). After this, her menstrual bleeding ceased and she experienced what the pregnant woman experiences of sickness, hunger, change of color and there was even a change in the manner of her speech. After this, no people came to visit any house like they did the house of Zakariyya. The word spread among the Children of Israel and the people were saying, 'Verily, her partner (in fornication) was Yusuf, because there was no one else in the temple with her except him.' So she hid herself from the people and placed a veil between herself and them. No one saw her and she did not see anyone else." Allah said;

(فَأَجَاءَهَا الْمَخَاضُ إِلَى جِدْعِ النَّخْلَةِ)

(And the pains of childbirth drove her to the trunk of a date palm.) This means that her pains of labor compelled her to go to the trunk of a date-palm tree that was at the place where she had secluded herself. The scholars differed over its location. As-Suddi said, "Her place of seclusion was to the east and that was where she would pray at the Sacred House of

Jerusalem." Wahb bin Munabbih said, "She ran away and when she reached an area between Ash-Sham and Egypt, she was overcome by labor pains." In another narration from Wahb, he said, "This took place eight miles from the Sacred House of Jerusalem in a village that was known as Bayt Al-Lahm (Bethlehem)." I say, there are Hadiths about the Isra' (Night Journey of the Prophet ) that are reported by An-Nasa'i on the authority of Anas, and Al-Bayhaqi on the authority of Shadad bin Aws, that say that this took place at Bait Al-Lahm. Allah knows best. This is what is well known that the people all relate from each other. The Christians have no doubt held that the place of this occurrence was Bethlehem and this is what all the people relate. It has been related in a Hadith also, if the Hadith is authentic. Allah says, informing about her,

(قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا)

(She said: "Would that I had died before this, and had been forgotten and out of sight!") In this is an evidence of the permissibility to wish for death when a calamity strikes. She knew that she was going to be tested with the birth, the people would not assist her, and they would not believe her story. After she was known as a devout worshipper among them, they now thought that she had become a fornicating whore. She said,

(يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا)

(Would that I had died before this,) She said this to mean before this situation.

(وَكَنْتُ نَسِيًّا مَّنْسِيًّا)

(and I had been forgotten and out of sight!) This means, "I wish I had not been created and I was nothing." This was mentioned by Ibn `Abbas. Qatadah said,

(وَكَنْتُ نَسِيًّا مَّنْسِيًّا)

(and I had been forgotten and out of sight!) "This means something unknown, forgotten and no one knew who I was."

(فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ  
تَحْتَكِ سَرِيًّا - وَهَزَىٰ إِلَيْكِ بِجِدْعِ النَّخْلَةِ تُسْقِطُ  
عَلَيْكِ رُطْبًا جَنِيًّا - فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا  
فَأِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنَّي نَذَرْتُ  
لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ أَنْسِيًّا )



(24. Then he cried unto her from below her, saying: "Grieve not: your Lord has provided a Sariy under you.") (25. "And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you.") (26. "So eat and drink and rejoice. And if you see any human being, say: `Verily, I have vowed a fast for the Most Gracious so I shall not speak to any human being today.,")

### **What was said to Her after the Birth Some reciters read the Ayah as, (تَحْتَهَا مِنْ)**

Who was below her) Meaning the one who was below her called to her. Others recited it as,

(مِنْ تَحْتِهَا)

(from below her) With the meaning of a preposition (from) instead of a pronoun (who). The scholars of Tafsir have differed over the interpretation of who was calling out. Al-`Awfi and others reported from Ibn `Abbas that he said,

(فَنَادَاهَا مِنْ تَحْتِهَا)

(Then cried unto her from below her,) "This is referring to Jibril because `Isa did not speak until she brought him to her people." Similarly, Sa`id bin Jubayr, Ad-Dahhak, `Amr bin Maymun, As-Suddi and Qatadah all said, "Verily, this is referring to the angel Jibril." This means that he (Jibril) called out to her from the bottom of the valley. Mujahid said,

(فَنَادَاهَا مِنْ تَحْتِهَا)

(Then cried unto her from below her,) "This is referring to `Isa bin Maryam." Likewise, `Abdur-Razzaq reported from Ma`mar that Qatadah said that Al-Hasan said, "This is referring to her son (`Isa)." This is also one of the two opinions reported from Sa`id bin Jubayr -- that it was her son, `Isa, speaking. Sa`id said, "Have you not heard Allah saying,

(فَأَشَارَتْ إِلَيْهِ)

(Then she pointed to him.) Ibn Zayd and Ibn Jarir preferred this opinion in his Tafsir. Allah said,

(أَلَّا تَحْزَنِي)

(Grieve not:) He called to her saying, "Do not grieve."

(قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا)

(your Lord has provided a Sariy under you.) Sufyan Ath-Thawri and Shu`bah reported from Abu Ishaq that Al-Bara' bin `Azib said, s

(قَدْ جَعَلَ رَبُّكَ تَحْتَكِ سَرِيًّا)

(your Lord has provided a Sariy under you.) "This means a small stream." Likewise, `Ali bin Abi Talhah reported that Ibn `Abbas said, "Sariy means a river." `Amr bin Maymun held the same view, as he said, "It means a river for her to drink from." Mujahid said, "It means river in the Syrian language." Sa`id bin Jubayr said, "Sariy is a small flowing river." Others said that Sariy refers to `Isa. This was said by Al-Hasan, Ar-Rabi` bin Anas, Muhammad bin `Abbad bin Ja`far, and it is one of the two opinions reported from Qatadah. It is also the view of `Abdur-Rahman bin Zayd bin Aslam. However, the first view seems to be the most obvious meaning. For this reason, Allah said after it,

(وَهَزِيْ اِلَيْكَ بِجِدْعِ النَّخْلَةِ)

(And shake the trunk of date palm towards you,) meaning, "Grab the trunk of the date-palm tree and shake it towards yourself." Therefore, Allah blessed her by giving her food and drink. Then He said,

(تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا فَاكُلِيْ وَاشْرَبِيْ وَقَرِّيْ  
عَيْنًا)

(It will let fall fresh ripe dates upon you. So eat and drink and rejoice.) Meaning to be happy. This is why `Amr bin Maymun said, "Nothing is better for the woman confined in childbed than dried dates and fresh dates." Then he recited this noble Ayah. Concerning Allah's statement,

(فَاِمَّا تَرَيَنَّ مِنَ الْبَشْرِ اَحَدًا)

(And if you see any human being,) This means any person that you see,

(فَقُولِيْ اِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ  
الْيَوْمَ اِنْسِيًّا)

(Say: `Verily, I have vowed a fast unto the Most Gracious (Allah) so I shall not speak to any human being today.')

Meaning, by signaling with gestures, not a statement by speech. This is so that she does not negate her oath itself,

(فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا)

(so I shall not speak to any human being today. ) Anas bin Malik commented on,

## (إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا)

(I have vowed a fast unto the Most Gracious) He said; "A vow of silence." Likewise said Ibn `Abbas and Ad-Dahhak. The meaning here is that in their Law, when fasting, it was forbidden for them to eat and speak. As-Suddi, Qatadah and `Abdur-Rahman bin Zayd have all stated this view. `Abdur-Rahman bin Zayd said, "When `Isa said to Maryam,

## (أَلَا تَحْزَنِي)

(Grieve not) She said, `How can I not grieve when you are with me and I have no husband nor am I an owned slave woman What excuse do I have with the people Woe unto me, if I had only died before this, and had been a thing forgotten and unknown.' Then, `Isa said to her, `I will suffice you with a statement,

## (فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا)

(And if you see any human being, say: `Verily, I have vowed a fast unto the Most Gracious so I shall not speak to any human being this day.')

All of this is from the speech of `Isa to his mother." Wahb said the same as well.

(فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهَا قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ  
شَيْئًا فَرِيًّا - يَاخْتِ هَرُونَ مَا كَانَ أَبُوكِ امْرَأَ  
سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا - فَأَشَارَتْ إِلَيْهِ قَالُوا  
كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا - قَالَ إِنِّي  
عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا - وَجَعَلَنِي  
مُبَارَكًا أَيَّنَّ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ  
مَا دُمْتُ حَيًّا - وَبِرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا  
شَقِيًّا - وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ  
أُبْعَثُ حَيًّا )

(27. Then she brought him to her people, carrying him. They said: "O Mary! Indeed you have brought a thing Fariy.") (28. "O sister of Harun! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.") (29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle") (30. He said: "Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet;") (31. "And He has made me blessed wherever I be, and has enjoined on me )Awsani( Salah and Zakah, as long as I live.") (32. "And to be dutiful to my mother, and made me not arrogant, unblessed.") (33. "And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!")

### **Maryam with Al-Masih before the People, Their Rejection of Her and His Reply to Them**

Allah, the Exalted, informs of Maryam's situation when she was commanded to fast that day and not to speak to any human being. For verily, her affair would be taken care of and her proof would be established. Thus, she accepted the command of Allah and she readily received His decree. She took her child and brought him to her people, carrying him. When they saw her like this they made a big deal about her situation and they sternly protested against of it, and

(قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا)

(They said: "O Mary! Indeed you have brought a thing Fariy.") Fariy means a mighty thing. This was said by Mujahid, Qatadah, As-Suddi and others. Ibn Abi Hatim reported from Nawf Al-Bikali that he said, "Her people went out searching for her, she was from a family that was blessed with prophethood and nobility. However, they could not find any trace of her. They came across a cow herder and they asked him, 'Have you seen a girl whose description is such and such' He replied, 'No, but tonight I saw my cows doing something that I've never seen them do before.' They asked, 'What did you see' He said, 'Tonight I saw them prostrating in the direction of that valley.'" `Abdullah bin Ziyad said (adding to the narration), "I memorized from Sayyar that he (the cattle herder) said, 'I saw a radiant light.'" So they went towards the direction that he told him, and Maryam was coming towards them from that direction. When she saw them she sat down and she was holding her child in her lap. They came towards her until they were standing over her.

(قَالُوا يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا)

(They said: "O Mary! Indeed you have brought a mighty thing (Fariy).") This means it was a mighty thing that she had brought.

(يَأْخُذُ هَرُونَ)

(O sister of Harun!) This means, "O one resembling Harun (Aaron) in worship."

(مَا كَانَ أَبِيكَ امْرَأً سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا)

(Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.) They meant, "You are from a good, pure family, well-known for its righteousness, worship and abstinence from worldly indulgence. How could you do such a thing" `Ali bin Abi Talhah and As-Suddi both said, "It was said to her,

(يَأْخُذُ هَرُونَ)

(O sister of Harun!) referring to the brother of Musa, because she was of his descendants. This is similar to the saying, 'O brother of Tamim,' to one who is from the Tamimi tribe, and 'O brother of Mudar,' to one who is from the Mudari tribe. It has also been said that she was related to a righteous man among them whose name was Harun and she was comparable to him in her abstinence and worship. Concerning Allah's statement,

(فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(Then she pointed to him. They said: "How can we talk to one who is a child in the cradle") This is what took place while they were in doubt about her situation, condemning her circumstances, saying what they wanted to say. At that time they were slandering her and falsely accusing her of a horrendous act. On that day she was fasting and keeping silent. Therefore, she referred all speech to him (the child) and she directed them to his address and speech to them. They scoffed at her because they thought that she was mocking at them and playing with them. They said,

(كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(How can we talk to one who is a child in the cradle) Maymun bin Mahran said,

(فَأَشَارَتْ إِلَيْهِ)

(Then she pointed to him.) "She indicated, 'Speak to him.' They then said, 'After she has come to us with this calamity, she now commands us to speak to one who is a child in the cradle!' As-Suddi said, "When she pointed to him they became angry and said, 'Her mocking us, to the extent of commanding us to speak to this child, is worse to us than her fornication.'"

(قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا)

(They said: "How can we talk to one who is a child in the cradle") This means, "How can someone speak who is in his cradle, in the state of infancy and a child" `Isa said,

(إِنِّي عَبْدُ اللَّهِ)

(Verily, I am a servant of Allah,) The first thing that he said was a declaration of the lofty honor of his Lord and His being free of having a child. Also, he affirmed that he himself was a worshipper of his Lord. Allah said,

(ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(He has given me the Scripture and made me a Prophet.) This was a declaration of innocence for his mother from the immorality that was attributed to her. Nawf Al-Bikali said, "When they said what they said to his mother, he ( `Isa) was nursing from her breast. At their statement he released the breast from his mouth and reclined on his left saying,

(إِنِّي عَبْدُ اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا)

(Verily, I am a servant of Allah, He has given me the Scripture and made me a Prophet.) And he continued speaking until he said,

(مَا دُمْتُ حَيًّا)

(as long as I live.)" Concerning his statement,

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ)

(And He has made me blessed wherever I be,) Mujahid, `Amr bin Qays and Ath-Thawri all said that this means, "And He made me a teacher of goodness." In another narration from Mujahid, he said, "A person of great benefit." Ibn Jarir reported from Wuhayb bin Al-Ward, a freed slave of the Bani Makhzum tribe, that he said, "A scholar met another scholar who had more knowledge than himself. So he said to him, `May Allah have mercy upon you, what acts of mine should I perform openly' The other replied, `Commanding good and forbidding evil, for verily, it is the religion of Allah, which He sent His Prophets with to His servants.' The scholars have indeed agreed upon the statement of Allah,

(وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ)

(And He has made me blessed wherever I be,) Then it was said, `What was his blessing' He (Wuhayb) replied, `Commanding good and forbidding evil wherever he was.' " His saying,

(وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)

(and He has enjoined on me )Awsani( Salah and Zakah, as long as I live.) This is similar to the statement of Allah to Muhammad ,

(وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ )

(And worship your Lord until there comes unto you the certainty (i.e. death).)15:99( `Abdur-Rahman bin Al-Qasim reported from Malik bin Anas that he commented on Allah's statement,

(وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا)

(and He has enjoined on me )Awsani( Salah and Zakah, as long as I live.) He said, "Allah informed him of what would be of his affair until his death. This is the firmest evidence against the people who deny Allah's preordained decree." Concerning Allah's statement,

(وَبِرًّا بِوَالِدَتِي)

(And to be dutiful to my mother.) This means, "He (Allah) has commanded me to treat my mother well." He mentioned this after mentioning obedience to his Lord, Allah. This is because Allah often combines the command to worship Him with obedience to the parents. This is similar to Allah's statement,

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا)

(And your Lord has decreed that you worship none but Him and that you be dutiful to your parents.) )17:23( And He, the Exalted, said,

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(Give thanks to Me and to your parents. Unto Me is the final destination.) )31:14( Concerning his statement,

(وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا)

(and He made me not arrogant, unblessed.) This means, "He (Allah) has not made me too proud or arrogant to worship Him, obey Him and be dutiful to my mother, and thus be unblessed." Concerning Allah's statement,

(وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا )

(And Salam (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!) This is his affirmation that `he is a worshipper of Allah, the Mighty and Sublime, and that he is a creature created by Allah. He (`Isa) will live, die and be resurrected, just like the other creatures that Allah has created. However, he will have peace in these situations, which are the most difficult situations for Allah's creatures.' May Allah's peace and blessings be upon him.

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ  
يَمْتَرُونَ - مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وُلْدٍ سُبْحَانَهُ  
إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ - وَإِنَّ  
اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ -  
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا  
مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ )

(34. Such is `Isa, son of Maryam. Qawlul-Haqq )it is a statement of truth( about which they doubt (or dispute).) (35. It befits not (the majesty of) Allah that He should beget a son. Glorified be He. When He decrees a thing, He only says to it: "Be!" -- and it is.) (36. ) `Isa said: "And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.") (37. Then the sects differed, so woe unto the disbelievers from the meeting of a great Day.)

### ` Isa is the Servant of Allah and not His Son

Allah, the Exalted, says to His Messenger Muhammad , ` This is the story which We have related to you about ` Isa,' upon him be peace.

(قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ)

((It is) a statement of truth about which they doubt.) |This means that the people of falsehood and the people of truth are in disagreement, of those who believe in him and those who disbelieve believe in him. For this reason most of the reciters recited this Ayah with Qawlul-Haqq (statement of truth) as the subject, referring to `Isa himself. `Asim and `Abdullah bin `Amir both recited it Qawlul-Haqq (statement of truth) referring to the story in its entirety that the people differed about. It is reported from Ibn Mas`ud that he recited it as Qalal-Haqq, which means that he (`Isa) said the truth. The recitation of the Ayah with the Qawlul-Haqq being the subject referring to `Isa, is the most apparent meaning grammatically. It has support for it in the statement of Allah )after the story of `Isa(,

(الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ )

((This is) the truth from your Lord, so be not of those who doubt.) )3:60( When Allah mentioned that He created him as a servant and a Prophet, He extolled Himself, the Most Holy, by saying,

(مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وُلْدٍ سُبْحَانَهُ)



(It befits not (the majesty of) Allah that He should beget a son. Glorified be He.) Means glory be unto Him, He is far exalted above that which these ignorant, wrongdoing, transgressing people say about Him.

(إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ)

(When He decrees a thing, He only says to it: "Be!" -- and it is.) Whenever He wants something, He merely commands it and it happens as He wills. This is as Allah says,

(إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ - الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ )

(Verily, the likeness of `Isa before Allah is the likeness of Adam. He created him from dust, then said to him: "Be" -- and he was. (This is) the truth from your Lord, so be not of those who doubt.) )3:59-60(

### **`Isa commanded the Worship of Allah Alone, then the People differed after Him**

Allah said;

(وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ )

(And verily, Allah is my Lord and your Lord. So worship Him. That is the straight path.) Among those things which `Isa said to his people while he was in his cradle is that Allah was his Lord and their Lord, and he commanded them to worship Him alone. He said,

(فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(So worship Him. That is the straight path.) Meaning, "That which I have come to you with from Allah is the straight path." This means that the path is correct; whoever follows it will be rightly guided and whoever opposes it will deviate and go astray. Allah's statement,

(فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ)

(Then the sects differed,) means that the opinions of the People of the Book differed concerning `Isa even after the explanation of his affair and the clarification of his situation. They disagreed about his being the servant of Allah, His Messenger, and His Word that He cast upon Maryam and a spirit from Himself. So a group of them -- who were the majority of the

Jews (may Allah's curses be upon them) -- determined that he was a child of fornication and that his speaking in his cradle was merely sorcery. Another group said that it was Allah Who was speaking (not `Isa). Others said that he (`Isa) was the son of Allah. Some said that he was the third part of a divine trinity with Allah. Yet, others said that he was the servant of Allah and His Messenger. This latter view is the statement of truth, which Allah guided the believers to. A report similar with this meaning has been reported from `Amr bin Maymun, Ibn Jurayj, Qatadah and others from the Salaf (predecessors) and the Khalaf (later generations). Allah said,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ)

(so woe unto the disbelievers from the meeting of a great Day.) This is a threat and severe warning for those who lie about Allah, invent falsehood and claim that He (Allah) has a son. However, Allah has given them respite until the Day of Resurrection, and He has delayed their term out of gentleness and confident reliance upon His divine decree overcoming them. Verily, Allah does not hasten the affair of those who disobey Him. This has been related in a Hadith collected in the Two Sahihs,

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُقْلِتْهُ»

(Verily, Allah gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.) Then, the Messenger of Allah recited the Ayah,

(وَكَذَٰلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقَرْيَٰ وَهِيَ ظَلِيمَةٌ إِنَّ  
أَخَذَهُ أَلِيمٌ شَدِيدٌ )

(Such is the punishment of your Lord when He punishes the towns while they are doing wrong. Verily, His punishment is painful, (and) severe.) 11:102( In the Two Sahihs it is also reported that the Messenger of Allah said,

«لَا أَحَدٌ أَصْبَرُ عَلَىٰ أذَىٰ سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ  
يَجْعَلُونَ لَهُ وُلْدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(No one is more patient with something harmful that he hears than Allah. Verily, they attribute to Him a son, while He is the One Who provides them sustenance and good health.) Allah says,

(وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَلِيمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَىٰ الْمَصِيرِ )

(And many a township did I give respite while it was given to wrongdoing. Then I punished it. And to me is the (final) return (of all).) 22:48( Allah, the Exalted, also says,

وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا  
يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ )

(Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.)14:42( This is the reason that Allah says here,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ)

(So woe unto the disbelievers from the meeting of a great Day.) referring to the Day of Resurrection. It has been related in an authentic Hadith that is agreed upon (in Al-Bukhari and Muslim), on the authority of `Ubadah bin As-Samit who said that the Messenger of Allah said,

«مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،  
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ  
وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ،  
وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ  
عَلَى مَا كَانَ مِنَ الْعَمَلِ»

(Whoever testifies that there is no deity worthy of worship except Allah alone, Who has no partners, and that Muhammad is His servant and Messenger, and that `Isa was Allah's servant and Messenger, and His Word that He cast upon Maryam, and a spirit from Him, and that Paradise and Hell are both real, then Allah will admit him into Paradise regardless of whatever he did.)

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ  
الْيَوْمَ فِي ضَلَالٍ مُبِينٍ )

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي  
غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ - إِنَّا نَحْنُ نَرِثُ الْأَرْضَ  
وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ )

(38. How clearly will they see and hear, the Day when they will appear before Us! But the wrongdoers today are in plain error.) (39. And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.) (40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.)

### The Disbeliever's warning of the Day of Distress

Allah, the Exalted, says informing about the disbelievers on the Day of Resurrection that they will be made to have the clearest hearing and sight. This is as Allah says,

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard.") 32:12( They will say that when it will not benefit them, nor will it be of any use to them. If they had used these senses properly before seeing the torment, then it would have brought them some benefit and saved them from the Allah's punishment. This is why Allah says,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ)

(How clearly will they (disbelievers) see and hear,) This means that no one will hear and see better than they will.

(يَوْمَ يَأْتُونَنَا)

(the day when they will appear before Us.) The Day of Resurrection.

(لَكِنِ الظَّالِمُونَ الْيَوْمَ)

(But the wrongdoers today are...) now, in the life of this world,

(فِي ضَلَالٍ مُّبِينٍ)

(...in plain error.) They do not hear, see or think. When they are requested to follow guidance, they are not guided and they succumb to those things that do not benefit them. Then, Allah says,

(وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ)

(And warn them of the Day of grief and regrets,) warn the creation of the Day of Distress,

(إِذْ قُضِيَ الْأَمْرُ)

(when the case has been decided,) when the people of Paradise and the people of Hell will be sorted out, and everyone will reach his final abode which he was destined to remain in forever.

(وَهُمْ)

(while (now) they are) today, in the present life of this world,

(فِي غَفْلَةٍ)

(in a state of carelessness.) with the warning of the Day of grief and regret, they are heedless.

(وَهُمْ لَا يُؤْمِنُونَ)

(and they believe not.) meaning they do not believe that it is true. Imam Ahmad recorded that Abu Sa' id said that the Messenger of Allah said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ،  
يَجَاءُ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ  
وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ هَلْ تَعْرِفُونَ هَذَا،  
قَالَ: فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ هَذَا  
الْمَوْتُ قَالَ: فَيُقَالُ: يَا أَهْلَ النَّارِ، هَلْ تَعْرِفُونَ  
هَذَا؟ قَالَ: فَيَشْرَبُونَ وَيَنْظُرُونَ وَيَقُولُونَ: نَعَمْ  
هَذَا الْمَوْتُ قَالَ: فَيُؤْمَرُ بِهِ فَيُدْبَحُ، قَالَ: وَيُقَالُ: يَا  
أَهْلَ الْجَنَّةِ، خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ،  
خُلُودٌ وَلَا مَوْتَ»

(When the people of Paradise enter Paradise and the people of the Hellfire enter the Hellfire, death will be brought in the form of a handsome ram and it will be placed between Paradise and the Hellfire. Then, it will be said, "O people of Paradise, do you know what this is" Then,

they will turn their gazes and look, and they will say, "Yes, this is death." Then, it will be said, "O people of the Hellfire, do you know what this is" Then, they will turn their gazes and look, and they will say, "Yes, this is death." Then, the order will be given for it to be slaughtered and it will be said, "O people of Paradise, eternity and no more death, O people of Hellfire, eternity and no more death.") Then the Messenger of Allah recited the Ayah,

﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي  
غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

(And warn them of the Day of grief and regret, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.) Then, the Messenger of Allah made a gesture with his hand and said,

«أَهْلُ الدُّنْيَا فِي غَفْلَةِ الدُّنْيَا»

(The people of this life are in the state of heedlessness of this life.) Thus recorded Imam Ahmad and it was also recorded by Al-Bukhari and Muslim in their Sahihs with wording similar to this. It is reported from `Abdullah bin Mas`ud that he mentioned a story in which he said, "There is not a soul except that it will see a residence in Paradise and a residence in the Hellfire, and this will be the Day of distress. So the people of the Hellfire will see the residence that Allah prepared for them if they had believed. Then, it will be said to them, `If you had believed and worked righteous deeds, you would have had this, which you see in Paradise.' Then, they will be overcome with distress and grief. Likewise, the people of Paradise will see the residence that is in the Hellfire and it will be said to them, `If Allah had not bestowed His favor upon you (this would have been your place).'" Concerning Allah's statement,

﴿إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا  
يُرْجَعُونَ﴾

(Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned.) Allah is informing that He is the Creator, the Owner and the Controller of all matters. All of the creation will be destroyed and only He, the Most High and Most Holy, will remain. There is no one who can claim absolute ownership and control of affairs besides Him. He is the Inheritor of all His creation. He is the Eternal, Who will remain after they are gone and He is the Judge of their affairs. Therefore, no soul will be done any injustice, nor wronged even the weight of a mosquito or an atom. Ibn Abi Hatim recorded that Hazm bin Abi Hazm Al-Quta`i said, "Umar bin `Abdul-Aziz wrote to `Abdul-Hamid bin `Abdur-Rahman, who was the governor of Kufah: `Thus, to proceed: Verily, Allah prescribed death for His creatures when He created them and He determined their final destination. He said in that which He revealed in His truthful Book, which He guarded with His knowledge and made His angels testify to its preservation, that He will inherit the earth and all who are on it, and they will all be returned to Him."

(وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا -  
 إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ  
 وَلَا يُغْنِي عَنْكَ شَيْئًا - يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ  
 الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا -  
 يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ  
 عَصِيًّا - يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنْ  
 الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا )

(41. And mention in the Book, Ibrahim. Verily, he was a man of truth, a Prophet.) (42. 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") (43. "O my father! Verily, there has come to me the knowledge of that which came not unto you. So follow me, I will guide you to the straight path.") (44. "O my father! Worship not Shaytan. Verily, Shaytan has been a rebel against the Most Gracious.") (45. "O my father! Verily, I fear lest a torment from the Most Gracious should overtake you, so that you become a companion of Shaytan.")

### Ibrahim's Admonition of His Father

Allah, the Exalted, tells His Prophet, Muhammad ,

(وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ)

(And mention in the Book, Ibrahim.) "Recite this to your people who are worshipping idols and mention to them what happened with Ibrahim, the intimate Friend (Khalil) of the Most Beneficent. These idol worshippers (Arabs) are his descendants and they claim to follow his religion. Inform them that he was a truthful Prophet. Tell them about what took place with his father and how he forbade him from worshipping idols." Ibrahim said,

(يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي  
 عَنْكَ شَيْئًا)

(O my father! Why do you worship that which hears not, sees not and cannot avail you in anything) Meaning that these idols will not benefit you, nor can they protect you from any harm.

(يَأْتِي إِيَّيْ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ)

(O my father! Verily, there has come to me the knowledge of that which came not unto you.) This means, "Even though I am from your loins and you see me as inferior to you because I am your son, know that I have received knowledge from Allah that you do not know and it has not reached you."

(فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا)

(So follow me, I will guide you to the straight path.) meaning, "a straight path that will carry you to the desired objective and save you from that which is dreaded (Hell)."

(يَأْتِي لَا تَعْبُدِ الشَّيْطَانَ)

(O my father! Worship not Shaytan.) This is means, "Do not obey him by worshipping these idols. He invites to this (idolatry) and he is pleased with it." This is as Allah says,

(أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ  
إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ )

(Did I not command you, O Children of Adam, that you should not worship Shaytan. Verily, he is a plain enemy to you.) )36:60( Allah also says,

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثًا وَإِنْ يَدْعُونَ إِلَّا  
شَيْطَانًا مَرِيدًا )

(They invoke nothing but females )idols( besides Him (Allah), and they invoke nothing but Shaytan, a persistent rebel!) )4:117( Concerning Allah's statement,

(إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا)

(Verily, Shaytan has been a rebel against the Most Gracious.) This means obstinate and too arrogant to obey his Lord. Therefore, Allah expelled him and made him an outcast. Therefore, "do not follow him or you will become like him. "

(يَأْتِي إِيَّيْ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ)



(O my father! Verily, I fear lest a torment from the Most Gracious should overtake you,) "because of your associating partners with Allah and your disobedience in what I am commanding you with."

(فَتَكُونُ لِلشَّيْطَانِ وَلِيًّا)

(so that you become a companion of Shaytan.) This means, "there will be no one who will protect you, or help you, or assist you, except Iblis. However, neither he, nor anyone else, has any power over the outcome of matters. Following him will only cause you to be surrounded by the torment (of Allah)." This is as Allah says,

(تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ)

(By Allah, We indeed sent (Messengers) to the nations before you, but Shaytan made their deeds fair seeming to them. So he is their helper today (in this world), and theirs will be a painful torment.) )16:63(

(قَالَ أَرَاغِبٌ أَنْتَ عَنِ الْهَيْتِي يَا بَرَهَيْمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا - قَالَ سَلِّمْ عَلَيَّ سَأَسْتَغْفِرَ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا - وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا )

(46. He (the father) said: "Do you revile my gods, O Ibrahim If you stop not (this), I will La'arjumannak. So get away from me Maliyan.") (47. Ibrahim said: "Peace be on you! I will ask forgiveness of my Lord for you. Verily, He is unto me Hafiyyan.") (48. And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord, and I certainly hope that I shall not be unblessed in my invocation to my Lord.")

### The Reply of Ibrahim's Father

Allah, the Exalted, informs of the reply of Ibrahim's father to his son, Ibrahim, in reference to what he was calling him to. He said,

(أَرَاغِبُ أَنْتَ عَنِ الْهَتَى يَا إِبْرَاهِيمُ)

(Do you revile my gods, O Ibrahim) This means, "If you do not want to worship them (the idols) and you are not pleased with them, then at least stop cursing, abusing, and reviling them. For verily, if you do not cease, I will punish you, curse you and revile you." This is the meaning of his statement;

(لَا أَرْجُمَنَّكَ)

(La'arjumannaka.) Ibn `Abbas, As-Suddi, Ibn Jurayj, Ad-Dahhak and others said this. Concerning His statement,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me Maliyan.) Mujahid, `Ikrimah, Sa`id bin Jubayr and Mujahid bin Ishaq all said, "Maliyan means forever." Al-Hasan Al-Basri said, "For a long time." As-Suddi said,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me safely Maliyan. ) "This means forever." Ali bin Abi Talhah and Al-`Awfi both reported that Ibn `Abbas said,

(وَأَهْجُرْنِي مَلِيًّا)

(So get away from me safely Maliyan.) "This means to go away in peace and safety before you are afflicted with a punishment from me." Ad-Dahhak, Qatadah, `Atiyah Al-Jadali, Malik and others said the same. This is also the view preferred by Ibn Jarir.

### The Reply of Allah's Friend (Khalil)

With this, Ibrahim said to his father,

(سَلَامٌ عَلَيْكَ)

(Peace be on you!) This is as Allah said concerning the description of the believers,

(وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)

(and when the foolish address them (with bad words) they say, "Salaman )peace(.") )25:63( Allah also says,

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا  
أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي  
الْجَاهِلِينَ )

(And when they hear Al-Laghw (false speech), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.") )28:55( The meaning of Ibrahim's statement to his father,

(سَلَامٌ عَلَيْكَ)

(Peace be on you!) "You will not receive any insult or harm from me." This is due to the respect and honor of fatherhood.

(سَأَسْتَغْفِرُ لَكَ رَبِّي)

(I will ask forgiveness of my Lord for you.) meaning "But, I will ask Allah to guide you and forgive you for your sin."

(إِنَّهُ كَانَ بِي حَفِيًّا)

(Verily, He is unto me Hafiyya.) Ibn `Abbas and others said that Hafiyyan means, "Kind." Meaning, "since He guided me to worship Him and direct my religious devotion to Him alone." As-Suddi said, "Al-Hafi is One Who is concerned with his (Ibrahim's) affair." Thus, Ibrahim sought forgiveness for his father for a very long time, even after he migrated to Ash-Sham. He continued to seek forgiveness for him even after building the Sacred Masjid (in Makkah) and after the birth of his two sons, Isma`il and Ishaq. This can be seen in his statement,

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ  
الْحِسَابُ )

(Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.) )14:41( From this tradition, during the beginning stages of Islam, the Muslims used to seek forgiveness for their relatives and their family members who were polytheists. They did this following the way of Ibrahim, the Khalil (Friend) of Allah, until Allah revealed,

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ  
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءَاؤُا مِنْكُمْ وَمِمَّا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ

(Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah.") )60:4( Until Allah's statement,

إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ  
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ

(Except the saying of Ibrahim to his father: "Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah.") )60:4( meaning, except for this statement, so do not follow it. Then Allah explains that Ibrahim abandoned this statement and retracted it. Allah, the Exalted, says,

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators.) )9:113( Until Allah's statement,

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ  
وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ  
إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ

(And Ibrahim's invoking for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he is an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah, forbearing.) )9:114( Concerning Allah's statement,

وَأَعْتَزَلَكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا  
رَبِّي

(And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord,) This means, "And I worship my Lord alone, associating no partners with Him."

(عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا)

(I certainly hope that I shall not be unblessed in my invocation to my Lord. ) The word `Asa (I hope) here means that which will necessarily occur and not that which is hoped for from the impossible. For verily, he (Ibrahim) is the leader of the Prophets other than Muhammad .

(قَلَمَّا اَعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللّٰهِ وَهَبْنَا  
لَهُ اِسْحٰقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا - وَوَهَبْنَا  
لَهُمْ مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا )

(49. So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.) (50. And We gave them of Our mercy, and We granted them Sdqin `Aliyyan on the tongues.)

### Allah gave Ibrahim Ishaq and Ya`qub

Allah, the Exalted, says that when the Friend of Allah (Ibrahim) withdrew from his father and his people for the sake of Allah, Allah gave him in exchange those who were better than them. He gave him Ishaq (Isaac) and Ya`qub (Jacob), meaning his son, Ishaq, and Ishaq's son, Ya`qub. This is as Allah said in another Ayah,

(وَيَعْقُوبَ نَافِلَةً)

(and Ya`qub, a grandson.) )21:72( Also, Allah says,

(وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوبَ)

(and after Ishaq, of Ya`qub.) )11:71( There is no difference of opinion about Ishaq being the father of Ya`qub. This is what is recorded in the Qur'an in Surah Al-Baqarah.

(أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ  
لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ  
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحٰقَ)

(Or were you witnesses when death approached Ya`qub When he said unto his sons, "What will you worship after me" They said, "We shall worship your God the God of your fathers, Ibrahim, Isma`il and Ishaq.")2:133( Allah only mentioned Ishaq and Ya`qub here to show that He made Prophets from among his descendants and successors in order to give him relief and happiness in his life. This is why Allah says,

(وَكَلًّا جَعَلْنَا نَبِيًّا)

(and each one of them We made a Prophet.) 19:49( If Ya`qub had not become a Prophet in the lifetime of Ibrahim, then Allah would not have limited the promise of prophethood to him, but He would have mentioned his son Yusuf as well. For verily, Yusuf was also a Prophet, just as the Messenger of Allah said in a Hadith whose authenticity is agreed upon, when he was asked who was the best of people. He said,

«يُوسُفُ نَبِيُّ اللَّهِ ابْنُ يَعْقُوبَ نَبِيِّ اللَّهِ ابْنِ إِسْحَاقَ  
نَبِيِّ اللَّهِ ابْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ»

(The Prophet of Allah, Yusuf, the son of the Prophet of Allah Ya`qub, the son of the Prophet of Allah Ishaq, the son of the Friend of Allah Ibrahim.) In another wording of this Hadith, he said,

«إِنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ  
يُوسُفَ بْنَ يَعْقُوبَ بْنَ إِسْحَاقَ بْنَ إِبْرَاهِيمَ»

(Verily, the noble one is the son of the noble one, who is the son of the noble one, who is the son of the noble one. That is Yusuf, the son of Ya`qub, the son of Ishaq, the son of Ibrahim.) Concerning Allah's statement,

(وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ  
عَلِيًّا )

(And We gave them of Our mercy, and We granted Sdqin `Aliyyan on the tongues. ) `Ali bin Abi Talhah reported that Ibn `Abbas said, "Sdqin `Aliyyan means the good praise." As-Suddi and Malik bin Anas said the same thing. Ibn Jarir said, "Allah only said `Aliyyan (loftiness, exalted) because all of the religions commend them and mention them with praises, may Allah's peace and blessing be upon them all."

(وَأَذْكَرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلِصًا  
وَكَانَ رَسُولًا نَبِيًّا - وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ

الْأَيْمَنَ وَقَرَّبْنَاهُ نَجِيًّا - وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا  
أَخَاهُ هَارُونَ نَبِيًّا )

(51. And mention in the Book, Musa. Verily, he was Mukhlisan and he was a Messenger, (and) a Prophet.) (52. And We called him from the right side of the Mount (Tur), and made him draw near to Us for a talk with him.) (53. And We granted him his brother Harun, (also) a Prophet, out of Our mercy.)

### Mentioning Musa and Harun

After Allah had mentioned Ibrahim, the Friend of Allah, and commended him, he next mentioned Al-Kalim (the one spoken to by Allah directly). Allah said,

(وَأَذْكُرُ فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلِصًا)

(And mention in the Book, Musa. Verily, he was Mukhlisan) Ath-Thawri reported from `Abdul-Aziz bin Rafi`, from Abu Lubabah that he said, "The Disciples (of `Isa) said, `O Spirit of Allah, inform us about the one who is Mukhlis (purely devoted) to Allah.' He said, `That is one who does a deed solely for Allah and he does not like for the people to praise him.'" Others recited the word as Mukhlas, which means that he was chosen. This is as Allah says,

(إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ)

(Verily, I have chosen you above men.) )7:144( Concerning Allah's statement,

(وَكَانَ رَسُولًا نَبِيًّا)

(and he was a Messenger, (and) a Prophet.) Allah combined these two descriptions for him. For verily, he was one of the greatest Messengers and one of the five Messengers of Strong Will. They are Nuh, Ibrahim, Musa, `Isa and Muhammad. May the blessings of Allah be upon them and all of the Prophets. Allah said,

(وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ)

(And We called him from the side of the Tur.) means Mount

(الْأَيْمَنَ)

(right) It was on the right side of Musa when he went seeking a burning wood from that fire. He saw its glow in the distance, so he set out towards it and found it on the right side of the mountain from his direction, at the edge of the valley that he was in. This is when Allah, the

Exalted, spoke to him and called out to him. Allah summoned him to come near and He conversed Ayah with him. Concerning His statement,

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا )

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy.) This means, "We responded to his request and his plea on behalf of his brother and We made him a Prophet as well." This is as Allah says in another Ayah,

(وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ  
مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَدِّبُونَ )

(And my brother Harun he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will belie me.) )28:34( Also, Allah said,

(قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى)

((Allah said: ) "You are granted your request, O Musa.") )20:36( He also said,

(وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى  
هَارُونَ - وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُون )

(So send for Harun. And they have a charge of crime against me, and I fear they will kill me.) )26:13-14( Because of this, some of the Salaf (predecessors) said, "No one in this life pleaded on behalf of someone else more than Musa pleaded for his brother to be a Prophet." Allah, the Exalted said,

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا )

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy.)

(وَأَذْكَرٌ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ  
الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا - وَكَانَ يَأْمُرُ أَهْلَهُ  
بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا )



(54. And mention in the Book, Isma`il. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.) (55. And he would enjoyn on his family and his people the Salah and the Zakah, and his Lord was pleased with him.)

## Mentioning Isma`il

Here Allah has commended Isma`il, the son of Ibrahim, the Friend of Allah. He (Isma`il) is the father of all of the Arabs of the Hijaz because he was true to what he promised. Ibn Jurayj said, "He did not make any promise to his Lord, except that he fulfilled it." He never obligated himself to do any act of worship with a vow, except that he fulfilled it and carried it out, giving it its full due. Some said,

(صَدِيقَ الْوَعْدِ)

((he was) true to what he promised.) "This was said about him because he said to his father,

(سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ)

(If Allah wills you will find me of the patient.) )37:102( So he was truthful in that." Being true to one's promise is one of the praiseworthy characteristics, just as breaking one's promise is of the detested characteristics. Allah, the Exalted, says,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ -  
كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ )

(O you who believe! Why do you say that which you do not do Most hateful it is with Allah that you say that which you do not do.) )61:2-3( The Messenger of Allah said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ  
أَخْلَفَ، وَإِذَا ائْتُمِنَ خَانَ»

(The sign of the hypocrite is three things. When he speaks, he lies; when he promises, he breaks his promise; and when he is entrusted with something, he is disloyal to his trust.) Thus, if these are the characteristics of the hypocrites, then behaving contrary to these is a characteristic of the true believer. For this reason, Allah commended His servant and Messenger Isma`il, for he was true to his promise. Likewise, the Messenger of Allah was true to his promise. He did not promise anyone anything, except that he fulfilled his promise to that person. He also commended Abu Al-`As bin Ar-Rabi`, the husband of his daughter Zaynab, by saying,

«حَدَّثَنِي فَصَدَّقَنِي، وَوَعَدَنِي فَوَفَّى لِي»

(He spoke to me and he told me the truth, and he promised me and he fulfilled his promise to me.) When the Prophet died, the Khalifah (his successor), Abu Bakr As-Siddiq said, "Whoever received any promise from the Messenger of Allah or was owed any debt by him, then let him come to me and I will fulfill it on his behalf." So Jabir bin `Abdullah came and related that the Messenger of Allah said,

«لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا  
وَهَكَذَا»

(If the wealth of Bahrain comes (to me), then I would give you such and such and such.) This meant that he would fill his hands with wealth. Therefore, when the wealth of Bahrain came (to them), Abu Bakr commanded Jabir to come and fill his hands from that wealth. Then, he commanded him to do so again, until he collected five hundred Dirhams. Then, Abu Bakr gave him its double along with it. (i.e. one thousand extra Dirhams). Concerning Allah's statement,

(وَكَانَ رَسُولًا نَّبِيًّا)

(and he was a Messenger, (and) a Prophet.) In this is a proof of Isma`il's favored status over his brother, Ishaq. Ishaq was only described as being a Prophet, but Isma`il was described with both prophethood and messengership. It is confirmed in Sahih Muslim that the Messenger of Allah said,

«إِنَّ اللَّهَ اصْطَفَىٰ مِنْ وُلْدِ إِبْرَاهِيمَ إِسْمَاعِيلَ»

(Verily, Allah chose Isma`il from the sons of Ibrahim...) Then, Imam Muslim mentions the rest of the Hadith in its entirety. However, this statement proves the correctness of what we have said. Allah said,

(وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ  
رَبِّهِ مَرْضِيًّا )

(And he would enjoin on his family and his people the Salah and the Zakah, and his Lord was pleased with him.) This is also a beautiful form of praise, a commendable quality, and an upright characteristic. He was commanded in this way because of his persistence in obedience of his Lord, and enjoining his family to do so. This is as Allah said to His Messenger ,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient with them.) )20:132( Also, Allah, the Exalted, said,

يَأْيُهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا  
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ  
شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا  
يُؤْمَرُونَ )

(O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded.)  
)66:6( This means to command them to do good, forbid them from evil and do not neglect them. If you do so, and they obey your command, the Fire (of Hell) will not devour them on the Day of Resurrection. It has been reported in a Hadith from Abu Hurayrah that the Messenger of Allah said,

«رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ  
امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهَهَا الْمَاءَ. رَحِمَ  
اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ  
زَوْجَهَا، فَإِنْ أَبِي نَضَحَتْ فِي وَجْهِهِ الْمَاءَ»

(May Allah have mercy upon a man who gets up at night to pray and he wakes his wife. If she refuses to get up, he sprinkles water in her face. May Allah have mercy upon a woman who gets up at night to pray and she wakes her husband. If he refuses to get up, she sprinkles water in his face.) This Hadith was recorded by Abu Dawud and Ibn Majah.

(وَأَذْكَرٌ فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا -  
وَرَفَعْنَاهُ مَكَانًا عَلِيًّا )

(56. And mention in the Book, Idris. Verily, he was a man of truth, (and) a Prophet.) (57. And We raised him to a high station.)

### Mentioning Idris

complimented Idris for being a truthful Prophet and He mentioned that he raised him to a high station. It has previously been mentioned that in the Sahih it is recorded that the Messenger of

Allah passed by Idris on the night of the Isra (Night Journey) and he (Idris) was in the fourth heaven. Sufyan reported from Mansur that Mujahid said,

(وَرَفَعْنَاهُ مَكَانًا عَلِيًّا )

(And We raised him to a high station.) "This means the fourth heaven." Al-Hasan and others said concerning Allah's statement,

(وَرَفَعْنَاهُ مَكَانًا عَلِيًّا )

(And We raised him to a high station.) "This means Paradise."

(أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ  
ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَّةِ  
إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَى  
عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا )

(58. Those were they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nuh, and of the offspring of Ibrahim and Israel, and from among those whom We guided and chose. When the Ayat of the Most Gracious were recited unto them, they fell down prostrate and weeping.)

### These Prophets are the Chosen Ones

Allah, the Exalted, says that these Prophets (were favored), but this does not mean only these Prophets who were mentioned in this Surah. Rather, it is referring to all of those who were Prophets. Allah merely changes the implication of the discussion from specific individuals to the entire group of Prophets.

(الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَّةِ  
آدَمَ)

(they unto whom Allah bestowed His grace from among the Prophets, of the offspring of Adam.) As-Suddi and Ibn Jarir both said, "That which is meant by the offspring of Adam is Idris, and what is meant by the offspring of those `whom We carried with Nuh' is Ibrahim, and what is meant by the offspring of Ibrahim is Ishaq, Ya`qub and Isma`il, and what is meant by the offspring of Isra`il is Musa, Harun, Zakariyya, Yayha and `Isa bin Maryam." Ibn Jarir said, "And that is the distinction of their genealogies, even though Adam gathers all of them (as their original father). This is because among them is he who was not a descendant of those who were

on the ship with Nuh, and he that is Idris. For verily, he was the grandfather of Nuh." I say that this is the most apparent meaning, which concludes that Idris is amongst the pillars of Nuh's ancestral lineage. The view that this Ayah refers to the ancestral lineage of the Prophets, is the fact that it is similar to Allah's statement in Surah Al-An`am,

(وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ  
دَرَجَاتٍ مِّنْ نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ - وَوَهَبْنَا  
لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن  
قَبْلُ وَمِن دُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ  
وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ -  
وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ  
الصَّالِحِينَ - وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا  
وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ - وَمِن آبَائِهِمْ  
وَدُرِّيَّتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ )

(And that was our proof which We gave Ibrahim against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. And We bestowed upon him Ishaq and Ya`qub, each of them We guided; and before him We guided Nuh, and among his progeny Dawud, Sulayman, Ayyub, Yusuf, Musa and Harun. Thus do We reward the doers of good. And Zakariyya, and Yahya, and `Isa and Ilyas, each one of them was of the righteous. And Isma`il and Al-Yasa` and Yunus and Lut and each one of them We preferred above the `Alamin. And also some of their fathers and their progeny and their brethern, We chose them, and We guided them to the straight path.))6:83-87( Until Allah's statement,

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ اِقْتَدِهْ)

(They are those whom Allah had guided. So follow their guidance.) )6: 90( Allah, the Exalted, says,

مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ  
عَلَيْكَ)

(Of some of them We have related to you their story. And of some We have not related to you their story.) 40:78( In Sahih Al-Bukhari it is reported from Mujahid that he asked Ibn ` Abbas, "Is there a prostration in Surah Sad" Ibn ` Abbas replied, "Yes." Then he recited,

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ اِقْتَدِهْ)

(They are those whom Allah had guided. So follow their guidance.) 6:90( Ibn ` Abbas then said, "So your Prophet is one of those who have been commanded to follow them. And he is of those who should be followed." -- referring to Dawud. Allah, the Exalted, said in this noble Ayah,

إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا  
وَبُكْيًا)

(When the Ayah of the Most Gracious were recited unto them, they fell down prostrate and weeping.) This means that when they heard the Words of Allah, mentioning His proofs and evidences, they prostrated to their Lord in humility, humbleness, praise and thanks for the great favors they were blessed with. The word Bukiyān at the end of the Ayah means those who are crying, and it is the plural of Baki. Due to this the scholars agree that it is legislated to prostrate upon reading this Ayah, in following them and adhering to their manner of worship.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ  
وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا - إِلَّا مَنْ  
تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ  
الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا )

(59. Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet Ghayy.) (60. Except those who repent and believe, and work righteousness. Such will enter Paradise and they will not be wronged in aught.)

### They were succeeded by Wicked People and Good People

After Allah mentioned the party of blessed ones -- the Prophets and those who followed them by maintainig the limits set by Allah and His commandments, fulfilling what Allah ordered and avoiding His prohibitions -- then He mentions,

(خَلْفَ بَعْدِهِمْ مِنْ خَلْفٍ) (there has succeeded them a posterity.) This means later generations.

## (أَضَاعُوا الصَّلَاةَ)

(who have lost Salah) Losing their prayers is when they do not consider the prayers obligatory. Therefore they lose, because the prayer is the pillar and foundation of the religion. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Therefore, these people will meet with Ghayy, which means loss on the Day of Resurrection. Al-Awza'i reported from Musa bin Sulayman, who reported from Al-Qasim bin Mukhaymirah that he said concerning Allah's statement,

## (فَخَلْفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ)

(Then, there has succeeded them a posterity who have lost the Salah) "This means that they will not keep up with the proper times of the prayer, because if it meant complete abandonment of the prayer, this would be disbelief." It is also reported that it was said to Ibn Mas'ud, "Allah often mentions the prayer in the Qur'an. He says,

## (الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ)

(Those who neglect their Salah.) )107:5( And He says,

## (عَلَى صَلَاتِهِمْ دَائِمُونَ)

(Those who remain constant in their Salah.) )70:23( And He says,

## (عَلَى صَلَاتِهِمْ يُحَافِظُونَ)

(Who guard their Salah.)" )23:9( Then, Ibn Mas'ud said, "This means at its designated times." The people said, "We thought that this was referring to the abandonment of the prayer." He replied, "That would be disbelief." Masruq said, "No one who guards the five daily prayers will be written among the heedless. In their neglect is destruction. Their neglect is delaying them past their fixed times." Al-Awza'i reported from Ibrahim bin Zayd that Umar bin `Abdul-`Aziz recited the Ayah,

## (فَخَلْفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا)

(Then, there has succeeded them a posterity who have lost the Salah and have followed lusts. So they will meet Ghayy.) Then, he said, "Their loss was not their abandonment of the prayers, but it was by not offering them during their proper and prescribed times." Allah said,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy. ) `Ali bin Abi Talhah reported from Ibn `Abbas that he said,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy.) "This means loss." Qatadah said, "This means evil." Sufyan Ath-Thawri, Shu`bah and Muhammad bin Ishaq all reported from Abu Ishaq As-Sabi`i, who reported from Abu `Ubaydah, who reported from `Abdullah bin Mas`ud that he said,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy.) "This is a valley in the Hellfire which is very deep and its food is filthy." Al-A`mash reported from Ziyad, who reported from Abu `lyad, who commented Allah's statement,

(فَسَوْفَ يَلْقَوْنَ غَيًّا)

(So they will meet Ghayy.) He said, "This is a valley in Hell made of puss and blood." Allah said,

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا)

(Except those who repent and believe and work righteousness.) This means, "Except those who recant from giving up the prayers and following the desires, for verily, Allah will accept their repentance, give them a good end and make them of those who inherit the Garden of Delight (Paradise). " For this reason Allah says,

(فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا)

(Such will enter Paradise and they will not be wronged in aught.) This is because repentance wipes away that which was before it. In another Hadith, the Prophet said,

«التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ»

(The one who repents from sin is like he who has no sin.) Because of this, those who repent will not lose anything from the (good) deeds that they did. They will not be held accountable for what they did before their repentance, thus causing a decrease in their reward for deeds that they do after their repentance. That is because whatever they did before repenting is lost, forgotten and not taken to account. This is an honor from the Most Generous and a kindness from the Most Gentle. This is an exception that is made for these people, similar to Allah's statement in Surah Al-Furqan,



وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا  
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause...) until Allah's statement,

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(and Allah is Oft-Forgiving, Most Merciful.) 25:68-70

(جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ  
إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا - لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا  
سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا - تِلْكَ الْجَنَّةُ  
الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا )

(61. (They will enter) `Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass.) (62. They shall not hear therein any Laghw, but only Salam. And they will have therein their sustenance, morning and afternoon.) (63. Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa.)

### The Description of the Gardens of the Truthful and Those Who repent

Allah, the Exalted, says that the Gardens (of Paradise), which the penitent will enter, will be Gardens of `Adn, meaning, eternity. These are Gardens that the Most Beneficent promises His servants in the unseen. This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith. Concerning Allah's statement,

(إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا)

(Verily, His promise must come to pass.) This affirms the fact that this will occur, and that it is a settled matter. Allah does not break His promise, nor does He change it. This is similar to His statement,

(كَانَ وَعَدُّهُ مَقْعُولًا)

(His promise is certainly to be accomplished.) )73:18( This means that His promise will be and there is no avoiding it. Allah's statement here,

(مَأْتِيًا)

(must come to pass.) This means that it will come to His servants who are striving towards it and they will reach it. There are those commentators who said,

(مَأْتِيًا)

(must come to pass.) "This means it is coming, because everything that comes to you, you also come to it. This is as the Arabs say, 'Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old)." Concerning Allah's statement,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا)

(They shall not hear therein any Laghw.) This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life. He said,

(إِلَّا سَلَامًا)

(...but only Salam.) This is an indifferent exception, similar to Allah's statement,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيًا - إِلَّا قِيلًا سَلَامًا  
سَلَامًا)

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: Salam! Salam!)  
)56:25-26( Concerning His statement,

(وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا)

(And they will have therein their sustenance, morning and afternoon.) This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination. This is as Imam Ahmad recorded from Abu Hurayrah, who said that the Messenger of Allah said,

«أَوَّلُ زُمْرَةٍ تَلْجُ الْجَنَّةَ صُورُهُمْ عَلَى صُورَةِ  
الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا يَبْصُقُونَ فِيهَا، وَلَا يَتَمَخَّطُونَ  
فِيهَا. وَلَا يَتَغَوَّطُونَ، أَنِيَّتُهُمْ وَأَمْشَاطُهُمُ الذَّهَبُ  
وَالْفِضَّةُ وَمَجَامِرُهُمُ الْأَلْوَةُ، وَرَشْحُهُمُ الْمِسْكُ  
وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ، يُرَى مَخُّ سَاقِهَا مِنْ  
وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا اخْتِلَافَ بَيْنَهُمْ وَلَا  
تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبِ رَجُلٍ وَاحِدٍ،  
يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا»

(The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate. Their containers and combs will be made of gold and silver and their censers will be of aloeswood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allah in the morning and evening.) Al-Bukhari and Muslim both recorded this narration in the Two Sahihs. Imam Ahmad also recorded that Ibn `Abbas said that the Messenger of Allah said,

«الشُّهَدَاءُ عَلَى بَارِقِ نَهْرٍ يَبَابِ الْجَنَّةِ فِي قُبَّةٍ  
خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً  
وَعَشِيًّا»

(The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening.) Ahmad is the only one who collected this narration. Ad-Dahhak reported that Ibn `Abbas said,

(وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا)

(And they will have therein their sustenance, morning and afternoon.) "This means the amount of time equal to night and day." Allah said,

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا  
(

(Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa.) This means, 'This Paradise that We have described with these magnificent attributes, it is that which We will cause are pious servants to inherit.' They are those who obey Allah in happiness and times of hardship. They are those who suppress their anger and they pardon people's offenses. This is as Allah says at the beginning of Surah Al-Mu'minun,

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ  
خَشِعُونَ )

(Successful indeed are the believers. Those who are humble in their Salah.) )23:1-2( Until His saying,

(أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ  
هُم فِيهَا خَالِدُونَ )

(These are indeed the inheritors. Who shall inherit the Firdaws. In it they shall dwell forever.)  
)23:10-11(

(وَمَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا  
خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا - رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ  
لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا )

(64. And we descend not except by the command of your Lord. To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.)

(65. Lord of the heavens and the earth, and all that is between them, so worship Him and abide patiently in His worship. Do you know of any who is similar to Him)

### **The Angels do not descend, except by Allah's Command**

Imam Ahmad recorded that Ibn `Abbas said that the Messenger of Allah said to Jibril,

«مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟»

(What prevents you from visiting us more than you do) Then this Ayah was revealed,

(وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ)

(And we descend not except by the command of your Lord.) Al-Bukhari was alone in recording it and he related it with the Tafsir of this Ayah. Al-`Awfi reported from Ibn `Abbas that he said, "Jibril was kept from visiting the Messenger of Allah , so he was disturbed and grieved because of this. Then, Jibril came to him and said, ` O Muhammad,

(وَمَا نَنْزَلُ إِلَّا بِأَمْرِ رَبِّكَ)

(And we descend not except by the command of your Lord.)" Allah said,

(لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا)

(To Him belongs what is before us and what is behind us,) It has been said that the meaning of "what is before us" refers to that which is in this life and "what is behind us" refers to the Hereafter.

(وَمَا بَيْنَ ذَلِكَ)

(and what is between those two;) This means what is between two blows of the Sur. This is the opinion of Abu Al-`Aliyah, `Ikrimah and Mujahid. This was also stated by Sa`id bin Jubayr and Qatadah in one narration from them. As-Suddi and Ar-Rabi` bin Anas held this opinion as well. It has also been said,

(مَا بَيْنَ أَيْدِينَا)

(what is before us) means the future matters of the Hereafter.

(وَمَا خَلْفَنَا)

(what is behind us,) means what has taken place in this life,

(وَمَا بَيْنَ ذَلِكَ)

(what is between those two;) means what happens between this life and the Hereafter. A statement like this explanation has been reported from Ibn `Abbas, Sa`id bin Jubayr, Ad-Dahhak, Qatadah, Ibn Jurayj and Ath-Thawri. Ibn Jarir also preferred this latter interpretation. And Allah knows best. Concerning Allah's statement,

(وَمَا كَانَ رَبُّكَ نَسِيًّا)

(and your Lord is never forgetful.) Mujahid said, "This means that your Lord has not forgotten you." Allah said,

(رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

(Lord of the heavens and the earth, and all that is between them,) He created all of that, He is the Disposer of its affairs, He is the Legislator over it and He is in absolute control of it, having no one to oppose His decisions.

(فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا)

(so worship Him and abide patiently in his worship. Do you know of any who is similar to Him) `Ali bin Abi Talhah related that Ibn `Abbas said that this means, "Do you know any comparison or something similar to the Lord" Mujahid, Sa`id bin Jubayr, Qatadah, Ibn Jurayj and others all said the same. `Ikrimah related that Ibn `Abbas said, "There is no one named Ar-Rahman (the Most Beneficent) other than Him, Blessed and Exalted is He. Most Holy is His Name."

(وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا -  
أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ  
شَيْئًا - فَوَرَبُّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ  
لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا )

(ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى  
الرَّحْمَنِ عِتِيًّا - ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَى  
بِهَا صِلِيًّا )

(66. And man says: "When I am dead, shall I then be raised up alive") (67. Does not man remember that We created him before, while he was nothing) (68. So by your Lord, surely We shall gather them together, and (also) the Shayatin, then We shall bring them round Hell, Jithyya.) (69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.) (70. Then, verily, We know best those who are most worthy of being burnt therein.)

## Man's Amazement about Life after Death and the Refutation against this Amazement

Allah, the Exalted, informs that mankind is amazed that he could be returned to life after death and he thinks that this is something farfetched. As Allah says,

(وَإِنْ تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ أَعِدَّا كُنَّا ثُرَابًا أَعْيَا  
لَفِي خَلْقٍ جَدِيدٍ)

(And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation")13:5( Allah also says,

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ  
خَصِيمٌ مُبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ  
مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي  
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ)

(Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!")36:77-79( And Allah says here in this Surah,

(وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا -  
أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ  
شَيْئًا)

(And man says: "When I am dead, shall I then be raised up alive" Does not man remember that We created him before, while he was nothing) Allah uses the beginning of creation as a proof for its repetition. This means that He, the Exalted, created the human being while he was nothing. So can he not repeat this creation after the human had actually become something Smilalry Allah says;

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.)  
)30:27( In the Sahih it is recorded that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ  
يُكَذِّبَنِي، وَأَدَانِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ أَنْ يُؤْذِينِي،  
أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ لَنْ يُعِيدَنِي كَمَا بَدَأَنِي،  
وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ آخِرِهِ، وَأَمَّا  
أَدَاهُ إِيَّايَ فَقَوْلُهُ إِنَّ لِي وَلَدًا وَأَنَا الْأَحَدُ الصَّمَدُ  
الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

(Allah, the Exalted said, "The son of Adam denies Me and he has no right to deny Me. The son of Adam harms Me and he has no right to harm Me. His denial of Me is his statement that I will never repeat His creation like I created him the first time. Yet, the second creation is not more difficult upon Me than the first. His harming Me is his statement that I have a son. Yet, I am One Alone, the Self-Sufficient Whom all creatures need. He Who does not beget children, nor was He born and there is none coequal or comparable unto Him.") Concerning Allah's statement,

(فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ)

(So by your Lord, surely We shall gather them together, and the Shayatin,) The Lord, Blessed be He the Most High, swears by His Noble Self that He will definitely gather all of those who worshipped other than Allah and their devils as well.

(ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا)

(then We shall bring them round Hell, Jithiyya.) Al-`Awfi related that Ibn `Abbas said, "This means sitting and it is similar to His statement,

(وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً)



(And you will see each nation Jathiyah.)" )45:28( As-Suddi commented on the word Jithiyya, "It means standing." It has been reported from Murrah that Ibn Mas'ud said the same. Concerning Allah's statement,

(ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ)

(Then indeed We shall drag out from every sect) This means from every nation. This is what Mujahid said.

(أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا)

(all those who were worst in obstinate rebellion against the Most Gracious.) Ath-Thawri reported from `Ali bin Al-Aqmar, from Abu Al-Ahwas, from Ibn Mas'ud that he said, "The first of them will be bound to the last of them until their number is complete. Then, they will be brought all together. Then, Allah will begin with the greatest of them in crime and continue in succession. That is Allah's statement,

(ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى  
الرَّحْمَنِ عِتِيًّا)

(Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious.) This is similar to Allah's statement,

(حَتَّىٰ إِذَا اذَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ  
لَأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا  
مِّنَ النَّارِ)

(Until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire.") Until His saying,

(بِمَا كُنْتُمْ تَكْسِبُونَ)

(For what you used to earn.) )7:38-39( The first of them will say to the last of them: "Your were not better than us, so taste the torment for what you used to earn." Concerning Allah's statement,

(ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا )

(Then, verily, We know best those who are most worthy of being burnt therein.) Then, at this point Allah attaches one piece of information to another. The meaning here is that Allah best knows which of His creatures deserve to be burned in the fire of Hell and remain there forever and who deserves to have his punishment doubled. This is as He says in the Ayah that was previously mentioned,

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ)

(He will say: "For each one there is double (torment), but you know not.") 7:38

(وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَّقْضِيًّا - ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا )

(71. There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished.) (72. Then We shall save those who had Taqwa. And We shall leave the wrongdoers in it, Jithiyya.)

### Everyone will be brought to Hell, then the Righteous will be saved

Ibn Jarir reported from `Abdullah that he said concerning Allah's statement,

(وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا)

(There is not one of you but will pass over it.) "The bridge over Hell is like the sharp edge of a sword. The first group to cross it will pass like a flash of lightning. The second group will pass like the wind. The third group will pass like the fastest horse. The fourth group will pass like the fastest cow. Then, the rest will pass while the angels will be saying, 'O Allah save them, save them.' " This narration has supporting narrations similar to it from the Prophet in the Two Sahihs and other collections as well. These narrations have been related by Anas, Abu Sa`id, Abu Hurayrah, Jabir and other Companions, may Allah be pleased with them all. Ahmad also recorded that Umm Mubashshar, the wife of Zayd bin Harithah, said, "The Messenger of Allah was in the house of Hafsah when he said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

(No one who was present at the battles of Badr and Hudaibiyyah (of the Muslims) will enter into the Hellfire.) Then, Hafsah said, "Doesn't Allah say,

(وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا)

(There is not one of you but will pass over it (Hell);) The Messenger of Allah replied by reciting,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

(Then We shall save those who had Taqwa.) In the Two Sahihis there is a Hadith reported from Az-Zuhri, from Sa`id from Abu Hurayrah that the Messenger of Allah said,

«لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنْ الْوَالِدِ  
تَمَسُّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ»

(No one of the Muslims who has had three children, who all died, will be touched by the Hellfire, except for an oath that must be fulfilled.) `Abdur-Rahman bin Zayd bin Aslam commented on Allah's statement,

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا﴾

(There is not one of you but will pass over it;) "The passing of the Muslims (over the Hellfire) means their passing over a bridge that is over it. But the passing of the idolators over the Hellfire refers to their admission to the Fire." As-Suddi reported from Murrah, from Ibn Mas`ud, that he said concerning Allah's statement,

﴿كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾

(this is with your Lord; a Hatman decree.) "An oath that must be fulfilled." Mujahid said, "Hatman means preordainment." Ibn Jurayj said the same. Concerning Allah's statement,

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا﴾

(Then We shall save those who had Taqwa.) When all of the creatures passed over the Hellfire, and those disbelievers and the disobedient people who are destined to fall into it because of their disobedience, Allah will save the believers and the righteous people from it because of their deeds. Therefore, their passing over the bridge and their speed will be based upon their deeds that they did in this life. Then, the believers who performed major sins will be allowed intercession. The angels, the Prophets and the believers will all intercede. Thus, a large number of the sinners will be allowed to come out of Hell. The fire will have devoured much of their bodies, except the places of prostration on their faces. Their removal from the Hellfire will be due to the faith in their hearts. The first to come out will be he who has the weight of a Dinar of faith in his heart. Then, whoever has the next least amount after him. Then, whoever is next to that after him, and so forth. This will continue until the one who has the tiniest hint of faith in his heart, equal to the weight of an atom. Then, Allah will take out of the Fire whoever said "La ilaha illallah," even one day of his entire life, even if he never performed any good deed. After this, no one will remain in the Hellfire, except those it is obligatory upon to remain in the Hellfire forever. This has been reported in many authentic Hadiths from the Messenger of Allah . This is why Allah says,

(ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا )

(Then We shall save those who had Taqwa. And We shall leave the wrongdoers in it, Jithyya.)

(وَإِذَا نُتِلَىٰ عَلَيْهِمْ ءآيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا  
لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ  
نَدِيًّا - وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَتَانَا  
وَرَعِيًّا )

(73. And when Our clear Ayat are recited to them, those who disbelieve say to those who believe: "Which of the two groups has the best dwellings and the finest Nadiyyan") (74. And how many a generation have We destroyed before them, who were better in wealth, goods and outward appearance)

### The Disbelievers boast over Their good Fortune in the World

Allah, the Exalted, informs that when the clear, evident Ayat of Allah are recited to the disbelievers, they reject them and turn away. They say about those who believe, while boasting to them and arguing that their false religion is correct,

(خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا)

(best dwellings and the finest Nadiyyan.) This means the best houses, with the loftiest levels and the finest Nadiyyan, which are meeting rooms for men to gather and discuss matters. Thus, this means that their meeting rooms are full of more people who come to attend. In this they were saying, "How can we be upon falsehood while we are in this manner of successful living" These people were actually those who were concealed in the house of Al-Arqam bin Abi Al-Arqam and its likes from the other houses. This is as Allah says about them,

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا  
سَبَقُونَا إِلَيْهِ)

(And those who disbelieve say of those who believe: "Had it been a good thing, they (the weak and the poor) would not have preceded us theretofore!") )46:11( Nuh's people said,

(أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ)

("Shall we believe in you, when the weakest (of the people) follow you") )26:111( And Allah says,

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ )

(Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allah has favored among us" Does not Allah know best those who are grateful )6:53( This is why Allah refuted their doubts:

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ)

(And how many a generations have We destroyed before them) This means, "How many nations and generations did We destroy of those who denied (this message) due to their disbelief"

(هُمْ أَحْسَنُ أَثَاتًا وَرَعِيًا)

(who were better in wealth, goods and outward appearance) This means that they were better than these present people in wealth, possessions, looks and appearance. Al-A` mash reported from Abu Zibyan, who reported from Ibn ` Abbas that he said concerning the Ayah,

(خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا)

(best dwellings and finest Nadiyyan.) "Position )Maqam( means home, Nadi means place of gathering, wealth refers to material possessions and outward appearance is how they look physically." Al-` Awfi said that Ibn ` Abbas said, "Position )Maqam( means dwelling, Nadi means place of gathering and the blessing and happiness that they were living in. This is as Allah says about the people of Fir`awn when He destroyed them and related the story of their situation in the Qur'an,

(كَمْ تَرَكَوْا مِنْ جَبَّتٍ وَعُيُونٍ - وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ )

(How many gardens and springs that they )Fir`awn's people( left behind, and green crops and honored places )Maqam(.) )44:25-26( Therefore, position )Maqam( refers to their dwellings and splendid bounties, and Nadi is the places of gathering and meeting where they used to congregate. Allah said while relating the story to His Messenger of what happened with the people of Lut,

(وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ)

(And practice Al-Munkar (evil deeds) in your meeting places )Nadiyakum(.) )29:29( The Arabs call a place of gathering a Nadi."

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا  
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا  
السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ  
جُنْدًا )

(75. Say: whoever is in error, the Most Gracious will extend )circumstances( for him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces.)

### The Rebellious Person is given Respite but He is not forgotten

Allah, the Exalted, says,

(قُلْ)

(Say) This means, "O Muhammad, say to these people who are associating partners with their Lord, while claiming to follow the truth, that they are really following falsehood."

(مَنْ كَانَ فِي الضَّلَالَةِ)

(whoever is in error) This means, 'be they from us or from you.'

(فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا)

(the Most Gracious will extend )circumstances( for him.) This means that the Most Beneficent will give him respite in that which he is in, until he meets his Lord and his appointed time will have arrived.

(حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ)

(until, when they see that which they were promised, either the torment) that will strike him,

(وَإِمَّا السَّاعَةَ)

(or the Hour) that will come suddenly,

(فَسَيَعْلَمُونَ)

(they will come to know) at that time,

(مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا)

(who is worst in position, and who is weaker in forces.) This is in refutation of thier argument about their nice dwellings and splendid places of gathering. This is a challenge against the idolators who claim that they were following guidance in what they were doing. This is similar to the challenge that Allah mentions about the Jews when He says,

(يَأْيُهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتُّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ)

(O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people, then long for death if you are truthful.) )62:6( Meaning, `Supplicate for death to come to those who are following falsehood among us if you truly claim to be upon the truth. If you are true, then this supplication will not harm you.' But they refused to do so. An extensive discussion of this has already preceded in Surat Al-Baqarah, and to Allah is the praise. Likewise, Allah mentioned the challenge that was given to the Christians in Surah Al `Imran, when they were persistent in their disbelief and continued in their transgression. They refused to give up their exaggerating claim that `Isa was the son of Allah. Therefore, Allah mentioned His arguments and proofs against the worship of `Isa, and that he was merely a creature like Adam. After this, Allah said,

(فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتُ اللَّهِ عَلَى الْكٰذِبِينَ )

(Then whoever disputes with you about him after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the curse of Allah upon those who lie.") )3:61( However, they (the Christians) also retreated from this challenge.

(وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّلٰحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا )

(76. And Allah increases in guidance those who walk aright. And the righteous good deeds that last are better with your Lord for reward and better for resort.)

### Increasing Guidance of Those Who are guided

After Allah mentions the extended time and respite that is allowed to those who are in misguidance, increasing them in misguidance, He informs of the increase in guidance of those who are rightly guided. Similarly He says,

(وَإِذَا مَا أَنْزَلَتْ سُورَةٌ فَمِنْهُمْ مَّنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا)

(And whenever there comes down a Surah, some of them say: "Which of you has had his faith increased by it") 9:124( And the following Ayah also shows this. Concerning Allah's statement,

(وَالْبَقِيَّاتُ الصَّالِحَاتُ)

(And the righteous good deeds that last) Its explanation has already preceded in Surat Al-Kahf, along with a lengthy discussion concerning it and the related Hadiths.

(خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا)

((they) are better with your Lord for reward.) meaning the recompense and reward.

(وَخَيْرٌ مَّرَدًّا)

(and better for resort.) meaning in the final outcome, the result for its doer.

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا  
وَوَلَدًا - أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا  
- كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا -  
وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا )

(77. Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children )if I live again(." (78. Has he known the Unseen or has he taken a covenant from the Most Gracious) (79. Nay, We shall record what he says, and We shall increase his torment;) (80. And We shall inherit from him all that he speaks of, and he shall come to Us alone.)



## Refuting the Disbelievers Who claim that They will be given Wealth and Children in the Hereafter

Imam Ahmad reported from Khabbab bin Al-Aratt that he said, "I was a blacksmith and Al-" @256:Js bin Wa'il owed me a debt. So I went to him to collect my debt from him. He said to me, `No, by Allah, I will not pay my debt to you until you disbelieve in Muhammad.' I replied to him, `No, by Allah, I will not disbelieve in Muhammad until you die and are resurrected again.' He then said to me, `Verily, if I die and am resurrected, and you come to me, I will also have abundance of wealth and children and I will repay you then.' Then, Allah revealed these Ayat,

(أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِينَ مَالًا  
وَوَلَدًا )

(Have you seen him who disbelieved in Our Ayat and said: "I shall certainly be given wealth and children.") until,

(وَيَأْتِينَا فَرْدًا)

(and he shall come to Us alone.) This was also recorded by the two compilers of the Sahih and other collections as well. In the wording of Al-Bukhari it states that Khabbab said, "I used to be a blacksmith in Makkah and I made a sword for Al-" @256:Js bin Wa'il. So I went to him to collect my pay from him..." then he mentioned the rest of the Hadith and he said,

(أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(or has he taken a covenant from the Most Gracious) "This means an agreement. " Concerning Allah's statement,

(أَطَّلَعَ الْغَيْبَ)

(Has he known the Unseen) This is a rejection of the person who says,

(لَأُوتِينَ مَالًا وَوَلَدًا)

(I shall certainly be given wealth and children.) Meaning, on the Day of Resurrection. In other words, "Does he know what he will have in the Hereafter, to such an extent that he can swear to it"

(أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(or has he taken a covenant from the Most Gracious) Or has he received a promise from Allah that he will be given these things It has already been stated that in Sahih Al-Bukhari it is mentioned that covenant means an agreement. Concerning Allah's statement,

(كَلَّا)

(Nay,) This is a participle that opposes what came before it and gives emphasis to what follows it.

(سَنَكْتُبُ مَا يَقُولُ)

(We shall record what he says,) what he is seeking, and his idea that he has given himself about what he hopes for, and his disbelief in Allah the Most Great.

(وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا)

(We shall increase his torment. ) This is referring to what will happen in the abode of the Hereafter, because of his saying his disbelief in Allah in this life.

(وَنَرِثُهُ مَا يَقُولُ)

(And We shall inherit from him all that he speaks of,) His wealth and children. It means, "We will take all of this from him, in opposition to his claim that he will be given more wealth and children in the Hereafter than he had in this life." To the contrary, in the Hereafter that which he had in this life will be taken from him. This is why Allah says,

(وَيَأْتِينَا فَرْدًا)

(And he shall come to Us alone.) without wealth or children.

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا )

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ  
تُوزُّهُمْ أَزْرًا - فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذًّا )

(81. And they have taken gods besides Allah, that they might give them honor, power and glory.) (82. Nay, but they will deny their worship of them, and will become their adversaries.)

(83. See you not that We have sent the Shayatin against the disbelievers to push them to do evil. ) (84. So make no haste against them; We only count out to them a (limited) number.)

### The Idols of the Polytheists will deny Their Worship

Allah, the Exalted, informs about the disbelievers who associate partners with their Lord, that they have taken gods besides Allah, so that these gods may be a source of honor and might for them. They think that these gods give them power and make them victorious. Then, Allah mentions that the matter is not as they claim, and it will not be as they hope. He says,

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ)

(Nay, but they will deny their worship of them,) on the Day of Judgement.

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries.) This means that they will be foes in a state other than what they think about these gods. This is similar to Allah's statement,

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَفِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

(And who is more astray than one who calls upon, besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they will become their enemies and will deny their worshipping.) 46:5-6( As-Suddi said,

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ)

(Nay, but they will deny their worship of them,) "This means their worshipping of the idols. " Allah said,

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries) contrary to what they hoped for from these gods. As-Suddi said,

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries.) "They will be in severe opposition and argument." Ad-Dahhak said,

(وَيَكُونُونَ عَلَيْهِمْ ضِدًّا)

(and will become their adversaries.) "This means enemies."

### The Power of the Devils over the Disbelievers

Concerning Allah's statement,

(أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ  
تَوَزُّؤُهُمْ أَزًّا)

(See you not that We have sent the Shayatin against the disbelievers to push them to do evil.)  
`Ali bin Abi Talhah said that Ibn `Abbas said, "They will lead them astray with temptation." Al-  
`Awfi said that Ibn `Abbas said, "They will incite them against Muhammad and his  
Companions." Qatadah said, "They will harass them and disturb them until they disobey Allah."  
`Abdur-Rahman bin Zayd said, "This is similar to Allah's statement,

(وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا  
فَهُوَ لَهُ قَرِينٌ)

(And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytan to be a companion for him.)" 43:36( Concerning Allah's statement,

(فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا)

(So make no haste against them; We only count out to them a (limited) number.) This means,  
"Do not be hasty with the punishment that is going to befall them, O Muhammad."

(إِنَّمَا نَعُدُّ لَهُمْ عَدًّا)

(We only count out to them a number. ) This means, "We are only delaying them for a fixed  
appointment whose time is numbered. They are destined for that and there is no escaping the  
torment of Allah and His exemplary punishment." Allah says,

(وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ)

(And consider not that Allah is unaware of that which the wrongdoers do.) )14:42( And He says,

(فَمَهِّلَ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا )

(So give a respite to the disbelievers; deal gently with them for a while.) )86:17( And Allah says,

(إِنَّمَا نُمَلِّئُهُمْ لِيُزِدُوا إِثْمًا)

(We postpone the punishment only so that they may increase in sinfulness.) )3:178(

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) )31:24(

(قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ)

(Say: "Enjoy! But certainly, your destination is the (Hell) Fire.") )14:30( As-Suddi said,

(إِنَّمَا نَعُدُّ لَهُمْ عَدًّا)

(We only count out to them a (limited) number. ) means years, months, days and hours."

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا )

(وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرُودًا )

(لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ  
عَهْدًا )

(85. The Day We shall gather those with Taqwa unto the Most Gracious (Allah), like a delegation.) (86. And We shall drive the criminals to Hell, in a thirsty state.) (87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah).)

## The Condition of the Righteous and the Criminals on the Day of Resurrection

Allah, the Exalted, informs about His righteous friends, who feared Him in the life of this world. They followed His Messengers and believed in what the Messengers told them. They obeyed them in what they commanded them and abstained from that which they prohibited. Allah explains that He will gather these people on the Day of Resurrection like a delegation that has come to Him. A Wafd (delegation) is a group that arrives while riding and from it comes the word Wufud (arriving). They will come riding upon noble steeds of light from the riding animals of the Hereafter. They will arrive before the Best Receiver of delegations at the abode of His honor and pleasure. In reference to the criminals, who denied the Messengers and opposed them, they will be driven violently to the Hellfire. Allah says,

(ورداً)

(In a thirsty state.) This means parched and thirsting for drink. This was stated by `Ata', Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and many others. Here it will be said,

(أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَاماً وَأَحْسَنُ نَدِيّاً)

(Which of the two groups is best in Maqam (position) and the finest Nadiyyan (meeting place).)19:73( Ibn Abi Hatim reported from `Amr bin Qays Al-Mula'i, who reported from Ibn Marzuq that he said,

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْأ)

(The Day We shall gather those with Taqwa unto the Most Gracious, like a delegation.) "When the believer comes forth from his grave, he will meet the most handsome form he has ever seen and it will have the nicest fragrance. He will say, `Who are you' The being will reply, `You do not know me' The believer will say, `No, but Allah has made you sweet smelling with a handsome face.' The being will say, `I am your righteous deeds. This is how you use to beautify and apply fragrance to your deeds in the worldly life. I was riding upon you in the entire length of your worldly life, so will you not ride upon me now' So the believer will therefore mount the creature. This is the meaning of Allah's statement,

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْأ)

(The Day We shall gather those with Taqwa unto the Most Gracious, like a delegation.)" `Ali bin Abi Talhah reported that Ibn `Abbas said,

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْأ)

(The Day We shall gather those with Taqwa unto the Most Gracious, like a delegation.) "Riding." His saying,

(وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا )

(And We shall drive the criminals to Hell, in a thirsty state.) This means parched and thirsty.

(لَا يَمْلِكُونَ الشَّفْعَةَ)

(None shall have the power of intercession,) There will be no one who can intercede for them like the believers who intercede for each other. Allah says about them,

(فَمَا لَنَا مِن شَفَاعِينَ - وَلَا صَدِيقٍ حَمِيمٍ )

(Now we have no intercessors, nor a close friend.) 26:100-101( Allah said,

(إِلَّا مَن اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(but such a one as has received permission (or promise) from the Most Gracious.) This is a separate exclusion, which means, "But those who have taken a covenant with the Most Beneficent." This covenant is the testimony that none has the right to be worshipped but Allah, and upholding of its rights and implications. `Ali bin Abi Talhah reported that Ibn `Abbas said,

(إِلَّا مَن اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا)

(but such a one as has received permission (or promise) from the Most Gracious.) "The promise is the testimony that none has the right to be worshipped but Allah, that the person accepts that all power and strength belong to Allah and he only places his hope with Allah alone."

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -

تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ

وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ

فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ

الْقِيَامَةِ فَرْدًا )

(88. And they say: "The Most Gracious (Allah) has begotten a son.") (89. Indeed you have brought forth (said) a thing Idda.) (90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda.) (91. That they ascribe a son to the Most Gracious.) (92. But it is not suitable for the Most Gracious that He should beget a son.) (93. There is none in the heavens and the earth but comes unto the Most Gracious as a slave.) (94. Verily, He knows each one of them, and has counted them a full counting.) (95. And everyone of them will come to Him alone on the Day of Resurrection.)

## The Stern Rejection of attributing a Son to Allah

After Allah affirms in this noble Surah that `Isa was a worshipper and servant of Allah and He mentioned his birth from Maryam without a father, He then begins refuting those who claim that He has a son. Holy is He and far Exalted is He above such description. Allah says,

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا لَقَدْ جِئْتُمْ)

(And they say: "The Most Gracious has begotten a son." Indeed you have brought forth) This means, "In this statement of yours."

(شَيْئًا إِدًّا)

(a thing Idda.) Ibn `Abbas, Mujahid, Qatadah and Malik all said, "Terrible." It has been said that it is pronounced Iddan, Addan, and Addan with elongation on the first vowel. All three of these pronunciations are known, but the most popular is the first. Allah said;

(تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا )

(Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.) that is, out of their high esteem for Allah, when they hear this statement of wickedness coming from the Children of Adam. The reason for this is that these are creatures of Allah and they are established upon His Tawhid and the fact that there is no deity worthy of worship except Him. He has no partners, no peer, no child, no mate and no coequal. Rather, He is the One, Self-Sufficient Master, Whom all creatures are in need of. Ibn Jarir reported that Ibn `Abbas said concerning Allah's statement,

(تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا )

(Whereby the heavens are almost torn, and the earth is split asunder, and the mountains Hadda, that they ascribe a son to the Most Gracious.) "Verily, the heavens, the earth, the mountains and all creatures -- except for humans and Jinns -- are frightened by the associating of partners with Allah. Creation will almost cease existing before the association of partners



with Allah, due to His Greatness. Just as the idolator does not benefit by his good deeds because of associating partners with Allah, we hope that Allah would forgive the sins of those who believed in His absolute Oneness by worshipping Him alone. The Messenger of Allah said,

«لَقِّنُوا مَوْتَكُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَهَا  
عِنْدَ مَوْتِهِ وَجَبَتْ لَهُ الْجَنَّةُ»

(Encourage your dying people to testify to La ilaha illallah, for whoever says it at the time of their death, they will definitely enter into Paradise.) The people said, "O Messenger of Allah, what about he who says it while in good health" He replied,

«تِلْكَ أَوْجَبُ وَأَوْجَبُ»

(This will necessitate his entrance into Paradise even more.) Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ جِيءَ بِالسَّمَوَاتِ  
وَالْأَرْضِينَ، وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ،  
فَوُضِعْنَ فِي كِفَّةِ الْمِيزَانِ، وَوُضِعَتْ شَهَادَةُ أَنْ لَا  
إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى لَرَجَحَتْ بِهِنَّ»

(I swear by He Whom my soul is in His Hand, if the heavens and the earths, and all that is in them, between them and under them, were brought and placed in a balance of a scale, and the testimony of La ilaha illallah was placed on the other side of the scale, the testimony would outweigh all of it.) This was recorded by Ibn Jarir and it is supported by the Hadith related to the story of the card. And Allah knows best. Ad-Dahhak said,

(تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ)

(Whereby the heavens are almost torn,) "This means to be split apart into pieces due to the fear of the magnificence of Allah." `Abdur-Rahman bin Zayd bin Aslam said,

(وَتَنْشَقُّ الْأَرْضُ)

(and the earth is split asunder,) "This is due to its anger on behalf of Allah, the Mighty and Sublime."

(وَتَخِرُّ الْجِبَالُ هَدًّا)

(and the mountains Hadda.) Ibn `Abbas said, "This means to be torn down." Sa`id bin Jubayr said, "Haddan means some of it is broken by other parts of it in succession." Imam Ahmad reported from Abu Musa that he said that the Messenger of Allah said,

«لَا أَحَدَ أَصْبَرُ عَلَىٰ أذَىٰ سَمِعَهُ مِنَ اللَّهِ إِنَّهُ  
يُشْرِكُ بِهِ وَيَجْعَلُ لَهُ وَلَدًا، وَهُوَ يُعَافِيهِمْ وَيَدْفَعُ  
عَنْهُمْ وَيَرْزُقُهُمْ»

(There is no one more patient than Allah concerning something harmful that he hears. For verily, partners are associated with Him and a son is ascribed to Him, while He is the One Who gives them good health, protects them and sustains them.) This narration is also recorded in the Two Sahihs. In one wording of it he said,

«إِنَّهُمْ يَجْعَلُونَ لَهُ وَلَدًا وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(...that they attribute a son to Him, while He is the One Who sustains them and gives them good health.) Allah said;

(وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا )

(But it is not suitable for the Most Gracious that He should beget a son.) Meaning that it is not befitting of Him, nor is it appropriate for His lofty majesty and greatness. There is no coequal for Him in His creation, because all creatures are His slaves. This is why He says,

(إِنَّ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى  
الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا )

(There is none in the heavens and the earth but comes unto the Most Gracious as a slave. Verily, He knows each one of them, and has counted them a full counting.) He knows their number from the time He created them, until the Day of Resurrection, male and female, both the small and the large of them.

(وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا )

(And everyone of them will come to Him alone on the Day of Resurrection.) This means that there will be no helper for him and no one to save him, except Allah alone, Who has no partners. He judges His creatures as He wills and He is the Most Just, Who does not do even an atom's weight of injustice. He will not wrong anyone.

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ  
لَهُمُ الرَّحْمَنُ وُدًّا - فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ  
بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا - وَكَمْ أَهْلَكْنَا قَبْلَهُمْ  
مِّنْ قَرْنٍ هَلْ نُحِيسُ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ  
رِكْزًا )

(96. Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.) (97. So, We have made this easy in your own tongue, only that you may give glad tidings to those who have Taqwa, and warn with it the people that are Ludda.) (98. And how many a generation before them have We destroyed! Can you find a single one of them or hear even a whisper of them)

### Allah places Love of the Righteous People in the Hearts

Allah, the Exalted, informs about His believing servants, who work righteous deeds -- deeds that He is pleased with because they are in accordance with the legislation of Muhammad -- that He plants love for them in the hearts of His righteous servants. This is something that is absolutely necessary and there is no avoiding it. This has been reported in authentic Hadiths of the Messenger of Allah in various different ways. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيْلَ، فَقَالَ: يَا  
جِبْرِيْلُ، إِنِّي أَحِبُّ فُلَانًا فَأَحِبَّهُ قَالَ: فَيَحِبُّهُ  
جِبْرِيْلُ، قَالَ: ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ  
يُحِبُّ فُلَانًا فَأَحِبُّوهُ، قَالَ: فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ  
يُوضَعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِنَّ اللَّهَ إِذَا  
أَبْغَضَ عَبْدًا دَعَا جِبْرِيْلَ فَقَالَ: يَا جِبْرِيْلُ إِنِّي  
أَبْغَضُ فُلَانًا فَأَبْغِضْهُ، قَالَ: فَيَبْغِضُهُ جِبْرِيْلُ، ثُمَّ

يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فَلَانًا  
فَأَبْغِضُوهُ، قَالَ: فَيُبْغِضُهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوضَعُ  
لَهُ الْبَغْضَاءُ فِي الْأَرْضِ»

(Verily, whenever Allah loves a servant of His, He calls Jibril and says, "O Jibril, verily I love so-and-so, so love him." Thus, Jibril will love him. Then, he (Jibril) will call out to the dwellers of the heavens, "Verily, Allah loves so-and-so, so you too must love him." Then the dwellers of the heavens love him and he will be given acceptance in the earth. Whenever Allah hates a servant of His, He calls Jibril and says, "O Jibril, verily I hate so-and-so, so hate him." Thus, Jibril will hate him. Then, he (Jibril) will call out amongst the dwellers of the heavens, "Verily, Allah hates so-and-so, so you too must hate him." Then the dwellers of the heavens hate him and hatred for him will be placed in the earth.) Al-Bukhari and Muslim reported narrations similar to this. Ibn Abi Hatim recorded that Abu Hurayrah said that the Prophet said,

«إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ: إِنِّي قَدْ أَحْبَبْتُ  
فَلَانًا فَأَحِبَّهُ، فَيُنَادِي فِي السَّمَاءِ، ثُمَّ يُنَزَّلُ لَهُ  
الْمَحَبَّةُ فِي أَهْلِ الْأَرْضِ، فَذَلِكَ قَوْلُ اللَّهِ عَزَّ  
وَجَلَّ:

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ  
لَهُمُ الرَّحْمَنُ وُدًّا )

(Whenever Allah loves a servant of His, He calls Jibril (saying), "Verily, I love so-and-so, so love him." Then, Jibril calls out into the heavens and love for him descends among the people of the earth. That is the meaning of the statement of Allah, the Mighty and Sublime: (Verily, those who believe and work deeds of righteousness, the Most Gracious will bestow love for them.))  
)19:96( This was also reported by Muslim and At-Tirmidhi and At-Tirmidhi said, "Hasan Sahih."

### The Qur'an descended to give Glad Tidings and to warn

Allah said;

(فَإِنَّمَا يَسَّرْنَاهُ)

(So, We have made this easy) meaning the Qur'an.

(بِلِسَانِكَ)

(in your own tongue,) This is an address to Prophet Muhammad and it means that the Qur'an is in the pure, complete and eloquent Arabic language.

(لِنُبَشِّرَ بِهِ الْمُتَّقِينَ)

(that you may give glad tidings to those who have Taqwa,) those who respond to Allah and believe in His Messenger ,

(وَتُنذِرَ بِهِ قَوْمًا لُدًّا)

(and warn with it the people who are Ludda.) meaning, the people who have deviated away from the truth and are inclined towards falsehood. His saying,

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ)

(And how many a generation before them have We destroyed!) means from the nations that disbelieved in the signs of Allah and rejected His Messengers.

(هَلْ نَحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

(Can you find a single one of them or hear even a whisper of them) Meaning, `have you seen any of them or even heard a whisper from them.' Ibn `Abbas, Abu Al-`Aliyah, `Ikrimah, Al-Hasan Al-Basri, Sa`id bin Jubayr, Ad-Dahhak and Ibn Zayd all said, "This means any sound." Al-Hasan and Qatadah both said that this means, "Do you see with your eye, or hear any sound" This is the end of the Tafsir of Surah Maryam. All praises and thanks are due to Allah. Following this will be the Tafsir of Surah Ta Ha, Allah willing and all praise is due to Allah.

## The Tafsir of Surah Ta Ha

(Chapter - 20)

Which was revealed at Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(طه - مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى - إِلَّا  
تَذْكَرَةً لِّمَن يَخْشَى - تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ  
وَالسَّمَوَاتِ الْعُلَى - الرَّحْمَنُ عَلَى الْعَرْشِ  
اسْتَوَى - لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى - وَإِن تَجَهَّرْ بِالْقَوْلِ  
فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى - اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ  
الْأَسْمَاءُ الْحُسْنَى )

(1. Ta Ha.) (2. We have not sent down the Qur'an unto you to cause you distress,) (3. But only as a Reminder to those who fear (Allah).) (4. A revelation from Him Who created the earth and high heavens.) (5. The Most Gracious Istawa the Throne.) (6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.) (7. And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.) (8. Allah! There is no God but Him! To Him belong the Best Names.)

### The Qur'an is a Reminder and a Revelation from Allah

We have already discussed the separated letters at the beginning of Surah Al-Baqarah, so there is no need to repeat its discussion here. Allah says,

( مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى )

(We have not sent down the Qur'an unto you to cause you distress,) Juwaybir reported that Ad-Dahhak said, "When Allah sent the Qur'an down to His Messenger, he and his Companions adhered to it. Thus, the idolators of the Quraysh said, 'This Qur'an was only revealed to Muhammad to cause him distress.' Therefore, Allah revealed,

(طه - مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى - إِلَّا  
تَذْكَرَةً لِّمَن يَخْشَى )

(Ta Ha. We have not sent down the Qur'an unto you to cause you distress, but only as a Reminder to those who fear (Allah).) The matter is not like the people of falsehood claim. Rather, whomever Allah gives knowledge to, it is because Allah wants him to have an

abundance of good. This like what is confirmed in the Two Sahihs on the authority of Ibn Mas`ud, who said that the Messenger of Allah said,

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ»

(Whomever Allah wants good for, then He gives him the understanding of the religion. )  
Mujahid commented on Allah's statement,

( مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى )

(We have not sent down the Qur'an unto you to cause you distress,) "This is like His statement,

( مَا تيسَّرَ مِنْهُ وَأَقِيمُوا )

(So recite as much of the Qur'an as may be easy (for you).) 73:20( For, the people used to hang ropes at their chests (to hang on to when tired) in the prayer." Qatadah said,

( مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى )

(We have not sent down the Qur'an unto you to cause you distress,) "No, by Allah, He did not make it a thing of distress. Rather, He made it a mercy, a light and a guide to Paradise." Allah said,

(إِلَّا تَذَكِرَةً لِمَنْ يَخْشَى )

(But only as a Reminder to those who fear (Allah).) Allah revealed His Book and sent His Messenger as a mercy for His servants, so that the person who reflects may be reminded. Thus, a man will benefit from what he hears of the Book of Allah, it is a remembrance in which Allah revealed what He permits and prohibits. His saying,

( تَنْزِيلًا مِّنْ مَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى )

(A Revelation from Him (Allah) Who has created the earth and high heavens. ) means, `This Qur'an, which has come to you, O Muhammad, is a revelation from your Lord. He is the Lord of everything and its King. He is Most Able to do whatever He wills. He created the earth with its low depths and dense regions. He created the lofty heavens with their high altitudes and subtleties.' It has been reported in a Hadith, which At-Tirmidhi and others graded as authentic, that the density of each sky of the heavens is the distance of five hundred years travel and the distance between it and the next heaven is also five hundred years. Concerning Allah's statement,

(الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى )

(The Most Gracious Istawa the Throne.) A discussion concerning this has already preceded in Surat Al-A`raf, so there is no need to repeat it here. The safest path to take in understanding this, is the way of the Salaf (predecessors). Their way was to accept that which has been reported concerning this from the Book and the Sunnah without describing it, reinterpreting it, resembling it to creation, rejecting it, or comparing it to attributes of the creatures. Concerning Allah's statement,

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا  
وَمَا تَحْتَ الثَّرَى )

(To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.) This means all of this is owned by Him and in His grasp. It is all under His control, will, intent and judgement. He created all of this, He owns it and He is the God of all of it. There is no true God other than He and no Lord other than He. Concerning Allah's statement,

(وَمَا تَحْتَ الثَّرَى )

(and all that is under the soil.) Muhammad bin Ka`b said, "This means that which is beneath the seventh earth." Concerning Allah's statement,

(وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى )

(And if you speak aloud, then verily, He knows the secret and that which is yet more hidden.) This means that He Who revealed this Qur'an, has also created the high heavens and the earth and He knows that which is secret and what is even more hidden. As Allah says,

(قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ  
وَالْأَرْضِ إِنَّهُ كَانَ غَفُوراً رَحِيماً )

(Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.") 25:6 ( `Ali bin Abi Talhah reported that Ibn `Abbas said,

(يَعْلَمُ السِّرَّ وَأَخْفَى )

(He knows the secret and that which is yet more hidden.) "The secret is what the son of Adam hides within himself, and

(وَأَخْفَى )



(that which is yet more hidden. ) is the deeds of the son of Adam, which are hidden before he does them. Allah knows all of that. His knowledge encompasses that which has passed and that which is in the future and it is one, complete knowledge. In this regard, all of the creatures are as one soul to Him. That is the meaning of His statement,

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person.) )31:28( Concerning Allah's statement,

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى )

(Allah! There is no God but Him! To Him belongs the Best Names.) This means, `He Who revealed this Qur'an to you (O Muhammad), He is Allah, there is no God except Him. He is the Owner of the Best Names and the most lofty attributes.'

(وَهَلْ أَتَاكَ حَدِيثُ مُوسَى - إِذْ رَأَى نَارًا فَقَالَ  
لَأَهْلِيهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا  
بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى )

(9. And has there come to you the story of Musa) (10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire.")

### A Discussion of the Message of Musa

From this point, Allah begins to mention the story of Musa, how revelation began to come to Him, and Allah's speaking directly to him. This occurred after Musa had completed the time agreed upon between he and his father-in-law that he would herd sheep. He was traveling with his family, and it has been said that he was headed for the land of Egypt, after having been away from it for more than ten years. He had his wife with him and he became lost on the way during a cold, wintery night. Therefore, he settled down, making a camp between some mountain passes and mountains that were covered with snow, sleet, dense clouds, darkness and fog. He began to try to make a fire with a kindling device he had with him, in order to produce some light, as was customary. However, it would not kindle anything and it even stopped giving off sparks. While he was in this condition, he saw a fire from the side of the mountain. It appeared to him to be a fire glowing from the right side of the mountain from where he was. He then announced the good news to his family saying,

(إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ)

(Verily, I have seen a fire; perhaps I can bring you some burning brand) This means a flame from a fire. In another Ayah he said,

(أَوْ جَذْوَةٍ مِّنَ النَّارِ)

(or a burning firebrand.) )28:29( This is a coal that has a burning flame.

(لَعَلَّكُمْ تَصْطَلُونَ)

(that you may warm yourselves. ) )28:29( This proves that it was in fact cold weather at that time. Concerning his statement,

(يَقْبَسِ)

(some burning brand) This proves that it was dark. In reference to his statement,

(أَوْ أَجِدُ عَلَى النَّارِ هُدًى)

(or find some guidance at the fire.) This means someone who can guide me to the road. This proves that he lost the road. This is as Ath-Thawri reported from Abu Sa`id Al-A`war, from `Ikrimah, from Ibn `Abbas that he said concerning Allah's statement,

(أَوْ أَجِدُ عَلَى النَّارِ هُدًى)

(or find some guidance at the fire.) "This means someone who will guide me to the road. They were cold and had lost their way. Then, when he (Musa) saw the fire he said, `Either I will find someone who can guide us to the road, or at least I can bring you all some fire that you can kindle with.'"

(فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى - إِنِّي أَنَا رَبُّكَ فَاخْلَعْ  
نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى - وَأَنَا اخْتَرْتُكَ  
فَاسْتَمِعْ لِمَا يُوحَى - إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي - إِنَّ السَّاعَةَ آتِيَةٌ  
أَكَادُ أَخْفِيهَا لِئُجْزَى كُلُّ نَفْسٍ بِمَا تَسْعَى - فَلَا  
يَصُدُّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ  
فَتَرَدَى )

(11. And when he came to it (the fire), he was called by name: "O Musa!") (12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.") (13. "And I have chosen you. So listen to that which will be revealed (to you)") (14. "Verily, I am Allah! There is no God but Me, so worship Me, and perform Salah for My remembrance.") (15. "Verily, the Hour is coming -- and I am almost hiding it -- that every person may be rewarded for that which he strives.") (16. "Therefore, let not the one who believes not therein, but follows his own lusts, divert you therefrom, lest you perish.")

## The First Revelation to Musa

Allah, the Exalted, says,

(قَلَمًا أَتَاهَا)

(And when he came to it,) This is referring to the fire when he approached it.

(نُودِيَ يَمُوسَى)

(He was called by name: "O Musa!") In another Ayah it says,

(نُودِيَ مِنْ شَاطِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ  
الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمُوسَى إِنِّي أَنَا اللَّهُ)

(He was called from the right side of the valley, in the blessed place, from the tree: "O Musa! Verily, I am Allah.")28:30( However, here Allah says,

(إِنِّي أَنَا رَبُّكَ)

(Verily, I am your Lord!) meaning, `the One Who is talking to you and addressing you,'

(فَاخْلَعْ نَعْلَيْكَ)

(So take off your shoes;) `Ali bin Abi Talib, Abu Dharr, Abu Ayyub and others of the Salaf said, "They (his sandals) were from the skin of a donkey that was not slaughtered." It has also been said that he was only commanded to remove his sandals due to respect for the blessed spot. Concerning Allah's statement,

(طَوَى)

(Tuwa) `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the name of the valley." Others have said the same. This is merely mentioned as something to give more explanation to the story. It has also been said that it is a figure of speech, which comes from the command to place his feet down. It has also been said that it means `doubly sacred' and that Tuwa is something that

has repetitious blessings. However, the first opinion is most correct. It is similar to Allah's statement,

(إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى )

(When his Lord called him in the sacred valley of Tuwa.) )79:16( Allah's statement,

(وَأَنَا اخْتَرْتُكَ)

(And I have chosen you.) is similar to His statement,

(إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلِمِي)

(I have chosen you above men by My Messages, and by My speaking (to you).) )7:144( This means over all human beings of that time. It has also been said that Allah said, "O Musa, do you know why I chose to speak to you directly out of all of the people" Musa said, "No." Allah then said, "Because I have not made anyone humble himself as much as you have humbled yourself. " Concerning Allah's statement,

(فَاسْتَمِعْ لِمَا يُوحَى)

(So listen to that which will be revealed.) "Now listen to what I say to you and what I reveal to you."

(إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا)

(Verily, I am Allah! There is no God but Me,) This is the first obligation upon all responsible people of age, that they know that there is no God worthy of worship except Allah alone, Who has no partners. Concerning Allah's statement,

(فَاعْبُدْنِي)

(so worship Me,) This means, "Single Me out alone for worship, and establish My worship without associating anything with Me."

(وَأَقِمِ الصَّلَاةَ لِذِكْرِي)

(and perform Salah for My remembrance.) It has been said that this means, "Pray in order to remember Me." It has also been said that it means, "And establish the prayer whenever you remember Me." There is a supporting evidence for this second statement in a Hadith recorded by Imam Ahmad from Anas, who said that the Messenger of Allah said,

«إِذَا رَقَدَ أَحَدُكُمْ عَنِ الصَّلَاةِ أَوْ غَفَلَ عَنْهَا،  
فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ تَعَالَى قَالَ:  
(وَأَقِمِ الصَّلَاةَ لِذِكْرِي)

(Whenever one of you sleeps past the prayer, or he forgets to pray, then let him pray when he remembers it. For verily, Allah said, (And perform Salah for My remembrance.)) In the Two Sahih's it is reported from Anas that the Messenger of Allah said,

«مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا فَكَفَّارَتُهَا أَنْ  
يُصَلِّيَهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ»

(Whoever slept past the prayer, or forgot it, then his expiation is that he prays it when he remembers it. There is no expiation for it other than that.) Concerning Allah's statement,

(إِنَّ السَّاعَةَ آتِيَةٌ)

(Verily, the Hour is coming) This means that it is established and there is no avoiding it. It will be and it is inevitable. Concerning Allah's statement,

(أَكَادُ أُخْفِيهَا)

(I am almost hiding it) Ad-Dahhak related from Ibn `Abbas that he used to recite it as, "I almost kept it hidden -- from myself." Ibn `Abbas then would say, "Because nothing is ever hidden from Allah's Self." `Ali bin Abi Talhah reported from Ibn `Abbas that he said,

(أَكَادُ أُخْفِيهَا)

(I am almost hiding it.) "This means that no one knows its appointed time except Me (Allah)." Allah also said,

(ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْتَةً)

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.) )7:187( This means that its knowledge weighs heavily upon the dwellers of the heavens and the earth. Concerning Allah's statement,

(لِيُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ)

(that every person may be rewarded for that which he strives.) "I will establish it and it is inevitable. I will certainly reward every person who does something, according to what he did."

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ )

(So whosoever does good equal to the weight of an atom shall see it. And whosoever does evil equal to the weight of an atom shall see it.) )99:7-8(

(إِنَّمَا تُجْرَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(You are only being requited for what you used to do.) )52:16( Allah said,

(فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا)

(Therefore, let not divert you the one who believes not therein,) The address here is directed towards all individuals who are responsible (and capable of taking heed to this message). This means, "Do not follow the way of the person who does not believe in the Hour (Day of Judgement) and he only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires. Whoever behaves like these people, then verily he has failed and lost.

(فَتَرَدَّى)

(lest you perish.) This means that you will be destroyed and ruined.

(وَمَا يُعْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى )

(And what will his wealth avail him when he goes down (in destruction)) )92:11(

(وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ - قَالَ هِيَ عَصَايَ  
أَتَوَكَّلُ عَلَيْهَا وَأَهْشَأُ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا  
مَأْرَبٌ أُخْرَىٰ )

(قَالَ أَلْقَهَا يَمُوسَى - فَأَلْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى  
- قَالَ خُذْهَا وَلَا تَخَفْ سَتُعِيدُهَا سِيرَتَهَا الْأُولَى )

(17. "And what is that in your right hand, O Musa") (18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.") (19. (Allah) said: "Cast it down, O Musa!") (20. He cast it down, and behold! It was a snake, moving quickly. ) (21. Allah said: "Grasp it and fear not; We shall return it to its former state.")

### The Stick of Musa turned into a Snake

This was a proof from Allah for Musa and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allah could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allah). Concerning Allah's statement,

(وَمَا تِلْكَ يَمِينِكَ يَمُوسَى )

(And what is that in your right hand, O Musa) Some of the scholars of Tafsir have said, "He (Allah) only said this to him in order to draw his attention to it." It has also been said, "He only said this to him in order to affirm for him what was in his hand. In other words, that which is in your right hand is a stick that you are familiar with. You will see what We are about to do to it now."

(وَمَا تِلْكَ يَمِينِكَ يَمُوسَى )

(And what is that in your right hand, O Musa) This is an interrogative phrase for the purpose of affirmation.

(قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا)

(He said: "This is my stick, whereon I lean...") I lean on it while I am walking.

(وَأَهْشُ بِهَا عَلَى غَنَمِي)

(and wherewith I beat down branches for my sheep,) This means, "I use it to shake the branches of trees so that the leaves will fall for my sheep to eat them." `Abdur-Rahman bin Al-Qasim reported from Imam Malik that he said, "It is (when a man places his staff into a branch and shakes it so that its leaves and fruit will fall without breaking the stick. It is not the same as striking or beating." Maymun bin Mahran also said the same. Concerning his statement,

(وَلِي فِيهَا مَأْرَبٌ أُخْرَى)

(and wherein I find other uses.) This means other benefits, services and needs besides this. Some of the scholars took upon themselves the burden of mentioning many of these obscure uses. Concerning Allah's statement,

(قَالَ أَلْقَهَا يَمُوسَى )

((Allah) said: "Cast it down, O Musa!") "Throw down this stick that is in your right hand, O Musa."

(فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى )

(He cast it down, and behold! It was a snake, moving quickly.) This means that the stick changed into a huge snake, like a long python, and it moved with rapid movements. It moved as if it were the fastest type of small snake. Yet, it was in the form of the largest snake, while still having the fastest of movements.

(تَسْعَى)

(moving quickly.) moving restlessly. Concerning Allah's statement,

(سَنُعِيدُهَا سِيرَتَهَا الْأُولَى)

(We shall return it to its former state. ) the form that it was in, as you recognized it before.

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ  
غَيْرِ سُوءٍ ءَايَةٌ أُخْرَى - لِثُرَيْكَ مِنْ ءَايَاتِنَا  
الْكُبْرَى - اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى - قَالَ  
رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي -  
وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي - يَفْقَهُوا قَوْلِي - وَاجْعَلْ  
لِي وَزِيْرًا مِّنْ أَهْلِي - هَرُونَ أَخِي - اشْدُدْ بِهِ  
أَزْرِي - وَأَشْرِكْهُ فِي أَمْرِي - كَيْ نُسَبِّحَكَ كَثِيْرًا  
- وَنَذْكُرَكَ كَثِيْرًا - إِنَّكَ كُنْتَ بِنَا بَصِيْرًا )



(22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,") (23. "That We may show you (some) of Our greater signs.") (24. "Go to Fir`awn! Verily, he has transgressed.") (25. He said: "O my Lord! Open for me my chest.") (26. "And ease my task for me;") (27. "And loosen the knot from my tongue,") (28. "That they understand my speech.") (29. "And appoint for me a helper from my family,") (30. "Harun, my brother.") (31. "Increase my strength with him,") (32. "And let him share my task,") (33. "That we may glorify You much,") (34. "And remember You much,") (35. "Verily, You are ever seeing us.")

### The Hand of Musa turning White without any Disease

This is the second sign of Musa. That is Allah has commanded him to place his hand into the opening of his garment, as is clearly stated in another Ayah. It mentioned here merely as a passing reference, saying:

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ)

(And press your hand to your side:) Allah said in another Ayah,

(وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ  
بُرْهَانِنَ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ)

(And draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir`awn and his chiefs.) 28:32( Mujahid said,

(وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ)

(And press your hand to your side:) "This means put your palm under your upper arm." When Musa put his hand into the opening of his garment and brought it out, it came out shining as if it were a half moon. Concerning His statement,

(تَخْرُجُ بَيضَاءَ مِنْ غَيْرِ سُوءٍ)

(it will come forth white, without any disease) This means without any leprosy, ailment, or disfigurement. This was stated by Ibn `Abbas, Mujahid, `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi and others. Al-Hasan Al-Basri said, "He brought it out, and by Allah, it was as if it were a lamp. From this Musa knew that he had surely met his Lord, the Mighty and Sublime." This is why Allah says,

(لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى )

(That We may show you (some) of Our greater signs.)

**Allah commanded Musa to go to Fir`awn to convey the Message  
Allah said,**

( اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى )

(Go to Fir`awn! Verily, he has transgressed.) This means, "Go to Fir`awn, the king of Egypt, whom you left Egypt fleeing from, and invite him to the worship of Allah alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High Lord."

### **The Supplication of Musa**

( قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي )

((Musa) said: "O my Lord! Open for me my chest, and ease my task for me.") Musa requested his Lord to expand his chest for his mission. For verily, He was commanding him with a great task and a weighty affair. He was sending him to the mightiest king on the face of the earth at that time. He was the most arrogant and severe of all people in his disbelief, and He had the largest army and the most powerful kingdom. He was the most tyrannical and the most obstinate of rulers. His case was such that he claimed not to know Allah at all, and that he knew of no god for his subjects other than himself. Along with this, Musa lived in his home for a period of time as a child. He stayed in Fir`awn's own room and slept on his bed. Then, after this, he killed one of their people and feared that they would retaliate by killing him in return. Thus, he fled from them and remained an outlaw during this entire time. Then, after all of this, His Lord sent him to them as a warner calling them to worship Allah alone, without associating partners with Him. This is why he said,

( قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي )

(O my Lord! Open for me my chest, and ease my task for me.) This means, "I cannot perform this task if You do not help me, aid me and support me."

( وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي - يَقْفَهُوا قَوْلِي )

(And loosen the knot from my tongue, that they understand my speech.) This is referring to the lisp that he had. This lisp was a result of an incident when he was presented a date and a hot coal stone and he placed the coal on his tongue instead of the date. A detailed explanation of this story is forthcoming in the following chapters. However, he did not ask Allah to remove this affliction all together. Rather, he asked for removal of his stammering so the people would

understand what he intended in his speech. He was only asking for what was necessary to deliver his message. If he had asked for the removal of his affliction in its entirety, it would have been cured for him. However, the Prophets do not ask for any more than what is required. Therefore, he was left with the remnants of this accident that took place with his tongue. Allah informed of what Fir`awn said concerning him,

(أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ  
يُبِينُ)

(Am I not better than this one who is despicable and can scarcely express himself clearly))43:52( This means that he is not eloquent in speech. Concerning Allah's statement,

(وَأَجْعَلْ لِّي وَزِيْرًا مِّنْ أَهْلِي - هَرُونَ أَخِي)

(And appoint for me a helper from my family, Harun, my brother.) This was also a request from Musa concerning something not pertaining to himself. That was his request for the assistance of his brother, Harun. Ath-Thawri reported from Abu Sa`id, from `Ikrimah, who said that Ibn `Abbas said, "Harun was made a Prophet at the same moment that Musa was made a Prophet." Ibn Abi Hatim recorded that `Aishah went out intending to perform `Umrah and stopped to camp among some bedouins. While she was among them she heard a man say, "Which brother in this life was the most beneficial to his brother" The people said, "We do not know." The man said, "By Allah, I know." `Aishah said, "I said to myself about his swearing, that he should not swear such an oath, singling himself out as knowing what person was of most benefit to his brother." The man said, "It is Musa, when he asked for prophethood to be bestowed upon his brother." Then `Aishah said, "By Allah, he has spoken truthfully." This is why Allah commended Musa by saying,

(وَكَانَ عِنْدَ اللَّهِ وَحِيْهًا)

(And he was honorable before Allah.))33:69( Concerning Musa's statement,

(اشْدُدْ بِهِ أَزْرِي)

(Increase my strength with him.) Mujahid said, "This means to make my back strong."

(وَأَشْرِكْهُ فِي أَمْرِي)

(And let him share my task.) make him my consultant in this matter.

(كَيْ نُسَبِّحَكَ كَثِيْرًا - وَنَذْكُرَكَ كَثِيْرًا)

(That we may glorify You much, and remember You much.) Mujahid said, "A servant of Allah is not considered of those who remember Allah much until he remembers Allah while standing, sitting and lying down." Concerning his statement,

(إِنَّكَ كُنْتَ بِنَا بَصِيرًا )

(Verily, You are ever seeing us.) This means in Your choosing us, giving us the prophethood and sending us to Your enemy, Fir`awn. So unto You is all praise for this.

(قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى - وَلَقَدْ مَنَّا عَلَيْكَ  
مَرَّةً أُخْرَى - إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَى - أَنْ  
اقْذِفِيهِ فِي الْتَابُوتِ فَأَقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ  
بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ  
مَحْبَّةً مِّنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي إِذْ تَمْشِي أُخْتُكَ  
فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ  
أُمِّكَ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا  
فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا)

(36. (Allah) said: "You are granted your request, O Musa!") (37. "And indeed We conferred a favor on you another time (before).") (38. "When We inspired your mother with that which We inspired.") (39. "Saying: `Put him (the child) into the Tabut and put it into the river; then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.") (40. "When your sister went and said: `Shall I show you one who will nurse him' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial.")

### **Glad Tidings of the acceptance of Musa's Supplication and the Reminder of the Previous Blessings**

This is a response from Allah to His Messenger, Musa, for what he requested from His Lord. It also contains a reminder of Allah's previous favors upon him. The first was inspiring his mother when she was breastfeeding him and she feared that Fir`awn and his chiefs would kill him. Musa was born during a year in which they (Fir`awn's people) were killing all of the male children. So she placed him in a case and cast him into the river. The river carried him away and she became grieved and distressed, as Allah mentioned about her when He said,

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا إِنْ كَادَتْ لَتُبْدِي  
بِهِ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا

(And the heart of the mother of Musa became empty. She was very near to disclose his (case) had We not strengthened her heart.) )28:10( So the river carried him to the home of Fir`awn.

فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا

(Then the people of Fir`awn picked him up, that he might become for them an enemy and a (cause of ) grief.) )28:8( Means that this was a destined matter, decreed by Allah. They were killing the male children of the Israelites for fear of Musa's arrival. Therefore, with Allah having the great authority and the most perfect power, He determined that Musa would not be raised except upon Fir`awn's own bed. He would be sustained by Fir`awn's food and drink, while receiving the love of Fir`awn and his wife. This is why Allah said,

يَأْخُذُهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً  
مِّنِّي

(and there, an enemy of Mine and an enemy of his shall take him. And I endued you with love from Me,) This means that I made your enemy love you. Salamah bin Kuhayl said,

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي

(And I endued you with love from Me,) "This means, `I made My creatures love you.' "

وَلِيُصْنَعَ عَلَىٰ عَيْنِي

(in order that you may be brought up under My Eye.) Abu `Imran Al-Jawni said, "This means, `You will be raised under Allah's Eye.' " Concerning Allah's statement,

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ  
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا

(When your sister went and said: `Shall I show you one who will nurse him' So We restored you to your mother, that she might cool her eyes) When he was accepted into the house of Fir`awn, women were brought in attempts to find someone who might be able to nurse him. But he refused to breast feed from any of them. Allah, the Exalted, says,

(وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ)

(And We had already forbidden (other) foster suckling mothers for him) )28:12( Then, his sister came and said,

(هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ)

(Shall I direct you to a household who will rear him for you, and look after him in a good manner) )28:12( She meant, "Shall I guide you to someone who can nurse him for you for a fee" So she took him and they went with her to his real mother. When her breast was presented to him, he took it and they (Fir`awn's family) were extremely happy for this. Thus, they hired her to nurse him and she achieved great happiness and comfort because of him, in this life and even more so in the Hereafter. Allah, the Exalted, says here,

(فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ)

(So We restored you to your mother, that she might cool her eyes and she should not grieve.) This means that she should not grieve over you.

(وَقَتَلْتَ نَفْسًا)

(Then you killed man,) This means that he killed a Coptic person (the people of Egypt, Fir`awn's people).

(فَنَجَّيْنَاكَ مِنَ الْغَمِّ)

(but We saved you from great distress) This is what he was feeling due to Fir`awn's family intending to kill him. So he fled from them until he came to the water of the people of Madyan. This is when the righteous man said to him,

(لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)

(Fear you not. You have escaped from the people who are wrongdoers.) )28:25(

(إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ  
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

وَقَاتَلَتْ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَقَتَّكَ فُتُونًا فَلَبِثْتَ  
 سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى -  
 وَأَصْطَنَعْتُكَ لِنَفْسِي - اذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي  
 وَلَا تَنِيَا فِي ذِكْرِي - اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى  
 - فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى )

(40. Then you stayed a number of years with the people of Madyan. Then you came here according to the fixed term which I ordained (for you), O Musa!) (41. And I have chosen you for Myself.) (42. Go you and your brother with My Ayat, and do not, you both, slacken and become weak in My remembrance.) (43. Go both of you to Fir`awn, verily, he has transgressed.) (44. And speak to him mildly, perhaps he may accept admonition or fear (Allah).)

### Choosing Musa to go to Fir`awn and to be Soft and Gentle in His Invitation

Allah, the Exalted, says in His address to Musa that he had lived among the people of Madyan, avoiding Fir`awn and his chiefs. He worked as a shepherd for his father-in-law until the appointed time for his work ended. Then he met the decree of Allah and His predetermined will, without him having any set appointment. This entire situation was under the control of Allah, Blessed be He, the Most High. He compels His servants and His creatures to whatever end He wills. This is why Allah says,

(ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى)

(Then You came here according to the fixed term which I ordained (for you), O Musa!) Mujahid said, "For a set appointment." `Abdur-Razzaq recorded that Ma`mar reported from Qatadah that he said,

(ثُمَّ جِئْتَ عَلَيَّ قَدْرًا يَمْوَسَى)

(Then You came here according to the fixed term which I ordained (for you), O Musa!) "For the decree of messengership and prophethood." Concerning Allah's statement,

(وَأَصْطَنَعْتُكَ لِنَفْسِي )

(And I have chosen you for Myself.) This means, "I have chosen you and selected you to be a Messenger for Myself. This is as I wish and according to My will." Concerning the Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«التقى آدم وموسى فقال موسى: أنت الذي أشقيت الناس وأخرجتهم من الجنة، فقال آدم: وأنت الذي اصطفاك الله برسالتيه واصطفاك لنفسيه، وأنزل عليك التوراة؟ قال: نعم، قال: فوجدته مكتوباً عليّ قبل أن يخلقني؟ قال: نعم، فحج آدم موسى»

(Adam and Musa met, and Musa said, "You are the one who made things difficult for mankind and you caused them to be evicted from Paradise." Adam said, "Are you the one whom Allah chose for His Message, and He selected you for Himself and He revealed the Tawrah to you" Musa replied, "Yes." Then Adam said, "Did you find that it was preordained upon me before He (Allah) created me" Musa replied, "Yes." Therefore, Adam defeated Musa's argument.) Both Al-Bukhari and Muslim recorded this narration. Concerning Allah's statement,

(اذهب أنت وأخوك بإيتي)

(Go you and your brother with My Ayat,) This means with My proofs, evidences and miracles.

(ولا تنيا في ذكري)

(And do not, you both, slacken and become weak in My remembrance.) `Ali bin Abi Talhah related from Ibn `Abbas that he said, "This means do not be slow." Mujahid reported that Ibn `Abbas said, "This means do not be weak." The meaning here is that they should not slacken in the remembrance of Allah. Rather, they both should remember Allah during their meeting with Fir`awn so that the remembrance of Allah can be an aid for them against him. The remembrance of Allah would be their strength and their power that would defeat him. Allah's statement;

(اذهباً إلى فرعون إنه طغى)

(Go both of you to Fir`awn, Verily, he has transgressed.) means that he has rebelled and become haughty and insolent against Allah and he has disobeyed Him.

(فقلوا له قولاً لئنا لعله يتذكر أو يخشى)

(And speak to him mildly, perhaps he may accept admonition or fear (Allah).) This Ayah contains a great lesson. Even though Fir`awn was the most insolent and arrogant of people and



Musa was the friend of Allah among His creation at that time, Musa was still commanded to speak to Fir`awn with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. This is as Allah, the Exalted, says,

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ  
وَجَدِلْهُمْ بِالتِّي هِيَ أَحْسَنُ)

(Invite (mankind) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.) )16:125( Concerning Allah's statement,

(لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)

(perhaps he may accept admonition or fear (Allah). ) This means that perhaps he will recant from that which he is in of misguidance and destruction,

(أَوْ يَخْشَى)

(or he will fear) meaning that he will become obedient due to fear of Allah. This is as Allah says,

(لَمَنْ أَرَادَ أَنْ يَذَكَّرَ أَوْ أَرَادَ شُكُورًا)

(For such who desires to remember or desires to show his gratitude.) )25:62( Thus, to remember means to recant from that which is dangerous, and fear means to attain obedience.

(قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَقْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى - قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَى - فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا نُعَذِّبْهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى - إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى )

(45. Both of them said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress.") (46. He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.") (47. "So go you both to him, and say: 'Verily, we are both Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'" (48. "Truly, it has been revealed to us that the torment will be for him who denies, and turns away.")

### Musa's fear of Fir`awn and Allah's strengthening Him

Allah, the Exalted, informs that Musa and Harun pleaded to Allah, expressing their grievance to him:

(إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ)

(Verily, we fear lest he should hasten to punish us or lest he should transgress.) They meant that Fir`awn might seize them unexpectedly with a punishment, or transgress against them by tormenting them, when they actually did not deserve it. Ad-Dahhak reported from Ibn `Abbas that he said that transgress here means, "To exceed the bounds."

(قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ)

(He (Allah) said: "Fear not, verily, I am with you both, hearing and seeing.") meaning; "Do not fear him (Fir`awn), for verily, I am with you and I hear your speech and his speech as well. I see your place and I see his place as well. Nothing is hidden from Me of your affair. Know that his forehead is in My Hand, and he does not speak, breathe, or use any force, except by My leave and after My command. I am with you by My protection, My help and My support."

(فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ)

(So go you both to him, and say: "Verily, we are both Messengers of your Lord...")

### Musa admonishes Fir`awn

Concerning his statement,

(قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ)

(indeed, We have come with a sign from your Lord!) meaning with evidence and a miracle from your Lord.

(وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ)

(And peace will be upon him who follows the guidance!) meaning, 'peace be upon you if you follow the guidance.' Because of this, when the Messenger of Allah wrote a letter to Heraclius, the emperor of Rome, beginning with,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ  
إِلَى هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ  
الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ،  
فَأَسْلِمَ تَسْلِمَ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ»

(In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Heraclius the emperor of Rome. Peace be upon him who follows the guidance. Thus, to proceed: Verily, I invite you with the invitation of Islam. So accept Islam and you will be safe, and Allah will give you a double reward.) Due to this, Musa and Harun said to Fir`awn,

(فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي  
إِسْرَائِيلَ وَلَا نُعَذِّبُهُمْ قَدْ جِئْنَاكَ بَيِّنَاتٍ مِّن رَّبِّكَ  
وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى - إِنَّا قَدْ أُوحِيَ إِلَيْنَا  
أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى )

(And peace will be upon him who follows the guidance! Truly, it has been revealed to us that the torment will be for him who denies, and turns away.) In His flawless revelation, Allah has revealed to us that torment is prepared exclusively for those who reject the signs of Allah and turn away from His obedience. As Allah says,

(فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ  
الْجَحِيمَ هِيَ الْمَأْوَى )

(Then for him who transgressed all bounds, and preferred the life of this world, Verily, his abode will be Hellfire.) 79:37-39( Allah, the Exalted, also says,

(فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى - لَا يَصْلَاهَا إِلَّا الْأَشْقَى -  
الَّذِي كَذَّبَ وَتَوَلَّى )

(Therefore I have warned you of a blazing Fire. None shall enter it save the most wretched. Who denies and turns away.) )92:14-16( Allah also says,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى )

(So he neither believed nor prayed! But on the contrary, he belied and turned away.) )75:31-32( This means that he denied with his heart and turned away by his actions.

(قَالَ فَمَنْ رَبُّكُمَا يَمُوسَى - قَالَ رَبُّنَا الَّذِي أَعْطَى  
كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى - قَالَ فَمَا بَالُ الْقُرُونِ  
الْأُولَى - قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَّا يَضِلُّ  
رَبِّي وَلَا يَنْسَى )

(49. Fir`awn said: "Who then, O Musa, is the Lord of you two") (50. )Musa( said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") (51. )Fir`awn( said: "What about the generations of old") (52. )Musa( said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor forgets."

### The Conversation between Musa and Fir`awn

Allah, the Exalted, informs about Fir`awn that he said to Musa, in his rejection of the existence of a Supreme Maker and Creator, Who is the God of everything and his own Lord and Owner:

(فَمَنْ رَبُّكُمَا يَمُوسَى)

(Who then, O Musa, is the Lord of you two) meaning "Who is the one who called you forth and sent you For verily, I do not know him and I have not given you any god other than myself."

(قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى )

((Musa) said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") `Ali bin Abi Talhah related that Ibn `Abbas said, "He is saying that He created a mate for everything." Ad-Dahhak said that Ibn `Abbas said, "He made the man a man, and the donkey a donkey and the sheep a sheep." Layth bin Abi Sulaym reported from Mujahid that he said, "He gave everything its form." Ibn Abi Najih said that Mujahid said, "He fashioned the creation of every moving creature." Sa`id bin Jubayr said concerning His statement,

(أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

((Who) gave to each thing its form and nature, then guided it aright.) "He gave each of His creatures what is suitable for its creation." Therefore, He did not give man the form of a wild

beast, nor did He give wild beasts the form of the dog. Likewise, the dog's form is not like the sheep's. He also gave creature a suitable spouse, and He influenced everything towards that mate. There is no species of creation that is exactly like another species. They are different in their actions, their forms, their sustenance and their mating. Some of the scholars of Tafsir have said that this statement, "He gave to each thing its form and nature, then guided it aright," is similar to Allah's statement,

## (وَالَّذِي قَدَّرَ فَهَدَىٰ )

(And Who has measured; and then guided.) )87:3( This means He measured out an ordained amount (of sustenance, actions, etc.) and then guided His creatures to it. He wrote the deeds, the appointed times of death and the provisions. Then, the creatures traverse upon that and they are not able to avoid it, nor are they able to abandon it. In this Ayah Musa is saying that our Lord is the One Who created the creation, measured out its ordainment and compelled the creatures to that which He wanted.

## (قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ )

((Fir`awn) said: "What about the generations of old") The most correct opinion concerning the meaning of this, is that when Musa informed Fir`awn that his Lord Who sent him is the One Who creates, sustains, ordains and guides, Fir`awn began to argue, using the previous generations as a proof. He was referring to those people of old who did not worship Allah. In other words, "If the matter is as you say, then what happened to those people They did not worship your Lord. Instead they worshipped other gods besides Him." Musa said to him, in response to this, that if they did not worship Allah, then Allah knows precisely what happened to them and He will give them just recompense for their deeds, as is written in Allah's Book (of decrees). This Book is called Al-Lawh Al-Mahfuz (The Preserved Tablet) and it is the Book of Deeds.

## (لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ)

(My Lord neither errs nor forgets.) This means that nothing eludes Him and He does not miss anything, whether it is small or great. He does not forget anything and His Most Exalted knowledge is described as encompassing everything. Blessed be He, the Exalted, the Most Holy and free of any imperfections. The knowledge that creatures have has two deficiencies. The first is that it does not completely encompass anything, and the second is that the creature is prone to forget after knowing. Therefore, Allah has declared Himself above such deficiencies.

(الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَّكَ لَكُمْ فِيهَا  
سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا  
مِّن نَّبَاتٍ شَتَّى - كُلُوا وَارْعَوْا أَنْعَمَكُم إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِّلَّذِينَ الْأُولَى النَّهَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا

نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - وَلَقَدْ أَرَيْنَاهُ  
ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى )

(53. Who has made earth for you like a bed; and has opened ways for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.) (54. Eat and pasture your cattle; verily, in this are Ayat for men of understanding.) (55. Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.) (56. And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.)

### The Completion of Musa's Reply to Fir`awn

This is from the completion of Musa's speech concerning the description of His Lord when Fir`awn asked him about Him. He (Musa) said,

(الَّذِي أُعْطِيَ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

(He Who gave to each thing its form and nature, then guided it aright.) Then, Fir`awn attempted to present some argumentative rebuttal during Musa's reply. Yet, Musa continued by saying, "He is the One Who made the earth as a bed for you." Some recited the word as Mihadan and others recited it as Mahdan, which means `a place of rest that you settle down upon.' It also may mean `that which you stand upon, sleep upon or travel upon its back.'

(وَسَلَّكَ لَكُمْ فِيهَا سُبُلًا)

(and has opened ways for you therein.) This means, `He made roads for you to walk upon their shoulders.' This is just as He, the Exalted, said,

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ)

(And placed therein broad highways for them to pass through, that they may be guided.)  
)21:31(

(وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن  
نَّبَاتٍ شَتَّى)

(and has sent down water from the sky. And We have brought forth with it various kinds of vegetation.) referring to the various species of plants, such as vegetation and fruits. Some are sour, some are sweet, some are bitter and there are other kinds as well.

كُلُوا وَارْعَوْا أَنْعَمَكُمْ

(Eat and pasture your cattle (therein);) meaning, `something that is food for you and a palatable fruit for you, and something that is for your cattle as fodder for them, both green and dry.'

إِنَّ فِي ذَلِكَ لآيَاتٍ

(Verily, in this are Ayat.) This means proofs, signs and evidences.

(الْأُولَى النَّهَى)

(for men of understanding.) meaning those who possess correct and upright intelligence realizing that there is no god worthy of worship except Allah, and there is no true Lord other than Him.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

(Thereof We created you, and into it we shall return you, and from it We shall bring you out once again.) meaning, `the earth is your beginning. For your father, Adam, was created with dirt from the surface of the earth. You also will be returned to the earth. This means that you will become dirt when you die and decay.' The statement, "And from it We shall bring you out once again," means,

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed (in this world) but a little while!) 17:52( This Ayah is similar to Allah's statement,

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ

(He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out.") 7:25(

**Musa showed Fir`awn all of the Signs but He did not believe  
Concerning Allah's statement,**

(وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ)

(And indeed We showed him (Fir`awn) all Our Ayat, but he denied and refused.) This means that the proofs, signs and evidences were established against Fir`awn and he saw them with his own eyes, but he still denied and rejected them due to his disbelief, abstinence and transgression. This is as Allah, the Exalted, says,

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

(And they belied them wrongfully and arrogantly, though they themselves were convinced thereof.) )27:14(

(قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ  
يَمُوسَىٰ - فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا  
وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى  
- قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ  
ضَحَىٰ)

(57. He (Fir`awn) said: "Have you come to drive us out of our land with your magic, O Musa")  
(58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance.") (59. (Musa) said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon).")

### **Fir`awn describes Musa's Proofs as being Magic and Their Agreement to hold a Contest**

Allah, the Exalted, informs of what Fir`awn said to Musa when he showed him the great proof. This great sign to Fir`awn was Musa casting down his stick which became a huge snake, and his pulling his hand out from under his arm while it was glowing white without any illness. At this, Fir`awn said, "This is magic that you have brought to us to bewitch us and conquer the people, so that they will follow you. Then you will outnumber us." Fir`awn then said, "Your plan will not work. We have magic just like yours, so do not let yourself be deceived by that what you are doing."



(فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا)

(so appoint a meeting between us and you,) Meaning, 'a day that we can come together to present some of our magic to confront yours. It will be at a specified place and time.' With this, Musa said to them,

(مَوْعِدِكُمْ يَوْمَ الزَّيْنَةِ)

(Your appointed meeting is the day of festival,) That was the day of their celebration and their New Year's festivity. It was a holiday for them when they took vacation from their work and came together for a large gathering. This day was selected so that all of the people could witness the power of Allah to do whatever He wills. They would see the miracles of the prophets and the futility of magic to contest the supernatural prophetic powers. This is why Musa said,

(وَأَنْ يُحْشَرَ النَّاسُ)

(and let the people assemble) meaning all of them.

(ضُحَى)

(when the sun has risen (forenoon).) meaning in the morning, just before noon. In this way the contest will be most visible, well lit, apparent and obvious in plain view. This is the way of the Prophets. Their work is always clear and apparent. It is never something hidden, or something for sale. This is why he did not say that the meeting should be at night, but rather, it was to be held during the bright part of the day. Ibn `Abbas said, "The day of their festivity was the day of `Ashura'." As-Suddi, Qatadah and Ibn Zayd said, "It was the day of their great celebration." Sa`id bin Jubayr said, "It was the day of their great bazaar." These statements are not contradictory. I say that Allah destroyed Fir`awn and his armies on a day similar to this, just as is confirmed in the Sahih. `Abdur-Rahman bin Zayd bin Aslam said, "It was a flat place where all of the people were on the same level, having an equal view of the event. There was nothing there that would obstruct the view so that some people could see what others did not."

(فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى - قَالَ لَهُمْ  
مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ  
بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى - فَتَنَزَعُوا أَمْرَهُمْ  
بَيْنَهُمْ وَأَسْرُوا النَّجْوَى - قَالُوا إِنَّ هَذَن لَسَاحِرَن  
يُرِيدَان أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا

وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى - فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ  
اتَّبِعُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى )

(60. So Fir`awn withdrew, devised his plot and then came back.) (61. Musa said to them: "Woe unto you! Invent not a lie against Allah, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably.") (62 Then they debated one with another what they must do, and they kept their talk secret.) (63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with magic, and to take you away from your exemplary way.") (64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.")

### The Meeting of the Two Parties, Musa's Propagation of the Message and the Magicians

Allah, the Exalted informs that when Fir`awn and Musa agreed to an appointed meeting at a specified place and time, Fir`awn began to gather some magicians from the cities of his kingdom. Every person who had any affiliation with magic at that time was summoned, and magic was very widespread and in demand at that time. This is as Allah says,

(وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ )

(And Fir`awn said: "Bring me every well-versed sorcerer.") )10:79( Then, the day came. It was the day when all of the people gathered, which was well-known, being the day of the festival. Fir`awn was there sitting upon his throne surrounded by the elite officials of his kingdom. The subjects were all standing on his right and his left. Then, Musa came forward leaning upon his stick accompanied by his brother Harun. The magicians were standing in front of Fir`awn in rows and he was prodding them, inciting them and encouraging them to do their best on this day. They wanted to please him and he was promising them and inspiring them. They said,

(فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ اِنَّ لَنَا لَآجِرًا  
اِنْ كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَاِنَّكُمْ اِذَا لَمِنَ  
الْمُقَرَّبِينَ )

(Will there surely be a reward for us if we are the winners He (Fir`awn) said: "Yes, and you shall then verily be of those brought near (to myself).") )26:41-42(

(قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا)

(Musa said to them: "Woe unto you! Invent not a lie against Allah...") This means, "Do not make an illusion before the people of something that is not real, making it appear as if it were a creature, when it is not really a creature. If you do this, then you would be lying on Allah."

## (فَيُسْحِتْكُمْ بِعَذَابٍ)

(lest He (Allah) should destroy you completely by a torment.) This means, 'He will destroy you with a destructive punishment that will not spare anything, or anyone.'

## (وَقَدْ خَابَ مَنْ افْتَرَى فِتْنَةً عُوا أَمْرَهُمْ بَيْنَهُمْ)

("...And surely, he who invents a lie will fail miserably." Then they debated one with another what they must do,) It has been said that this means that they argued among themselves. So one of them said, "This is not the speech of a magician, but it is the speech of a Prophet." Another said, "No, he is only a magician." There are other opinions that have been mentioned about what they discussed. And Allah knows best. Allah's statement,

## (وَأَسْرُوا النَّجْوَى)

(and they kept their talk secret.) means, they held secret counsel among themselves about this matter.

## (قَالُوا إِنَّ هَذَيْنِ لَسَاحِرَانِ)

(They said: "Verily, these are two )Hadhan( magicians...") This is a way of speaking with some of the Arabs and this Ayah has been recited according to the grammar of their dialect. There are also others who recite it as, (لساحران هذين إن) Which carries the same meaning, "Verily, these are two )Hadhayn( magicians." This is the popular style of language in Arabic grammar. The grammarians have extensive discussions in reply to the first recitation and its grammatical explanation, but this is not the place for such a discussion. The main point is that the magicians said among themselves, "You all know that this man and his brother (Musa and Harun) are two knowledgeable magicians who are quite aware of the skill of magic. They want to defeat you and your people today and conquer the people, causing the masses to follow them. They want to fight against Fir`awn and his armies, and they are seeking victory over him. And their ultimate goal is to expel you from your land." Concerning Allah's statement,

## (وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى)

(and to take you away from your exemplary way.) This means, 'they want to expose this way (of yours) openly, which is magic.' For verily, they were considered great because of their magic. They had wealth and sustenance because of this magic. They were actually saying, "If these two (Musa and Harun) are victorious, they will destroy you and expel you from your land. In doing so, they will be the first individuals to do so, and they will be given great power of leadership without you." Ibn `Abbas mentioned concerning Allah's statement,

## (وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى)

(and to take you away from your exemplary way. ) "This means their kingdom, which they were in, and their livelihood." `Abdur-Rahman bin Zayd said, "This superior way means that which they were upon."

(فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا)

(So devise your plot, and assemble in line.) This means, "All of you come together in one row, and throw that which is in your hands at one time in order to dazzle the eyes (of the people) and defeat this man and his brother."

(وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَى)

(And whoever overcomes this day will be indeed successful.) meaning "Between you and us. As for us (the magicians), we have been promised to be given an abundance of power and sovereignty. And in reference to him (Musa), He will gain great leadership."

(قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ  
مَنْ أَلْقَىٰ - قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ  
يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ - فَأَوْجَسَ فِي  
نَفْسِهِ خِيفَةً مُوسَىٰ - قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ  
الْأَعْلَىٰ - وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا  
إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ  
أَتَىٰ - فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ  
هَارُونَ وَمُوسَىٰ )

(65. They said: "O Musa! Either you throw first or we be the first to throw") (66. )Musa( said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) (67. So Musa conceived fear in himself.) (68. We (Allah) said: "Fear not! Surely, you will have the upper hand.") (69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.") (70. So the magicians fell down prostrate. They said: "We believe in the Lord of Harun and Musa.")

**The Competition, Musa's Victory, and the Magician's Faith**

Allah, the Exalted, informs about the magicians when they met Musa, that they said to Musa,

(إِمَّا أَنْ تُلْقِيَ)

("Either you throw first..." meaning, "you go first.")

(وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَى قَالَ بَلْ أَلْقُوا)

("...or we be the first to throw" (Musa) said: "Nay, throw you (first)!") This means, 'you magicians should go first so that we can see what magic you are going to perform and so that the true state of their affair will become obvious to the people.'

(فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ  
أَنَّهَا تَسْعَى)

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) In another Ayah it says that when they threw,

(وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ)

(Then said: "By the might of Fir`awn, it is we who will certainly win!") )26:44( And Allah, the Exalted, says,

(سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُبُوهُمْ وَجَاءُوا  
بِسِحْرِ عَظِيمٍ)

(They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.) )7:116( Here, He says in this Surah,

(فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ  
أَنَّهَا تَسْعَى)

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) They were a large numbered group and each one of them threw a stick and a rope until the valley became full of snakes piled on top of each other. Concerning Allah's statement,

(فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى )

(So Musa conceived fear in himself.) This means that he feared for the people that they would be tested and deceived by their magic before he could even have a chance to throw what was in his right hand. Thus, Allah revealed to him at the right moment, to throw what was in his right hand, which was the stick. When he did so, it swallowed what they had made. It became a huge, monstrous creature with legs, a neck, a head and fangs. It went after these ropes and sticks until none of them remained, except that it was devoured and swallowed by this beast. At the same time, the magicians and all of the people were watching with their own eyes, seeing this amazing event in broad daylight. Thus, the miracle was performed and the evidence was clear. The truth prevailed and the magic was proven to be falsehood. This is why Allah said,

(إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ  
أَتَى)

(That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain.) So when the magicians saw the event and witnessed it with their own eyes, while they were knowledgeable of the various tricks and methods in the sciences of magic, they knew with conviction that what Musa had done was not magic or illusionary tricks. They recognized that it was the truth without any doubt. They knew that no one had any power to do this except for One Who says for a thing "Be," and it is. Therefore, when this happened, they fell down into prostration to Allah. They said, "We believe in the Lord of all that exists, the Lord of Musa and Harun!" This is why Ibn `Abbas and `Ubayd bin `Umayr both said, "At the beginning of the day they were magicians and at the end of the day they were outstanding witnesses of faith." I

### The Number of Magicians

Ibn Abi Hatim recorded that Ibn `Abbas said, "The magicians were seventy men who were magicians in the morning, but witnesses of faith by the time evening came." Ibn Abi Hatim also reported that Al-Awza'i said, "When the magicians fell down in prostration, Paradise was raised up before them until they were looking at it." It is reported from Sa`id bin Jubayr that he said concerning Allah's statement,

(فَأَلْقَى السَّحَرَةَ سُجَّدًا)

(So the magicians fell down prostrate.) "They saw their places (in Paradise) made clear before them while they were in their prostration." `Ikrimah and Al-Qasim bin Abi Bizzah both said the same.

(قَالَ ءَأَمَنْتُمْ لَهُ قَبْلَ أَنْ ءَادِنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ  
الَّذِي عَلَّمَكُمُ السَّحَرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ  
مِّنْ خِلَافٍ وَلَا صَلْبَتَكُمْ فِي جُدُوعِ النَّخْلِ وَتَتَعَلَّمَنَّ

أَيْنَا أَشَدُّ عَذَابًا وَأَبْقَى - قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا  
جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ  
قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا - إِنَّا آمَنَّا  
بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ  
السِّحْرِ وَاللَّهِ خَيْرٌ وَأَبْقَى )

(71. (Fir`awn) said: "Believe you in him before I give you permission Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms, and you shall surely know which of us can give the severe and more lasting torment. ") (72. They said: "We prefer you not over what have come to us of the clear signs and to Him (Allah) Who created us. So, decree whatever you desire to decree, for you can only' decree (regarding) this life of the world.") (73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your reward, and more lasting.")

### **Fir`awn's turning against the Magicians, His threatening Them and Their Reply**

Allah, the Exalted, informs of Fir`awn's disbelief, obstinance, transgression and haughtiness against the truth in favor of falsehood. When he saw what he saw of the magnificent miracle and the great sign, and he saw those whose help he sought accept faith in the presence of all of the people, and he was absolutely defeated, he began to behave arrogantly and cast accusations. He resorted to using his esteemed honor and might against the magicians. He warned them and threatened them saying,

(ءَامَنْتُمْ لَهُ)

(Believe you in him (Musa)) This means, "Do you have faith in him"

(قَبْلَ أَنْ ءَادِنَ لَكُمْ)

(before I give you permission) meaning, "I have not commanded you to do so, by which you have rebelled against me." Then he said a statement that he, the magicians and all creatures knew was a forgery and an utter lie.

(إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ)

(Verily, he is your chief who has taught you magic.) meaning "You all only took your magic from Musa and you have made an agreement with him against me and my subjects, that you would help him be victorious." Allah says in another Ayah,

(إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ)

(Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.) )7:123( Then he began threatening them. He said to them,

(فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ  
وَلَأَصْلَبَنَّكُمْ فِي جُذُوعِ النَّخْلِ)

(So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date palms,) meaning, "I will certainly make an example of you, I will kill you in a public execution." Ibn `Abbas said, "Thus, he was the first person to ever do this (public execution, crucifixion)." This was reported by Ibn Abi Hatim. Concerning Allah's statement,

(وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَى)

(And you shall surely know which of us can give the severe and more lasting torment.) This means, "You say that my people and I are astray and that you (magicians), Musa and his people are following correct guidance, but you will come to know who will be punished and remain punished." So when he attacked with this and threatened them, their souls eased them because of their belief in Allah, the Mighty and Sublime. They exclaimed,

(قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ)

(They said: "We prefer you not over what have come to us of the clear signs..") meaning, "We do not chose you over the guidance and conviction that we have received. "

(وَالَّذِي فَطَرَنَا)

(and to Him (Allah) Who created us.) It could be that they were swearing, "By He Who has created us." It also could be connected in meaning to the clear signs mentioned before it. In this case it would mean, "We do not prefer you over our Originator and Creator, Who produced us from a beginning that was nothing. He created us from clay (or mud). Therefore, He alone deserves worship and humility and you do not (Fir`awn)!"

(فَاقْضِ مَا أَنْتَ قَاضٍ)



(So decree whatever you desire to decree,) "Do whatever you wish and whatever your hands are able to achieve."

(إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا)

(for you can only decree (regarding) this life of the world.) meaning, "You only have power in this world and it is a world that will come to an end. Verily, we are hoping in the eternal abode."

(إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا)

(Verily, we have believed in our Lord, that He may forgive us our faults,) "Whatever evils that we did." It specifically means, "which we were forced to do of magic, in order to oppose the sign of Allah and the miracle of His Prophet." Ibn Abi Hatim recorded that Ibn `Abbas said concerning Allah's statement,

(وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ)

(and the magic to which you compelled us.) "Fir`awn took forty boys from the Children of Israel and commanded that they be taught magic at Al-Farama. He said, "Teach them knowledge that no one in the land knows." Ibn `Abbas then said, "They were of those who believed in Musa and they were of those who said,

(آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَاتِنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ  
مِنَ السِّحْرِ)

(We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us.)" `Abdur-Rahman bin Zayd bin Aslam said the same. Allah's statement,

(وَاللَّهُ خَيْرٌ وَأَبْقَى)

(And Allah is better as regards reward in comparison to your reward, and more lasting.) means, "He is better for us than you."

(وَأَبْقَى)

(and more lasting.) More lasting in reward than what you promised us and made us aspire to. It is apparent that Fir`awn (may Allah curse him) was bent upon their punishment, and that what he did to them was a mercy from Allah for them. This is why Ibn `Abbas and others of the Salaf said, "They woke up in that morning as magicians, but they became witnesses of faith by the evening. "

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى - وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى - جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى )

(74. Verily, whoever comes to his Lord as a criminal, then surely, for him is Hell, wherein he will neither die nor live.) (75. But whoever comes to Him as a believer, and has done righteous good deeds, for such are the high ranks,) (76. `Adn Gardens, under which rivers flow, wherein they will abide forever, and such is the reward of those who purify themselves.)

### The Magicians admonish Fir`awn

of the vengeance of Allah and His eternal and everlasting punishment. They also encouraged him to seek Allah's eternal and endless reward. They said,

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا

(Verily, whoever comes to his Lord as a criminal,) This means, whoever meets Allah on the Day of Judgment while being a criminal.

(فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى)

(then surely, for him is Hell, wherein he will neither die nor live.) This is similar to Allah's statement,

لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَفُورٍ

(Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!) )35:36( Allah also said,

(وَيَتَجَنَّبُهَا الْأَشْقَى - الَّذِي يَصْلَى النَّارَ الْكُبْرَى -  
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا )

(But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.) )87:11-13(

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ  
مَكِينُونَ )

(And they will cry: "O Malik (Keeper of Hell)! Let your Lord made an end of us." He will say: "Verily, you shall abide forever.") 43:77( Imam Ahmad bin Hanbal recorded that Abu Sa` id Al-Khudri said that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَإِنَّهُمْ لَا يَمُوتُونَ  
فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَاسٌ تُصِيبُهُمُ النَّارُ  
بِدُنُوبِهِمْ فَتَمِيتُهُمْ إِمَاتَةً حَتَّى إِذَا صَارُوا فَحْمًا أَذِنَ  
فِي الشَّفَاعَةِ فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ، فَبُتُوا  
عَلَى أَنْهَارِ الْجَنَّةِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ أَفِيضُوا  
عَلَيْهِمْ، فَيَبْتُونَ نَبَاتَ الْجَبَّةِ تَكُونُ فِي حَمِيلِ  
السَّيْلِ»

(The dwellers of Hellfire, who are those who deserve it, they will not die in it, nor will they be living. Rather, they will be a people who will be punished by the Fire due to their sins. It will be gradually killing them and devouring them until they become burnt coals. Then, intercession will be allowed and they will be brought (out of Hell) group by group and they will be spread on the rivers of Paradise. It will then be said, "O people of Paradise, pour (water) over them." Then, they will start to grow like the growing of a seed on the muddy banks of a flowing river.) A man among the people said, "It is as if the Messenger of Allah lived in the desert." This is how Muslim recorded this narration in his Sahih. Concerning Allah's statement,

(وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ)

(But whoever comes to Him (Allah) as a believer, and has done righteous good deeds,) whoever meets his Lord on the Day of Judgment as a believer in his heart, then verily, his intentions in his heart will be affirmed to be true by his statements and deeds.

(قَأُولِيكَ لَهُمُ الدَّرَجَاتُ الْعُلَى)

(for such are the high ranks,) Paradise, which has the highest levels, the most tranquil rooms and the nicest homes. Imam Ahmad reported from `Ubadah bin As-Samit that the Prophet said,

«الْجَنَّةُ مِائَةٌ دَرَجَةٌ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ، وَمِنْهَا تَخْرُجُ الْأَنْهَارُ الْأَرْبَعَةُ، وَالْعَرْشُ فَوْقَهَا، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ»

(Paradise has one hundred levels and between each level is a distance like the distance between the sky and the earth. Al-Firdaws is the name of the highest of its levels. From it springs the four rivers and the Throne is above it. Therefore, when you ask Allah, then ask Him for Al-Firdaws.) This narration was also recorded by At-Tirmidhi. In the Two Sahihs it is recorded that the Messenger of Allah said,

«إِنَّ أَهْلَ عَلِيَّيْنِ لَيَرَوْنَ مَنْ فَوْقَهُمْ كَمَا تَرَوْنَ الْكَوْكَبَ الْغَائِرَ فِي أَفْقِ السَّمَاءِ لِتَفَاضُلِ مَا بَيْنَهُمْ قَالُوا: يَا رَسُولَ اللَّهِ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ قَالَ: بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ رَجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

(Verily, the people of the `Illiyyin will see those who are above them just as you see the fading star in the horizon of the sky, due to the different status of virtue between them. ) The people said, "O Messenger of Allah, these are the dwellings of the Prophets." He replied, (Of course. And I swear by the One Whom my soul is in His Hand, (it is for) men who had faith in Allah and they believed the Messengers.) In the Sunan collections this narration is mentioned with the additional wording,

«وَإِنَّ أَبَا بَكْرٍ وَعُمَرَ لَمِنْهُمْ وَأَنْعَمًا»

(And verily Abu Bakr and `Umar are of them and they will be most favored.) His saying,

(جَنَّتِ عَدْنِ)

(Adn Gardens,) meaning established as a residence. It is merely used here in reference to the high ranks mentioned previously.

(تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(under which rivers flow, wherein they will abide forever,) meaning that they will abide in it for eternity.

(وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى)

(and such is the reward of those who purify themselves.) One who purifies himself from dirt, filth and associating partners with Allah. This is the person who worships Allah alone, without ascribing partners to Him, and he follows the Messengers in the good they came with all that they claim.

(وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي  
فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ  
دَرْكًا وَلَا تَخْشَى - فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ  
فَغَشَّيَهُمْ مِنْ الَّيْمِ مَا غَشَّيَهُمْ - وَأَضَلَّ فِرْعَوْنُ  
قَوْمَهُ وَمَا هَدَى )

(77. And indeed We revealed to Musa: "Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid.") (78. Then Fir`awn pursued them with his hosts, but the sea )Al-Yamm( completely overwhelmed them and covered them up.) (79. And Fir`awn led his people astray, and he did not guide them.)

### The Children of Israel leave Egypt

Allah, the Exalted, informs that He commanded Musa to journey at night with the Children of Israel, when Fir`awn refused to release them and send them with Musa. He was to take them away from Fir`awn's captivity. Allah expounds upon this in Surahs other than this noble Surah. Musa left with the Children of Israel, and when the people of Egypt awoke in the morning they found that not a single one of them remained in Egypt. Fir`awn became extremely furious. He sent callers into all of the cities to gather together his army from all of his lands and provinces. He said to them,

(إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ - وَإِنَّهُمْ لَنَا لَغَائِظُونَ )  
(

(Verily, these indeed are but a small band. And verily, they have done what has enraged us.)  
)26:54-55( Then when he gathered his army and organized his troops, he set out after them and they followed them at dawn when the sun began to rise.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ)

(And when the two hosts saw each other) )26:61( This means that each person of the two parties was looking at the other party.

(فَلَمَّا تَرَاءَا الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا  
لَمُذْرَكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ )

(The companions of Musa said: "We are sure to be overtaken." (Musa) said: "Nay, verily, with me is my Lord. He will guide me.") )26:61-62( Musa stopped with the Children of Israel and the sea was in front of them and Fir`awn was behind them. Then, at that moment, Allah revealed to Musa,

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا)

(And strike a dry path for them in the sea.) So Musa struck the sea with his stick and he said, "Split for me, by the leave of Allah." Thus, it split, and each separate part of the water became like a huge mountain. Then, Allah sent a wind to the land of the sea and it burned the soil until it became dry like the ground that is on land. For this reason Allah said,

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَّا تَخَافُ  
دَرَكًا)

(and strike a dry path for them in the sea, fearing neither to be overtaken...) This means being caught by Fir`awn.

(وَلَا تَخْشَى)

(nor being afraid.) meaning, "Do not be afraid of the sea drowning your people." Then, Allah, the Exalted, said,

(فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِّنَ الْيَمِّ)

(Then Fir`awn pursued them with his hosts, but the sea )Al-Yamm( completely overwhelmed them) Al-Yamm means the sea.

(مَا غَشِيَهُمْ)

(and covered them up. ) meaning, covered them up with a thing that was well-familiar to them in such a situa- tion, as Allah states;

(وَالْمُؤْتَفِكَةَ أَهْوَى - فَغَشَّاهَا مَا غَشَّى )

(And He destroyed the overthrown cities. So there covered them that which did cover.) 53:53-54( As Fir`awn pursued them into the sea, misled his people and did not lead them to the path of correct guidance, likewise, he will go ahead of his people on the Day of Resurrection, and will lead them in to the Hellfire. And evil indeed is the place to which they are led.

(يَبْنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكَ مِنْ عَدُوِّكَ  
وَوَاعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ  
الْمَنَّاءَ وَالسَّلْوَى )

(كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ  
فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلُّ عَلَيْهِ غَضَبِي  
فَقَدْ هَوَى - وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ  
صَالِحًا ثُمَّ اهْتَدَى )

(80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you manna and quail,) (81. (Saying) eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you. And he on whom My anger descends, he is indeed perished.) (82. And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then Ihtada.)

### A Reminder for the Children of Israel of

Allah's Favors upon Them Allah reminds of His tremendous favors upon the Children of Israel and His numerous blessings. He saved them from their enemy, Fir`awn, and He relieved their eyes by drowning him and his hosts all at one time while they watched. Allah said,

(وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ)

(And We drowned Fir`awn people while you were looking.) )2:50( Al-Bukhari recorded that Ibn `Abbas said, "When the Messenger of Allah came to Al-Madinah, he found the Jews fasting the day of `Ashura'. Therefore he asked them about it and they said, `This is the day that Allah gave Musa victory over Fir`awn.' Then, the Prophet said,

«نَحْنُ أَوْلَىٰ بِمُوسَىٰ فَصُومُوهُ»

(We have more right to Musa (than them), so fast it.) Muslim also recorded this narration in his Sahih. Then, Allah made a covenant with Musa and the Children of Israel on the right side of the Mountain, after the destruction of Fir`awn. This is the Mountain upon which Allah spoke to Musa and He told Musa's people to look at it when they requested to see Allah. It is also the same Mountain upon which Musa was given the Tawrah, while at the same time the Children of Israel began worshipping the (statue of a) calf, as Allah relates in the forth coming Ayat. The manna and quails have previously been discussed in Surah Al-Baqarah and other Surahs. Manna was a sweet substance that descended upon them from the sky and the quail )Salwa( was a type of bird that would fall down to them. They would fill every pot with them as ample provisions until the following day. This was a kindness and a mercy from Allah upon them. It was a manifestation of Allah's good treatment of them. For this reason Allah says,

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ  
فَيَحِلَّ عَلَيْكُمْ غَضَبِي

(Eat of the Tayyibat wherewith We have provided you, and commit no transgression or oppression therein, lest My anger should justly descend on you.) This means, "Eat from this sustenance which I have provided for you, and do not transgress against My sustenance by taking it without necessity or you will be opposing what I have commanded you."

(فَيَحِلَّ عَلَيْكُمْ غَضَبِي)

(lest My anger should justly descend on you.) This means, "I will become angry with you."

(وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ)

(And he on whom My anger descends, he is indeed perished.) `Ali bin Abi Talhah related that Ibn `Abbas said, "This means that he will indeed be made miserable." Concerning Allah's statement,

(وَإِنِّي لَغَفَّارٌ لِّمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا)

(And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds,) meaning, "Whoever turns to Me in repentance, then I will accept his repentance regardless of whatever sin he did." Allah, the Exalted, even accepts the repentance of the Children of Israel who worshipped the calf. Concerning Allah's statement,



(تَابَ)

(who repents,) This means to turn away from what one was involved in of disbelief, associating partners with Allah, disobedience of Allah or hypocrisy. Concerning Allah's statement,

(وَأَمَنَ)

(and believes) This means the person's belief in his heart.

(وَعَمِلَ صَالِحًا)

(and does righteous deeds,) his action with his bodily limbs. Concerning Allah's statement,

(ثُمَّ اهْتَدَى)

(and then Ihtada.) `Ali bin Abi Talhah related that Ibn `Abbas said, "This means that he then does not doubt." Qatadah said,

(ثُمَّ اهْتَدَى)

(and then Ihtada.) "This means he adheres to Islam until he dies." We see here that there is a specific order in which these things are presented. This is similar to Allah's saying,

(ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ  
وَتَوَاصَوْا بِالْمَرْحَمَةِ )

(Then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion.) 90:17(

(وَمَا أَغْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى - قَالَ هُمْ أَوْلَاءِ  
عَلَى أَثْرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى - قَالَ  
فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ -  
فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقَوْمِ

أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدَاءَ حَسَنًا أَقْطَالَ عَلَيْكُمْ الْعَهْدُ  
 أَمْ أُرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَبِّكُمْ  
 فَأَخْلَفْتُمْ مَوْعِدِي - قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا  
 وَلَكِنَّا حُمَلْنَا أَوْزَارًا مِّنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا  
 فَكَذَلِكَ أَلْقَى السَّامِرِيُّ - فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا  
 لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ -  
 أَفَلَا يَرَوْنَ إِلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ  
 ضَرًّا وَلَا نَفْعًا )

(83. "And what made you hasten from your people, O Musa) (84. He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased.") (85. (Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.") (86. Then Musa returned to his people in a state of anger and sorrow )Asif(. He said: "O my people! Did not your Lord promise you a fair promise Did then the promise seem to you long in coming Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me") (87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the people, then we cast them, and that was what As-Samiri suggested.") (88. Then he took out for them a calf which was mooing. They said: "This is your god, and the god of Musa," but he had forgotten.) (89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good)

### **Musa goes to the Appointment with Allah and the Children of Israel succumb to worship the Calf**

Allah relates what happened when Musa traveled with the Children of Israel after Fir`awn's destruction.

(فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا  
 يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ ءَالِهَةٌ قَالَ إِنَّكُمْ  
 قَوْمٌ تَجْهَلُونَ)

إِنَّ هَؤُلَاءِ مُتَّبِرٌ مَّا هُمْ فِيهِ وَبَطِلٌ مَّا كَانُوا  
يَعْمَلُونَ-) )

(And they came upon a people devoted to some of idols. They said: "O Musa! Make for us god as they have gods." He said: "Verily, you are a people who know not. Verily, these people will be destroyed for that which they are engaged in. And all that they are doing is in vain.") )7:138-139( Then, Allah made a covenant with Musa of thirty nights after which He added to them ten more nights. Thus, they were forty nights in all. The covenant was that he was to fast these number of days, during both the day and night. Thus, Musa made haste to go to the Mountain and he left his brother, Harun, in charge over the Children of Israel. This is why Allah says,

(وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَى )

قَالَ هُمْ أَوْلَاءَ عَلَى أَثَرِي )

("And what made you hasten from your people, O Musa" He said: "They are close on my footsteps.") These means that they have arrived and are settled near the Mountain.

(وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى )

(and I hastened to You, O my Lord, that You might be pleased.) meaning, "So You will be more pleased with me."

(قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ  
السَّامِرِيُّ )

((Allah) said: "Verily, We have tried your people in your absence, and As-Samiri has led them astray.") Allah informs His Prophet, Musa, of what happened to the Children of Israel after he left them, and their deification of the calf that As-Samiri had made for them. During this time period, Allah wrote for Musa the Tablets, which contained the Tawrah. Allah said,

(وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً  
وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ  
بِأَخْذِهَا بِأَحْسَنِهَا سَأُوْرِيكُمْ دَارَ الْفَاسِقِينَ )

(And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): "Hold unto these with firmness, and enjoin your people to

take the better therein. I shall show you the home of evildoers.") 7:145( This means, "I will show you the final outcome of what will happen to those who abandon My obedience and oppose My command." Concerning Allah's statement,

(فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا)

(Then Musa returned to his people in a state of anger and sorrow )Asif(.) This means that after Allah informed him of what they were doing, he became extremely angry and upset with them. He was very worried for them. During this time he received the Tawrah, which contained their Shari` ah (Law), this was a great honor for them. For they were a people who used to worship other than Allah. Every person with sound reason and good sense could see that what they were doing was false and foolish. This is why Allah said that he (Musa) returned to them in a state of anger and sorrow. The word for sorrow used here is Asif, which is used to emphasize to the severity of his anger. Mujahid said, "In a state of anger and sorrow means worried." Qatadah and As-Suddi said, "Asif here means in a state of sadness because of what his people had done after him."

(قَالَ يَوْمَ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا)

(He (Musa) said: "O my people! Did not your Lord promise you a fair promise...") This means, "Did He not promise you in that which I have spoken to you, every good in this life and in the Hereafter, and the good end in the final outcome of things You have already witnessed how He helped you defeat your enemy (Fir`awn) and He made you victorious over him and He blessed you with other bounties as well through His help."

(أَفْطَالَ عَلَيْكُمُ الْعَهْدُ)

(Did then the promise seem to you long in coming) meaning, `in waiting for what Allah had promised you and forgetting His previous favors and the covenant that He made with you before.'

(أَمْ أُرِدْتُمْ أَنْ يُحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ)

(Or did you desire that wrath should descend from your Lord on you, ) The word `Or' here means `Nay, but.' It is used here to separate between a previous item and a coming item. It is as if it is saying, "Nay, but you want to make permissible the anger of your Lord upon you by what you have done. Therefore, you have broken your promise to me." The Children of Israel said in reply to Musa's blame and rebuke,

(مَا أَخْلَقْنَا مَوْعِدَكَ بِمَلَكِنَا)

(We broke not our promise to you of our own will,) Meaning by our power and our choice. Then, they began making lame excuses and they told him how they got rid of that which they were carrying of Coptic jewelry that they had borrowed from them (the Egyptian Copts) when they left Egypt. Therefore they cast it, meaning that they threw it away. Thus, it became a calf that made a moaning sound that would gradually rise in pitch. This calf was an ordeal, a hindrance and test. This is why Allah said,

فَكَذَّبَكَ الْقَى السَّامِرَى فَاُخْرَجَ لَهُمْ عَجْلاً جَسَداً  
لَهُ خُوَارٌ

("...that was what As-Samiri suggested." Then he took out (of the fire) for them (a statue of) a calf which was mooing.) Muhammad bin Ishaq reported that Ibn ` Abbas said,

(هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى)

(This is your god, and the god of Musa.) "So they became religiously devoted to it (the calf) and they loved it with a love that they had never loved anything else with before. " Allah then says,

(فَنَسَى)

(but he had forgotten.) This means that he abandoned what he was following of the religion of Islam. This is referring to As-Samiri. Allah says in refuting them and rebuking them, and also explaining to them their folly and foolishness in that which they had done,

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلَا يَمْلِكُ لَهُمْ  
ضَرّاً وَلَا نَفْعاً )

(Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good) This is about the calf. `Do they not see that it does not respond to them when they ask it and when they speak to it'

(وَلَا يَمْلِكُ لَهُمْ ضَرّاً وَلَا نَفْعاً)

(and that it had no power either to harm them or to do them good) Meaning in their worldly affairs and matters of the Hereafter. Ibn ` Abbas said, "Nay, by Allah, the moaning sound of the calf was nothing but wind that would enter into its behind and come out of its mouth, thus causing it to make a sound." In a Hadith of Al-Fitun recorded from Al-Hasan Al-Basri, it is mentioned that this calf's name was Bahmut. In reference to the excuse of these ignorant people, they claimed that they were merely ridding themselves of the jewelry of the Copts. In the process of doing so, they cast the jewelry (into the pit of fire) and ended up worshipping the calf. Thus, they were seeking to rid themselves of something detestable, but wound up doing something even worse. This is similar to an authentic narration reported from `Abdullah bin `Umar. A man from `Iraq asked him about the ruling of mosquitoes' blood if it get on one's garment. The man wanted to know if it is permissible to pray in such a garment or not. Ibn `Umar replied by saying, "Look at the people of `Iraq. They killed the grandson of the Messenger of Allah , Al-Husayn, and yet they're asking about the blood of the mosquito."

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ  
وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي -  
قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا  
مُوسَىٰ )

(90. And Harun indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Gracious, so follow me and obey my order.") (91. They said: "We will not stop worshipping it, until Musa returns to us.")

### Harun prohibits them from worship of Calf and the Persistence of the Children of Israel in doing so

Allah, the Exalted, informs of Harun's attempt to prohibit them from worshipping the calf and his telling them that this was only a test for them. He told them that their Lord was the Most Beneficent, Who created everything and decreed for everything its just measure. He is the Owner of the Mighty Throne, the One Who does whatever He wants.

(فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي)

(so follow me and obey my order.) Meaning, "Follow me in that which I am commanding you with and leave that which I forbid you from."

(قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا  
مُوسَىٰ )

(They said: "We will not stop worshipping it, until Musa returns to us.") meaning, "We will not cease in our worship of this calf until we hear what Musa has to say about it." So they opposed Harun in this matter and they fought against him, nearly killing him.

(قَالَ يَهْرُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا - أَلَا  
تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي - قَالَ يَبْنَومٌ لَا تَأْخُذُ  
بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ  
بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي )

(92. (Musa) said: "O Harun! What prevented you when you saw them going astray;") (93. "That you followed me not (according to my advice to you) Have you then disobeyed my order") (94. He (Harun) said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: `You have caused a division among the Children of Israel, and you have not respected my word!"')

### What happened between Musa and Harun after Musa returned

Allah informs of what happened when Musa returned to his people and saw the great matter that had taken place among them. With this he became filled with anger and he threw down the Divine Tablets that he had in his hand. Then, he grabbed his brother Harun by his head and pulled him towards himself. We expounded upon this previously in Surat Al-A`raf, where we mentioned the Hadith,

«لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ»

(Information is not the same as observation.) Then, he began to blame his brother, Harun, by saying,

(مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنَ)

(What prevented you when you saw them going astray; that you followed me not) meaning, "You should have informed me of this matter as soon as it happened."

(أَفَعَصَيْتَ أَمْرِي)

(Have you then disobeyed my order) "In that which I entrusted to you," referring to Musa's statement,

(اخْلُقْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ  
الْمُفْسِدِينَ)

(Replace me among my people, act in the right way and follow not the way of the mischief-makers.)7:142(

(قَالَ يَبْنَومَ)

(He (Harun) said: "O son of my mother!") This mentioning of the mother was Harun's attempt to soften Musa's anger, because he was Musa's biological brother and they had the same parents. The mentioning of the mother here is more delicate and profound in bringing about gentleness and mildness. This is why he said,

(يَبْنَومَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي)

(O son of my mother! Seize (me) not by my beard, nor by my head!) This was Harun's excuse to Musa for being delayed from coming to him and informing him of the great mishap that took place. He said,

(إِنِّي خَشِيتُ)

(Verily, I feared) meaning, "I was afraid to come after you and inform you of this, because I thought you might accuse me of leaving them alone and causing division between them."

(وَلَمْ تَرْقُبْ قَوْلِي)

(and you have not respected my word!) This means, "And you did not take care of what I commanded you to do when I left you in charge of them." Ibn `Abbas said, "Harun was respectful and obedient to Musa."

(قَالَ فَمَا خَطْبُكَ يَسْمِيرِي - قَالَ بَصُرْتُ بِمَا لَمْ  
يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ  
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي - قَالَ فَاذْهَبْ  
فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ  
مَوْعِدًا لَّنْ تُخْلَفُهُ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ  
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا -  
إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ  
شَيْءٍ عِلْمًا )

(95. (Musa) said: "And what is the matter with you. O Samiri") (96. (Samiri) said: "I saw what they saw not, so I took a (Qabdah) handful (of dust) from the (hoof) print of the messenger and threw it. Thus my inner self suggested to me.") (97. Musa said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not;` and verily, you have a promise that will not fail. And look at your god to which you have been devoted. We will certainly burn it, and scatter its particles in the sea.") (98. Your God is only Allah, there is no God but Him. He has full knowledge of all things.)

### How As-Samiri made the Calf

Musa said to As-Samiri, "What caused you to do what you did What presented such an idea to you causing you to do this" Muhammad bin Ishaq reported from Ibn `Abbas that he said, "As-



Samiri was a man from the people of Bajarma, a people who worshipped cows. He still had the love of cow worshipping in his soul. However, he acted as though he had accepted Islam with the Children of Israel. His name was Musa bin Zafar." Qatadah said, "He was from the village of Samarra."

(قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ)

((Samiri) said: "I saw what they saw not.") This means, "I saw Jibril when he came to destroy Fir`awn."

(فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ)

(so I took a handful (Qabdah) from the print of the messenger) This means from the hoof print of his (Jibril's) horse. This is what is well-known with many of the scholars of Tafsir, rather most of them. Mujahid said,

(فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ)

(so I took a handful (Qabdah) from the print of the messenger) "From under the hoof of Jibril's horse." He also said, "The word Qabdah means a palmful, and it is also that which is grasped by the tips of the fingers." Mujahid said, "As-Samiri threw what was in his hand onto the jewelry of the Children of Israel and it became molded into the body of a calf, which made a light moaning sound. The wind that blew into it was the cause of its sound." Thus, he said,

(فَنَبَذْتُهَا)

(and I threw it.) This means, "I threw it along with those who were throwing (jewelry)."

(وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي)

(Thus my inner self suggested to me.) This means that his soul considered it something good and it was pleasing to his self.

### **The Punishment of As-Samiri and the burning of the Calf Thereupon,**

(قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا  
مِسَاسَ)

((Musa) said: "Then go away! And verily, your (punishment) in this life will be that you will say: `Touch me not.>") This means, "Just as you took and touched what was not your right to take

and touch of the messenger's foot print, such is your punishment in this life, that you will say, `Do not touch (me).'" This means, "You will not touch the people and they will not touch you."

(وَإِنَّ لَكَ مَوْعِدًا)

(and verily, you have a promise) This means on the Day of Resurrection.

(لَنْ تُخْلَفَهُ)

(that will not fail.) you will have no way to escape it. Qatadah said,

(أَنْ تَقُولَ لَا مِسَاسَ)

(that you will say: `Touch me not.')" This is referring to a punishment for them and their remnants (i.e. those who have their disease) today still say `Do not touch.'" Concerning Allah's statement,

(وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ)

(and verily, you have a promise that will not fail.) Al-Hasan, Qatadah and Abu Nahik said, "You will not be absent from it."

(وَانظُرْ إِلَى إِلْهِكَ)

(And look at your god) that which you worshipped,

(الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا)

(to which you have been devoted.) that which you established worship of, which was the calf.

(إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا)

(Your God is only Allah, there is no God but Him. He has full knowledge of all things.) Musa was saying to them, "This is not your god. Your God is only Allah, the One Whom there is no true God except Him. Worship is not befitting to anyone except Him. For everything is in need of Him and everything is His servant. Concerning the statement,

(وَسِعَ كُلَّ شَيْءٍ عِلْمًا)

(He has full knowledge of all things.) The word `Ilm (knowledge) is in the accusative case for distinction. It means that He is the All-Knower of everything.

(أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا)

((Allah) surrounds all things in (His) knowledge. ) 65:12( And He says,

(وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(And (He) keeps count of all things.) 72:28( Therefore,

(لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ)

(Not even the weight of a speck of dust escapes His knowledge.) 34:3( He also says,

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا حَبَّةٌ فِي ظِلْمَتِ  
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ  
مُّبِينٍ)

(Not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) 6:59( And He says,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ  
(

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) 11:6( The Ayat that mention this are numerous.

(كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ  
آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا - مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ

يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا - خَلِدِينَ فِيهِ وَسَاءَ لَهُمْ  
يَوْمَ الْقِيَمَةِ حِمْلًا )

(99. Thus We relate to you some information of what happened before. And indeed We have given you from Us a Reminder.) (100. Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.) (101. They will abide in that -- and evil indeed will it be that load for them on the Day of Resurrection.)

### **The Entire Qur'an is the Remembrance of Allah and mentioning the Punishment of Those Who turn away from It**

Allah, the Exalted, is saying to Prophet Muhammad , `We have told you (O Muhammad) the story of Musa and what happened with him, Fir`awn and his armies, just as it actually happened. Likewise, We relate to you the information of the past just as it happened, without any increase or decrease. We also gave you a remembrance from Us, the Mighty Qur'an, no falsehood comes to it from before it or behind it.' It is a revelation from One Most Wise, Most Praiseworthy. No Prophet was given any Book like it or more complete than it, since the time of the previous Prophets who were sent, until their being sealed off with the coming of Muhammad . No Prophet was given any Book containing as much information than the Qur'an about what has past and what would be. The judgement concerning the distinction between mankind is taken from it. Therefore, Allah says about it,

(مَنْ أَعْرَضَ عَنْهُ)

(Whoever turns away from it,) This means whoever denies it and turns away from following its commands and instructions, while seeking guidance from other than it, then Allah will mislead him and send him on the path to Hell. This is why Allah says,

(مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا )

(Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection.) .Burden here means sin. This is as Allah says,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the sects that reject it , the Fire will be their promised meeting place.) 11:17( This applies generally to whoever the Qur'an reaches of the Arabs, the non-Arabs, the People of the Book and others. This is as Allah says,

(الْأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(That I may therewith warn you and whomsoever it may reach.) 6:19( The Qur'an is a final warning for everyone it reaches. Whoever follows it, then he is rightly guided and whoever opposes it and turns away from it, then he is misguided. He will be wretched in this life, and

he is promised that on the Day of Resurrection his abode will be the Hellfire. For this reason Allah says,

(مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَمَةِ وِزْرًا  
خَلِيدِينَ فِيهِ)

(Whoever turns away from it, verily, they will bear a heavy burden on the Day of Resurrection. They will abide in that.) 20:100-101 (They will not be able to avoid this or escape it.)

(وَسَاءَ لَهُمْ يَوْمَ الْقِيَمَةِ حِمْلًا)

(And evil indeed will it be that load for them on the Day of Resurrection.)

(يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ  
زُرْقًا - يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِئْتُمْ إِلَّا عَشْرًا - نَحْنُ  
أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِئْتُمْ  
إِلَّا يَوْمًا )

(102. The Day when the Sur will be blown: that Day, We shall gather the criminals blue-eyed.)  
(103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten.") (104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!")

## The Blowing of the Sur and the Day of Resurrection

It has been confirmed in a Hadith that the Messenger of Allah was asked about the Sur and he replied,

«قَرْنٌ يُنْفَخُ فِيهِ»

(It is a horn that will be blown into.) It has been related in a Hadith about the Sur, on the authority of Abu Hurayrah that it is a huge horn that has a circumference as large as the heavens and the earth. The angel Israfil will blow into it. Another Hadith has been related which states that the Prophet said,

«كَيْفَ أُنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ اتَّقَمَ الْقَرْنَ  
وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤْذَنَ لَهُ»

(How can I be comfortable when the one with the horn is holding it in his lips and his forehead is leaning forward, waiting to be given permission (to blow it).) The people said, "O Messenger of Allah, what should we say" He said,

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ  
تَوَكَّلْنَا»

(Say: Allah is sufficient for us and what a good protector He is. Upon Allah we place our trust.) Concerning His statement,

(وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا)

(And We shall gather the criminals blue-eyed.) It has been said that this means having blue eyes due to the severity of their horrifying situation.

(يَتَخَفَتُونَ بَيْنَهُمْ)

(They will speak in a very low voice to each other. ) Ibn ` Abbas said, "This means whispering among themselves." This means that some of them will be saying to others,

(إِنْ لَبِثْتُمْ إِلَّا عَشْرًا)

(You stayed not longer than ten.) meaning in the abode of the worldly life, you only tarried there for a little while. The time was equivalent to ten days or so. Allah, the Exalted, then says,

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ)

(We know very well what they will say,) This means in their condition of conversing amongst themselves.

(إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً)

(when the best among them in knowledge and wisdom will say;) the one with perfect intelligence amongst them,

(إِنْ لَبِثْتُمْ إِلَّا يَوْمًا)

(You stayed no longer than a day!) This is because on the Day of Judgement they will sense the shortness of the worldly life within themselves. For the worldly life, with its repetitious time periods and successive nights, days and hours, is as if it is just one day. For this reason, on the Day of Resurrection the disbelievers will think the worldly life was very short. By this they mean to prevent the establishment of the evidence against them due to the shortness of time that they had. Allah says about this,

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا  
غَيْرَ سَاعَةٍ)

(And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour) until His statement,

(وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ)

(but you knew not.) )30:55-56( Allah also says,

(أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ  
النَّذِيرُ)

(Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you.) )35:37( Allah, the Exalted, also says,

(قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا لَبِثْنَا  
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِيْنَ - قَالَ إِنْ لَبِثْتُمْ  
إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ )

((Allah will say): What number of years did you stay on earth They will say: "We stayed a day or part of a day. Ask of those who keep account." He (Allah) will say: "You stayed not but a little, if you had only known!") )23:112-114( This means that you only remained in it (the earth) a little while. If you only knew, you would have preferred the eternal life over the temporal life. Yet, you conducted yourselves in an evil manner. You gave the present, temporary life precedence over the eternal and everlasting life.

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -  
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا  
أَمْتًا - يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ  
وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا  
هَمْسًا )

(105. And they ask you concerning the mountains. Say: "My Lord will blast them and scatter them as particles of dust.") (106. "Then He shall leave it as a level smooth plain.") (107. "You will see therein no crookedness nor curve.") (108. On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear except Hamsa.)

### **The destruction of the Mountains, and the Earth becomes a Smooth Plain**

Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ)

(And they ask you concerning the mountains.) This is a question, will they remain on the Day of Resurrection or will they cease to exist

(فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا)

(Say: "My Lord will blast them and scatter them as particles of dust.") This means that He will take them away from their places, wipe them out and remove them completely.

(فَيَذَرُهَا)

(Then He shall leave it) referring to the earth;

(قَاعًا صَفْصَفًا)

(as a level smooth plain.) This means one expanse spread out. The word Qa` means a piece of land that is level and the word Safsafa is used to place emphasis on this meaning. It has also been said that Safsafa means that which has no vegetation growing in it. The first meaning is



preferred, even though the second meaning is also included by necessity. In reference to this, Allah says,

(لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا )

(You will see therein no crookedness nor curve. ) meaning, `on that Day you will not see in the earth any valley, hill, or any place, whether low or elevated.' Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan Al-Basri, Ad-Dahhak, Qatadah and others of the Salaf all said the same.

### The People will rush towards the Voice of the Caller

(يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ)

(On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.) On the Day, they see these conditions and these frightening sights, they will hastily respond to the caller. Wherever they are commanded to go, they will rush to it. If they had been like this in the worldly life, it would have been more beneficial for them, but here it does not benefit them. This is as Allah says,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!) )19:38( Allah also says,

(مُهْطِعِينَ إِلَى الدَّاعِ)

(hastening towards the caller.) Concerning Allah's statement,

(وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ)

(And all voices will be humbled for the Most Gracious,) Ibn `Abbas said, "This means they will be silent." As-Suddi also said the same.

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) Sa`id bin Jubayr related that Ibn `Abbas said, "This means the steps of feet." `Ikrimah, Mujahid, Ad-Dahhak, Ar-Rabi` bin Anas, Qatadah, Ibn Zayd and others all said the same. `Ali bin Abi Talhah said that Ibn `Abbas said,

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) "Hamsa means a hidden voice." This has also been reported from `Ikrimah and Ad-Dahhak. Sa`id bin Jubayr said,

(فَلَا تَسْمَعُ إِلَّا هَمْسًا)

(And nothing shall you hear except Hamsa.) "Hamsa means the secret speech and the steps of feet."

(يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ  
وَرَضِيَ لَهُ قَوْلًا - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ  
وَلَا يُحِيطُونَ بِهِ عِلْمًا - وَعَنْتِ الْوُجُوهُ لِلْحَىِّ  
الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا - وَمَنْ يَعْمَلْ مِنْ  
الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا  
هَضْمًا )

(109. On that day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.) (110. He knows what happens to them, and what will happen to them, but they will never encompass anything of His knowledge.) (111. And (all) faces shall be humbled before the Ever Living, the Sustainer. And he who carried wrongdoing, will be indeed a complete failure.) (112. And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.)

### The Intercession and the Recompense

Allah, the Exalted, says,

(يَوْمَئِذٍ)

(On that day) the Day of Resurrection,

(لَا تَنْفَعُ الشَّفَاعَةُ)

(no intercession shall avail.) meaning with Him (Allah).

(إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا)

(except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.) This is similar to His statement,

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) )2:255( It is also similar to His statement,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى  
(

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.) )53:26( He also says,

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ  
مُشْفِقُونَ)

(And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.) )21:28( He also says,

(وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.) )34:23( And He says,

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا  
مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا )

(The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.) )78:38( In the Two Sahihis it is reported from the leader of the Children of Adam and the Noblest of all the creatures to Allah, Muhammad :

«أَتِي تَحْتَ الْعَرْشِ، وَأَخِرُّ لِلَّهِ سَاجِدًا، وَيَقْتَحُ  
عَلَيَّ بِمَحَامِدِ لَأُحْصِيهَا الْآنَ، فَيَدْعُنِي مَا شَاءَ

أَنْ يَدْعَنِي، ثُمَّ يَقُولُ: يَا مُحَمَّدُ، ارْقَعْ رَأْسَكَ وَقَلْ  
يَسْمَعُ، وَاشْفَعْ تُشَفَّعُ فَيَحُدُّ لِي حَدًّا، فَأَدْخِلُهُمُ  
الْجَنَّةَ ثُمَّ أَعُودُ»

(I will come under the Throne and I will fall down into prostration. Then, I will be inspired to make praises (of Allah) that I am not able to recall them now. Allah will leave me in this condition as long as He wishes. Then, He will say, "O Muhammad, raise your head. Speak and you will be heard, intercede and your intercession will be accepted." Then, a designated group will be allowed for me (to intercede on their behalf). Allah will then enter them into Paradise and I will return (to repeat the process again). ) The Prophet mentioned doing this four times. May Allah's blessings and peace be upon him and the rest of the Prophets as well. In another Hadith it also mentions that he said,

«يَقُولُ تَعَالَى: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي  
قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيْمَانٍ، فَيُخْرِجُونَ خَلْقًا  
كَثِيرًا، ثُمَّ يَقُولُ: أَخْرِجُوا مِنَ النَّارِ مَنْ كَانَ فِي  
قَلْبِهِ نِصْفُ مِثْقَالٍ مِنْ إِيْمَانٍ، أَخْرِجُوا مِنَ النَّارِ  
مَنْ كَانَ فِي قَلْبِهِ مَا يَزِنُ ذَرَّةً، مَنْ كَانَ فِي قَلْبِهِ  
أَدْنَى أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْ إِيْمَانٍ»

(Allah, the Exalted, will say, "Bring out of the Fire whoever has a seed's weight of faith in his heart." So a large number of people will be brought out. Then He will say, "Bring out of the Fire whoever has a half of a seed's weight of faith in his heart. Bring out whoever has the weight of a speck of dust in his heart. Bring out whoever has the weight of the smallest and tiniest particle of dust of faith in his heart.") And the Hadith continues. Concerning Allah's statement,

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(He knows what happens to them and what will happen to them,) He encompasses all creation with His knowledge.

(وَلَا يُحِيطُونَ بِهِ عِلْمًا)

(but they will never encompass anything of His knowledge.) This is like His statement,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never encompass anything of His knowledge except that which He wills. ) 2:255( Concerning Allah's statement,

(وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ)

(And (all) faces shall be humbled before the Ever Living, the Sustainer.) Ibn ` Abbas and others said, "This means that the creatures will be humbled, submissive and compliant to their Compeller, the Ever Living, Who does not die, the Sustainer of all, Who does not sleep." He is the maintainer of everything. He determines the affairs of everything and preserves everything. He is perfect in His Self. He is the One Whom everything is in need of and whom nothing could survive without. Concerning His statement,

(وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا)

(And he who carried wrongdoing, will be indeed a complete failure.) meaning on the Day of Resurrection. For verily, Allah will give every due right to the one who deserved it. Even the ram who lost its horn will be given revenge against the one who had horns. In the Sahih, it is recorded that the Prophet said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

(Beware of wrongdoing (or oppression), for verily, wrongdoing will be darknesses on the Day of Resurrection.) And the true failure is for whoever meets Allah while associating partners with Him. Allah the Exalted says,

(إِنَّ الشِّرْكََ لَظُلْمٌ عَظِيمٌ)

("Verily, associating partners with Me is the great wrongdoing.") Allah's statement,

(وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا )

(And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice, nor of any curtailment.) After Allah mentions the wrongdoers and their threat, He then commends the pious people and mentions the judgement they receive. Their judgement is that they will not be wronged nor oppressed. This means that their evils will not be increased and their good deeds will not be decreased. This was stated by Ibn ` Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and others. Zulm means an increase that comes from the sins of others being placed upon the person, and Hadm means a decrease.

(وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ  
الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا - فَتَعَلَى  
اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ  
يُقْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا )

(113. And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa, or that it may cause them to have a lesson from it.) (114. Then High above all be Allah, the True King. And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.")

### **The Qur'an was revealed so that the People would have Taqwa and reflect**

After Allah, the Exalted, mentions that on the Day of Judgement both the good and the evil will be recompensed and there is no avoiding it, He then explains that the Qur'an was revealed as a bringer of glad tidings and a warner in the clear and eloquent Arabic language. There is no confusion or deficiency in it.

(وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ)

(And thus We have sent it down as a Qur'an in Arabic, and have explained therein in detail the warnings, in order that they may have Taqwa of,) This means: so that they will leave off sins, forbidden things and lewd abominations.

(أَوْ يُحْدِثُ لَهُمْ ذِكْرًا)

(or that it may cause them to have a lesson from it.) This means: to produce acts of obedience and deeds that will bring one closer to Allah.

(فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ)

(Then High above all be Allah, the True King.) This means: Most Holy and Majestic is He, the True King, Who is Himself the Truth and His promise is true. Likewise, His threat is true, His Messengers are true, the Paradise is true, the Hellfire is true and everything from Him is true. His justice is that He does not punish anyone before warning them, sending Messengers to them and granting excuses to His creatures, so that no one will have any argument or doubt (on Judgment Day).

## The Command to the Prophet to listen to the Qur'an when it is revealed without making haste to recite it

Concerning Allah's statement,

(وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ)

(And be not in haste with the Qur'an before its revelation is completed to you,) This is similar to Allah's statement,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ - فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ )

(Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it. And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).) )75:16-19( It is confirmed in the Sahih on the authority of Ibn `Abbas, who said that the Messenger of Allah used to go through great pains to retain the revelation. In doing so he used to move his tongue rapidly with its recital. Then, Allah revealed this Ayah. This means that whenever Jibril would say an Ayah, the Prophet would say it with him due to his eagerness to memorize it. Then, Allah guided him to that which was easier and lighter in this matter, to relieve him of this difficulty. Allah said,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ )

(Move not your tongue to make haste therewith. It is for Us to collect it and to give you the ability to recite it.) )75:16-17( Meaning, "We will gather it in your chest, then you will recite it to the people without forgetting anything of it."

(فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ - ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ )

(And when We have recited it to you, then follow its recital. Then it is for Us to made it clear (to you).) )75: 18-19( And He said in this Ayah,

وَلَا تَعْجَلْ بِالْقُرْآنِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ

(And be not in haste with the Qur'an before its revelation is completed to you,) This is a command to the Prophet to listen quietly: ` Then, when the angel (Jibril) completes reciting to you, you recite it after him.'

(وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(and say: "My Lord! Increase me in knowledge.") meaning, "Give me more knowledge from You." Ibn `Uyaynah said, "The Prophet did not cease increasing (in knowledge) until Allah, the Mighty and Sublime, took him (i.e. he died)."

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ  
عَزْمًا - وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا  
إِلَّا إِبْلِيسَ أَبَى - فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ  
وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى - إِنَّ  
لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى - وَأَنَّكَ لَا تَظْمَأُ  
فِيهَا وَلَا تَضْحَى - فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ  
يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى -  
فَأَكَلَا مِنْهَا فَبَدَتَ لهُمَا سَوْءُهُمَا وَطَفِقَا يَخْصِفَانِ  
عَلَيْهِمَا مِنْ وِرْقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى  
- ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى )

(115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm willpower.) (116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblis; he refused.) (117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.") (118. "You will never be hungry therein nor naked.") (119. "And you (will) suffer not from thirst therein nor from the sun's heat.") (120.



Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") (121. Then they both ate of the Tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of the Paradise for their covering. Thus Adam disobeyed his Lord, so he went astray.) (122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.)

## The Story of Adam and Iblis

Ibn Abi Hatim recorded that Ibn `Abbas said, "Verily, man was named Insan only because he was given a covenant, but he forgot it (Nasiya)." `Ali bin Abi Talhah reported the same from Ibn `Abbas. Mujahid and Al-Hasan said that he forgot means, "He abandoned it." Concerning Allah's statement,

(وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ)

(And when We said to the angels: "Prostrate yourselves to Adam.") He, Allah mentions how Adam was honored and what respect was given to him. He mentions how He favored him over many of those whom He created. A discussion of this story has already preceded in Surat Al-Baqarah, Surat Al-A`raf, Surat Al-Hijr and Surat Al-Kahf. It will also be mentioned again at the end of Surah Sad. In this story, Allah mentions the creation of Adam and that He commanded the angels to prostrate to Adam as a sign of honor and respect. He also explains the enmity of Iblis for the Children of Adam and for their father, Adam, before them. Due to this Allah says,

(فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى)

(They prostrated themselves (all) except Iblis; he refused.) This means that he refrained from prostrating and became arrogant.

(فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ)

(Then We said: "O Adam! Verily, this is an enemy to you and to your wife..." here wife refers to Hawwa'.

(فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَى)

(So let him not get you both out of Paradise, so that you will be distressed.) meaning, 'Do not be hasty in doing something that will get you expelled from Paradise, or else you will be fatigued, discomforted and worried, seeking your sustenance. But here, in Paradise, you live a life of ease with no burdens and no difficulties.'

(إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى)

(Verily, you will never be hungry therein nor naked.) The reason that Allah combined hunger and nakedness is because hunger is internal humiliation, while nakedness is external humiliation.

(وَأَنْتَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى )

(And you (will) suffer not from thirst therein nor from the sun's heat.) These two characteristics are also opposites. Thirst is the internal heat and being parched from lack of water, while the sun's heat is the external heat.

(فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى  
شَجَرَةٍ الْخُلْدِ وَمَلِكٍ لَا يَبْلَى )

(Then Shaytan whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away") It has already been mentioned that he caused them to fall through deception.

(وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ )

(And he swore by Allah to them both: "Verily, I am one of the sincere well-wishers for you both.") 7:21( It has already preceded in our discussion that Allah took a promise from Adam and his wife that although they could eat from every fruit, they could not come near a specific tree in Paradise. However, Iblis did not cease prodding them until they both had eaten from it. It was the Tree of Eternity (Shajarat Al-Khuld). This meant that anyone who ate from it would live forever and always remain. A Hadith has been narrated which mentions this Tree of Eternity. Abu Dawud At-Tayalisi reported from Abu Hurayrah that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا  
مِائَةَ عَامٍ مَا يَقْطَعُهَا، وَهِيَ شَجَرَةُ الْخُلْدِ»

(Verily, in Paradise there is a tree which a rider can travel under its shade for one hundred years and still not have passed it. It is the Tree of Eternity.) Imam Ahmad also recorded this narration. Concerning Allah's statement,

(فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءُهُمَا)

(Then they both ate of the tree, and so their private parts became manifest to them.) Ibn Abi Hatim recorded that Ubayy bin Ka`b said that the Messenger of Allah said,

«إِنَّ اللَّهَ خَلَقَ آدَمَ رَجُلًا طَوَّالًا كَثِيرَ شَعْرِ  
الرَّأْسِ، كَأَنَّهُ نَخْلَةٌ سَحُوقٌ، فَلَمَّا ذَاقَ الشَّجَرَةَ

سَقَطَ عَنْهُ لِبَاسُهُ، فَأَوَّلُ مَا بَدَا مِنْهُ عَوْرَتُهُ، فَلَمَّا  
 نَظَرَ إِلَى عَوْرَتِهِ جَعَلَ يَشْتَدُّ فِي الْجَنَّةِ، فَأَخَذَتْ  
 شَعْرَهُ شَجَرَةٌ فَنَازَعَهَا، فَنَادَاهُ الرَّحْمَنُ: يَا آدَمُ  
 مَنِي تَفِرُّ، فَلَمَّا سَمِعَ كَلَامَ الرَّحْمَنِ قَالَ: يَا رَبِّ  
 لِي، وَلَكِنِ اسْتَحْيَاءً، أَرَأَيْتَ إِنْ نُبْتُ وَرَجَعْتُ  
 أَعَائِدِي إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ»

(Verily, Allah created Adam as a tall man with an abundance of hair on his head. He looked like a clothed palm tree. Then, when he tasted (the fruit of) the tree, his clothes fell off of him. The first thing that became exposed was his private parts. So when he noticed his nakedness, he tried to run back into Paradise. However, in the process a tree caught hold of his hair (i.e. his hair was tangled in a tree), so he ripped his hair out. Then, the Most Beneficent called out to him saying, "O Adam, are you fleeing from me" When he heard the Words of the Most Beneficent, he said, "No my Lord, but I am ashamed. If I repent and recant would You let me return to Paradise" Allah replied, "Yes.") This is the meaning of Allah's statement,

(فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ)

a(Then Adam received from his Lord Words. And his Lord pardoned him.) )2:37( However, this narration has a break in the chain of transmission between Al-Hasan and Ubayy bin Ka' b. Al-Hasan did not hear this Hadith from Ubayy. It is questionable as to whether this narration can be correctly attributed to the Prophet . Allah said,

(وَوَطَفَقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ)

(And they began to cover themselves with the leaves of the Paradise for their covering. ) Mujahid said, "They patched the leaves on themselves in the form of a garment." Qatadah and As-Suddi both said the same. Concerning Allah's statement,

(فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْءُهُمَا وَوَطَفَقَا  
 يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَىٰ آدَمُ  
 رَبَّهُ فَغَوَىٰ - ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ )

(Thus Adam disobeyed his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.) Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

«حَاجَّ مُوسَىٰ آدَمَ، فَقَالَ لَهُ: أَنْتَ الَّذِي أُخْرِجْتَ  
النَّاسَ مِنَ الْجَنَّةِ بِذَنْبِكَ وَأَشَقَيْتَهُمْ؟ قَالَ آدَمُ: يَا  
مُوسَىٰ، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَاتِهِ  
وَبِكَلَامِهِ، أَتَلُومُنِي عَلَىٰ أَمْرٍ كَتَبَهُ اللَّهُ عَلَيَّ قَبْلَ  
أَنْ يَخْلُقَنِي أَوْ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي؟  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَحَجَّ آدَمُ  
مُوسَىٰ»

(Musa argued with Adam and he said to him, "Are you the one who got mankind expelled from Paradise because of your sin and you caused them grief!" Adam replied, "Are you the one whom Allah chose for His Divine Messages and His direct Speech Are you blaming me for a matter that Allah wrote upon me before He created me") Then, the Messenger of Allah said, (Thus, Adam defeated Musa.) This Hadith has various routes of transmission in the Two Sahihs as well as the Musnad collections.

(قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ  
فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ  
وَلَا يَشْقَى - وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ  
مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى - قَالَ  
رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا - قَالَ  
كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا كَذَلِكَ الْيَوْمَ تُنْسَى )

(123. He (Allah) said: "Get you down, 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 he shall neither go astray nor shall be distressed.) (124. But whosoever turns away from My Reminder, verily, for him is a life of hardship, and We shall raise him up blind on the Day of

Resurrection.") (125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).") (126. (Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.")

## The Descent of Adam to the Earth and the Promise of Good for the Guided and Evil for the Transgressors

Allah says to Adam, Hawwa' and Iblis, "Get down from here, all of you." This means each of you should get out of Paradise. We expounded upon this in Surah Al-Baqarah.

(بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ)

(Some of you as enemies to others.) )2:36( He (Allah) was saying this to Adam and his progeny and Iblis and his progeny. Concerning Allah's statement,

(فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى)

(Then if there comes to you guidance from Me,) Abu Al-`Aliyyah said, "This (guidance) means the Prophets, the Messengers and the evidence."

(فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى)

(Then whoever follows My guidance he shall neither go astray nor shall be distressed.) Ibn `Abbas said, "He will not be misguided in this life and he will not be distressed in the Hereafter."

(وَمَنْ أَعْرَضَ عَن ذِكْرِي)

(But whosoever turns away from My Reminder,) This means, "Whoever opposes my command and what I have revealed to My Messenger, then he has turned away from it, neglected it and taken his guidance from other than it."

(فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً)

(verily, for him is a life of hardship,) meaning, his life will be hard in this world. He will have no tranquillity and no expanding of his breast (ease). Rather, his chest will be constrained and in difficulty due to his misguidance. Even if he appears to be in comfort outwardly and he wears whatever he likes, eats whatever he likes and lives wherever he wants, he will not be happy. For verily, his heart will not have pure certainty and guidance. He will be in agitation, bewilderment and doubt. He will always be in confusion and a state of uncertainty. This is from the hardship of life. Concerning His statement,

(وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى)

(and We shall raise him up blind on the Day of Resurrection.) Mujahid, Abu Salih and As-Suddi said, "This means he will have no proof." `Ikrimah said, "He will be made blind to everything except Hell." This is as Allah says,

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَ  
وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ)

(And We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell.) 17:97 (This is why Allah says,

(رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا)

(O my Lord! Why have you raised me up blind, while I had sight (before).) This means in the life of this world.

(قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ  
نُنْسِي)

((Allah) will say: "Like this Our Ayat came unto you, but you disregarded them, and so this Day, you will be neglected.) Meaning, "When you turned away from the signs of Allah and dealt with them in the manner of one who does not remember them after they were conveyed to you. You neglected them, turned away from them and were heedless of them. Therefore, today We will treat you in the manner of one who has forgotten you."

(فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا)

(So this Day We shall forget them as they forgot their meeting of this Day.) 7:51( For verily, the punishment will be a retribution that is based upon the type of deed that was done. However, forgetting the words of the Qur'an, while understanding its meaning and acting upon its legislation, is not included in the meaning of this specific threat. Yet, forgetting the words of the Qur'an has been warned against from a different aspect. It has been reported in the Sunnah that it is absolutely forbidden and there is a serious threat against one who forgets Qur'an (that he previously memorized).

(وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ  
رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَىٰ)

(127. And thus do We requite him who transgresses beyond bounds and believes not in the Ayat of his Lord; and the torment of the Hereafter is far more severe and more lasting.)

## Severe Torment for Him Who transgresses beyond bounds

Allah says: `Thus We do requite those who transgress beyond bounds and belie the Ayat of Allah in this world and in the Hereafter.'

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ  
أَشَقُّ وَمَا لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ (

(For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender or protector against Allah.) 13:34( Therefore Allah said,

وَلِعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى)

(and the torment of the Hereafter is far more severe and more lasting.) meaning: a more grievous and more painful penalty than of this world they will remain therein, they will abide forever in such torment. Allah's Messenger said to both husband and wife who took an oath, when the husband accused his wife of committing illegal sexual intercourse:

«إِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ»

(Verily, the torment of this worldly life is more insignificant, compared to the punishment of the Hereafter.)

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ يَمْشُونَ  
فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى (

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ  
مُّسَمًّى - فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ  
ءَانَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى (

(128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk Verily, in this are signs indeed for men of understanding.)

(129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).) (130. So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and

before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allah shall give you.)

## Many Nations were destroyed and in Them is a Lesson

Allah, the Exalted, says,

(أَفَلَمْ يَهْدِ)

(Is it not a guidance for them...) This is addressed to those who reject what the Prophet came to them with: 'We destroyed those who denied the Messengers from the previous nations before them. They showed open hostility, so now there is not trace of them and none of them are left. This is witnessed by the empty homes that these people left behind, and which others have now inherited, moving about in the dwellings of those of the past.'

(إِنَّ فِي ذَلِكَ لَأٰيٰتٍ لِّأُوْلِي النُّهٰى)

(Verily, in this are signs indeed for men of understanding.) This means those who have sound intellect and correct understanding. This is as Allah says,

(أَفَلَمْ يَسِيرُوْا فِى الْاَرْضِ فَتَكُوْنَ لَهُمْ قُلُوْبٌ  
يَعْقِلُوْنَ بِهَا اَوْ اٰذَانٌ يَسْمَعُوْنَ بِهَا فَاِنَّهَا لَا تَعْمٰى  
الْاَبْصٰرُ وَلٰكِن تَعْمٰى الْقُلُوْبُ الَّتِى فِى الصُّدُوْر  
(

(Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) )22:46( Allah also said in Surah Alif Lam Mim As-Sajdah,

(اَوَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُوْنِ  
يَمْشُوْنَ فِى مَسَاكِنِهِمْ)

(Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they walk about) )32:26( Then, Allah, the Exalted, says,



وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى (

(And had it not been for a Word that went forth before from your Lord, and a term determined (their punishment), must necessarily have come (in this world).) 20:129( This means that if it were not for the Word that had already preceded from Allah -- that He would not punish anyone until the proof had been established against him and the punishment would take place at an appointed time that He has already determined for these rejecters -- then the punishment would certainly seize them immediately.

### The Command to be patient and perform the Five daily Prayers

Allah comforts His Prophet by saying to him,

(فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(So bear patiently what they say,) This means, "Be patient concerning their rejection of you."

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ)

(And glorify the praises of your Lord before the rising of the sun,) This is speaking of the Morning (Fajr) prayer.

(وَقَبْلَ غُرُوبِهَا)

(and before its setting,) This is speaking of the Mid-afternoon (Asr) prayer. This has been mentioned in the Two Sahihs on the authority of Jarir bin `Abdullah Al-Bajali, who said, "Once we were sitting with the Messenger of Allah when he looked up at the moon on a night when it was full. He said,

«إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَيْهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَىٰ صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَاَفْعَلُوا»

(Verily, you all will see your Lord (in the Hereafter) just as you see this moon and you will not have to crowd together to see Him. Therefore, if you are able to not miss a prayer before

sunrise (Fajr) and before sunset (`Asr), then you should do so.) Then he recited this Ayah." Imam Ahmad recorded that `Umarah bin Ru'aybah that he heard the Messenger of Allah saying,

«لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ  
وَقَبْلَ غُرُوبِهَا»

(Anyone who prays before sunrise and before sunset will never enter the Hellfire.) This was also recorded by Muslim. Concerning Allah's statement,

(وَمِنْ عَآئَاءِ اللَّيْلِ فَسَبِّحْ)

(and during some hours of the night, glorify the praises.) This means during its hours offer the late night (Tahajjud) prayer. Some of the scholars said it also means the after sunset (Maghrib) and the night (`Isha') prayers.

(وَأَطْرَافَ النَّهَارِ)

(and at the ends of the day,) This is the opposite of the hours of the night.

(لَعَلَّكَ تَرْضَى)

(that you may become pleased) As Allah says,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى)

(And verily, your Lord will give you (all good) so that you shall be well-pleased.) )93:5( In the Sahih, it is recorded that the Messenger of Allah said,

«يَقُولُ اللَّهُ تَعَالَى يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ  
رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ:  
رَبَّنَا وَمَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ  
أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: إِنِّي أُعْطِيكُمْ أَفْضَلَ مِنْ  
ذَلِكَ، فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟»

فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ  
بَعْدَهُ أَبَدًا»

(Allah, the Exalted, says, "O people of Paradise." They will reply, "We are here at Your service and Your pleasure our Lord." He will then say, "Are you all pleased" They will reply, "Why should we not be pleased our Lord, when You have given us what You have not given any others of Your creation" Allah will then say, "Verily, I am going to give you something better than that." They will say, "And what thing could be better than that" Allah will say, "I have allowed for you My pleasure, so I will never be angry with you again after this.") In another Hadith, it states that it will be said,

«يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ  
يُنْجِزَكُمْوَهُ: فَيَقُولُونَ: وَمَا هُوَ؟ أَلَمْ يُبَيِّضْ  
وُجُوهَنَا وَيُثَقِّلْ مَوَازِينَنَا وَيُزَحِّزِحْنَا عَنِ النَّارِ  
وَيُدْخِلَنَا الْجَنَّةَ، فَيُكْشَفُ الْحِجَابُ فَيَنْظُرُونَ إِلَيْهِ،  
فَوَ اللَّهُ مَا أَعْطَاهُمْ خَيْرًا مِنَ النَّظَرِ إِلَيْهِ، وَهِيَ  
الزِّيَادَةُ»

("O people of Paradise, verily you all have an appointed promise with Allah that He would like to fulfill for you." They will say, "And what is that Has He not already enlightened our faces, made our Scales (of good deeds) heavy, saved us from the Hellfire and entered us into Paradise" Then, the veil will be lifted and they will gaze upon Him (Allah). By Allah, He has not given them anything better than the opportunity to look upon Him, and that is the increase (extra blessing).)

(وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ  
زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرَزَقُ رَبِّكَ خَيْرٌ  
وَأَبْقَى - وَأَمْرُ أَهْلِكَ بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا  
نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَقِبَةُ لِلتَّقْوَى )

(131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them, the splendor of the life of this world, that We may test them thereby. But the

provision of your Lord is better and more lasting.) (132. And enjoin Salah on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwa.)

## Do not look at the Enjoyment of the Wealthy, be patient in the worship of Allah

Allah, the Exalted, says to His Prophet Muhammad , "Do not look at what these people of luxury and their likes and peers have of nice comforts. For verily, it is only short-lived splendor and a feeble bounty, which We are using to test them with. And very few of My servants are truly thankful." Mujahid said,

(أَزْوَاجًا مِنْهُمْ)

(various groups of them,) "This means the wealthy people." This means, "Verily, We have given you (O Muhammad) better than that which We have given them." This is just as Allah says in another Ayah,

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ  
لَا تَمُدَّنَّ عَيْنَيْكَ

(And indeed, We have bestowed upon you seven repeatedly recited verses, and the Grand Qur'an. Look not with your eyes ambitiously.) )15:87-88( Likewise, that which Allah has stored for His Messenger in the Hereafter is something extremely great. It is an unlimited reward that cannot be described. This is as Allah says,

(وَأَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى )

(And verily, your Lord will give you so that you shall be well-pleased.) )93:5( For this reason, Allah says,

(وَرَزَقُ رَبُّكَ خَيْرٌ وَأَبْقَى)

(But the provision of your Lord is better and more lasting. ) In the Sahih it is recorded that `Umar bin Al-Khattab entered upon the Messenger of Allah while he was in the small room in which he had separated himself from his wives after he had vowed to stay away from them. When he came in, he saw him (the Prophet ) lying down upon a sandy straw mat. There was nothing in the house except a pile of sant tree pods and some hanging equipment. `Umar's eyes filled with tears (upon seeing this), so the Messenger of Allah said to him,

«مَا يُبْكِيكَ يَا عُمَرُ؟»

(What makes you cry, O Umar) He replied, "O Messenger of Allah, verily Kisra and Caesar are living in their luxurious conditions, yet you are the chosen Friend of Allah amongst His creation" The Prophet said,

«أَوْ فِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟ أَوْلَيْكَ قَوْمٌ  
عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمُ الدُّنْيَا»

(Do you have doubt, O son of Al-Khattab Those people have had their good hastened for them in the life of this world.) Thus, the Prophet was the most abstinent of people concerning worldly luxuries, even though he had the ability to attain them. If he acquired anything of worldly treasures he would spend it on this and that for the servants of Allah. He would never save anything for himself for the next day. Ibn Abi Hatim reported from Abu Sa`id that the Messenger of Allah said,

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ مَا يَفْتَحُ اللَّهُ لَكُمْ مِنْ  
زَهْرَةِ الدُّنْيَا»

(Verily, the thing I fear most for you all is what Allah will allow you to acquire of the splendor of this world. ) They (the Companions) said, "What is the splendor of this world, O Messenger of Allah" He said,

«بَرَكَاتُ الْأَرْضِ»

(The blessings of the earth.) Qatadah and As-Suddi said, "The splendor of this worldly life means the beautiful adornments of the life of this world." Qatadah said,

(لِنَقْتَنَهُمْ فِيهِ)

(that We may test them thereby.) "So that We may put them to trial." Concerning Allah's statement,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient in offering them.) This means to save them from the punishment of Allah by the establishment of the prayer, and you also be patient in performing it. This is as Allah says,

(يَأْيُهَا الَّذِينَ ءَامَنُوا فَوَا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا)

(O you who believe! Ward off yourselves and your families against a Fire (Hell).) 66:6( Ibn Abi Hatim recorded that Zayd bin Aslam reported from his father that he and Yarfa' would

sometimes spend the night at `Umar bin Al-Khattab's. `Umar had a certain time of night that he would get up and pray. However, sometimes he would not get up for it. Then, we would say, "He is not going to get up like he usually does." When he would awaken, he would make his family get up as well. He would say,

(وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا)

(And enjoin the Salah on your family, and be patient in offering them.)" Allah said;

(لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ)

(We ask not of you a provision: We provide for you.) This means that if you establish the prayer, your sustenance will come to you from where you did not expect. This is as Allah says,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine.) 65:2-3( Allah also says,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ )

(And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).) until,

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ )

(Verily, Allah is the All-Provider, Owner of Power, the Most Strong.) 51:56-58( Thus, Allah says,

(لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ)

(We ask not of you a provision: We provide for you.) Verily, At-Tirmidhi and Ibn Majah recorded that Abu Hurayrah said that the Messenger of Allah said,

«يَقُولُ اللهُ تَعَالَى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى وَأَسُدُّ فَقْرَكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا وَلَمْ أُسُدِّ فَقْرَكَ»

(Allah, the Exalted, says, "O son of Adam, perform My worship and I will fill your chest with wealth and fulfill your needs. If you do not do so, then I will fill your chest with toil and I will not fulfill your needs.") It is also reported from Zayd bin Thabit that he heard the Messenger of Allah saying,

«مَنْ كَانَتْ الدُّنْيَا هَمَّهُ فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ، وَمَنْ كَانَتْ الْآخِرَةُ نِيَّتَهُ، جَمَعَ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ»

(Whoever makes the worldly life his major concern, then Allah will scatter his situation for him (i.e. make it difficult) and his poverty will be placed between his eyes. He will not get from this world anything except that which has already been written for him. Whoever makes the Hereafter his intention, then his situation will be gathered for him (i.e. made easy) and his wealth will be placed in his heart. The worldly life will come to him anyway (in spite of his not seeking it).) Concerning Allah's statement,

(وَالْعَقِبَةُ لِلتَّقْوَى)

(And the good end is for those who have Taqwa.) This means the good end in this life and in the Hereafter. In the Hereafter the good end will be Paradise for whoever feared Allah. In the Sahih it is reported that the Messenger of Allah said,

## **The Request of the Polytheists for Proofs while the Qur'an is itself a Proof**

Allah, the Exalted, informs about the disbelievers in their statement,

(لَوْلَا)

(Why does not) This means, `Why doesn't Muhammad bring us some proof from his Lord' They meant a sign that was proof of his truthfulness in his claim that he was the Messenger of Allah. Allah, the Exalted, said,

(أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَى)

(Has there not come to them the proof of that which is in the former papers (Scriptures)) This means the Qur'an which Allah revealed to him while he was an unlettered man who could not write well and who did not study with the People of the Book. Yet, the Qur'an contains information about the people of the past that tells of their events from times long ago and it agrees with the authentic information in the previous Books concerning these matters. The Qur'an is the supervisor of these other Books. It verifies what is correct and explains the mistakes that were falsely placed in these Books and attributed to them. This Ayah is similar to Allah's statement in Surat Al-`Ankabut,

(وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا  
الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - أَوَلَمْ يَكْفِهِمْ  
أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ  
لِرَحْمَةٍ وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ )

(And they say: "Why are not signs sent down to him from his Lord" Say: "The signs are only with Allah, and I am only a plain warner." It is not sufficient for them that We have sent down to you the Book which is recited to them Verily, herein is mercy and a reminder for a people who believe.) 29:50-51( In the Two Sahih, it is recorded that the Messenger of Allah said,

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُوتِيَ مِنَ الْآيَاتِ مَا آمَنَ  
عَلَى مِثْلِهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا  
أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا  
يَوْمَ الْقِيَامَةِ»

(There was not any Prophet except that he was given signs that caused men to believe. That which I have been given is a revelation that Allah has revealed to me, so I hope that I have the most followers among them (the Prophets) on the Day of Resurrection.) In this Hadith, the Prophet only mentioned the greatest of the signs that he was given, which is the Qur'an. However, he did have other miracles, which were innumerable and limitless. These miracles have all been recorded in the books that discuss them, and they have been affirmed in the places that mention them. Then Allah says,



وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا  
أَرْسَلْتَ إِلَيْنَا رَسُولًا

(And if We had destroyed them with a torment before this, they would surely have said: "Our Lord! If only You had sent us a Messenger..." This means, "If We had destroyed these rejecting people before We sent this Noble Messenger to them and revealed the Mighty Book to them, they would have said,

رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا

(Our Lord! If only You had sent us a Messenger,) meaning, 'before you destroyed us, so we could have believed in him and followed him.' This is like Allah said,

فَنَتَّبِعَ آيَاتِكَ مِن قَبْلِ أَنْ نَّذَلَّ وَنَخْزَى

(we should certainly have followed Your Ayat, before we were humiliated and disgraced.) Allah, the Exalted, explains that these rejecters are stubborn and obstinate and they will not believe.

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ

(Even if every sign should come them, until they see the painful torment.) 10:97( This is as Allah says,

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ  
تُرْحَمُونَ

(And this is a blessed Book which We have sent down, so follow it and have Taqwa (of Allah), that you may receive mercy.) Until His statement,

بِمَا كَانُوا يَصْدِفُونَ

(because of their turning away.) 6:155-157( Allah also says,

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ  
لَّيَكُونُنَّ أَهْدَىٰ مِنَ الْإِحْدَىٰ

(And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them).) )35:42(

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ آيَةٌ  
لَيُؤْمِنُنَّ بِهَا)

(And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein.) )6:109( to the completion of those Ayat. Then, Allah says,

(قُلْ)

(Say) "Say, O Muhammad, to those who deny you, oppose you and continue in their disbelief and obstinance."

(كُلٌّ مُتَرَبِّصٌ)

(Each one is waiting,) among you and us;

(فَتَرَبَّصُوا)

(so wait you too;) This is a command to await (anticipate).

(فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ)

(and you shall know who are they that are on As-Srat As-Sawi.) This means the straight road.

(وَمَنْ اهْتَدَى)

(And who are they that have let themselves be guided. ) meaning guidance to the truth and the path of right guidance. This is similar to Allah's statement,

(وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ  
سَبِيلًا)

(And they will know, when they see the torment, who it is that is most astray from the path!) )25:42( And Allah said,

(سَيَعْلَمُونَ غَدًا مَّنَ الْكَذَّابُ الْأَشِيرُ)

(Tomorrow they will come to know who is liar, the insolent one!) )54:26( This is the end of the Tafsir of Surah Ta Ha, and all praise and gratitude is due to Allah. The Tafsir of Surat Al-Anbiya' will follow this, if Allah wills. And all praise and thanks are due to Allah.

## The Tafsir of Surat Al-Anbiya

### (Chapter - 21)

Which was revealed in Makkah

The Virtues of Surat Al-Anbiya'

and Al-Anbiya' - they are among the earliest and most beautiful Surahs and they are my treasure."

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(اَقْتَرَبَ لِلنَّاسِ حِسْبُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ  
- مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا  
اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ - لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُوا  
النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِّثْلَكُم  
أَفْتَأْتُونَ السَّحْرَ وَأَنْتُمْ بُبْصِرُونَ - قَالَ رَبِّي يَعْلَمُ  
الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ -  
بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ  
فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْاَوَّلُونَ - مَا ءَامَنْتُ  
قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنَاهَا اَفَّهُمْ يُؤْمِنُونَ )

(1. Draws near for mankind their reckoning, while they turn away in heedlessness.) (2. Comes not unto them an admonition from their Lord as a recent revelation but they listen to it while they play.) (3. With their hearts occupied. Those who do wrong, conceal their private counsels, (saying): "Is this more than a human being like you Will you submit to magic while you see it") (4. He said: "My Lord knows what is said in the heavens and on earth. And He is the All-Hearer, the All-Knower.") (5. Nay, they say: "These are mixed up false dreams! Nay, he has invented it!

-- Nay, he is a poet! Let him then bring us an Ayah like the ones that were sent before!") (6. Not one of the towns of those which We destroyed, believed before them; will they then believe.)

## The Hour is at hand but People are heedless

This is a warning from Allah of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. An-Nasa'i recorded that Abu Sa' id reported from the Prophet :

(فِي غَفْلَةٍ مُّعْرِضُونَ)

(while they turn away in heedlessness), he said,

«فِي الدُّنْيَا»

(in this world.) Allah says:

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The Event ordained by Allah will come to pass, so seek not to hasten it)

(اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ وَإِن يَرَوْا آيَةً يُعْرِضُوا)

(The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away.) )54:1,2(. Then Allah states that they do not listen to the revelation (Wahy) that He sends down to His Messenger , which is addressed to the Quraysh and all disbelievers like them.

(مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ)

(Comes not unto them an admonition from their Lord as a recent revelation) meaning, newly-revealed,

(إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ)

(but they listen to it while they play. ) This is like what Ibn ` Abbas said, "Why do you ask the People of the Book about what they have, which has been altered and distorted, and they have added things and taken things away, when your Book is the most recently revealed from Allah, and you read it pure and unadulterated" Al-Bukhari recorded something similar to this.

(وَأَسْرُؤُا النَّجْوَى الَّذِينَ ظَلَمُوا)

(Those who do wrong, conceal their private counsels) meaning, what they say to one another in secret.

(هَلْ هَذَا إِلَّا بَشْرٌ مِّثْلَكُم)

(Is this more than a human being like you) meaning, the Messenger of Allah . They did not believe that he could be a Prophet because he was a human being like them, so how could he have been singled out to receive revelation, and not them They said:

(أَفَتَأْتُونَ السَّحْرَ وَأَنْتُمْ تُبْصِرُونَ)

(Will you submit to magic while you see it) meaning, will you follow him and be like one who submits to magic when he knows that it is magic Allah said in response to their fabrications and lies:

(قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ)

(He said: "My Lord knows what is said in the heavens and on earth...") Nothing at all is hidden from the One Who knows that, and He is the One Who reveals this Qur'an which contains news of the earliest and last generations. No one can produce the like of this except the One Who knows all the secrets of the heavens and the earth.

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(And He is the All-Hearer, the All-Knower.) means, He hears all that they say and He knows all their circumstances. This is a warning and a threat to them.

### **The Disbelievers' Ideas about the Qur'an and the Messenger ; their demand for a Sign and the Refutation of that**

(بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ)

(Nay, they say: "These are mixed up false dreams! Nay, he has invented it!...") Here Allah tells us of the stubbornness and heresy of the disbelievers, and the various things they said about the Qur'an, and how they were confused and misguided about it. Sometimes they described it as magic, and sometimes they described it as poetry, or mixed up false dreams, or a fabrication. As Allah says:

اَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْاَمْثَالَ فَضَلُّوا فَلَا  
يَسْتَطِيعُونَ سَبِيلاً )

(See what examples they have put forward for you. So they have gone astray, and never can they find a way) 17:48

(فَلْيَاْتِنَا بِآيَةٍ كَمَا اُرْسِلَ الْاَوَّلُونَ)

(Let him then bring us an Ayah like the ones that were sent before!) They were referring to the she-camel of Salih, and the signs of Musa and `Isa. And Allah says,

(وَمَا مَنَعَنَا اَنْ نُرْسِلَ بِالْآيَاتِ اِلَّا اَنْ كَذَّبَ بِهَا  
الْاَوَّلُونَ)

(And nothing stops Us from sending the Ayat but that the people of old denied them.) 17:59. So Allah said here:

(مَا ءَامَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنَاهَا اَفْهَمْ يُؤْمِنُونَ  
(

(Not one of the towns of those which We destroyed, believed before them; will they then believe) None of the peoples to whom Messengers were sent were given a sign at the hands of their Prophet and believed. On the contrary, they disbelieved and We destroyed them as a result. Would these people believe in a sign if they saw it Not at all! In fact,

(اِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْاَلِيمَ )

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) 10:96-97. Indeed, they witnessed clear signs and definitive proof at the hands of the Messenger of Allah, signs which were far clearer and more overwhelming than any that had been witnessed in the case of any other Prophet, may the blessings and peace of Allah be upon them all.

(وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا  
أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ - وَمَا جَعَلْنَاهُمْ  
جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ - ثُمَّ  
صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا  
الْمُسْرِفِينَ )

(7. And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.) (8. And We did not place them in bodies that did not eat food, nor were they immortals.) (9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifin.)

### The Messengers are no more than Human Beings

Here Allah refutes those who denied that human Messengers could be sent:

(وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ)

(And We sent not before you but men to whom We revealed.) meaning, all the Messengers who came before you were men, human beings. There were no angels among them. This is like the Ayat:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ  
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) 12:109

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers...") 46:9 Allah tells us that the previous nations denied that and said:

(أَبَشْرٌ يَهْدُونَنَا)

("Shall mere men guide us") 64:6. So Allah says here:

(فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)

(So ask the people of the Reminder if you do not know.) meaning, ask the people of knowledge among the nations such as the Jews and Christians and other groups: `were the Messengers who came to you human beings or angels' Indeed they were human beings. This is a part of the perfect blessing of Allah towards His creation: He sent to them Messengers from among themselves so that they could receive the Message from them and learn from them.

(وَمَا جَعَلْنَاهُمْ جَسَداً لَّا يَأْكُلُونَ الطَّعَامَ)

(And We did not place them in bodies that did not eat food...) meaning, rather they had bodies that ate food, as Allah says:

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily, they ate food and walked in the markets) )25:20( meaning, they were human beings who ate and drank like all other people, and they went to the marketplaces to earn a living and engage in business; that did not affect them adversely or reduce their status in any way, as the idolators imagined.

(مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي  
الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا أَوْ  
يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا)

(And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat") )25:7-8(

(وَمَا كَانُوا خَالِدِينَ)

(nor were they immortals) meaning, in this world; on the contrary, they lived, then they died.

(وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ)

(And We granted not to any human being immortality before you) )21:34( But what distinguished them from others was that they received revelation from Allah, and the angels brought down to them from Allah His rulings concerning His creation, what He commanded and what He prohibited.



(ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ)

Then We fulfilled to them the promise. the promise that their Lord made to destroy the evildoers. Alla0h fulfilled His promise and did that. He says:

(فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ)

(So We saved them and those whom We willed,) meaning, their followers among the believers,

(وَأَهْلَكْنَا الْمُسْرِفِينَ)

(but We destroyed Al-Musrifin.) meaning, those who disbelieved the Message brought by the Messengers.

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ -  
وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً وَأَنْشَأْنَا بَعْدَهَا  
قَوْمًا آخَرِينَ - فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا  
يَرْكُضُونَ - لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا  
أُتِرْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ - قَالُوا يَوَيْلَنَا  
إِنَّا كُنَّا ظَالِمِينَ - فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى  
جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ )

(10. Indeed, We have sent down for you a Book in which there is Dhikrukum. Will you not then understand) (11. How many a town given to wrongdoing, have We destroyed, and raised up after them another people!) (12. Then, when they sensed Our torment, behold, they (tried to) flee from it.) (13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.) (14. They cried: "Woe to us! Certainly we have been wrongdoers.") (15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.)

### The Virtue of the Qur'an Here

Allah points out the noble status of the Qur'an and urges them to recognize its worth:

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ)

(Indeed, We have sent down for you a Book in which there is Dhikrukum). Ibn `Abbas said: "Honor for you."

(أَفَلَا تَعْقِلُونَ)

(Will you not then understand) means, will you not understand this blessing, and accept it This is like the Ayah:

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ )

(And verily, this is indeed a Reminder for you and your people, and you will be questioned.)  
)43:44(

### How the Evildoers were destroyed

(وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَلِيمَةً)

(How many a town given to wrongdoing, have We destroyed,) meaning, they were very many. This is like the Ayah:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ)

(And how many generations have We destroyed after Nuh!) )17:17(

(فَكَأَيُّ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins) )22:45(.

(وَأَنْشَأْنَا بَعْدَهَا قَوْمًا ءَاخِرِينَ)

(and raised up after them another people!) means, another nation which came after them.

(فَلَمَّا أَحَسُّوا بَأْسَنَا)

(Then, when they sensed Our torment,) when they realized that the torment would undoubtedly come upon them, just as their Prophet had warned them,

(إِذَا هُمْ مِنْهَا يَرْكُضُونَ)

(behold, they (tried to) flee from it.) they tried to run away.

(لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتْرَقْتُمْ فِيهِ  
وَمَسَكِنِكُمْ)

(Flee not, but return to that wherein you lived a luxurious life, and to your homes.) This is a way of ridiculing them. It will be said to them by way of ridicule: "Do not run away from the coming torment; go back to the delights and luxuries and fine homes in which you were living." Qatadah said, "Mocking them."

(لَعَلَّكُمْ تُسْأَلُونَ)

(in order that you may be questioned) about whether you gave thanks for what you had.

(قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ)

(They cried: "Woe to us! Certainly we have been wrong- doers.") They will confess their sins when it will be of no benefit to them.

(فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا  
خَمِيدِينَ)

(And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.) meaning, "they will keep on saying that, admitting their wrong- doing, until We harvest them as it were, and their movements and voices come to a stop."

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ  
- لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا  
فَاعِلِينَ - بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ  
فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ - وَلَهُ  
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا

يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ -  
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ )

(16. We created not the heavens and the earth and all that is between them for play.) (17. Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (18. Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.) (19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him are not too proud to worship Him, nor are they weary.) (20. They glorify His praises night and day, they never slacken.)

### Creation was made with Justice and Wisdom

Allah tells us that He created the heavens and the earth in truth, i.e. with justice.

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ  
أَحْسَنُوا بِالْحُسْنَى)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.) )53:31(. He did not create all that in vain or for (mere) play:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ )

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) )38:27(

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا  
فَاعِلِينَ )

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) Ibn Abi Najih said, narrating from Mujahid:

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَاتَّخَذْنَاهُ مِنْ لَدُنَّا)

(Had We intended to take a pastime, We could surely have taken it from Us,) "Meaning, `From Ourselves,' He is saying, `We would not have created Paradise or Hell or death or the resurrection or the Reckoning."

(إِنْ كُنَّا فَعَلِينَ)

(if We were going to do (that). ) Qatadah, As-Suddi, Ibrahim An-Nakha`i and Mughirah bin Miqdam said: "This means, `We will not do that.'" Mujahid said, every time the word

(أَنَّ)

(if) is used in the Qur'an, it is a negation.

(بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ)

(Nay, We fling the truth against the falsehood,) means, `We explain the truth and thus defeat falsehood.' Allah says:

(فَيَذْمُوهُ فَإِذَا هُوَ زَاهِقٌ)

(so it destroys it, and behold, it disappears.) it is fading and vanishing.

(وَلَكُمْ الْوَيْلُ)

(And woe to you) O you who say that Allah has offspring.

(مِمَّا تَصِفُونَ)

(for that which you ascribe.) that which you say and fabricate. Then Allah informs of the servitude of the angels, and how they persevere in worship night and day:

**Everything belongs to Allah and serves Him**

(وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ)

(To Him belongs whosoever is in the heavens and on earth. And those who are near Him) i.e., the angels,

(لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ)

(are not too proud to worship Him,) they do not feel proud and do not refuse to worship Him. This is like the Ayah:

لَنْ يَسْتَنكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا  
الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنكِفْ عَنْ عِبَادَتِهِ  
وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا )

(Al-Masih will never be proud to reject being a servant of Allah, nor the angels who are the near. And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.) )4:172(

(وَلَا يَسْتَحْسِرُونَ)

(nor are they weary.) means, they do not get tired or feel bored.

(يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ )

(They glorify His praises night and day, they never slacken.) They persist in their worship night and day, obeying Allah to the utmost, and they are able to do this, as Allah says:

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا  
يُؤْمَرُونَ)

(who do not disobey Allah in what He commands them, but do what they are commanded)  
)66:6(

(أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ - لَوْ  
كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ  
الْعَرْشِ عَمَّا يَصِفُونَ - لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ  
يُسْأَلُونَ )

(21. Or have they taken (for worship) gods from the earth who raise the dead) (22. Had there been therein (in the heavens and the earth) gods besides Allah, then verily, both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above all that (evil) they

associate with Him!) (23. He cannot be questioned as to what He does, while they will be questioned.)

### Refutation of false gods

Allah denounces those who take other gods instead of Him:

(أَمْ اتَّخَذُوا آلِهَةً مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ )

(Or have they taken gods from the earth who raise the dead) meaning, can they bring the dead back to life and bring them forth from the earth They cannot do any of that, so how can they make them rivals to Allah and worship them alongside Him Then Allah tells us that if there were another god besides Him, the heavens and the earth would be ruined:

(لَوْ كَانَ فِيهِمَا آلِهَةٌ)

(Had there been therein gods) means, in the heavens and the earth,

(لَفَسَدَتَا)

(then verily, both would have been ruined.) This is like the Ayah:

(مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِن إِلَهٍ إِذَا  
لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى  
بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ )

(No son did Allah beget, nor is there any god along with Him. Then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!) )23:91(. And Allah says here:

(فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يُصِفُونَ)

(Glorified be Allah, the Lord of the Throne, above all that they associate with Him!) meaning, glorified be He above what they say about Him having offspring or partners; glorified and exalted and sanctified be He far above all the lies that they fabricate.

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ )

(He cannot be questioned about what He does, while they will be questioned.) He is the Ruler Whose rule cannot be overturned and none can object to it, because of His might, majesty, pride, knowledge, wisdom, justice and subtlety.

(وَهُمْ يُسْأَلُونَ)

(while they will be questioned.) means, He is the One Who will ask His creation about what they did. This is like the Ayah:

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ )

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.)  
)15:92-93(

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ)

(And He protects (all), while against Whom there is no protector) )23:88(

(أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ  
هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا  
يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ - وَمَا أَرْسَلْنَا مِنْ  
قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ )

(24. Or have they taken for worship gods besides Him Say: "Bring your proof. This is the Reminder for those with me and the Reminder for those before me." But most of them know not the Truth, so they are averse.) (25. And We did not send any Messenger before you but We revealed to him (saying): "There is no God but I, so worship Me.")

(أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ)

(Or have they taken for worship gods besides Him Say:) -- O Muhammad --

(هَاتُوا بُرْهَانَكُمْ)

(Bring your proof.) your evidence for what you are saying.

(هَذَا ذِكْرٌ مَنْ مَعِيَ)



(This is the Reminder for those with me) means, the Qur'an.

(وَذِكْرٌ مِّن قَبْلِي)

(and the Reminder for those before me) means, the previous Books, unlike what you claim. Each Book was revealed to each Prophet who was sent with the message that there is no god except Allah, but you idolators do not recognize the truth, so you turn away from it. Allah says:

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): "There is no god but I. . .") This is like the Ayat:

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَا أَجَعَلْنَا  
مِن دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious") 43:45

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut (all false deities).") 16:36( Every Prophet who was sent by Allah called people to worship Allah Alone, with no partner or associate. The natural inclination of man (Al-Fitrah) also bears witness to that. The idolators have no proof and their dispute is of no use before their Lord; on them is wrath, and for them will be a severe torment.

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ  
مُّكْرَمُونَ - لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ  
يَعْمَلُونَ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا  
يَشْفَعُونَ إِلَّا لِمَن ارْتَضَى وَهُمْ مِّن خَشِيَّتِهِ

مُشْفِقُونَ - وَمَنْ يَقُلْ مِنْهُمْ إِيَّيَ إِلَهٌ مِّنْ دُونِهِ  
فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ )

(26. And they say: "The Most Gracious has begotten children." Glory to Him! They are but honored servants.) (27. They speak not until He has spoken, and they act on His command.) (28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.) (29. And if any of them should say: "Verily, I am a god besides Him," such We should recompense with Hell. Thus We recompense the wrongdoers.)

### The Refutation of Those Who claim that the Angels are the Daughters of Allah; description of their Deeds and Status

Here Allah refutes those who claim that He has offspring among the angels -- exalted and sanctified by Him. Some of the Arabs believed that the angels were the daughters of Allah, but Allah says:

(سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ)

(Glory to Him! They are but honored servants.) meaning, the angels are servants of Allah who are honored by Him and who hold high positions of noble status. They obey Him to the utmost in all their words and deeds.

(لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ )

(They speak not until He has spoken, and they act on His command.) meaning, they do not initiate any matter before Him or go against His commands; on the contrary, they hasten to do as He commands, and He encompasses them with His knowledge so that nothing whatsoever is hidden from Him.

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(He knows what is before them, and what is behind them,)

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى)

(and they cannot intercede except for him with whom He is pleased.) This is like the Ayat:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) )2:255(

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits) )34:23(. There are many Ayat which say similar things.

(وَهُمْ مِّنْ خَشْيَتِهِ)

(And they for fear of Him) means, because they fear Him.

(مُشْفِقُونَ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ)

(And they stand in awe. And if any of them should say: "Verily, I am a god besides Him,") meaning, whoever claims to be a god instead of Allah, i.e., alongside Allah,

(فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ)

(such We should recompense with Hell. Thus We recompense the wrongdoers.) meaning, everyone who says this. This is a conditional sentence, and the condition stated does not necessarily have to take place. This is like the Ayat:

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

(Say: "If the Most Gracious had a son, then I am the first of worshippers.") )43:81(

(لَئِنْ أَشْرَكْتَ لِيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ  
الْخَاسِرِينَ)

(If you join others in worship with Allah, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers.) )39:65(

(أُولَئِكَ يَرَى الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ  
كَانَتَا رَتْقًا فَفَتَقْنَهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ  
حَيٍّ أَفْلا يُؤْمِنُونَ - وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ  
أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ

يَهْتَدُونَ - وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ  
ءَايَاتِهَا مُعْرِضُونَ - وَهُوَ الَّذِي خَلَقَ اللَّيْلَ  
وَالنَّهَرَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ )

(30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them And We have made from water every living thing. Will they not then believe) (31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.) (32. And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs). (33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.)

### **The Signs of Allah in the Heavens and the Earth and in the Night and the Day**

Here Allah tells of His perfect might and power in His creation and subjugation of all things.

(أُولَئِكَ الَّذِينَ كَفَرُوا)

(Have not those who disbelieve known) means, those who deny His Divine nature and worship others instead of Him, do they not realize that Allah is the One Who is Independent in His powers of creation and is running the affairs of all things with absolute power So how can it be appropriate to worship anything else beside Him or to associate others in worship with Him Do they not see that the heavens and the earth were joined together, i.e. in the beginning they were all one piece, attached to one another and piled up on top of one another, then He separated them from one another, and made the heavens seven and the earth seven, placing the air between the earth and the lowest heaven. Then He caused rain to fall from the sky and vegetation to grow from the earth. He says:

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ)

(And We have made from water every living thing. Will they not then believe) meaning, they see with their own eyes how creation develops step by step. All of that is proof of the existence of the Creator Who is in control of all things and is able to do whatever He wills.

### **In everything there is a Sign of Him, showing that He is One.**

Sufyan Ath-Thawri narrated from his father from `Ikrimah that Ibn `Abbas was asked; "Did the night come first or the day" He said, "Do you think that when the heavens and the earth were joined together, there was anything between them except darkness Thus you may know that the night came before the day. Ibn Abi Hatim recorded that Ibn `Umar said that a man came to him and questioned him about when the heavens and earth were joined together then they were parted. He said, "Go to that old man (Shaykh) and ask him, then come and tell me what he says to you." So he went to Ibn `Abbas and asked him. Ibn `Abbas said: "Yes, the heavens were joined together and it did not rain, and the earth was joined together and nothing grew. When living beings were created to populate the earth, rain came forth from the heavens and

vegetation came forth from the earth." The man went back to Ibn `Umar and told him what had been said. Ibn `Umar said, "Now I know that Ibn `Abbas has been given knowledge of the Qur'an. He has spoken the truth, and this is how it was." Ibn `Umar said: "I did not like the daring attitude of Ibn `Abbas in his Tafsir of the Qur'an, but now I know that he has been given knowledge of the Qur'an." Sa`id bin Jubayr said: "The heavens and the earth were attached to one another, then when the heavens were raised up, the earth became separate from them, and this is their parting which was mentioned by Allah in His Book." Al-Hasan and Qatadah said, "They were joined together, then they were separated by this air."

(وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا)

(And We have made from water every living thing. ) meaning, the origin of every living thing is in water. Imam Ahmad recorded that Abu Hurayrah said, "I said: O Messenger of Allah, when I see you I feel happy and content, tell me about everything." He said,

«كُلُّ شَيْءٍ خُلِقَ مِنْ مَاءٍ»

(Everything was created from water.) "I said, tell me about something which, if I do it, I will enter Paradise." He said:

«أَفْشِ السَّلَامَ، وَأَطْعِمِ الطَّعَامَ، وَصِلِ الْأَرْحَامَ،  
وَقُمْ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، ثُمَّ ادْخُلِ الْجَنَّةَ بِسَلَامٍ»

(Spread (the greeting of) Salam, feed others, uphold the ties of kinship, and stand in prayer at night when people are sleeping. Then you will enter Paradise in peace.) This chain of narration fulfills the conditions of the Two Sahih, apart from Abu Maymunah, who is one of the men of the Sunans, his first name was Salim; and At-Tirmidhi classed him as Sahih.

(وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا)

(And We have placed on the earth firm mountains,) means, mountains which stabilize the earth and keep it steady and lend it weight, lest it should shake with the people, i.e., move and tremble so that they would not be able to stand firm on it -- because it is covered with water, apart from one-quarter of its surface. So the land is exposed to the air and sun, so that its people may see the sky with its dazzling signs and evidence. So Allah says,

(أَنْ تَمِيدَ بِهِمْ)

(lest it should shake with them, ) meaning, so that it will not shake with them.

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(and We placed therein broad highways for them to pass through,) means, mountain passes through which they may travel from region to region, country to country. As we can see, the mountains form barriers between one land and another, so Allah created gaps -- passes -- in the mountains so that people may travel from here to there. So He says:

(لَعَلَّهُمْ يَهْتَدُونَ)

(that they may be guided.)

(وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا)

(And We have made the heaven a roof, safe and well-guarded.) means, covering the earth like a dome above it. This is like the Ayah,

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)

(With Hands We constructed the heaven. Verily, We are able to extend the vastness of space thereof.) )51:47(

(وَالسَّمَاءِ وَمَا بَنَاهَا)

(By the heaven and Him Who built it.) )91:5(

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا  
وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ)

(Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it) )50:6(. The building and making described here refers to the raising of the dome, as when the Messenger of Allah said,

«بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ»

(Islam is built on five.) i.e., five pillars, which can only refer to a tent as familiar among the Arabs.

(مَّحْفُوظًا)

(safe and well-guarded.) means, high and protected from anything reaching it. Mujahid said, "Raised up."

(وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ)

(Yet they turn away from its signs.) This is like the Ayah:

(وَكَايِّنَ مِنْ آيَاتِهِ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ)

(And how many a sign in the heavens and the earth they pass by, while they are averse therefrom) 12:105. They do not think about how Allah has created it, so vast and high, and adorned it with heavenly bodies both stationary and moving by night and day, such as the sun which completes its circuit in one day and night, until it completes its allotted time, which no one knows except Allah, Who created it and subjugated it and directed its course. Then Allah says, drawing attention to some of His signs,

(وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَرَ)

(And He it is Who has created the night and the day,) meaning, the one with its darkness and stillness, and the other with its light and human interaction; sometimes the one is longer while the other is shorter, then they switch.

(وَالشَّمْسَ وَالْقَمَرَ)

(and the sun and the moon,) the sun with its own light and its own path and orbit and allotted time, and the moon which shines with a different light and travels on a different path and has its own allotted time.

(كُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(each in an orbit floating.) means, revolving. Ibn `Abbas said, "They revolve like a spinning wheel, in a circle." This is like the Ayah:

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.) 6:96

(وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنَّ مَتَّ فَهُمْ  
الْخَالِدُونَ - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ  
وَالْخَيْرِ فِتْنَةٌ وَإِلَيْنَا تُرْجَعُونَ )

(34. And We granted not to any human being immortality before you; then if you die, would they live forever) (35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.)

**No One has been granted Immortality in this World**

(وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ)

(And We granted not to any human being immortality before you;) means, O Muhammad.

(الْخُلْدَ)

(immortality) means, in this world. On the contrary,

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو  
الْجَلَلِ وَالْإِكْرَامِ )

(Whatsoever is on it (the earth) will perish. And the Face of your Lord full of majesty and honor will remain forever.) )55:26-27(.

(أَفَإِنَّ مَتَّ)

(then if you die) means, O Muhammad,

(فَهُمُ الْخَالِدُونَ)

(would they live forever) means, they hope that they will live forever after you, but that will not happen; everything will pass away. So Allah says:

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ)



(Everyone is going to taste death,)

(وَنَبَلُّوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً)

(and We shall test you with evil and with good by way of trial. ) Meaning, "We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair." ` Ali bin Abi Talhah reported from Ibn ` Abbas:

(وَنَبَلُّوْكُمْ)

(and We shall test you) means, We will test you,

(بِالشَّرِّ وَالْخَيْرِ فِتْنَةً)

(with evil and with good by way of trial.) means, with difficulties and with times of prosperity, with health and sickness, with richness and poverty, with lawful and unlawful, obedience and sin, with guidance and misguidance.

(وَإِلَيْنَا تُرْجَعُونَ)

(And to Us you will be returned.) means, and We will requite you according to your deeds.

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا  
أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذُكُرُ الرَّحْمَنَ هُمْ  
كَفَرُونَ - خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُورِيكُمْ  
ءَايَاتِي فَلَا تَسْتَعْجِلُونَ )

(36. And when those who disbelieved see you, they take you not except for mockery (saying): "Is this the one who talks about your gods" While they disbelieve at the mention of the Most Gracious.) (37. Man is created of haste. I will show you My Ayat. So ask Me not to hasten (them).)

**How the Idolators mocked the Prophet Allah tells His Prophet :**

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا)

(And when those who disbelieved see you,) meaning, the disbelievers of the Quraysh, such as Abu Jahl and his like.

(إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا)

(they take you not except for mockery) means, they make fun of you and insult you, saying,

(أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ)

("Is this the one who talks about your gods") meaning, is this the one who insults your gods and ridicules your intelligence Allah says:

(وَهُمْ يَذْكُرُ الرَّحْمَنَ هُمْ كَافِرُونَ)

(While they disbelieve at the mention of the Most Gracious.) meaning, they disbelieve in Allah and yet they mock the Messenger of Allah . As Allah says:

(وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي  
بَعَثَ اللَّهُ رَسُولًا - إِنْ كَادَ لِيُضِلَّنَا عَنْ آلِهَتِنَا  
لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ  
يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا )

(And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!) 25:41-42(

(خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ)

(Man is created of haste.) This is like the Ayah:

(وَكَانَ الْإِنْسَانُ عَجُولًا)

(and man is ever hasty) 17:11(, in all matters. The reason why the haste of man is mentioned here is that when mention is made of those who mock the Messenger , (the believers) will want to avenge them swiftly, and that so should happen sooner. Allah says,

(خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ)

(Man is created of haste.) because He delays (the punishment) until a time when, once He seizes him, He will never let him go. He delays it, then He hastens it; He waits, then He does not delay any longer. So He says:

(سَأُورِيكُمْ آيَاتِي)

(I will show you My Ayat) meaning, My vengeance, ruling and power over those who disobey Me.

(فَلَا تَسْتَعْجِلُونِ)

(So ask Me not to hasten (them).)

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ لَوْ  
يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمْ  
النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ بَلْ  
تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ  
يُنظَرُونَ)

(38. And they say: "When will this promise (come to pass), if you are truthful.") (39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.) (40. Nay, it will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they get respite.)

### The Idolators seek to hasten on the Punishment

Allah also tells us how the idolators seek to hasten punishment upon themselves, out of denial, rejection, disbelief, stubbornness and a belief that it will never happen. He says:

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ)

(And they say: "When will this promise (come to pass), if you are truthful".) And Allah says:

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونَ عَنْ  
وُجُوهِهِمْ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs,) meaning, if only they knew for certain that it will inevitably come to pass, they would not seek to hasten it. If only they knew how the torment will overwhelm them from above them and from beneath their feet.

(لَهُمْ مِّنْ فَوْقِهِمْ ظُلٌّ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلٌّ)

(They shall have coverings of Fire, above them and coverings (of Fire) beneath them) )39:16(

(لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hellfire)) )7:41(. And in this Ayah Allah says:

(حِينَ لَا يَكْفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(when they will not be able to ward off the Fire from their faces, nor from their backs,) And Allah says:

(سَرَّابِيلُهُمْ مِّنْ قَطِرَانٍ وَتَغْشَىٰ وُجُوهُهُمُ النَّارُ)

(Their garments will be of tar, and fire will cover their faces) )14:50(. The torment will surround them on all sides,

(وَلَا هُمْ يُنصَرُونَ)

(and they will not be helped.) means, and they will have no helper. This is like the Ayah:

(وَمَا لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ)

(And they have no guardian against Allah) )13:34(.

(بَلْ تَأْتِيهِمْ بَغْتَةً)

(Nay, it will come upon them all of a sudden) means, the Fire will come upon them suddenly, i.e., it will take them by surprise.

(فَتَبْهَتُهُمْ)

(and will perplex them,) means, it will scare them, and they will succumb to it in confusion, not knowing what they are doing.

(فَلَا يَسْتَطِيعُونَ رَدَّهَا)

(and they will have no power to avert it) means, they will have no means of doing so.

(وَلَا هُمْ يُنْظَرُونَ)

(nor will they get respite. ) means, it will not be delayed for them even for an instant.

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ  
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ قُلْ مَن  
يَكْلُوكُم بِالْأَيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَن  
ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن  
دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُمْ مِّنَّا  
يُصْحَبُونَ )

(41. Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) (42. Say: "Who can guard and protect you in the night or in the day from the Most Gracious" Nay, but they turn away from the remembrance of their Lord.) (43. Or have they gods who can guard them from Us They have no power to help themselves, nor can they be protected from Us.)

### **The Lessons to be learned from Those Who mocked the Messengers in the Past**

Allah says consoling His Messenger for the pain and insult caused by the mockery and disbelief of the idolators,

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِالَّذِينَ  
سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(Indeed (many) Messengers were mocked before you, but the scoffers were surrounded by what they used to mock.) meaning, the punishment which they thought would never come to pass. This is like the Ayah:

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا  
كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا مُبَدِّلَ  
لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِن نَّبَاِ الْمُرْسَلِينَ )

(Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt; till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information (news) about the Messengers (before you)) )6:34(. Then Allah mentions His favor for His creatures; He protects them by night and by day, taking care of them and watching over them with His Eye that never sleeps.

(قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ)

(Say: "Who can guard and protect you in the night or in the day from the Most Gracious") means, other than the Most Gracious Himself

(بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُونَ)

(Nay, but they turn away from the remembrance of their Lord.) means, they do not recognize the blessings and favor of Allah towards them; they turn away from His signs and blessings.

(أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِّن دُونِنَا)

(Or have they gods who can guard them from Us) This is a rhetorical question aimed at denouncing and rebuking. The meaning is, do they have any gods who can protect them and take care of them other than Us It is not as they imagine or as they claim. Allah says:

(لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ)

(They have no power to help themselves,) these gods on whom they rely instead of Allah cannot even help themselves.

(وَلَا هُمْ مِّنَّا يُصْحَبُونَ)

(nor can they be protected from Us.) Al-`Awfi reported from Ibn `Abbas, "Nor can they be guarded from Us."

(بَلْ مَتَّعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ  
 الْعُمُرُ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ  
 أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ - قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ  
 وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ - وَلَئِن  
 مَسَّهْمُ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا إِنَّا كُنَّا  
 ظَالِمِينَ - وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ  
 فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ  
 خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَسِيبِينَ )

(44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land from its outlying borders Is it then they who will overcome) (45. Say: "I warn you only by the revelation. "But the deaf will not hear the call, (even) when they are warned.) (46. And if a breath of the torment of your Lord touches them, they will surely cry: "Woe unto us! Indeed we have been wrongdoers.") (47. And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)

### **How the Idolators are deceived by their long and luxurious Lives in this World, and the Explanation of the Truth**

Allah explains that they have been deceived and misled by the luxuries that they enjoy in this world and the long life that they have been given, so they believe that they are following something good. Then Allah warns them:

(أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ  
 أَطْرَافِهَا)

(See they not that We gradually reduce the land (in their control) from its outlying borders)  
 This is like the Ayah:

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرَىٰ وَصَرَّفْنَا  
الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ )

(And indeed We have destroyed towns round about you, and We have shown the Ayat in various ways that they might return.) 46:27( Al-Hasan Al-Basri said: "This means the victory of Islam over disbelief." The meaning is: Do they not learn a lesson from the fact that Allah supported those (believers) against their enemies, He destroyed the disbelieving nations and the evil-doing townships, and He saved His believing servants So Allah says:

(أَفَهُمُ الْغَالِبُونَ)

(Is it then they who will overcome) meaning, on the contrary, they are the ones who will be overcome, who will be defeated, humiliated and brought low.

(قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ)

(Say: "I warn you only by the revelation.") meaning, 'I only convey to you the warning of Allah's punishment and vengeance, and this is no more than that which Allah reveals to me.' But this is of no benefit to the one whom Allah has made blind and has put a seal over his hearing and his heart. He says:

(وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ)

(But the deaf will not hear the call, (even) when they are warned.)

(وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَا  
إِنَّا كُنَّا ظَالِمِينَ )

(And if a breath of the torment of your Lord touches them, they will surely, cry: "Woe unto us! Indeed we have been wrongdoers!") If these disbelievers were affected by the slightest touch of Allah's punishment, they would confess their sins and admit that they had wronged themselves in this world.

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ  
نَفْسٌ شَيْئًا)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything.) meaning, "We shall set up the Balances of justice on the Day of



Resurrection." The majority of scholars state that it is one Balance, and the plural form is used here to reflect the large number of deeds which will be weighed therein.

(فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ)

(then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.) This is like the Ayat:

(وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(and your Lord treats no one with injustice) )18:49(

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ أَجْرًا عَظِيمًا)

(Surely, Allah wrongs not even of the weight of speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.) )4:40(

(يَبْنِيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

("O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.") )31:16( In the Two Sahihs it was recorded that Abu Hurayrah said that the Messenger of Allah said:

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

(Two words which are light on the tongue, heavy in the Balance and beloved to Ar-Rahman: "Subhan Allahi wa bi hamdihi, Subhan Allahil `Azim (Glory and praise be to Allah, Glory be to Allah the Almighty).") Imam Ahmad also recorded that `A'ishah said that one of the Companions

of the Messenger of Allah sat down before him and said, "O Messenger of Allah, I have two slaves who lie to me, betray me and disobey me, and I hit them and insult them. How do I stand with regard to them" The Messenger of Allah said:

«يُحْسَبُ مَا خَانُوكَ وَعَصَوْتَ وَكَذَّبُوكَ وَعِقَابُكَ  
إِيَّاهُمْ، فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدْرِ دُنُوبِهِمْ، كَانَ  
كَفَافًا لَكَ وَلَا عَلَيْكَ، وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ  
دُونَ دُنُوبِهِمْ، كَانَ فَضْلًا لَكَ، وَإِنْ كَانَ عِقَابُكَ  
إِيَّاهُمْ فَوْقَ دُنُوبِهِمْ، اقْتَصَّ لَهُمْ مِنْكَ الْفَضْلُ الَّذِي  
بَقِيَ قَبْلَكَ»

(The extent to which they betrayed you, disobeyed you and lied to you will be measured against the punishment you meted out to them. If your punishment was commensurate with their misconduct, then you will be equal and you will not have anything counted for you or against you. If your punishment of them was less than that what they deserved for their misconduct, then this will count in your favor. If your punishment of them was more than what they deserved for their misconduct, then Allah will take what is due to them from you.) Then the man started to weep before the Messenger of Allah , and the Messenger of Allah asked,

«مَالَهُ لَا يَقْرَأُ كِتَابَ اللَّهِ

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ  
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا  
بِهَا وَكَفَى بِنَا حَسِيبِينَ )»

(What is the matter with him Has he not read the words of Allah, (And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)) The man said, "O Messenger of Allah, I think there is nothing better than keeping away from these people -- meaning his slaves -- I call upon you to bear witness that they are all free."

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً  
وَذِكْرًا لِّلْمُتَّقِينَ - الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ  
وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ - وَهَذَا ذِكْرٌ مُّبَارَكٌ  
أَنْزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ )

(48. And indeed We granted to Musa and Harun the criterion, and a shining light and a Reminder for those who have Taqwa.) (49. Those who fear their Lord in the unseen, and they are afraid of the Hour.) (50. And this is a blessed Reminder which We have sent down; will you then deny it)

### The Revelation of the Tawrah and the Qur'an

We have already noted that Allah often mentions Musa and Muhammad together -- may the peace and blessings of Allah be upon them both -- and He often mentions their Books together as well. He says:

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ)

(And indeed We granted to Musa and Harun the criterion) Mujahid said, "This means the Scripture." Abu Salih said: "The Tawrah." Qatadah said: "The Tawrah, what it permits and it forbids, and how Allah differentiated between truth and falsehood." In conclusion, we may say that the heavenly Books included the distinction between truth and falsehood, guidance and misguidance, transgression and the right way, lawful and unlawful, and that which will fill the heart with light, guidance, fear of Allah and repentance. So Allah says:

(الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ)

(the criterion, and a shining light and a Reminder for those who have Taqwa.) meaning, a reminder and exhortation for them. Then He describes them as:

(الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ)

(Those who fear their Lord in the unseen.) This is like the Ayah:

(مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ )

(Who feared the Most Gracious in the unseen and came with a repenting heart. ) 50:33

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ كَبِيرٌ )

(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)  
)67:12( t

(وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ)

(and they are afraid of the Hour.) means, they fear it. Then Allah says:

(وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنْزَلْنَاهُ)

(And this is a blessed Reminder which We have sent down;) means, the Magnificent Qur'an, which falsehood cannot approach, from before it or behind it, revealed by the All-Wise, Worthy of all praise.

(أَفَأَنْتُمْ لَهُ مُنْكَرُونَ)

(will you then deny it) means, will you deny it when it is the utmost in clarity and truth

(وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ  
عَلَمِينَ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ  
الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ - قَالُوا وَجَدْنَا آبَاءَنَا لَهَا  
عَبِيدِينَ - قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ  
مُّبِينٍ - قَالُوا أَحِثِّتْنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ -  
قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي  
فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ )

(51. And indeed We bestowed aforetime on Ibrahim his guidance, and We were Well-Acquainted with him.) (52. When he said to his father and his people: "What are these images to which you are devoted") (53. They said: "We found our fathers worshipping them.") (54. He said: "Indeed you and your fathers have been in manifest error.") (55. They said: "Have you brought us the Truth, or are you one of those who play about") (56. He said: "Nay, your Lord is

the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.")

## The Story of Ibrahim and his People

Allah tells us about His close Friend Ibrahim, peace be upon him, and how He bestowed upon him guidance aforetime, i.e., from an early age He inspired him with truth and evidence against his people, as Allah says elsewhere:

(وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ)

(And that was Our proof which We gave Ibrahim against his people) )6:83(. The point here is that Allah is telling us that He gave guidance to Ibrahim aforetime, i.e., He had already guided him at an early age.

(وَكُنَّا بِهِ عَلَمِينَ)

(and We were Well-Acquainted with him.) means, and he was worthy of that. Then Allah says:

(إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَثِيلُ الَّتِي أَنْتُمْ لَهَا عَاقِبُونَ )

(When he said to his father and his people: "What are these images, to which you are devoted") This is the guidance which he had been given during his youth: his denunciation of his people's worship of idols instead of Allah. Ibrahim said:

(مَا هَذِهِ التَّمَثِيلُ الَّتِي أَنْتُمْ لَهَا عَاقِبُونَ)

("What are these images, to which you are devoted") meaning, which you worship with such devotion.

(قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ )

(They said: "We found our fathers worshipping them.") means, they had no other evidence apart from the misguided actions of their forefathers. Ibrahim said:

(لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ)

(Indeed you and your fathers have been in manifest error.) meaning, Speaking to your fathers whose actions you cite as evidence would be the same as speaking to you. Both you and they are misguided and are not following any straight path.' When he called their intelligence into question, and said that their fathers were misguided and belittled their gods,

(قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّعِينِ )

(They said: "Have you brought us the Truth, or are you one of those who play about") They said: 'These words that you are saying, are you speaking in jest or are you telling the truth For we have never heard such a thing before.'

(قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ)

(He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them..." ) meaning, your Lord, beside Whom there is no other god, is the One Who created the heavens and the earth and all that they contain; He is the One Who initiated their creation; He is the Creator of all things.

(وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ)

(and to that I am one of the witnesses. ) means, and I bear witness that there is no God other than Him and no Lord except Him.

(وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ -  
فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ  
- قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ -  
قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ - قَالُوا  
فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ - قَالُوا  
ءَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ - قَالَ بَلْ فَعَلَهُ  
كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ )

(57. "And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.") (58. So he broke them to pieces, except the biggest of them, that they might turn to it.) (59. They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") (60. They said: "We heard a young man talking against them, who is called Ibrahim.") (61. They said: "Then bring him before the eyes of the people, that they may testify.") (62. They said: "Are you the one who has done this to our gods, O Ibrahim") (63. He said: "Nay, this one, the biggest of them did it. Ask them, if they can speak!")

## How Ibrahim broke the Idols

Then Ibrahim swore an oath, which some of his people heard, to plot against their idols, i.e., to break them and destroy them after they had gone away and turned their backs, when they went out to their festival. They had a festival which they would go out to celebrate. Abu Ishaq reported from Abu Al-Ahwas from `Abdullah Ibn Mas`ud(, "When the people of Ibrahim went out to celebrate their festival, they passed by him and said, `O Ibrahim, are you not coming out with us' He said, `I am sick.'" It was only the day before that he had said,

(وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ )

(And by Allah, I shall plot a plan for your idols after you have gone away and turned your backs.) and some of the people had heard him.

(فَجَعَلَهُمْ جُذَاذًا)

(So he broke them to pieces,) means, he smashed them all, except for the biggest idol. This is like the Ayah,

(فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ )

(Then he turned upon them, striking (them) with (his) right hand) )37:93(.

(لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ)

(that they might turn to it. ) It was said that he put a hammer in the hands of the biggest idol so that the people would think that it had become jealous on its own account and objected to these smaller idols being worshipped alongside it, so it had broken them.

(قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ )

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") When they came back and saw what Ibrahim had done to their idols, humiliating them and lowering their status, proving that they were not divine and that those who worshipped them were fools,

(قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ )

(They said: "Who has done this to our gods He must indeed be one of the wrongdoers.") because of this action of his.

(قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ )

(They said: "We heard a young man talking against them, who is called Ibrahim.") Those who had heard him swearing to plot against them said, we heard a young man talking about them, and they said that he was called Ibrahim.

(قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ)

(They said: "Then bring him before the eyes of the people...") meaning, in front of a large audience so that all the people could be present. This was Ibrahim's ultimate purpose, so that he could tell this great gathering about the extent of their ignorance and how foolish they were to worship idols which could not defend themselves from harm or help themselves, so how could they ask them for help

(قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِالِهَتِنَا يَا إِبْرَاهِيمُ قَالَ بَلْ  
فَعَلَهُ كَبِيرُهُمْ هَذَا)

(They said: "Are you the one who has done this to our gods, O Ibrahim" He said: "Nay, this one, the biggest of them did it...") referring to the one he had left alone and had not broken.

(فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ)

(Ask them, if they can speak!) He was hoping that they would admit of their own volition that these idols could not speak and that this idol would not say anything because it was inanimate. In the Two Sahihs it was recorded from Abu Hurayrah that the Messenger of Allah said:

«إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ غَيْرَ ثَلَاثٍ:  
ثَنَتَيْنِ فِي ذَاتِ اللَّهِ قَوْلُهُ:

(Ibrahim, upon him be peace, did not tell lies except on three occasions, two for the sake of Allah -- when he said:

(بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا)

(Nay, this one, the biggest of them did it. ) and when he said:

(إِنِّي سَقِيمٌ)

(Verily, I am sick) )37:89(. )



قَالَ: وَبَيْنَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ  
الْجَبَابِرَةِ وَمَعَهُ سَارَّةٌ، إِذْ نَزَلَ مَنْزِلًا فَأَتَى الْجَبَّارَ  
رَجُلٌ فَقَالَ: إِنَّهُ قَدْ نَزَلَ هَهُنَا رَجُلٌ بِأَرْضِكَ مَعَهُ  
امْرَأَةٌ أَحْسَنُ النَّاسِ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ، فَقَالَ: مَا  
هَذِهِ الْمَرْأَةُ مِنْكَ؟ قَالَ: هِيَ أُخْتِي. قَالَ: فَادْهَبْ  
فَأَرْسِلْ بِهَا إِلَيَّ، فَاَنْطَلِقَ إِلَى سَارَّةَ فَقَالَ: إِنَّ هَذَا  
الْجَبَّارَ قَدْ سَأَلَنِي عَنْكَ، فَأَخْبَرْتُهُ أَنَّكَ أُخْتِي، فَلَا  
تُكْذِبِينِي عِنْدَهُ، فَإِنَّكَ أُخْتِي فِي كِتَابِ اللَّهِ، وَإِنَّهُ  
لَيْسَ فِي الْأَرْضِ مُسْلِمٌ غَيْرِي وَغَيْرُكَ، فَاَنْطَلِقَ  
بِهَا إِبْرَاهِيمُ ثُمَّ قَامَ يُصَلِّي، فَلَمَّا أَنْ دَخَلَتْ عَلَيْهِ  
فَرَأَاهَا أَهْوَى إِلَيْهَا فَتَنَاوَلَهَا فَأَخَذَ أَخْذًا شَدِيدًا،  
فَقَالَ: ادْعِي اللَّهَ لِي وَلَا أُضْرِكِ، فَدَعَتْ لَهُ،  
فَأَرْسَلَ فَأَهْوَى إِلَيْهَا، فَتَنَاوَلَهَا فَأَخَذَ بِمِثْلِهَا أَوْ  
أَشَدَّ، فَفَعَلَ ذَلِكَ الثَّلَاثَةَ، فَأَخَذَ فَذَكَرَ مِثْلَ الْمَرَّتَيْنِ  
الْأُولَيَيْنِ، فَقَالَ: ادْعِي اللَّهَ فَلَا أُضْرِكِ، فَدَعَتْ لَهُ  
فَأَرْسَلَ، ثُمَّ دَعَا أَدْنَى حُجَّابِهِ فَقَالَ: إِنَّكَ لَمْ تَأْتِنِي  
بِإِنْسَانٍ، وَلَكِنَّكَ أَتَيْتَنِي بِشَيْطَانٍ، أَخْرَجَهَا  
وَأَعْطَاهَا هَاجِرًا. فَأَخْرَجَتْ وَأَعْطَيْتْ هَاجِرًا،

فَأَقْبَلَتْ، فَلَمَّا أَحَسَّ إِبْرَاهِيمُ بِمَجِيئِهَا، انْقَلَبَ مِنْ  
صَلَاتِهِ، وَقَالَ: مَهَيْمٌ. قَالَتْ: كَفَى اللَّهُ كَيْدَ الْكَافِرِ  
الْفَاجِرِ، وَأَخْدَمَنِي هَاجِرٌ»

. (and when he was traveling in the land of one of the tyrants, and Sarah was with him; when he made camp, a man came to the tyrant and said, "A man has made camp in your land and with him is a woman who is the most beautiful of people." The tyrant sent for Ibrahim, and asked him, "What is the relationship of this woman to you" He said, "She is my sister." The tyrant said, "Go and send her to me." So Ibrahim went to Sarah and said, "This tyrant asked me about you, and I told him that you are my sister, so do not let him think that I am lying. For you are indeed my sister according to the Book of Allah, and there are no Muslims on the earth apart from you and I." So Ibrahim brought her to him, then he stood and prayed. When she entered upon the tyrant, he reached for her desirously once he saw her. But he suffered a severe seizure. So he said, "Pray to Allah for me and I will not harm you." So she prayed for him and it released him. Then he reached for her desirously, but he was stricken similarly before or worse. This continued three times, and each time he said the same as he had said the first time. Then he called the closest of his guards and said, "You have not brought me a human being, you have brought me a devil! Take her out and give her Hajar. So she was taken out and given Hajar, and she went back. When Ibrahim realized that she had come back, he finished his prayer and turned around. He said, "What happened" She said, "Allah took care of the evil disbeliever's plot, and he gave me Hajar as a servant.") Muhammad bin Srin said, "When Abu Hurayrah narrated this Hadith, he said, `This is your mother, O sons of the water of the heaven.'"

(فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ -  
ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ  
يَنْطِقُونَ - قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا  
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ - أَفَ لَكُمْ وَلِمَا تَعْبُدُونَ  
مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ )

(64. So they turned to themselves and said: "Verily, you are the wrongdoers.") (65. Then they turned to themselves: "Indeed you know well that these speak not!") (66. He said: "Do you then worship besides Allah, things that can neither profit you nor harm you") (67. "Fie upon you, and upon that which you worship besides Allah! Have you then no sense")

**The People's admission of their gods' incapability, and Ibrahim's preaching**

Allah tells us that when Ibrahim said what he said, his people

(فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ)

(turned to themselves) meaning, they blamed themselves for not taking precautions and protecting their gods. They said:

(إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ)

(Verily, you are the wrongdoers) i.e., because you neglected them and did not guard them.

(ثُمَّ نَكَسُوا عَلَىٰ رُءُوسِهِمْ)

(Then they turned to themselves) means, they looked at the ground, and said:

(لَقَدْ عَلِمْتَمَا هَؤُلَاءِ يَنْطِقُونَ)

(Indeed you (Ibrahim) know well that these speak not!) Qatadah said: "The people admitted their guilt and confusion, and said,

(لَقَدْ عَلِمْتَمَا هَؤُلَاءِ يَنْطِقُونَ)

("Indeed you know well that these speak not!") ` So how can you tell us to ask them, if they cannot speak and you know that they cannot speak' At this point, when they admitted that, Ibrahim said to them:

(أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ)

(Do you then worship besides Allah, things that can neither profit you nor harm you) meaning, if they can- not speak and they can neither benefit you nor harm you, then why do you worship them instead of Allah

(أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ  
(

(Fie upon you, and upon that which you worship besides Allah! Have you then no sense) ` Do you not realize the extent of the mis- guidance and extreme disbelief which you are following, which no one could accept but one who is an igno- rant and evil wrong- doer' He defeated them in argument and left them with no way out. Allah said:

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ

(And that was Our proof which We gave Ibrahim against his people) 6:83

قَالُوا حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ  
- قُلْنَا بِنَارٍ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ -  
وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ

(68. They said: "Burn him and help your gods, if you will be doing.") (69. We said: "O fire! Be you cool and safety for Ibrahim!") (70. And they wanted to harm him, but We made them the worst losers.)

### How Ibrahim was thrown into the Fire and how Allah controlled it

When their arguments were refuted and their incapability became clear, when truth was made manifest and falsehood was defeated, they resorted to using their power and strength, and said:

(حَرِّقُوهُ وَانصُرُوا ءَالِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ)

("Burn him and help your gods, if you will be doing.") So they gathered together a huge amount of wood. As-Suddi said, "I if a woman was sick, she would make a vow that if she recovered she would bring wood to burn Ibrahim. Then they made a hole in the ground and set it aflame, and it burned with huge sparks and immense flames. There had never been a fire like it. They put Ibrahim, peace be upon him, into a catapult, at the suggestion of a nomadic Kurdish man from Persia." Shu`ayb Al-Jaba'i said, "His name was Hayzan, and Allah caused the earth to swallow him up, and he will remain sinking into it until the Day of Resurrection. When they threw him he said, 'Sufficient for me is Allah, and He is the best disposer of affairs.'" This is similar to what Al-Bukhari recorded from Ibn `Abbas that Ibrahim said, "Sufficient for me is Allah, and He is the best disposer of affairs," when he was thrown into the fire, and Muhammad said it when they said:

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ  
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

(Verily, the people have gathered against you, therefore, fear them. But it increased them in faith, and they said: "Allah is sufficient for us, and He is the best disposer of affairs.") 3:173. Sa`id bin Jubayr reported that Ibn `Abbas said: "When Ibrahim was thrown into the fire, the keeper (angel) of the rain said: 'When will I be commanded to send rain' But the command of Allah was more swift. Allah said:

(يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ)

(O fire! Be you cool and safety for Ibrahim!), and there was no fire left on earth that was not extinguished." Ibn ` Abbas and Abu Al-` Aliyah said: "Were it not for the fact that Allah said,

(وَسَلَامًا)

(and safety), Ibrahim would have been harmed by its coldness." Qatadah said: "On that day there was no creature that did not try to extinguish the fire for Ibrahim, except for the gecko." Az-Zuhri said: "The Prophet commanded that it should be killed, and called it a harmful vermin."

(وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ )

(And they wanted to harm him, but We made them the worst losers.) they were defeated and humiliated, because they wanted to plot against the Prophet of Allah, but Allah planned against them and saved him from the fire, and thus they were defeated.

(وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا  
لِلْعَالَمِينَ - وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا  
جَعَلْنَا صَالِحِينَ - وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا  
وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ  
الزَّكَاةِ وَكَانُوا لَنَا عَبِيدِينَ - وَلُوطًا آتَيْنَاهُ حُكْمًا  
وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ  
الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِيقِينَ - وَأَدْخَلْنَاهُ  
فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ )

(71. And We rescued him and Lut to the land which We have blessed for the nations.) (72. And We bestowed upon him Ishaq, and Ya`qub Nafilatan. Each one We made righteous.) (73. And We made them leaders, guiding by Our command, and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah, and of Us (Alone) they were the worshippers.) (74. And (remember) Lut, We gave him wisdom and knowledge, and We saved him from the town who practised Al-Khaba'ith. Verily, they were a people given to evil, and were rebellious.) (75. And We admitted him to Our mercy; truly, he was of the righteous.)

## The Migration of Ibrahim to Ash-Sham (Greater Syria), accompanied by Lut

Allah tells us that He saved Ibrahim from the fire lit by his people, and brought him out from among them, migrating to the land of Ash-Sham, to the sacred regions thereof.

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and Ya`qub Nafilatan.) `Ata' and Mujahid said, "Nafilatan means as a gift." Ibn `Abbas, Qatadah and Al-Hakam bin `Uyaynah said, "The gift of a son who has a son," meaning that Ya`qub was the son of Ishaq, as Allah says:

(فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub) 11:71. `Abdur-Rahman bin Zayd bin Aslam said, "He asked for one son, and said,

(رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ)

("My Lord! Grant me from the righteous.") So Allah gave him Ishaq, and gave him Ya`qub in addition.

(وَكُلًّا جَعَلْنَا صَالِحِينَ)

(Each one We made righteous. ) means, both of them were good and righteous people.

(وَجَعَلْنَاهُمْ أَئِمَّةً)

(And We made them leaders,) means, examples to be followed.

(يَهْدُونَ بِأَمْرِنَا)

(guiding by Our command,) inviting to Him by His leave. Allah says:

(وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ  
وَإِيتَاءَ الزَّكَاةِ)

(and We revealed to them the doing of good deeds, performing Salah, and the giving of Zakah,) Here the general is followed by the specific.

(وَكَاثُوا لَنَا عِبْدِينَ)

(and of Us (Alone) they were the worshippers.) means, they did what they enjoined others to do.

### The Prophet Lut

Then Allah mentions Lut, whose full name was Lut bin Haran bin Azar. He believed in Ibrahim and followed him, and migrated with him, as Allah says:

(فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي)

(So Lut believed in him. He (Ibrahim) said: "I will emigrate for the sake of my Lord") )29:26(. Allah gave him wisdom and knowledge; He sent Revelation to him, made him a Prophet and appointed him to Sadum (Sodom) and its vicinity, but they rejected him and resisted him, so Allah utterly destroyed them, as He tells us in several places in His Book. Allah says;

(وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ  
الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَاسِقِينَ - وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ  
(

(and We saved him from the town who practised Al-Khaba'ith. Verily, they were a people given to evil, and were rebellious. And We admitted him to Our mercy; truly, he was of the righteous.)

(وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ  
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ - وَنَصَرْنَاهُ مِنَ الْقَوْمِ  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ )

(76. And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family from the great distress.) (77. We helped him against the people who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.)

## Nuh and His People

Allah tells us how He responded to His servant and Messenger Nuh, peace be upon him, when he prayed to Him against his people for their disbelief in him:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ )

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") )54:10(

(وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ  
الْكَافِرِينَ دَيَّارًا - إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ  
وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا )

(And Nuh said: "My Lord! Leave not any inhabitant of the disbelievers on the earth! If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers)  
)71:26-27(. So Allah says here,

(إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ)

(And (remember) Nuh, when he cried (to Us) aforetime. We answered to his invocation and saved him and his family) meaning, those who believed with him, as Allah says elsewhere:

(وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا  
ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(...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) )11: 40(.

(مِنَ الْكُرْبِ الْعَظِيمِ)

(from the great dis- tress.) meaning, from difficulty, rejection and harm. For he remained among them for one thousand years less fifty, calling them to Allah, and no one had believed in him except for a few. His people were plotting against him and advising one another century after century, generation after generation, to oppose him.

(وَنَصَرْنَاهُ مِنَ الْقَوْمِ)



(We helped him against the people) means, 'We saved him and helped him against the people,'

(الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ)

(who denied Our Ayat. Verily, they were a people given to evil. So We drowned them all.)  
meaning, Allah drowned them all, and not one of them was left on the face of the earth, as  
their Prophet had prayed would happen to them.

(وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ  
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ)

(فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا  
وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا  
فَاعِلِينَ - وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِيُحْصِنَكُمْ  
مِّنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ - وَلِسُلَيْمَانَ الرِّيحَ  
عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا  
فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ - وَمِنَ الشَّيَاطِينِ  
مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا  
لَهُمْ حَافِظِينَ)

(78. And (remember) Dawud and Sulayman, when they gave judgement in the case of the field  
in which the sheep of certain people had Nafashat; and We were witness to their judgement.)

(79. And We made Sulayman to understand (the case); and to each of them We gave wisdom  
(Hukm) and knowledge. And We subjected the mountains and the birds to glorify Our praises  
along with Dawud. And it was We Who were the doer (of all these things).) (80. And We taught  
him the making of metal coats of mail (for battles), to protect you in your fighting. Are you  
then grateful) (81. And to Sulayman (We subjected) the wind strongly raging, running by his  
command towards the land which We had blessed. And of everything We are the All-Knower.)  
(82. And of the Shayatin were some who dived for him, and did other work besides that; and it  
was We Who guarded them.)

## Dawud and Sulayman and the Signs which They were given; the Story of the People whose Sheep pastured at Night in the Field

)Abu( Ishaq narrated from Murrah from Ibn Mas`ud: "That crop was grapes, bunches of which were dangling." This was also the view of Shurayh. Ibn `Abbas said: "Nafash means grazing." Shurayh, Az-Zuhri and Qatadah said: "Nafash only happens at night." Qatadah added, ")and( Al-Haml is grazing during the day."

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ  
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night;) Ibn Jarir recorded that Ibn Mas`ud said: "Grapes which had grown and their bunches were spoiled by the sheep. Dawud (David) ruled that the owner of the grapes should keep the sheep. Sulayman (Solomon) said, `Not like this, O Prophet of Allah!' )Dawud( said, `How then' )Sulayman( said: `Give the grapes to the owner of the sheep and let him tend them until they grow back as they were, and give the sheep to the owner of the grapes and let him benefit from them until the grapes have grown back as they were. Then the grapes should be given back to their owner, and the sheep should be given back to their owner.' This is what Allah said:

فَفَهَّمْنَاهَا سُلَيْمَانَ

(And We made Sulayman to understand (the case).)" This was also reported by Al-`Awfi from Ibn `Abbas.

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا

(And We made Sulayman to understand (the case); and to each of them We gave wisdom and knowledge.) Ibn Abi Hatim recorded that when Iyas bin Mu`awiyah was appointed as a judge, Al-Hasan came to him and found Iyas weeping. )Al-Hasan( said, "Why are you weeping" )Iyas( said, "O Abu Sa`id, What I heard about judges among them a judge is he, who studies a case and his judgment is wrong, so he will go to Hell; another judge is he who is biased because of his own whims and desires, so he will go to Hell; and the other judge he who studies a case and gives the right judgement, so he will go to Paradise." Al-Hasan Al-Basari said: "But what Allah tells us about Dawud and Sulayman (peace be upon them both) and the Prophets and whatever judgements they made proves that what these people said is wrong. Allah says:

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ  
نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ

(And (remember) Dawud and Sulayman, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.) Allah praised Sulayman but He did not condemn Dawud." Then he -- Al-Hasan --

said, "Allah enjoins three things upon the judges: not to sell thereby for some miserable price; not to follow their own whims and desires; and not to fear anyone concerning their judgements. " Then he recited:

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)

(O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth and follow not your desire -- for it will mislead you from the path of Allah.) )38:26(

فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ)

(Therefore fear not men but fear Me) )5:44(

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا)

(and sell not My Ayat for a miserable price.) )5:44( I say: with regard to the Prophets (peace be upon them all), all of them were infallible and supported by Allah. With regard to others, it is recorded in Sahih Al-Bukhari from `Amir bin Al-`As that the Messenger of Allah said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا اجْتَهَدَ فَأَخْطَأَ، فَلَهُ أَجْرٌ»

(If the judge does his best, studies the case and reaches the right conclusion, he will have two rewards. If he does his best, studies the case and reaches the wrong conclusion, he will have one reward.) This Hadith refutes the idea of Iyas, who thought that if he did his best, studied the case and reached the wrong conclusion, he would go to Hell. And Allah knows best. Similar to story in the Qur'an is the report recorded by Imam Ahmad in his Musnad from Abu Hurayrah, who said that the Messenger of Allah said:

«بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَانِ لَهُمَا، إِذْ جَاءَ الدُّبُّ فَأَخَذَ أَحَدَ الْبَيْنَيْنِ فَتَحَاكَمْتَا إِلَى دَاوُدَ، فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجْنَا فَدَعَاهُمَا سُلَيْمَانُ فَقَالَ: هَاتُوا

السَّكِّينَ أَشُقَّهُ بَيْنَكُمَا: فَقَالَتِ الصُّغْرَى: يَرْحَمُكَ  
اللَّهُ هُوَ ابْنُهَا لَا تَشُقَّهُ، فَقَضَى بِهِ لِلصُّغْرَى»

(There were two women who each had a son. The wolf came and took one of the children, and they referred their dispute to Dawud. He ruled that the (remaining) child belonged to the older woman. They left, then Sulayman called them and said, "Give me a sword and I will divide him between the two of you." The younger woman said, "May Allah have mercy on you! He is her child, do not cut him up!" So he ruled that the child belonged to the younger woman). This was also recorded by Al-Bukhari and Muslim in their Sahihs. An-Nasa'i also devoted a chapter to this in the Book of Judgements.

(وَسَخَّرْنَا مَعَ دَاوُودَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ)

(And We subjected the mountains and the birds to glorify Our praises along with Dawud.) This refers to the beauty of his voice when he recited his Book, Az-Zabur. When he recited it in a beautiful manner, the birds would stop and hover in the air, and would repeat after him, and the mountains would respond and echo his words. The Prophet passed by Abu Musa Al-Ash'ari while he was reciting Qur'an at night, and he had a very beautiful voice, he stopped and listened to his recitation, and said:

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(This man has been given one of the wind instruments (nice voices) of the family of Dawud.) He said: "O Messenger of Allah, if I had known that you were listening, I would have done my best for you."

(وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ  
بَأْسِكُمْ)

(And We taught him the making of metal coats of mail, to protect you in your fighting.) meaning, the manufacture of chain-armor. Qatadah said that before that, they used to wear plated armor; he was the first one to make rings of chain-armor. This is like the Ayah:

(وَأَلْنَا لَهُ الْحَدِيدَ أَنْ أَعْمَلَ سَبِغَتٍ وَقَدَّرَ فِي  
السَّرْدِ)

(And We made the iron soft for him. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor.") )34:10-11(, meaning, do not make the pegs so loose that the rings (of chain mail) will shake, or make it so tight that they will not be able to move at all. Allah says:

(لِيُحَصِّنَكُمْ مِّنْ بِأَسِيكُمْ)

(to protect you in your fighting.) meaning, in your battles.

(فَهَلْ أَنْتُمْ شَاكِرُونَ)

(Are you then grateful) means, `Allah blessed you when He inspired His servant Dawud and taught him that for your sake.'

### The Power of Sulayman is unparalleled

(وَأَسْلَمْنَا الرِّيحَ عَاصِفَةً)

(And to Sulayman (We subjected) the wind strongly raging,) means, `We subjugated the strong wind to Sulayman.'

(تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا)

(running by his command towards the land which We had blessed.) meaning, the land of Ash-Sham (Greater Syria).

(وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ)

(And of everything We are the All-Knower.) He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and deposit his equipment and entourage. Allah says:

(فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ)

(So, We subjected to him the wind; it blew gently by his order whithersoever he willed.)  
38:36

(عُدُّوْهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ)

(its morning was a month's (journey), and its afternoon was a month's) 34:12

(وَمِنَ الشَّيْطَانِ مَنْ يَغْوُونَ لَهُ)

(And of the Shayatin were some who dived for him,) means, they dived into the water to retrieve pearls, jewels, etc., for him.

(وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ)

(and did other work besides that;) This is like the Ayah:

(وَالشَّيْطَانِ كُلِّ بَنَاءٍ وَغَوَّاصٍ - وَءَاخِرِينَ  
مُقَرَّنِينَ فِي الْأَصْفَادِ)

(And also the Shayatin, every kind of builder and diver. And also others bound in fetters.)  
)38:37-38(.

(وَكُنَّا لَهُمْ حَافِظِينَ)

(and it was We Who guarded them.) means, Allah protected him lest any of these Shayatin did him any harm. All of them were subject to his control and domination, and none of them would have dared to approach him. He was in charge of them and if he wanted, he could set free or detain whomever among them he wished. Allah says:

(وَأَخْرَجْنَا مَقْرَّنِينَ فِي الْأَصْفَادِ)

(And also others bound in fetters.) )38:38(

(وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ  
أَرْحَمُ الرَّاحِمِينَ - فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ  
ضُرٍّ وَعَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ  
عِنْدِنَا وَذَكَرَى لِلْعَبِيدِ)

(83. And (remember) Ayyub, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.") (84. So We answered his call, and We removed the distress that was on him, and We restored his family to him, and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.)

## The Prophet Ayyub Allah tells us about Ayyub (Job), and the trials that struck him, affecting his wealth, children and physical health.

He had plenty of livestock, cattle and crops, many children and beautiful houses, and he was tested in these things, losing every thing he had. Then he was tested with regard to his body, and he was left alone on the edge of the city and there was no one who treated him with compassion apart from his wife, who took care of him. It was said that it reached the stage where she was in need, so she started to serve people (to earn money) for his sake. The Prophet said:

«أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ، ثُمَّ الصَّالِحُونَ، ثُمَّ  
الْأُمَّتُ قَالِئْمُتْلُ»

(The people who are tested the most severely are the Prophets, then the righteous, then the next best and the next best). According to another Hadith:

«يُبْتَلَى الرَّجُلُ عَلَى قَدْرِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ  
صَلَابَةٌ زِيدَ فِي بَلَائِهِ»

(A man will be tested according to his level of religious commitment; the stronger his religious commitment, the more severe will be his test.) The Prophet of Allah, Ayyub, upon him be peace, had the utmost patience, and he is the best example of that. Yazid bin Maysarah said: "When Allah tested Ayyub, upon him be peace, with the loss of his family, wealth and children, and he had nothing left, he started to focus upon the remembrance of Allah, and he said: ' I praise You, the Lord of lords, Who bestowed His kindness upon me and gave me wealth and children, and there was no corner of my heart that was not filled with attachment to these worldly things, then You took all of that away from me and You emptied my heart, and there is nothing to stand between me and You. If my enemy Iblis knew of this, he would be jealous of me. ' When Iblis heard of this, he became upset. And Ayyub, upon him be peace, said: ' O Lord, You gave me wealth and children, and there was no one standing at my door complaining of some wrong I had done to him. You know that. I used to have a bed prepared for me, but I forsook it and said to myself: You were not created to lie on a comfortable bed. I only forsook that for Your sake.'" This was recorded by Ibn Abi Hatim. Ibn Abi Hatim recorded from Abu Hurayrah that the Prophet said:

«لَمَّا عَافَى اللَّهُ أَيُّوبَ أَمْطَرَ عَلَيْهِ جَرَادًا مِنْ  
ذَهَبٍ، فَجَعَلَ يَأْخُذُ مِنْهُ بِيَدِهِ وَيَجْعَلُهُ فِي تَوْبِهِ،  
قَالَ: فَقِيلَ لَهُ: يَا أَيُّوبُ أَمَا تَشْبَعُ؟ قَالَ: يَا رَبِّ  
وَمَنْ يَشْبَعُ مِنْ رَحْمَتِكَ»

(When Allah healed Ayyub, He sent upon him a shower of golden locusts, and he started to pick them up and gather them in his garment. It was said to him, "O Ayyub, have you not had enough" He said, "O Lord, who can ever have enough of Your mercy) The basis of this Hadith is recorded in the Two Sahihs, as we shall see below.

(وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ)

(and We restored his family to him (that he had lost) and the like thereof along with them) It was reported that Ibn `Abbas said: "They themselves were restored to him." This was also narrated by Al-`Awfi from Ibn `Abbas. Something similar was also narrated from Ibn Mas`ud and Mujahid, and this was the view of Al-Hasan and Qatadah. Mujahid said: "It was said to him, `O Ayyub, your family will be with you in Paradise; if you want, We will bring them back to you, or if you want, We will leave them for you in Paradise and will compensate you with others like them.' He said, `No, leave them for me in Paradise.' So they were left for him in Paradise, and he was compensated with others like them in this world."

(رَحْمَةً مِّنْ عِنْدِنَا)

(as a mercy from Ourselves) means, `We did that to him as a mercy from Allah towards him.'

(وَذِكْرَىٰ لِلْعَابِدِينَ)

(and a Reminder for all those who worship Us.) means, `We made him an example lest those who are beset by trials think that We do that to them because We do not care for them, so that they may take him as an example of patience in accepting the decrees of Allah and bearing the trials with which He tests His servants as He wills.' And Allah has the utmost wisdom with regard to that.

(وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِّنَ  
الصَّابِرِينَ - وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ  
الصَّالِحِينَ)

(85. And (remember) Isma`il, Idris and Dhul-Kifl: All were from among the patient.) (86. And We admitted them to Our mercy. Verily, they were of the righteous.) Isma`il, Idris and Dhul-Kifl Isma`il was the son of Ibrahim Al-Khalil, peace be upon them both. He has already been mentioned in Surah Maryam, where mention was also made of Idris. From the context and the fact that Dhul-Kifl is mentioned alongside Prophets, it appears that he was also a Prophet. Others say that he was a righteous man, a just king and a fair judge. Ibn Jarir refrained from making any decisive comment. And Allah knows best.



(وَدَا النُّونَ إِذْ ذَهَبَ مُغَضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ  
عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ - فَاسْتَجَبْنَا لَهُ  
وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ )

(87. And (remember) Dhun-Nun, when he went off in anger, and imagined that We shall not punish him! But he cried through the darknesses (Zulumat) (saying): "There is no God but You, Glorified be You! Truly, I have been of the Zalimin wrongdoers.") (88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers.)

### Yunus

This story is mentioned here, and in Surat As-Saffat and Surah Nun. Yunus bin Matta, upon him be peace, was sent by Allah to the people of Nineveh, which was a town in the area of Mawsil (in northern Iraq). He called them to Allah, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three days. When they realized that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allah and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, so Allah spared them from the punishment. Allah says:

(قُلُوبًا كَانَتْ قَرْيَةً ءَامَنَتْ فَنَفَعَهَا ءِيمَانُهَا إِلَّا قَوْمَ  
يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ ءَذَابَ الْخِزْيِ فِي  
الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ )

(Was there any town that believed (after seeing the punishment), and its faith saved it Except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the world, and permitted them to enjoy for a while) )10:98(. Yunus, meanwhile, went and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yunus, but they refused to throw him overboard. This happened a second and a third time. Allah says:

(فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ )

(Then he (agreed to) cast lots, and he was among the losers.) )37:141( meaning, the draw went against him, so Yunus stood up, removed his garment and cast himself into the sea. Then Allah sent from the Green Sea -- according to what Ibn Mas'ud said -- a large fish which cleaved the oceans until it came and swallowed Yunus when he threw himself into the sea. Allah inspired

that large fish not to devour his flesh or break his bones, (as if He said) Yunus is not food for you, rather your belly is a prison for him.

(وَدَا التُّون)

(And (remember) Dhun-Nun,) Here Nun refers to the fish; it is correct for it to be attributed to him here.

(إِذْ ذَهَبَ مُغَضِبًا)

(when he went off in anger,) Ad-Dahhak said: "Anger towards his people."

(فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ)

(and imagined that We shall not punish him!) meaning, constrict him in the belly of the fish. Something similar to this was reported from Ibn `Abbas, Mujahid, Ad-Dahhak and others. This was the view favored by Ibn Jarir, and he quoted as evidence for that the Ayah:

(وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

(and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease) )65:7(.

(فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ  
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(But he cried through the depths of darkness (saying): "There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.") Ibn Mas`ud said regarding the `depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night." This was also narrated from Ibn `Abbas, `Amr bin Maymun, Sa`id bin Jubayr, Muhammad bin Ka`b, Ad-Dahhak, Al-Hasan and Qatadah. Salim bin Abu Al-Ja`d said: "The darkness of the fish in the belly of another fish in the darkness of the sea." Ibn Mas`ud, Ibn `Abbas and others said: "This was because the fish took him through the sea, cleaving it until it reached the bottom of the sea. Yunus heard the rocks at the bottom of the sea uttering glorification of Allah, at which point he said:

(لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers)" `Awf Al-A`rabi said: "When Yunus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he called out: `O Lord, I have taken a place of worship to You in a place which no other person has reached."

(فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ)

(So `We answered his call, and delivered him from the distress.) means, `We brought him forth from the belly of the fish and from that darkness.'

(وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ)

(And thus We do deliver the believers.) means, when they are in difficulty and they call upon Us and repent to Us, especially if they call upon Us with these words at the time of distress. The leader of the Prophets encouraged us to call upon Allah with these words. Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said: "I passed by `Uthman bin `Affan, may Allah be pleased with him, in the Masjid, and greeted him. He stared at me but did not return my Salam. I went to `Umar bin Al-Khattab and said: `O Commander of the faithful, has something happened in Islam' I said that twice. He said, `No, why do you ask' I said, `I passed by `Uthman a short while ago in the Masjid and greeted him, and he stared at me but he did not return my Salam.' `Umar sent for `Uthman and asked him, `Why did you not return your brother's Salam' He said, `That is not true.' Sa`d said, `Yes it is.' It reached the point where they both swore oaths. Then `Uthman remembered and said, `Yes, you are right, I seek the forgiveness of Allah and I repent to Him. You passed by me a short while ago but I was preoccupied with thoughts of something I had heard from the Messenger of Allah , which I never think of but a veil comes down over my eyes and my heart.' Sa`d said: `And I will tell you what it was. The Messenger of Allah told us the first part of the supplication then a bedouin came and kept him busy, then the Messenger of Allah got up and I followed him. When I felt worried that he would enter his house, I stamped my feet. I turned to the Messenger of Allah , who said,

«مَنْ هَذَا، أَبُو إِسْحَاقَ؟»

(Who is this Abu Ishaq) I said, "Yes, O Messenger of Allah." He said,

«فَمَهْ»

(What is the matter) I said, "Nothing, by Allah, except that you told us the first part of the supplication, then this bedouin came and kept you busy." He said,

«نَعَمْ دَعْوَةُ ذِي النَّوْنِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ»

(Yes, the supplication of Dhun-Nun when he was in the belly of the fish:

(لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

(There is no God but You, Glorified be You! Truly, I have been of the wrongdoers.)

فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا  
اسْتَجَابَ لَهُ»

No Muslim ever prays to his Lord with these words for anything, but He will answer his prayer.)" It was also recorded by At-Tirmidhi, and by An-Nasa'i in Al-Yawm wal-Laylah. Ibn Abi Hatim recorded that Sa`d said that the Messenger of Allah said:

«مَنْ دَعَا بِدُعَاءِ يُونُسَ اسْتُجِيبَ لَهُ»

(Whoever offers supplication in the words of the supplication of Yunus, will be answered.) Abu Sa`id said: "He was referring to:

(وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ)

(And thus We do deliver the believers.)"

(وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ  
خَيْرُ الْوَارِثِينَ - فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى  
وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي  
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا وَكَانُوا لَنَا  
خَشِعِينَ )

(89. And (remember) Zakariyya, when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors.") (90. So We answered his call, and We bestowed upon him Yahya, and cured his wife for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and they were Khashi` in before Us.)

**Zakariyya and Yahya**

Allah tells us of His servant Zakariyya, who asked Allah to grant him a son who would be a Prophet after him. The story has already been given in detail at the beginning of Surah Maryam and also in Surah `Imran. Here an abbreviated version is given.

(إِذْ نَادَى رَبَّهُ)

(when he cried to his Lord) means, in secret, hiding it from his people.

(رَبِّ لَا تَذَرْنِي فَرْدًا)

(O My Lord! Leave me not single,) means, with no child and no heir to stand among the people after me.

(وَأَنْتَ خَيْرُ الْوَارِثِينَ)

(though You are the Best of the inheritors.) This is a supplication and form of praise befitting the topic. Allah says:

(فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ  
زَوْجَهُ)

(So We answered his call, and We bestowed upon him Yahya, and cured his wife for him.) Ibn `Abbas, Mujahid and Sa`id bin Jubayr said: "She was barren and never had a child, then she gave birth."

(إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ)

(Verily, they used to hasten on to do good deeds,) means, acts of worship and acts of obedience towards Allah.

(وَيَدْعُونَنَا رَغَبًا وَرَهَبًا)

(and they used to call on Us with hope and fear,) Ath-Thawri said, "Hoping for that (reward) which is with Us and fearing that (punishment) which is with Us."

(وَكَانُوا لَنَا خَاشِعِينَ)

(and they were Khashi`in before Us.) `Ali bin Abi Talhah reported from Ibn `Abbas that this means, sincerely believing in that which was revealed by Allah. Mujahid said: "Truly believing." Abu Al-`Aliyah said: "Fearing." Abu Snan said: "Khushu` means the fear which should never leave our hearts." It was also reported from Mujahid that the Khashi`in are those who are

humble." Al-Hasan, Qatadah and Ad-Dahhak said, "The Khashi`in are those who humble themselves before Allah." All of these suggestions are close in meaning.

(وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا  
وَجَعَلْنَاهَا وَابْنَهَا ءَايَةً لِلْعَالَمِينَ )

(91. And she who guarded her chastity, We breathed into her through Our Ruh, and We made her and her son a sign for nations.)

### Isa and Maryam the True Believer

Here Allah mentions the story of Maryam and her son `Isa, just after mentioning Zakariyya and his son Yahya, may peace be upon them all. He mentions the story of Zakariyya first, followed by the story of Maryam because the one is connected to the other. The former is the story of a child being born to an old man of advanced years, from an old woman who had been barren and had never given birth when she was younger. Then Allah mentions the story of Maryam which is even more wondrous, for in this case a child was born from a female without (the involvement of) a male. These stories also appear in Surah Al `Imran and in Surah Maryam. Here Allah mentions the story of Zakariyya and follows it with the story of Maryam, where He says:

(وَالَّتِي أَحْصَنَتْ فَرْجَهَا)

(And she who guarded her chastity,) means, Maryam (peace be upon her). This is like the Ayah in Surah At-Tahrim:

(وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا  
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا)

(And Maryam, the daughter of `Imran who guarded her chastity. And We breathed into it )her garment( through Our Ruh) )66:12(.

(وَجَعَلْنَاهَا وَابْنَهَا ءَايَةً لِلْعَالَمِينَ)

(and We made her and her son a sign for the nations. ) means, evidence that Allah is able to do all things and that He creates whatever He wills; verily, His command, when He intends a thing, is only that He says to it, "Be" -- and it is! This is like the Ayah:

(وَلِنَجْعَلَهُ ءَايَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) )19:21(

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ -  
وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَيْنَا رَاجِعُونَ - فَمَنْ  
يَعْمَلْ مِنْ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ  
لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ )

(92. Truly, this, your Ummah is one, and I am your Lord, therefore worship Me.) (93. But they have broken up and differed in their religion among themselves. (And) they all shall return to Us.) (94. So whoever does righteous good deeds while he is a believer, his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).)

### Mankind is One Ummah

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(Truly, this, your Ummah is one,) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Qatadah and `Abdur-Rahman bin Zayd bin Aslam said, "Your religion is one religion." Al-Hasan Al-Basri said: "In this Ayah, Allah explains to them what they should avoid and what they should do." Then He said:

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(Truly, this, your Ummah is one religion.) "Meaning, your path is one path. Certainly this is your Shari`ah (Divine Law) which I have clearly explained you." So Allah says:

(وَأَنَا رَبُّكُمْ فَاعْبُدُونِ)

(and I am your Lord, therefore worship Me.) This is like the Ayah:

(يَأَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا  
صَالِحًا)

(O (you) Messengers! Eat of the Tayyibat (good things) and do righteous deeds.) Until His saying,

(وَأَنَا رَبُّكُمْ فَاتَّقُونِ)

(And I am your Lord, so have Taqwa of Me.) )23:51-52( The Messenger of Allah said:

«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَّاتٍ دِينُنَا وَاحِدٌ»

(We Prophets are brothers from different mothers and our religion is one.) What is meant here is that they all worshipped Allah Alone with no partner or associate, although the Laws of each Messenger may have differed, as Allah says:

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا)

(To each among you, We have prescribed a Law and a clear way) )5:48(

(وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ)

(But they have broken up and differed in their religion among themselves.) meaning, the nations were divided over their Messengers; some of them believed in them and some rejected them. Allah says:

(كُلُّ الْيَوْمِ إِلَىٰ رَاجِعُونَ)

((And) they all shall return to Us.) meaning, `on the Day of Resurrection, when We will requite each person according to his deeds. If they are good, then he will be rewarded and if they are evil then he will be punished.' Allah says:

(فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ)

(So whoever does righteous good deeds while he is a believer,) meaning, his heart believes and his deeds are righteous.

(فَلَا كُفْرَانَ لِسَعْيِهِ)

(his efforts will not be rejected. ) This is like the Ayah:

(إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا)

(certainly We shall not make the reward of anyone who does his deeds in the most perfect manner to be lost.) )18:30( which means, his efforts will not be wasted; they will be appreciated and not even a speck of dust's weight of injustice will be done. Allah says:

(وَإِنَّا لَهُ كَاتِبُونَ)



(Verily, We record it for him.) means, all his deeds are recorded and nothing of them at all is lost.

(وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ -  
حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ  
حَدَبٍ يَنْسِلُونَ - وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ  
شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُواِ يَوِيلْنَا قَدْ كُنَّا فِي  
غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ )

(95. And a ban is laid on every town which We have destroyed that they shall not return.) (96. Until, when Ya'juj and Ma'juj (Gog and Magog people) are let loose, and they swoop down from every Hadab.) (97. And the true promise shall draw near. Then, you shall see the eyes of the disbelievers fixedly staring in horror. (They will say:) "Woe to us! We were indeed heedless of this -- nay, but we were wrongdoers.")

**Those who have been destroyed, will never return to this World.**

(وَحَرَامٌ عَلَى قَرْيَةٍ)

(And a ban is laid on every town) Ibn `Abbas said, "it is enforced", i.e., it has been decreed that the people of each township that has been destroyed will never return to this world before the Day of Resurrection, as is reported clearly )through other narrations( from Ibn `Abbas, Abu Ja`far Al-Baqir, Qatadah and others.

**Ya'juj and Ma'juj**

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ)

(Until, when Ya`juj and Ma`juj are let loose,) We have already mentioned that they are from the progeny of Adam, upon him be peace; they are also descents of Nuh through his son Yafith (Japheth), who was the father of the Turks, Turk referring to the group of them who were left behind the barrier which was built by Dhul-Qarnayn. Allah says:

(هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعَدُ رَبِّي جَعَلَهُ  
دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا وَتَرَكَنَا بَعْضَهُمْ يَوْمَئِذٍ  
يَمُوجٌ فِي بَعْضٍ)

(This is a mercy from my Lord, but when the promise of my Lord comes, He shall level it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave them to surge like waves on one another...)18:98-99(. And in this Ayah, Allah says:

(حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِّن كُلِّ  
حَدَبٍ يَنْسِلُونَ )

(Until, when Ya`juj and Ma`juj are let loose, and they swoop down from every Hadab.) meaning, they will come forth quickly to spread corruption. A Hadab is a raised portion of land. This was the view of Ibn `Abbas, `Ikrimah, Abu Salih, Ath-Thawri and others. This is how their emergence is described, as if the listener can see it.

(وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ)

(And none can inform you like Him Who is the All-Knower.) )35:14(. This is information given by the One Who knows what has happened and what is yet to come, the One Who knows the unseen in the heavens and on earth. There is no god except Him. Ibn Jarir narrated that `Ubaydullah bin Abi Yazid said, "Ibn `Abbas saw some young boys playing and pouncing on one another, and said, this is how Ya'juj and Ma'juj will emerge." Their emergence has been described in numerous Hadiths of the Prophet . The First Hadith Imam Ahmad recorded that Abu Sa`id Al-Khudri said: "I heard the Messenger of Allah say:

«تُفْتَحُ يَأْجُوجُ وَمَأْجُوجُ، فَيَخْرُجُونَ عَلَى النَّاسِ،  
كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ:

(وَهُمْ مِّن كُلِّ حَدَبٍ يَنْسِلُونَ)

فَيَعْشَوْنَ النَّاسَ وَيَحَازُ الْمُسْلِمُونَ عَنْهُمْ إِلَى  
مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَضُمُّونَ إِلَيْهِمْ مَوَاشِيَهُمْ،

وَيَشْرَبُونَ مِيَاهَ الْأَرْضِ، حَتَّىٰ إِنَّا بَعْضَهُم لَيَمُرُّ  
بِالنَّهْرِ فَيَشْرَبُونَ مَا فِيهِ حَتَّىٰ يَبْرُكُوهُ يَا بَسِئًا،  
حَتَّىٰ إِنَّا مِنْ بَعْدِهِمْ لَيَمُرُّ بِذَلِكَ النَّهْرِ فَيَقُولُ: قَدْ  
كَانَ هَهُنَا مَاءٌ مَرَّةً، حَتَّىٰ إِذَا لَمْ يَبْقَ مِنَ النَّاسِ  
أَحَدٌ إِلَّا أَحَدٌ فِي حِصْنٍ أَوْ مَدِينَةٍ، قَالَ قَائِلُهُمْ:  
هَؤُلَاءِ أَهْلُ الْأَرْضِ قَدْ فَرَعْنَا مِنْهُمْ بَقِيَّ أَهْلِ  
السَّمَاءِ، قَالَ: ثُمَّ يَهْزُ أَحَدُهُمْ حَرْبَتَهُ، ثُمَّ يَرْمِي  
بِهَا إِلَى السَّمَاءِ فَيَرْجِعُ إِلَيْهِ مُخْضَبَةً دَمًا لِلْبَلَاءِ  
وَالْفِتْنَةِ، فَبَيْنَمَا هُمْ عَلَىٰ ذَلِكَ، بَعَثَ اللَّهُ عَزَّ وَجَلَّ  
دُودًا فِي أَعْنَاقِهِمْ كَنَغْفِ الْجَرَادِ الَّذِي يَخْرُجُ فِي  
أَعْنَاقِهِ، فَيُصْنِحُونَ مَوْتِي لَأَ يُسْمَعُ لَهُمْ حِسٌّ،  
فَيَقُولُ الْمُسْلِمُونَ: أَلَا رَجُلٌ يَشْرِي لَنَا نَفْسَهُ  
فَيَنْظُرَ مَا فَعَلَ هَذَا الْعَدُوُّ؟ قَالَ: فَيَتَجَرَّدُ رَجُلٌ  
مِنْهُمْ مُحْتَسِبًا نَفْسَهُ، قَدْ أَوْطَنَهَا عَلَىٰ أَنَّهُ مَقْتُولٌ،  
فَيَنْزِلُ فَيَجِدُهُمْ مَوْتِي، بَعْضُهُمْ عَلَىٰ بَعْضٍ،  
فَيُنَادِي: يَا مَعْشَرَ الْمُسْلِمِينَ، أَلَا أُبَشِّرُوَا إِنَّا اللَّهُ  
عَزَّ وَجَلَّ قَدْ كَفَّأَكُمْ عَدُوَّكُمْ، فَيَخْرُجُونَ مِنْ  
مَدَائِنِهِمْ وَحُصُونِهِمْ، وَيَسْرَحُونَ مَوَاشِيَهُمْ، فَمَا

يَكُونُ لَهُمْ رَعِيٌّ إِلَّا لِحَوْمِهِمْ، فَتَشْكُرُ عَنْهُمْ  
كَأَحْسَنَ مَا شَكَرْتَ عَنْ شَيْءٍ مِنَ النَّبَاتِ أَصَابَتْهُ  
قَطُّ»

(Ya'juj and Ma'juj will be let loose and will emerge upon mankind, as Allah says: (and they swoop down from every Hadab.) They will overwhelm the people, and the Muslims will retreat to their cities and strongholds, bringing their flocks with them. They )Ya'juj and Ma'juj( will drink all the water of the land until some of them will pass a river and drink it dry, then those who come after them will pass by that place and will say, "There used to be water here once." Then there will be no one left except those who are in their strongholds and cities. Then one of them will say, "We have defeated the people of the earth; now the people of heaven are left." One of them will shake his spear and hurl it into the sky, and it will come back stained with blood, as a test and a trial for them. While this is happening, Allah will send a worm in their necks, like the worm that is found in date-stones or in the nostrils of sheep, and they will die and their clamor will cease. Then the Muslims will say, "Who will volunteer to find out what the enemy is doing" One of them will step forward and volunteer, knowing that he will likely be killed. He will go down and will find them dead, lying on top of one another. Then he will call out, "O Muslims! Rejoice that Allah has sufficed you against your enemy!" Then they will come out of their cities and strongholds, and will let their flocks out to graze, but they will have nothing to graze upon except the flesh of these people (Ya'juj and Ma'juj), but it will fill them better than any vegetation they have ever eaten before.) It was also recorded by Ibn Majah. The Second Hadith Imam Ahmad also recorded from An-Nawwas bin Sam`an Al-Kilabi that the Messenger of Allah mentioned the Dajjal one morning. "Sometimes he described him as insignificant and sometimes he described him as so significant that we felt as if he were in the cluster of palm trees. He said:

«غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ. فَإِنْ يَخْرُجُ وَأَنَا  
فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ وَلَسْتُ  
فِيكُمْ، فَكُلُّ أَمْرٍ حَاجِبٌ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي  
عَلَى كُلِّ مُسْلِمٍ، وَإِنَّهُ شَابٌّ جَعْدٌ قَطَطٌ، عَيْنُهُ  
طَافِيَةٌ، وَإِنَّهُ يَخْرُجُ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ  
فَعَاثَ يَمِينًا وَشِمَالًا، يَا عِبَادَ اللَّهِ اثْبُتُوا»

(There are other things that I fear for you more than the Dajjal. If he emerges while I am among you, I will deal with him for you. If he emerges when I am not among you, then each man will have to deal with him for himself, and Allah will take care of each Muslim on my behalf. He (the Dajjal) will be a young man with short, curly hair and a floating eye. He will

emerge in a place between Syria and Iraq and will spread mischief right and left. O servants of Allah, be steadfast!) We said, `O Messenger of Allah, how long will he remain on earth' He said,

«أَرْبَعُونَ يَوْمًا، يَوْمٌ كَسَنَةِ، وَيَوْمٌ كَشَهْرٍ، يَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ»

(Forty days: one day like a year, one day like a month, one day like a week, and the rest of the days like your days.) We said, `O Messenger of Allah, on that day which will be like a year, will the prayers of one day and one night be sufficient' He said,

«لَا، اقْدُرُوا لَهُ قَدْرَهُ»

(No, but you will have to compute it according to its due proportion (and pray accordingly).) We said, `O Messenger of Allah, how fast will he move across the land' He said,

«كَالْغَيْثِ اسْتَدْبَرَتْهُ الرِّيحُ»

(Like a cloud driven by the wind.) He said,

«فَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَسْتَجِيبُونَ لَهُ، فَيَأْمُرُ السَّمَاءَ فَتُمْطِرُ، وَالْأَرْضَ فَتُنْبِتُ، وَتَرْوِحُ عَلَيْهِمْ سَارِحَتَهُمْ، وَهِيَ أَطْوَلُ مَا كَانَتْ دُرَى، وَأَمَدَهُ خَوَاصِرَ، وَأَسْبَغَهُ ضُرُوعًا، وَيَمُرُّ بِالْحَيِّ فَيَدْعُوهُمْ فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَتَتَّبَعُهُ أَمْوَالُهُمْ فَيُصْبِحُونَ مُمَحِّلِينَ، لَيْسَ لَهُمْ مِنْ أَمْوَالِهِمْ شَيْءٌ، وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا: أَخْرَجِي كُنُوزَكَ، فَتَتَّبَعُهُ كُنُوزُهَا كَيَعَاسِبِ النَّحْلُ قَالَ: وَيَأْمُرُ بِرَجُلٍ فَيُقْتَلُ، فَيَضْرِبُهُ بِالسِّيفِ فَيَقْطَعُهُ جَزَلَتَيْنِ رَمِيَّةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ فَيُقْبَلُ إِلَيْهِ، يَتَهَلَّلُ

وَجَهْهُ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ اللَّهُ عَزَّ  
 وَجَلَّ الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ  
 الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ،  
 وَاضِعًا يَدَيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ، فَيَتَّبَعُهُ فَيُدْرِكُهُ  
 فَيَقْتُلُهُ عِنْدَ بَابِ لُدِّ الشَّرْقِيِّ قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ،  
 إِذْ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عِيسَى ابْنَ مَرْيَمَ  
 عَلَيْهِ السَّلَامُ أَنِّي قَدْ أَخْرَجْتُ عِبَادًا مِنْ عِبَادِي، لَأَ  
 يَدَانَ لَكَ بِقِتَالِهِمْ، فَحَرِّزْ عِبَادِي إِلَى الطُّورِ،  
 فَيَبْعَثُ اللَّهُ عَزَّ وَجَلَّ يَأْجُوجَ وَمَأْجُوجَ، كَمَا قَالَ  
 تَعَالَى:

(وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ)

(He will come to a people and call them )to his way( and they will respond to him. He will issue a command to the sky and it will rain, and to the earth and it will bring forth vegetation, then their livestock will come to them in the evening with their humps very high and their udders full of milk and their flanks wide and fat. Then he will come to another people and call them )to his way( and they will refuse, and their wealth will leave with him, and they will be faced with drought, with none of their wealth left. Then he will walk through the wasteland and will say to it, "Bring forth your treasure," and its treasure will come forth like a swarm of bees. Then he will issue commands that a man be killed, and he will strike him with a sword and cut him into two pieces, and (put these pieces as far apart) as the distance between an archer and his target. Then he will call him, and the man will come to him with his face shining. At that point Allah will send the Messiah `Isa bin Maryam, who will come down to the white minaret in the eastern side of Damascus, wearing two garments lightly dyed with saffron and with his hands resting on the wings of two angels. He will search for him (the Dajjal) until he catches up with him at the eastern gate of Ludd, where he will kill him. Then Allah will reveal to `Isa ibn Maryam the words: "I have brought forth from amongst My creatures people against whom none will be able to fight. Take My servants safely to the Mount (Tur)." Then Allah will send Ya'juj and Ma'juj, as Allah says: (and they swoop down from every Hadab.))

فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ عَزَّ وَجَلَّ،  
 فَيُرْسِلُ اللَّهُ عَلَيْهِمْ نَعَقًا فِي رِقَابِهِمْ فَيُصْبِحُونَ  
 فَرَسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ، فَيَهْبِطُ عِيسَى  
 وَأَصْحَابُهُ فَلَا يَجِدُونَ فِي الْأَرْضِ بَيْتًا إِلَّا قَدْ مَلَأَهُ  
 زَهْمُهُمْ وَنَتْنُهُمْ، فَيَرْغَبُ عِيسَى وَأَصْحَابُهُ إِلَى  
 اللَّهِ عَزَّ وَجَلَّ، فَيُرْسِلُ اللَّهُ عَلَيْهِمْ طَيْرًا كَأَعْنَاقِ  
 الْبُخْتِ، فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ»

(`Isa and his companions will beseech Allah, and Allah will send against them insects which will attack their necks, and in the morning they will all perish as one. Then `Isa and his companions will come down and they will not find a single spot on earth that is free from their putrefaction and stench. Then `Isa and his companions will again beseech Allah, and He will send birds with necks like those of Bactrian camels, and they will carry them and throw them wherever Allah wills.) Ibn Jabir said: "Ata' bin Yazid As-Saksaki told me, from Ka'b or someone else: `They will throw them into Al-Mahbal.' Ibn Jabir said: "I said, `O Abu Yazid, and where is Al-Mahbal" He said, "In the east (where the sun rises)." He said:

«وَيُرْسِلُ اللَّهُ مَطْرًا لَا يَكُنُّ مِنْهُ بَيْتٌ مَدْرٍ وَلَا  
 وَبَرٍ أَرْبَعِينَ يَوْمًا، فَيَعْسِلُ الْأَرْضَ حَتَّى يَبْرُكَهَا  
 كَالزَّلْفَةِ، وَيُقَالُ لِلأَرْضِ: أَنْبِي تَمْرَكٍ وَرُدِّي  
 بَرَكَتَكَ، قَالَ: فَيَوْمَئِذٍ يَأْكُلُ النَّقْرُ مِنَ الرُّمَانَةِ  
 فَيَسْتَظِلُّونَ بِقِحْفِهَا، وَيُبَارِكُ فِي الرَّسْلِ حَتَّى إِنَّ  
 اللَّقْحَةَ مِنَ اللَّيْلِ لَتَكْفِي الْفَيْئَامَ مِنَ النَّاسِ، وَاللَّقْحَةَ  
 مِنَ الْبَقْرِ تَكْفِي الْفَخْدَ، وَالشَّاةَ مِنَ الْغَنَمِ تَكْفِي  
 أَهْلَ الْبَيْتِ، قَالَ: فَبَيْنَمَا هُمْ عَلَى ذَلِكَ، إِذْ بَعَثَ

اللَّهُ عَزَّ وَجَلَّ رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ تَحْتَ أَبَاطِهِمْ  
فَتَقْبِضُ رُوحَ كُلِّ مُسْلِمٍ أَوْ قَالَ: كُلِّ مُؤْمِنٍ وَيَبْقَى  
شِرَارُ النَّاسِ، يَتَهَارَجُونَ تَهَارُجَ الْحُمْرِ، وَعَلَيْهِمْ  
تَقَوْمُ السَّاعَةِ»

(Then Allah will send rain which no house of clay or (tent of) camel's hair will be able to keep out, for forty days, and the earth will be washed until it looks like a mirror. Then it will be said to the earth: bring forth your fruit and restore your blessing. On that day a group of people will be able to eat from one pomegranate and seek shade under its skin, and everything will be blessed. A milch-camel will give so much milk that it will be sufficient for a whole group of people, and a milch-cow will give so much milk that it will be sufficient for a whole clan, and a sheep will be sufficient for an entire household. At that time Allah will send a pleasant wind which will reach beneath their armpits and will take the soul of every Muslim -- or every believer -- and there will be left only the most evil of people who will commit fornication like mules, and then the Hour will come upon them.)" This was also recorded by Muslim but not by Al-Bukhari. It was also recorded by the Sunan compilers, with different chains of narrators. At-Tirmidhi said, "It is Hasan Sahih." The Third Hadith Imam Ahmad recorded from Ibn Harmalah, from his maternal aunt who said: "The Messenger of Allah gave a Khutbah, and he had a bandage on his finger where he had been stung by a scorpion. He said:

«إِنَّكُمْ تَقُولُونَ: لَا عَدُوَّ لَكُمْ، وَإِنَّكُمْ لَا تَزَالُونَ  
نُقَاتِلُونَ عَدُوًّا، حَتَّى يَأْتِيَ يَأْجُوجُ وَمَأْجُوجُ:  
عِرَاضَ الْوُجُوهِ، صِغَارَ الْعُيُونِ، صُهَبَ  
الشَّعَافِ، مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ كَأَنَّ وُجُوهُهُمْ  
الْمَجَانُّ الْمَطْرَقَةُ»

(You say that you have no enemy, but you will keep fighting your enemies until Ya'juj and Ma'juj come, with their wide faces, small eyes and reddish hair, pouring down from every mound with their faces looking like burnished shields.)" Ibn Abi Hatim recorded a Hadith of Muhammad bin `Amr from Khalid bin `Abdullah bin Harmalah Al-Mudlaji, from his paternal aunt, from the Prophet , and he mentioned something similar. It was confirmed by Hadiths that `Isa bin Maryam will perform Hajj to the Al-Bayt Al-`Atiq (i.e., the Ka`bah). Imam Ahmad recorded that Abu Sa`id said: "The Messenger of Allah said:



«لِيُحَجِّنَ هَذَا الْبَيْتَ وَلِيُعْتَمِرَنَّ بَعْدَ خُرُوجِ  
يَأْجُوجَ وَمَأْجُوجَ»

(He will certainly come to this House and perform Hajj and `Umrah, after the emergence of Ya'juj and Ma'juj.) This was recorded by Al-Bukhari.

(وَاقْتَرَبَ الْوَعْدُ الْحَقُّ)

(And the true promise (Day of Resurrection) shall draw near.) the Day of Resurrection, when these terrors and earthquakes and this chaos will come to pass. The Hour has drawn nigh and when it comes to pass, the disbelievers will say: "This is a difficult Day." Allah says:

(فَإِذَا هِيَ شَخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا)

(Then, you shall see the eyes of the disbelievers fixedly staring in horror.) because of the horror of the tremendous events that they are witnessing.

(يَوَيْلَنَا)

(Woe to us!) means, they will say, `Woe to us!'

(قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا)

(We were indeed heedless of this) means, in the world.

(بَلْ كُنَّا ظَالِمِينَ)

(nay, but we were wrongdoers.) they will admit their wrong- doing at the time when that will not help them at all.

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ)

(لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُّوهَا وَكُلُّ فِيهَا  
خَالِدُونَ - لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ -

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ - لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ )

(98. Certainly you and that which you are worshipping now besides Allah, are (but) fuel (Hasab) for Hell! (Surely) you will enter it.) (99. Had these been gods, they would not have entered there (Hell), and all of them will abide therein forever.) (100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.) (101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell).) (102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) (103. The greatest terror will not grieve them, and the angels will meet them, (with the greeting:) "This is your Day which you were promised.")

### The Idolators and their gods are Fuel for Hell

Allah says to the people of Makkah, the idolators of the Quraysh and those who followed their religion of idol worship:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!). Ibn `Abbas said: "Kindling." This is like the Ayah:

(وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ)

(whose fuel is men and stones) )66:6(. According to another report, Ibn `Abbas said:

(حَصَبُ جَهَنَّمَ)

(Hasab for Hell) means firewood in (the dialect of the people of) Zanjiyyah. Mujahid, `Ikrimah and Qatadah said: "Its fuel." Ad-Dahhak said: "The fuel of Hell means that which is thrown into it." This was also the view of others.

(أَنْتُمْ لَهَا وَارِدُونَ)

((Surely) you will enter it.) means, you will go into it.

(لَوْ كَانَ هَؤُلَاءِ ءَالِهَةً مَا وَرَدُواهَا)

(Had these been gods, they would not have entered there,) means, if these idols and false gods which you worshipped instead of Allah, had really been gods, they would not have entered the Hellfire.

(وَكُلٌّ فِيهَا خَالِدُونَ)

(and all of them will abide therein forever.) means, the worshippers and the objects of their worship will all abide therein forever.

(لَهُمْ فِيهَا زَفِيرٌ)

(Therein they will be breathing out with deep sighs and roaring) This is like the Ayah:

(لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ)

(they will have (in the Fire), Zafir and Shahiq) 11:106(. Zafir refers to their exhalation, and Shahiq refers to their inhalation.

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.)

### The State of the Blessed

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ)

(Verily, those for whom the good has preceded from Us,) `Ikrimah said, "Mercy." Others said it means being blessed.

(أُولَئِكَ عَنْهَا مُبْعَدُونَ)

(they will be removed far therefrom.) When Allah mentions the people of Hell and their punishment for their associating others in worship with Allah, He follows that with a description of the blessed who believed in Allah and His Messengers. These are the ones for whom the blessing has preceded from Allah, and they did righteous deeds in the world, as Allah says:

(لَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best reward and even more) )10:26(

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ )

(Is there any reward for good other than good) )55:60( Just as they did good in this world, Allah will make their final destiny and their reward good; He will save them from punishment and give them a great reward.

(أُولَئِكَ عَنْهَا مُبْعَدُونَ لَا يَسْمَعُونَ حَسِيسَهَا)

(they will be removed far therefrom. They shall not hear the slightest sound of it,) means, they will not feel its heat in their bodies.

(وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ)

(while they abide in that which their own selves desire.) means, they will be safe from that which they fear, and they will have all that they love and desire. It was said that this was revealed to point out an exception in the case of those who are worshipped instead of Allah, and to exclude `Uzayr and the Messiah from their number. Hajjaj bin Muhammad Al-A`war reported from Ibn Jurayj, and `Uthman bin `Ata' reported from Ibn `Abbas:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ )

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell! (Surely) you will enter it.) Then He made an exception and said:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُم مِّنَّا الْحُسْنَىٰ )

(Verily, those for whom the good has preceded from Us.) It was said that this referred to the angels and `Isa, and others who are worshipped instead of Allah. This was the view of `Ikrimah, Al-Hasan and Ibn Jurayj. Muhammad bin Ishaq bin Yasar said in his book of Srah: "According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the Masjid, and An-Nadr bin Al-Harith came and sat down with them. There were also other men of Quraysh in the Masjid. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ )

(Certainly you and that which you are worshipping now besides Allah, are (but) Hasab for Hell!  
(Surely) you will enter it.) Until His Statement,

(وَهُمْ فِيهَا لَا يَسْمَعُونَ)

(and therein they will hear not.) Then the Messenger of Allah got up and went to sit with `Abdullah bin Al-Zab`ari As-Sahmi. Al-Walid bin Al-Mughirah said to `Abdullah bin Al-Zab`ari, "By Allah, An-Nadr bin Al-Harith could not match the son of `Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell." `Abdullah bin Az-Zab`ari said: "By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship Al-Masih, `Isa bin Maryam." Al-Walid and those who were sitting with him were amazed at what `Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah , who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ، فَهُوَ مَعَ  
مَنْ عِبَدَهُ، إِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ  
أَمَرَهُمْ بِعِبَادَتِهِ»

(Everyone who likes to be worshipped instead of Allah will be with the ones who worshipped him, for indeed they are worshipping the Shaytan and whoever told them to worship him.)  
Then Allah revealed the words:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا  
مُبْعَدُونَ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا  
اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ )

(Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.) It was revealed about the mention of `Isa, `Uzayr and rabbis and monks who were also worshipped, who had spent their lives in devotion towards Allah, but the misguided people who came after them took them as lords instead of Allah. Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ  
مُّكْرَمُونَ )

(And they say: "The Most Gracious has begotten children. " Glory to Him! They are but honored slaves). Until His saying,

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكَ نَجْزِيهِ  
جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ )

(And if any of them should say: "Verily, I am a god besides Him," such a one We should recompense with Hell. Thus We recompense the wrongdoers.) )21:26-29(. Concerning `Isa bin Maryam, the fact that he is worshipped alongside Allah, and the amazement of Al-Walid and the others who were present at the argument )of `Abdullah bin Az-Zab'ari(, the following words were revealed:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ  
يَصِدُّونَ - وَقَالُوا ءَأَللَّهُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ  
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ - إِنْ هُوَ إِلَّا  
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ -  
وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ  
يَخْلُقُونَ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا)

(And when the son of Maryam is quoted as an example, behold, your people cry aloud (laugh out at the example). And say: "Are our gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. He was not more than a slave. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he shall be a known sign for the Hour. Therefore have no doubt concerning it.) )43:57-61( meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour,

(فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُّسْتَقِيمٌ)

(Therefore have no doubt concerning it. And follow Me (Allah)! This is the straight path) )43:63(. " What Ibn Az-Zab`ari said was a serious mistake, because the Ayah was addressed to

the people of Makkah concerning their worship of idols which were inanimate and could not think. It was a rebuke for their worship of them, so Allah said:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you (disbelievers) and that which you are worshipping now besides Allah, are (but) Hasab for Hell!) How could this be applied to Al-Masih, `Uzayr and others who did righteous deeds and did not accept the worship of those who worshipped them

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them,) It was said that this means death, as was narrated by `Abdur-Razzaq from Yahya bin Rabi`ah from `Ata.' Or it was said that the greatest terror refers to the blast of the Trumpet, as Al-`Awfi said narrating from Ibn `Abbas and Abu Snan, Sa`id bin Snan Ash-Shaybani. This was the view favored by Ibn Jarir in his Tafsir.

(وَتَتَلَقَّهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

(and the angels will meet them, (with the greeting:) "This is your Day which you were promised".) meaning, the angels will greet them on the Day of Resurrection when they emerge from their graves with the words:

(هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ)

("This is your Day which you were promised".) meaning, hope for the best.

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ كَمَا  
بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْهَا إِنَّا كُنَّا فَعَلِينَ )

(104. And (remember) the Day when We shall roll up the heaven like a Sijill for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.)

### The Heavens will be rolled up on the Day of Resurrection

Allah says: this will happen on the Day of Resurrection:

(يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ)

(And (remember) the Day when We shall roll up the heaven like a Sjill for books.) This is like the Ayah:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا  
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ يَمِينِهِ  
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ )

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!) )39:67( Al-Bukhari recorded that Nafi` reported from Ibn `Umar that the Messenger of Allah said:

«إِنَّ اللَّهَ يَقْبِضُ يَوْمَ الْقِيَامَةِ الْأَرْضَ وَيَمِينَهُ  
السَّمَوَاتُ يَمِينِهِ»

(On the Day of Resurrection, Allah will seize the earth and the heavens will be in His Right Hand.) This was recorded by Al-Bukhari, may Allah have mercy on him.

(كَطَى السَّجِّلَ لِلْكِتَابِ)

(like a Sjill rolled up for books.) What is meant by Sjill is book. As-Suddi said concerning this Ayah: "As-Sjill is an angel who is entrusted with the records; when a person dies, his Book (of deeds) is taken up to As-Sjill, and he rolls it up and puts it away until the Day of Resurrection." But the correct view as narrated from Ibn `Abbas is that As-Sjill refers to the record (of deeds). This was also reported from him by `Ali bin Abi Talhah and Al-`Awfi. This was also stated by Mujahid, Qatadah and others. This was the view favored by Ibn Jarir, because this usage is well-known in the (Arabic) language. Based on the above, the meaning is: the Day when the heaven will be rolled up like a scroll. This is like the Ayah:

(فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ )

(Then, when they had both submitted themselves (to the will of Allah), and he had laid him prostrate on his forehead.) )37:103( There are many more linguistic examples in this respect. Allah knows best.

(كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا عَلَيْنا اِنَّا كُنَّا  
فَاعِلِينَ)



(As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) means, this will inevitably come to pass on the Day when Allah creates His creation anew. As He created them in the first place, He is surely able to re-create them. This must inevitably come to pass because it is one of the things that Allah has promised, and He does not break His promise. He is able to do that. Because He says:

(إِنَّا كُنَّا فَعَلِينَ)

(Truly, We shall do it.) Imam Ahmad recorded that Ibn `Abbas said: "The Messenger of Allah stood among us exhorting us, and said:

«إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ حُفَاةَ عُرَاةٍ  
عُرُلًا، كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْنَا، إِنَّا  
كُنَّا فَاعِلِينَ»

(You will be gathered before Allah barefoot, naked and uncircumcised. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.) And he mentioned the entire Hadith. It was also recorded in the Two Sahihs, and Al-Bukhari mentioned it in his Tafsir of this Ayah.

(وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ  
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ - إِنَّ فِي هَذَا  
لَبَلَاغًا لِقَوْمٍ عَابِدِينَ - وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً  
لِّلْعَالَمِينَ )

(105. And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land.) (106. Verily, in this there is a plain Message for people who worship Allah.) (107. And We have sent you (O Muhammad) not but as a mercy for the `Alamin.)

### The Earth will be inherited by the Righteous

Allah tells us of His decree for His righteous servants who are the blessed in this world and in the Hereafter, those who will inherit the earth in this world and in the Hereafter. As Allah says:

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَالْعَاقِبَةُ لِلْمُتَّقِينَ

(Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants; and the (blessed) end is for those who have Taqwa.) 7:128

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) 40:51

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ  
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them) 24:55. Allah tells us that this is recorded in the Books of Divine Laws and Decrees, and that it will inevitably come to pass. Allah says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr) Al-A`mash said: "I asked Sa`id bin Jubayr about the Ayah:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ

(And indeed We have written in Az-Zabur after Adh-Dhikr). He said: "Az-Zabur means the Tawrah, the Injil and the Qur'an." Mujahid said, "Az-Zabur means the Book." Ibn `Abbas, Ash-Sha`bi, Al-Hasan, Qatadah and others said, "Az-Zabur is that which was revealed to Dawud, and Adh-Dhikr is the Tawrah." Mujahid said: "Az-Zabur means the Books which came after Adh-Dhikr, and Adh-Dhikr is the Mother of the Book (Umm Al-Kitab) which is with Allah." This was also the view of Zayd bin Aslam: "It is the First Book." Ath-Thawri said: "It is Al-Lawh Al-Mahfuz."

(أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ)

(that My righteous servants shall inherit the land.) Mujahid said, narrating from Ibn `Abbas, "This means, the land of Paradise." This was also the view of Abu `Aliyah, Mujahid, Sa`id bin Jubayr, Ash-Sha`bi, Qatadah, As-Suddi, Abu Salih, Ar-Rabi` bin Anas and Ath-Thawri (may Allah have mercy on them).

(إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ)

(Verily, in this (the Qur'an) there is a plain Message for people who worship Allah.) means, `in this Qur'an which We have revealed to Our servant Muhammad, there is a plain Message which is beneficial and is sufficient for a people who worship Allah.' This refers to those who worship Allah in the manner which He has prescribed and which He loves and is pleased with, and they would rather obey Allah than follow the Shaytan or their own desires.

### Muhammad is a Mercy to the Worlds

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

(And We have sent you not but as a mercy for the `Alamin.) Here Allah tells us that He has made Muhammad a mercy to the `Alamin, i.e., He sent him as a mercy for all of them )peoples(, so whoever accepts this mercy and gives thanks for this blessing, will be happy in this world and in the Hereafter. But whoever rejects it and denies it, will lose out in this world and in the Hereafter, as Allah says:

(أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصَلُّونَهَا وَيُبْسُ الْقَرَارُ)

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction Hell, in which they will burn, -- and what an evil place to settle in!) )14:28-29( And Allah says, describing the Qur'an:

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are those who are called from a place far away.") 41:44( Muslim reports in his Sahih: Ibn Abi `Umar told us, Marwan Al-Fazari told us, from Yazid bin Kisan, from Ibn Abi Hazim that Abu Hurayrah said that it was said, "O Messenger of Allah, pray against the idolators." He said:

«إِنِّي لَمْ أُبْعَثْ لَعْنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً»

(I was not sent as a curse, rather I was sent as a mercy.) This was recorded by Muslim. Imam Ahmad recorded that `Amr bin Abi Qurrah Al-Kindi said: "Hudhayfah was in Al-Mada'in and he was mentioning things that the Messenger of Allah had said. Hudhayfah came to Salman and Salman said: `O Hudhayfah, the Messenger of Allah )would sometimes be angry and would speak accordingly, and would sometimes be pleased and would speak accordingly. I know that the Messenger of Allah ( addressed us and said:

«أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَبْتُهُ (سَبَّةً) فِي غَضَبِي  
أَوْ لَعْنَتُهُ لَعْنَةً، فَإِنَّمَا أَنَا رَجُلٌ مِنْ وَدِّ آدَمَ  
أَغْضَبُ كَمَا تَغْضَبُونَ، إِنَّمَا بَعَثَنِي اللَّهُ رَحْمَةً  
لِلْعَالَمِينَ فَاجْعَلْهَا صَلَاةً عَلَيْهِ يَوْمَ الْقِيَامَةِ»

(Any man of my Ummah whom I have insulted or cursed when I was angry -- for I am a man from among the sons of Adam, and I get angry just as you do. But Allah has sent me as a Mercy to the Worlds, so I will make that )my anger( into blessings for him on the Day of Resurrection.") This was also recorded by Abu Dawud from Ahmad bin Yunus from Za'idah. It may be asked: what kind of mercy do those who disbelieve in him get The answer is what Abu Ja`far bin Jarir recorded from Ibn `Abbas concerning the Ayah:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ )

(And We have sent you not but as a mercy for the `Alamin. ) He said, "Whoever believes in Allah and the Last Day, mercy will be decreed for him in this world and in the Hereafter; whoever does not believe in Allah and His Messenger, will be protected from that which happened to the nations of earthquakes and stoning."

(قُلْ إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُمُ إِلَهٌ وَحِدٌ فَهَلْ  
أَنْتُمْ مُسْلِمُونَ - فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ  
سَوَاءٍ وَإِنْ أُدْرِيَ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ -

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ -  
 وَإِنْ أَذْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ - قَالَ  
 رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى  
 مَا تَصِفُونَ )

(108. Say: "It is revealed to me that your God is only one God. Will you then be Muslims") (109. But if they turn away say: "I give you a notice to be known to us all alike. And I know not whether that which you are promised is near or far.") (110. "Verily, He knows that which is spoken aloud and He knows that which you conceal.") (111. "And I know not, perhaps it may be a trial for you, and an enjoyment for a while.") (112. He said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!")

### The main Objective of Revelation is that Allah be worshipped

Allah commands His Messenger to say to the idoators:

إِنَّمَا يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ إِلَهٌُ وَحِدٌ فَهَلْ أَنْتُمْ  
 مُّسْلِمُونَ )

("It is revealed to me that your God is only one God. Will you then be Muslims") meaning, will you then follow that and submit to it

(فَإِنْ تَوَلَّوْا)

(But if they turn away) means, if they ignore that to which you call them.

(فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ)

(say: "I give you a notice to be known to us all alike...") meaning, `I declare that I am in a state of war with you as you are in a state of war with me. I have nothing to do with you just as you have nothing to do with me.' This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ  
 بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ )

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") )10:41(

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ

(If you fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them)) 8:58 (which means: so that both you and they will know that the treaty is null and void. Similarly, Allah says here:

فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَى سَوَاءٍ

(But if they turn away say: "I give you a notice to be known to us all alike..." meaning, 'I have already informed you that I have nothing to do with you and you have nothing to do with me.'

**No one knows when the Hour will come**

وَإِنْ أَدْرَى أَقْرَبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ

(And I know not whether that which you are promised (i.e., the Day of Resurrection) is near or far.) meaning: 'it will inevitably come to pass, but I have no knowledge of whether it is near or far.'

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ

(Verily, He (Allah) knows that which is spoken aloud (openly) and He knows that which you conceal.) Allah knows the Unseen in its entirety; He knows what His creatures do openly and what they do secretly. He knows what is visible and what is concealed; He knows what is secret and hidden. He knows what His creatures do openly and in secret, and He will requite them for that, for both minor and major actions.

وَإِنْ أَدْرَى لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَى حِينٍ

(And I know not, perhaps it may be a trial for you, and an enjoyment for a while.) meaning, 'I do not know, perhaps it is a trial for you, and an enjoyment for a while.' Ibn Jarir said: 'perhaps that is being delayed for you as a test for you, and enjoyment for an allotted time.' This was narrated by `Awn from Ibn `Abbas. And Allah knows best.

قَالَ رَبِّ احْكُم بِالْحَقِّ

(He said: "My Lord! Judge You in truth!) means, judge between us and our people who disbelieve in the truth. Qatadah said: "The Prophets (peace be upon them) used to say:

(رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ  
الْفَاتِحِينَ)

("Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment.") 7:89, and the Messenger of Allah was commanded to say this too." It was reported from Malik from Zayd bin Aslam that when the Messenger of Allah witnessed any fighting, he would say:

(رَبِّ احْكُم بِالْحَقِّ)

("My Lord! Judge You in truth!")

(وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(Our Lord is the Most Gracious, Whose help is to be sought against that which you attribute!) means, `against the various lies and fabrications that you utter, some of which are worse than others; Allah is the One Whose Help we seek against that.' This is the end of the Tafsir of Surat Al-Anbiya'. To Allah be praise and blessings.

### The Tafsir of Surat Al-Hajj

(Chapter - 22)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ  
عَظِيمٌ - يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا  
أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكَّرَى وَمَا هُمْ بِسُكَّرَى وَلَكِنَّ عَذَابَ  
اللَّهِ شَدِيدٌ)

(1. O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.) (2. The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but Allah's torment is severe.)

## The Hour

Allah commands His servants to have Taqwa of Him, He informs them of the terrors of the Day of Resurrection which will come to them with its earthquakes and other horrors, as He says:

إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا - وَأَخْرَجَتِ  
الْأَرْضُ أَنْقَالَهَا )

(When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens.) 99:1-2

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَحِدَةً -  
فِيَوْمٍ مِّنْذِ وَقَعَتِ الْوَاقِعَةُ )

(And the earth and the mountains shall be removed from their places, and crushed with a single crushing. Then on that Day shall the (Great) Event befall.) 69:14-15( And;

إِذَا رُجَّتِ الْأَرْضُ رَجًا - وَبُسَّتِ الْجِبَالُ بَسًّا )

(When the earth will be shaken with a terrible shake. And the mountains will be powdered to dust.) 56:4-5( It was said that this earthquake will come at the end of the life span of this world, at the outset of the Hour. Ibn Jarir recorded that `Alqamah commented on Allah's saying,

إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ )

(Verily, the earthquake of the Hour (of Judgement) is a terrible thing.) "Before the Hour." Others said that this refers to the terror, fear, earthquakes and chaos that will happen on the Day of Resurrection, in the arena (of Judgement), after the resurrection from the graves. This was the view favored by Ibn Jarir, who took the following Hadiths as evidence: Imam Ahmad recorded that `Imran bin Husayn said that when the Messenger of Allah was on one of his journeys and some of his Companions had fallen behind, he raised his voice and recited these two Ayat:

يَأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ  
عَظِيمٌ - يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا



أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى  
النَّاسَ سُكَرَى وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ  
اللَّهِ شَدِيدٌ )

(O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.) When his Companions heard that, they hastened to catch up with him, because they knew that he wanted to say something. When they reached him, he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَاكَ، ذَاكَ يَوْمٌ يُنَادَى آدَمُ عَلَيْهِ  
السَّلَامُ، فَيُنَادِيهِ رَبُّهُ عَزَّ وَجَلَّ، فَيَقُولُ: يَا آدَمُ  
ابْعَثْ بَعَثَكَ إِلَى النَّارِ، فَيَقُولُ: يَا رَبِّ وَمَا بَعَثَ  
النَّارَ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعُمِائَةٍ وَتِسْعَةٌ  
وَتِسْعُونَ فِي النَّارِ، وَوَاحِدٌ فِي الْجَنَّةِ»

(Do you know what Day that is That is the Day when Adam will be called. His Lord will call him and will say: "O Adam, send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") His Companions were filled with despair and stopped smiling. When he saw that, he said:

«أَبَشِّرُوا وَاعْمَلُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ  
لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ قَطُّ إِلَّا كَثُرَتَاهُ  
يَأْجُوجُ وَمَأْجُوجُ، وَمَنْ هَلَكَ مِنْ بَنِي آدَمَ وَبَنِي  
إِبْلِيسَ»

(Be of good cheer and strive hard, for by the One in Whose Hand is the soul of Muhammad, you will be counted with two creations who are of immense numbers, Ya'juj and Ma'juj, and those who have already died of the progeny of Adam and the progeny of Iblis.) Then they felt happier, and he said:

«اعْمَلُوا وَأَبْشِرُوا، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا  
أَنْتُمْ فِي النَّاسِ إِلَّا كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ أَوْ  
الرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ»

(Strive hard and be of good cheer, for by the One in Whose Hand is the soul of Muhammad, in comparison to mankind you are like a mole on the flank of a camel or a mark on the foreleg of a beast.) This was also recorded by At-Tirmidhi and by An-Nasa'i in the Book of Tafsir in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

### Another Version of this Hadith

At-Tirmidhi recorded from `Imran bin Husayn that when the words,

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ)

(O mankind! Have Taqwa of your Lord.) Until His saying,

(وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(but Allah's torment is severe.) were revealed, the Prophet was on a journey, and he said:

«أَتَدْرُونَ أَيُّ يَوْمٍ ذَلِكَ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ.  
قَالَ: ذَلِكَ يَوْمٌ يَقُولُ اللَّهُ لِآدَمَ: ابْعَثْ بَعْثَ النَّارِ،  
قَالَ: يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ قَالَ: تِسْعُمِائَةٍ  
وَتِسْعَةٌ وَتِسْعُونَ إِلَى النَّارِ وَوَاحِدٌ إِلَى الْجَنَّةِ»

(Do you know what Day that is) They said, "Allah and His Messenger know best." (He said: That is the Day on which Allah will say to Adam, "Send forth (those of your progeny) who are to be sent to the Fire." He will say, "O Lord, how many are to be sent to the Fire" He will say, "From every thousand, nine hundred and ninety-nine will be in the Fire and one will be in Paradise.") The Muslims started to weep, then the Messenger of Allah said:

«قَارِبُوا وَسَدِّدُوا، فَإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إِلَّا كَانَ  
بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ، قَالَ: فَيُؤْخَذُ الْعَدَدُ مِنَ  
الْجَاهِلِيَّةِ، فَإِنْ تَمَّتْ، وَإِلَّا كُمِّلَتْ مِنَ الْمُنَافِقِينَ،  
وَمَا مَثَلُكُمْ وَمَثَلُ الْأُمَمِ إِلَّا كَمَثَلِ الرَّقْمَةِ فِي ذِرَاعِ  
الدَّابَّةِ، أَوْ كَالشَّامَةِ فِي جَنْبِ الْبَعِيرِ»

(Be close in your rank and be straight forward, for there was never any Prophet but there was a time of ignorance just before his advent, so the number will be taken from that time of ignorance, and if that is not enough, it will be made up from the hypocrites. A parable of yours in comparison to the other nations is that, you are like a mark on the foreleg of an animal, or a mole on the flank of a camel.) Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a quarter of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a third of the people of Paradise.) They said, "Allahu Akbar!" Then he said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

(I hope that you will be half of the people of Paradise.) They said, "Allahu Akbar!" Then he (the narrator) said, "I do not know if he said two-thirds or not." This was also recorded by Imam Ahmad. Then At-Tirmidhi also said, "This is a Hasan Sahih Hadith." In his Tafsir, under this Ayah, Al-Bukhari recorded that Abu Sa`id said, "The Prophet said:

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا آدَمُ، فَيَقُولُ:  
لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيُنَادِي بِصَوْتٍ: إِنَّ اللَّهَ  
يَأْمُرُكَ أَنْ تُخْرَجَ مِنْ دُرِّيَّتِكَ بَعَثًا إِلَى النَّارِ،  
قَالَ: يَا رَبِّ وَمَا بَعَثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ

أَرَاهُ قَالَ تِسْعُمِائَةٍ وَتِسْعَةَ وَتِسْعُونَ، فَحِينِيذٍ تَضَعُ  
الْحَامِلُ حَمْلَهَا وَيَشِيبُ الْوَالِدُ  
(وَتَرَى النَّاسَ سُكْرَى وَمَا هُمْ بِسُكْرَى وَلَكِنَّ  
عَذَابَ اللَّهِ شَدِيدٌ)

(On the Day of Resurrection, Allah will say: "O Adam." He will say, "At Your service, O Lord." Then a voice will call out: "Allah commands you to send forth from your progeny those who are destined for the Fire." He will say, "O Lord, who is destined for the Fire" He will say, "From every thousand" -- I think he said -- "nine hundred and ninety-nine." At that time every pregnant female will drop her load and children will turn grey. (and you shall see mankind as in a drunken state, yet they will not be drunken, but Allah's torment is severe.)) That will be so difficult for mankind to bear that their faces will change. The Prophet said:

«مِنْ يَأْجُوجَ وَمَأْجُوجَ تِسْعُمِائَةٍ وَتِسْعَةَ  
وَتِسْعُونَ، وَمِنْكُمْ وَاحِدٌ، أَنْتُمْ فِي النَّاسِ كَالشَّعْرَةَ  
السَّوْدَاءِ فِي جَنْبِ الثَّوْرِ الْأَبْيَضِ، أَوْ كَالشَّعْرَةَ  
الْبَيْضَاءِ فِي جَنْبِ الثَّوْرِ الْأَسْوَدِ، وَإِنِّي لَأَرْجُو  
أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: ثَلَاثَ  
أَهْلِ الْجَنَّةِ، فَكَبَّرْنَا. ثُمَّ قَالَ: شَطْرَ أَهْلِ الْجَنَّةِ،  
فَكَبَّرْنَا»

(Nine hundred and ninety-nine from Ya'juj and Ma'juj, and one from you. Among mankind you are like a black hair on the side of a white bull, or a white hair on the side of a black bull. I hope that you will be one quarter of the people of Paradise.) We said "Allahu Akbar!" Then he said, (A third of the people of Paradise.) We said, "Allahu Akbar!" Then he said, (One half of the people of Paradise.) We said: `Allahu Akbar!" Al-Bukhari also recorded this elsewhere. It was also recorded by Muslim, and An-Nasai in his Tafsir. The Hadiths and reports about the terrors of the Day of Resurrection are very many, and this is not the place to quote them all.

(إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ)

(Verily, the earthquake of the Hour is a terrible thing.) means, a serious matter, a terrifying crisis, a horrendous event. This earthquake is what will happen to people when they are filled with terror, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا )

(There, the believers were tried and shaken with a mighty shaking.) )33:11(. Then Allah says:

(يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ)

(The Day you shall see it, every nursing mother will forget her nursing,) means, she will be distracted by the horror of what she is seeing, which will make her forget the one who is the dearest of all to her and to whom she shows the most compassion. Her shock will make her neglect her infant at the very moment of breastfeeding, Allah says,

(كُلُّ مُرْضِعَةٍ)

(every nursing mother), and He did not say a mother who has an infant of breastfeeding age.

(عَمَّا أَرْضَعَتْ)

(her nursing) means, her nursing infant that has not yet been weaned.

(وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا)

(and every pregnant one will drop her load,) means, before the pregnancy has reached full term, because of the intensity of the horror.

(وَتَرَى النَّاسَ سُكَرَى)

(and you shall see mankind as in a drunken state,) means, because of the severity of their situation, when they will lose their minds, so that whoever sees them, will think, that they are drunk,

(وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

(yet they will not be drunken, but Allah's torment is severe.)

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ  
كُلَّ شَيْطَانٍ مَّرِيدٍ - كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّه  
يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ )

(3. And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) (4. For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.)

### Condemnation of the Followers of the Shaytan

Allah condemns those who deny the Resurrection and who deny that Allah is able to restore life to the dead, those who turn away from that which Allah has revealed to His Prophets and, in their views -- denial and disbelief -- follow every rebellious Shaytan among men and Jinn. This is the state of the followers of innovation and misguidance, who turn away from the truth and follow falsehood, following the words of the leaders of misguidance who call people to follow innovation and their own desires and opinions. Allah says concerning them and their like,

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ)

(And among mankind is he who disputes about Allah, without knowledge,) meaning, without sound knowledge.

(وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ كُتِبَ عَلَيْهِ)

(and follows every rebellious Shaytan. For him it is decreed.) Mujahid said, "This refers to that Shaytan." meaning that is a matter written in the decree.

(أَنَّهُ مَنْ تَوَلَّاهُ)

(that whosoever follows him,) and imitates him,

(فَأَنَّه يُضِلُّهُ وَيَهْدِيهِ إِلَى عَذَابِ السَّعِيرِ)

(he will mislead him, and will drive him to the torment of the Fire.) means, he will mislead him in this world, and in the Hereafter he will drive him to the torment of the Fire, which is unbearably hot, painful and agonizing. As-Suddi reported that Abu Malik said, "This Ayah was revealed about An-Nadr bin Al-Harith. This was also the view of Ibn Jurayj.

(يَأْيُهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا  
خَلَقْنَاكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ  
مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ  
فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ  
نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن  
يُتَوَقَّىٰ وَمِنْكُمْ مَّن يُرْدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلًا  
يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْنًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا  
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِن كُلِّ  
زَوْجٍ بَهِيجٍ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي  
الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - وَأَنَّ السَّاعَةَ  
ءَاتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ  
(

(5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you from dust, then from a Nutfah, then from a clot then from a little lump of flesh -- some formed and some unformed -- that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth Hamidatan, but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) (6. That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is able to do all things.) v(7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves.)

### **Evidence of the Resurrection in the creation of Man and of Plants**

When Allah speaks of disbelief in the Resurrection, He also mentions the evidence of His power and ability to resurrect that is evident from the way He initiates creation. Allah says:

(يَأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ)

(O mankind! If you are in doubt about the Resurrection,) which means the time when souls and bodies will be raised up on the Day of Resurrection,

(فَإِنَّا خَلَقْنَاكُمْ مِّن نُّرَابٍ)

(then verily, We have created you from dust,) meaning, 'you were originally created from dust', which is what Adam, peace be upon him, was created from.

(ثُمَّ مِّن نُّطْفَةٍ)

(then from a Nutfah,) )32:8( meaning, then He made his offspring from semen of despised water.

### The Development of the Nutfah and Embryo in the Womb

(ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِّنْ مُّضْغَةٍ)

(then from a clot then from a little lump of flesh) if the Nutfah establishes itself in the woman's womb, it stays like that for forty days, then more material is added to it and it changes into a red clot, by the leave of Allah, and it remains like that for forty days. Then it changes and becomes a lump of flesh, like a piece of meat with no form or shape. Then it starts to take on a form and shape, developing a head, arms, chest, stomach, thighs, legs, feet and all its members. Sometimes a woman miscarries before the fetus is formed and sometimes she miscarries after it has formed. As Allah says:

(ثُمَّ مِّنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ)

(then from a little lump of flesh -- some formed and some unformed) meaning, as you see.

(الَّذِينَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى)

(that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term,) meaning that sometimes the fetus remains in the womb and is not miscarried.

(مُخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ)



(some formed and some unformed, ) Mujahid said, "This means the miscarried fetus, formed or unformed. When forty days have passed of it being a lump of flesh, then Allah sends an angel to it who breathes the soul into it and forms it as Allah wills, handsome or ugly, male or female. He then writes its provision, its allotted length of life and whether it is to be one of the blessed or the wretched." It was recorded in the Two Sahihs that Ibn Mas'ud said, "The Messenger of Allah , who is the true and truly inspired one, told us:

«إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ الْمَلَكَ فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ وَعَمَلَهُ وَأَجَلَهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفِخُ فِيهِ الرُّوحَ»

(Every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a lump of flesh for another forty days. Then Allah sends an angel to write four words: He writes his provision, his deeds, his life span, and whether he will be blessed or wretched. Then he blows the soul into him.)"

### Man's Development from Infancy to Old Age His saying;

(ثُمَّ نُخْرِجُكُمْ طِفْلًا)

(then We bring you out as infants,) means, weak in his body, hearing, sight, senses, stamina and mind. Then Allah gives him strength, gradually and causes his parents to treat him with tender kindness night and day. Allah says:

(ثُمَّ لَتَبْلُغُوا أَشُدَّكُمْ)

(then (give you growth) that you may reach your age of full strength.) meaning, his strength increases until he reaches the vitality and handsomeness of youth.

(وَمِنْكُمْ مَنْ يُتَوَقَّى)

(And among you there is he who dies,) means, when he is young and strong.

(وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ)

(and among you there is he who is brought back to the miserable old age,) meaning advanced old age with its weakness in mind and body, in steady decline in comprehension, and disability to grasp. As Allah says:

(لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا)

(so that he knows nothing after having known.)

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.) )30:54(

### Another Parable of the Resurrection from Plants

(وَتَرَى الْأَرْضَ هَامِدَةً)

(And you see the earth Hamidatan,) This is another sign of the power of Allah to bring the dead back to life, just as He brings the dead, barren earth back to life, the lifeless earth in which nothing grows. Qatadah said, "(This means) the eroded, dusty earth." As-Suddi said, "Dead."

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(but when We send down water on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).) When Allah sends the rain upon it, it is stirred to life, that is, vegetation begins to grow and it comes alive after it was dead. Then it rises after the soil had settled, then it puts forth its different kinds of fruit and crops with all their varied colours, tastes, fragrances, shapes and benefits. Allah says:

(وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(and puts forth every lovely kind (of growth).) meaning, beautiful in appearance and with delightful fragrances.

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ)

(That is because Allah: He is the Truth,) means, the Creator, the Controller, the One Who does as He wills.

(وَأَنَّهُ يُحْيِي الْمَوْتَى)

(and it is He Who gives life to the dead,) means, just as He gives life to the dead earth and brings forth from it all these kinds of vegetation.

(إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is able to do all things.) 41:39

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ)

(Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) 36:82

(وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيهَا)

(And surely, the Hour is coming, there is no doubt about it;) meaning, it will inevitably come to pass.

(وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

(and certainly, Allah will resurrect those who are in the graves.) means, He will bring them back to life after they have become dust; He will create them anew after they have become nothing.

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ)

(قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَاراً فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ )

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle there- with.) )36:78-80(. And there are many similar Ayat.

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ )

ثَانِي عَطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ- ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ-

(8. And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) (9. Bending his neck in pride, and leading (others) too (far) astray from the path of Allah. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning.) (10. That is because of what your hands have sent forth, and verily, Allah is not unjust to servants.)

### **Clarifying the State of the Leaders of the Innovators and Those Who lead People astray**

Allah has already told us about the ignorant imitators who are led astray:

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَبِيعُ كُلَّ شَيْطَانٍ مَّرِيدٍ )

(And among mankind is he who disputes about Allah, without knowledge, and follows every rebellious Shaytan.) And here He tells us about those who call others to misguidance, the leaders of disbelief and innovation:

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا  
هُدًى وَلَا كِتَابٍ مُنِيرٍ )

(And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) meaning, with no correct rational thought, and no clear transmitted text; what they say is based only on their opinions and whims. Allah's saying,

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) Ibn ` Abbas and others said, "Too proud to follow the truth when he is called to it." Mujahid, Qatadah and Malik said, narrating from Zayd bin Aslam:

(ثَانِي عَطْفِهِ)

(Bending his neck in pride,) means, twisting his neck, i.e., turning away from the truth to which he is called, bending his neck out of pride and arrogance. This is like the Ayat:

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ  
مُّبِينٍ فَتَوَلَّىٰ وَرَكَعَتْهُ )

(And in Musa, when We sent him to Fir`awn with a manifest authority. But (Fir`awn) turned away along with his hosts) )51:38-39(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى  
الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا )

(And when it is said to them: "Come to what Allah has sent down and to the Messenger," you see the hypocrites turn away from you with aversion.) )4:61(,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ  
لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ  
(

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.) )63:5(, And Luqman said to his son:

(وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)

(And turn not your face away from men with pride) )31:18( meaning, do not turn away from them in an arrogant manner. And Allah says:

(وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا)

(And when Our verses are recited to him, he turns away in pride) )31:7(.

(لِيُضِلَّ عَن سَبِيلِ اللَّهِ)

(and leading (others) too (far) astray from the path of Allah.) This either refers to those who are stubborn, or it means that the person who does this has been created like this so that he will be one of those who lead others astray from the path of Allah. Then Allah says:

(لَهُ فِي الدُّنْيَا خِزْيٌ)

(For him there is disgrace in this worldly life,) meaning, humiliation and shame, such as when he is too arrogant to heed the signs of Allah, so Allah will send humiliation upon him in this world and will punish him in this world, before he reaches the Hereafter, because this world is all he cares about and all he knows.

(وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ ذَلِكَ بِمَا قَدَّمْتُمْ  
يَدَاكَ)

(and on the Day of Resurrection We shall make him taste the torment of burning. That is because of what your hands have sent forth,) means, this will be said to him by way of rebuke.

(وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ)

(and verily, Allah is not unjust to the servants.) This is like the Ayah:

(خُدُوهُ فَاعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ - ثُمَّ صُبُّوا  
فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ  
الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ )

((It will be said: ) "Seize him and drag him into the midst of blazing Fire, Then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!") )44:47-50(

(وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ  
أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقلبَ  
عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ  
الْخُسْرَانُ الْمُبِينُ - يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا  
يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ -  
يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَيْسَ الْمَوْلَى  
وَلَيْسَ الْعَشِيرُ )

(11. And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a Fitnah strikes him, he turns back on his face. He loses both this world and the Hereafter. That is the evident loss.) (12. He calls besides Allah unto that which can neither harm him nor profit him. That is a straying far away.) (13. He calls unto him whose harm is nearer than his profit; certainly an evil Mawla and certainly an evil `Ashir!)

### The meaning of worshipping Allah as it were upon the edge

Mujahid, Qatadah and others said:

(عَلَى حَرْفٍ)

(upon the edge) means, in doubt. Others said that it meant on the edge, such as on the edge or side of a mountain, i.e., (this person) enters Islam on the edge, and if he finds what he likes he will continue, otherwise he will leave. Al-Bukhari recorded that Ibn `Abbas said:

## (وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ)

(And among mankind is he who worships Allah as it were upon the edge.) "People would come to Al-Madinah )to declare their Islam( and if their wives gave birth to sons and their mares gave birth to foals, they would say, `This is a good religion,' but if their wives and their mares did not give birth, they would say, `This is a bad religion.'" Al-`Awfi reported that Ibn `Abbas said, "One of them would come to Al-Madinah, which was a land that was infected with a contagious disease. If he remained healthy there, and his mare foaled and his wife gave birth to a boy, he would be content, and would say, `I have not experienced anything but good since I started to follow this religion."

## (وَإِنْ أَصَابَتْهُ فِتْنَةٌ)

(but if a Fitnah strikes him), Fitnah here means affliction, i.e., if the disease of Al-Madinah befalls him, and his wife gives birth to a babe girl and charity is delayed in coming to him, the Shaytan comes to him and says: `By Allah, since you started to follow this religion of yours, you have experienced nothing but 'bad things,' and this is the Fitnah." This was also mentioned by Qatadah, Ad-Dahhak, Ibn Jurayj and others among the Salaf when explaining this Ayah. Mujahid said, concerning the Ayah:

## (انْقَلَبَ عَلَى وَجْهِهِ)

(he turns back on his face.) "(This means), he becomes an apostate and a disbeliever."

## (خَسِرَ الدُّنْيَا وَالْآخِرَةَ)

(He loses both this world and the Hereafter.) means, he does not gain anything in this world. As for the Hereafter, he has disbelieved in Allah the Almighty, so he will be utterly doomed and humiliated. So Allah says:

## (ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(That is the evident loss.), i.e., the greatest loss and the losing deal.

## (يَدْعُو مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا نِنْفَعُهُ)

(He calls besides Allah unto that which can neither harm him nor profit him.) means, the idols, rivals, and false gods which he calls upon for help, support and provision -- they can neither benefit him nor harm him.

## (ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ)

(That is a straying far away.)



(يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ)

(He calls unto him whose harm is nearer than his profit;) means, he is more likely to harm him than benefit him in this world, and in the Hereafter he will most certainly cause him harm.

(لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ)

(certainly an evil Mawla and certainly an evil `Ashir!) Mujahid said, "This means the idols." The meaning is: "How evil a friend is this one upon whom he calls instead of Allah as a helper and supporter."

(وَلَيْسَ الْعَشِيرُ)

(and certainly an evil `Ashir!) means the one with whom one mixes and spends one's time.

(إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا  
يُرِيدُ)

(14. Truly, Allah will admit those who believe and do righteous good deeds to Gardens underneath which rivers flow. Verily, Allah does what He wills.)

### The Reward of the Righteous

The mention of the misguided who are doomed is followed by mention of the righteous who are blessed. They are those who believe firmly in their hearts and confirm their faith by their actions, doing all kinds of righteous deeds and avoiding evil actions. Because of this, they will inherit dwellings in the lofty ranks of the gardens of Paradise. So Allah tells us that He sends those astray and guides these, and says:

(إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ)

(Verily, Allah does what He wills.)

(مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا  
وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ

فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ - وَكَذَلِكَ  
أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ )

(15. Whoever thinks that Allah will not help him in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!) (16. Thus have We sent it down as clear Ayat, and surely, Allah guides whom He wills.)

### Allah will definitely help His Messenger

Ibn `Abbas said, "Whoever thinks that Allah will not help Muhammad in this world and the Hereafter, let him stretch out a rope

(إِلَى السَّمَاءِ)

(to the ceiling) to the ceiling in his house,

(ثُمَّ لِيَقْطَعُ)

(and let him strangle himself.) let him hang himself with it." This was also the view of Mujahid, `Ikrimah, `Ata', Abu Al-Jawza', Qatadah and others. The meaning is: whoever thinks that Allah will not support Muhammad and His Book and His Religion, let him go and kill himself if it annoys him so much. For Allah will most certainly help and support him. Allah says:

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ )

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) 40:51(. Allah says here:

(فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ)

(Then let him see whether his plan will remove that whereat he rages!) As-Suddi said, "Meaning, in the case of Muhammad " `Ata' Al-Khurasani said, "Let him see whether that will cure the rage he feels in his heart."

(وَكَذَلِكَ أَنْزَلْنَاهُ)

(Thus have We sent it down) the Qur'an.

(ءَايَاتٌ بَيِّنَاتٌ)

(as clear Ayat,) clear in its wording and its meaning, evidence from Allah to mankind.

(وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ)

(and surely, Allah guides whom He wills.) He sends astray whomsoever He wills and He guides whomsoever He wills, and He has complete wisdom and definitive proof in doing so.

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) 21:23(. Because of His wisdom, mercy, justice, knowledge, dominion and might, no one can overturn His ruling, and He is swift in bringing to account.

(إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِّينَ  
وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ  
يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ  
شَهِيدٌ)

17. Verily, those who believe, and those who are Jews, and the Sabians, and the Christians, and the Majus, and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness.)

### Allah will judge between the Sects on the Day of Resurrection

Allah tells us about the followers of these various religions, the believers (Muslims) and others such as the Jews and Sabians. We have already seen a definition of them in Surat Al-Baqarah and have noted how people differ over who they are. There are also the Christians, Majus and others who worship others alongside Allah. Allah will

(يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ)

(judge between them on the Day of Resurrection) with justice; He will admit those who believed in Him to Paradise and will send those who disbelieved in Him to Hell, for He is a Witness over their deeds, and He knows all that they say and all that they do in secret, and conceal in their breast.

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرَمٍ إِنَّ اللَّهَ يَقَعْلُ مَا يَشَاءُ )

(18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb, and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.)

### Everything prostrates to Allah

Allah tells us that He alone, with no partner or associate, is deserving of worship. Everything prostrates to His might, willingly or unwillingly, and everything prostrates in a manner that befits its nature, as Allah says:

(أَوْ لَمِيرَوْا إِلَىٰ خَلْقِ اللَّهِ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ)

(Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly) )16:48(. And Allah says here:

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ)

(See you not that whoever is in the heavens and whoever is on the earth prostrate themselves to Him) means, the angels in the regions of the heavens, and all the living creatures, men, Jinn, animals and birds.

(وَإِن مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(and there is not a thing but glorifies His praise) )17:44(.

## (وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ)

(and the sun, and the moon, and the stars,) These are mentioned by name, because they are worshipped instead of Allah, so Allah explains that they too prostrate to their Creator and that they are subjected to Him.

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ)

(Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them) 41:37(. In the Two Sahihis it was recorded that Abu Dharr said, "The Messenger of Allah said to me,

«أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

(Do you know where this sun goes) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْمِرُ  
فِيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

(It goes (sets) and prostrates beneath the Throne, then it awaits the command. Soon it will be told, "Go back the way whence you came.")" Ibn `Abbas said, "A man came and said, `O Messenger of Allah, I saw myself in a dream last night, as if I was praying behind a tree. I prostrated, and the tree prostrated when I did, and I heard it saying, "O Allah, write down a reward for me for that, and remove a sin from me for that, store it with You for me and accept it from me as You accepted from Your servant Dawud.'" Ibn `Abbas said, "The Messenger of Allah recited an Ayah mentioning a prostration, then he prostrated, and I heard him saying the same words that the man had told him the tree said." This was recorded by At-Tirmidhi, Ibn Majah, and Ibn Hibban in his Sahih.

## (وَالدَّوَابَّ)

(Ad-Dawabb) means all the animals. It was reported in a Hadith recorded by Imam Ahmad that the Messenger of Allah forbade using the backs of animals as platforms for speaking, for, perhaps the one who was being ridden was better and remembered Allah more than the one who was riding.

## (وَكَثِيرٌ مِّنَ النَّاسِ)

(and many of mankind) means, they prostrate willingly, submitting themselves to Allah of their own free will.

## (وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ)

(But there are many (men) on whom the punishment is justified.) means, those who refuse prostration, are stubborn and arrogant.

(وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ)

(And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills.) It was recorded that Abu Hurayrah said, "The Messenger of Allah said:

«إِذَا قَرَأَ ابْنُ آدَمَ السَّجْدَةَ اعْتَزَلَ الشَّيْطَانُ بَيْكِي، يَقُولُ: يَا وَيْلَهُ أُمِرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأُمِرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ»

(When the son of Adam recites the Ayat containing the prostration, the Shaytan withdraws weeping and says, "Ah! Woe (to me)! the son of Adam was commanded to prostrate and he prostrated, so Paradise is his; I was commanded to prostrate and I refused, so I am doomed to Hell.") This was recorded by Muslim. In his book Al-Marasil, Abu Dawud recorded that Khalid bin Ma` dan, may Allah have mercy upon him, reported that Allah's Messenger said,

«فُضِّلَتْ سُورَةُ الْحَجِّ عَلَى سَائِرِ الْقُرْآنِ بِسَجْدَتَيْنِ»

(Surat Al-Hajj has been favored over the rest of the Qur'an with two prostrations.) Al-Hafiz Abu Bakr Al-Isma` ili recorded from Abu Al-Jahm that ` Umar did the two prostrations of Surat Al-Hajj when he was in Al-Jabiyah, and he said, "This Surah has been favored with two prostrations."

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ - وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ - كُلَّمَا أَرَادُوا

أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُقُوا  
عَذَابَ الْحَرِيقِ )

(19. These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.) (20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) (21. And for them are hooked rods of iron.) (22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!")

### The Reason for Revelation

It was recorded in the Two Sahihis that Abu Dharr swore that this Ayah --

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) was revealed concerning Hamzah and his two companions, and `Utbah and his two companions, on the day of Badr when they came forward to engage in single combat. This is the wording of Al-Bukhari in his Tafsir of this Ayah. Then Al-Bukhari recorded that `Ali bin Abi Talib said, "I will be the first one to kneel down before the Most Merciful so that the dispute may be settled on the Day of Resurrection." Qays (sub-narrator) said, "Concerning them the Ayah was revealed:

(هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ)

(These two opponents dispute with each other about their Lord;) He (Qays) said, "They are the ones who came forward (for single combat) on the day of Badr: `Ali, Hamzah and `Ubaydah vs., Shaybah bin Rabi`ah, `Utbah bin Rabi`ah and Al-Walid bin `Utbah." This was reported only by Al-Bukhari. Ibn Abi Najih reported that Mujahid commented on this Ayah, "Such as the disbeliever and the believer disputing about the Resurrection." According to one report Mujahid and `Ata' commented on this Ayah, "This refers to the believers and the disbelievers." The view of Mujahid and `Ata' that this refers to the disbelievers and the believers, includes all opinions, the story of Badr as well as the others. For the believers want to support the religion of Allah, while the disbelievers want to extinguish the light of faith and to defeat the truth and cause falsehood to prevail. This was the view favored by Ibn Jarir, and it is good.

### The Punishment of the Disbelievers

(فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ تَارٍ)

(then as for those who disbelieved, garments of fire will be cut out for them,) meaning, pieces of fire will be prepared for them. Sa`id bin Jubayr said: "Of copper, for it is the hottest of things when it is heated." n

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَأَلْذِينَ  
كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ  
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ  
وَالْجُلُودُ )

(boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.) meaning, when the boiling water --which is water that has been heated to the ultimate degree- is poured down over their heads. Ibn Jarir recorded from Abu Hurayrah that the Prophet said:

«إِنَّ الْحَمِيمَ لِيُصَبُّ عَلَى رُءُوسِهِمْ فَيَنْفُذُ  
الْجُمُجْمَةَ حَتَّى يَخْلُصَ إِلَى جَوْفِهِ، فَيَسْلُتَ مَا فِي  
جَوْفِهِ حَتَّى يَبْلُغَ قَدَمَيْهِ، وَهُوَ الصَّهْرُ، ثُمَّ يُعَادُ  
كَمَا كَانَ»

(The boiling water will be poured over their heads and will penetrate their skulls until it reaches what is inside, and what is inside will melt until it reaches their feet. This is the melting, then he will be restored to the state he was before.) It was also recorded by At-Tirmidhi, who said it is Hasan Sahih. This was also recorded by Ibn Abi Hatim, who then recorded that `Abdullah bin As-Sariy said, "The angel will come to him, carrying the vessel with a pair of tongs because of its heat. When he brings it near to his face, he will shy away from it. He will raise a hammer that he is carrying and will strike his head with it, and his brains will spill out, then he will pour the brains back into his head. This is what Allah says in the Ayah:

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ )

(With it will melt what is within their bellies, as well as (their) skins.)"

(وَلَهُمْ مَّقَامِعٌ مِنْ حَدِيدٍ )

(And for them are hooked rods of iron.) Ibn `Abbas said, "They will be struck with them, and with each blow, a limb will be severed, and they will cry out for oblivion."



كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا  
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,) Al-A` mash reported from Abu Zibyan that Salman said, "The fire of Hell is black and dark; its flames and coals do not glow or shine." Then he recited:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا  
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein,)

(وَدُوقُوا عَذَابَ الْحَرِيقِ)

("Taste the torment of burning!") This is like the Ayah:

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ  
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny.") )32:20(. The meaning is that they will be humiliated by words and actions.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّونَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ -  
وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُّوا إِلَى صِرَاطِ  
الْحَمِيدِ )

(23. Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (24. And they are guided unto goodly speech and they are guided to the path of Him, Who is Worthy of all praises.)

## The Reward of the Believers

When Allah tells us about the state of the people of Hell -- we seek refuge with Allah from that state of punishment, vengeance, burning and chains -- and the garments of fire that have been prepared for them, He then tells us about the state of the people of Paradise -- we ask Allah by His grace and kindness to admit us therein. He tells us:

(إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow,) means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

(يُحَلَوْنَ فِيهَا)

(wherein they will be adorned) -- with jewelry --

(مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا)

(with bracelets of gold and pearls) means, on their arms, as the Prophet said in the agreed-upon Hadith:

«تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

(The jewelry of the believer )in Paradise( will reach as far as his Wudu' reached.)

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk. ) in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, Sundus and Istabraq fine green silk and gold embroidery, as Allah says:

(عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا  
أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا -  
إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيِكُمْ مَشْكُورًا )

(Their garments will be of green Sundus, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.") )76:21-22(. In the Sahih, it says:

«لَا تَلْبَسُوا الْحَرِيرَ وَلَا الدِّيَابَجَ فِي الدُّنْيَا، فَإِنَّهُ  
مَنْ لَبَسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ»

(Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.) ` Abdullah bin Az-Zubayr said, "Those who do not wear silk in the Hereafter are those who will not enter Paradise. Allah says:

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk)"

(وَهُدُّوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

(And they are guided unto goodly speech.) This is like the Ayat:

(وَأَدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ  
تَحِيَّتُهُمْ فِيهَا سَلَامٌ )

(And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow -- to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salam (peace!)") )14:23(

(جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ  
وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ  
كُلِّ بَابٍ - سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى  
الدَّارِ )

(And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you!)", for you persevered in patience! Excellent indeed is the final home!") )13:23-24(,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا - إِلَّا قِيلًا سَلَامًا  
سَلَامًا )

(No evil vain talk will they hear therein, nor any sinful speech. But only the saying of, "Peace! Peace! (Salaman! Salaman!).") )56:25-26( They will be guided to a place in which they will hear good speech.

(وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا)

(Therein they shall be met with greetings and the word of peace and respect.) )25:75(, unlike the scorn which will be heaped upon the people of Hell by way of rebuke, when they are told:

(ذُوقُوا عَذَابَ الْحَرِيقِ)

( "Taste the torment of burning!")

(وَهُدُّوْا إِلَى صِرَاطِ الْحَمِيدِ)

(and they are guided to the path of Him Who is Worthy of all praises. ) to a place in which they will give praise to their Lord for all His kindness, blessings and favors towards them, as it says in the Sahih Hadith:

«إِنَّهُمْ يُلْهَمُونَ النَّسِيحَ وَالتَّحْمِيدَ كَمَا يُلْهَمُونَ  
النَّفْسَ»

(They will be inspired with words of glorification and praise, just as they are inspired with breath.) Some scholars of Tafsir said that the Ayah,

(وَهُدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ)

(And they are guided unto goodly speech) refers to the Qur'an; and it was said that it means La ilaha illallah or words of remembrance prescribed in Islam. And the Ayah:

(وَهُدُّوْا إِلَى صِرَاطِ الْحَمِيدِ)

(and they are guided to the path of Him Who is Worthy of all praises.) means, the straight path in this world. These interpretations do not contradict that mentioned above. And Allah knows best.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً  
الْعَٰكِفُ فِيهِ وَالْبَادِ وَمَن يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ  
نُّذِقْهُ مِن عَذَابِ أَلِيمٍ )

(25. Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.)

### **A Warning to Those Who hinder Others from the Path of Allah and from Al-Masjid Al-Haram and Who seek to do Evil Actions therein**

Allah rebukes the disbelievers for preventing the believers from coming to Al-Masjid Al-Haram and performing their rites and rituals there, claiming that they were its guardians,

وَمَا كَانُوا أَوْلِيَاءَهُ إِنِ أَوْلِيَآؤُهُ إِلَّا الْمُتَّقُونَ)

(and they are not its guardians. None can be its guardians except those who have Taqwa) 8:34. In this Ayah there is proof that it was revealed in Al-Madinah, as Allah says in Surat Al-Baqarah:

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ  
فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ  
الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ)

(They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the way of Allah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haram, and to drive out its inhabitants) 2:217( And Allah says here:

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ  
وَالْمَسْجِدِ الْحَرَامِ)

(Verily, those who disbelieved and hinder (men) from the path of Allah, and from Al-Masjid Al-Haram) meaning, not only are they disbelievers, but they also hinder people from the path of Allah and from Al-Masjid Al-Haram. They prevent the believers who want to go there from reaching it, although the believers have more right than anyone else to go there. The structure of this phrase is like that to be found in the Ayah:

(الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا  
بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ )

(Those who believed, and whose hearts find rest in the remembrance of Allah, verily, in the remembrance of Allah do hearts find rest.) 13:28( Not only are they believers, but their hearts also find rest in the remembrance of Allah.

### The Issue of renting Houses in Makkah

(الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there) meaning that they prevent people from reaching Al-Masjid Al-Haram, which Allah has made equally accessible to all in Shari`ah, with no differentiation between those who live there and those who live far away from it.

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) Part of this equality is that everyone has equal access to all parts of the city and can live there, as `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah:

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) He )Ibn `Abbas( said: "Both the people of Makkah and others can stay in Al-Masjid Al-Haram."

(سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there,) Mujahid said, "The people of Makkah and others are equally allowed to stay there." This was also the view of Abu Salih, `Abdur-Rahman bin Sabit and `Abdur-Rahman bin Zayd bin Aslam. `Abdur-Razzaq narrated from Ma`mar, from Qatadah who said: "Its own people and others are equal therein." This is the issue about which Ash-Shafi`i and Ishaq bin Rahwayh differed in the Masjid of Al-Khayf, when Ahmad bin Hanbal was also present. Ash-Shafi`i was of the opinion that the various parts of Makkah can be owned, inherited and rented, and he used as evidence the Hadith of Usamah

bin Zayd who said, "I said, O Messenger of Allah, will you go and stay tomorrow in your house in Makkah" He said,

«وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رَبَاعٍ؟»

(Has `Aqil left us any property) Then he said,

«لَا يَرِثُ الْكَافِرُ الْمُسْلِمَ وَلَا الْمُسْلِمُ الْكَافِرَ»

(A disbeliever does not inherit from a Muslim and a Muslim does not inherit from a disbeliever.) This Hadith was recorded in the Two Sahihs. He also used as evidence the report that `Umar bin Al-Khattab bought a house in Makkah from Safwan bin Umayyah for four thousand Dinars, and made it into a prison. This was also the view of Tawus and `Amr bin Dinar. Ishaq bin Rahwayh was of the opinion that they (houses in Makkah) could not be inherited or rented. This was the view of a number of the Salaf, and Mujahid and `Ata' said likewise. Ishaq bin Rahwayh used as evidence the report recorded by Ibn Majah from `Alqamah bin Nadlah who said, "The Messenger of Allah, Abu Bakr and `Umar died, and nobody claimed any property in Makkah except the grazing animals. Whoever needed to live there would take up residence there, and whoever did not need to live there would let others take up residence there." `Abdur-Razzaq recorded that `Abdullah bin `Amr said, "It is not allowed to sell or rent the houses of Makkah." He also said, narrating from Ibn Jurayj: "'Ata' would not allow people to charge rent in the Haram, and he told me that `Umar bin Al-Khattab did not allow people to put gates on the houses of Makkah because the pilgrims used to stay in their courtyards. The first person to put a gate on his house was Suhayl bin `Amr. `Umar bin Al-Khattab sent for him about that and he said, 'Listen to me, O Commander of the faithful, I am a man who engages in trade and I want to protect my back.' He said, 'Then you may do that.'" `Abdur-Razzaq recorded from Mujahid that `Umar bin Al-Khattab said, "O people of Makkah, do not put gates on your houses, and let the bedouins stay wherever they want." He said: Ma' mar told us, narrating from someone who heard `Ata' say about the Ayah, x

(سَوَاءٌ الْعَكْفُ فِيهِ وَالْبَادِ)

(the dweller in it and the visitor from the country are equal there, ) "They may stay wherever they want." Ad-Daraqutni recorded a saying reported from `Abdullah bin `Amr: "Whoever charges rent for the houses of Makkah, consumes fire." Imam Ahmad took a middle path, according to what his son Salih narrated from him, and he said, "They may be owned and inherited, but they should not be rented, so as to reconcile between all the proofs." And Allah knows best.

### **A Warning to Those Who want to commit Evil Actions in the Haram**

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ)

(and whoever inclines to evil actions therein or to do wrong, him We shall cause to taste from a painful torment.)

(بِظْلَمٍ)

(or to do wrong,) means, he aims deliberately to do wrong, and it is not the matter of misunderstanding. As Ibn Jurayj said narrating from Ibn `Abbas, "This means someone whose actions are intentional." `Ali bin Abi Talhah reported that Ibn `Abbas said, "The evil action of Shirk." Al-`Awfi reported that Ibn `Abbas said: "The evil action is allowing in the Haram what Allah has forbidden, such as mistreating and killing, whereby you do wrong to those who have done you no wrong and you kill those who have not fought you. If a person does this, then he deserves to suffer a painful torment."

(بِظْلَمٍ)

(or to do wrong,) Mujahid said, "To do some bad action therein. This is one of the unique features of Al-Haram, that the person who is about to do some evil action should be punished if this is his intention, even if he has not yet commenced the action." Ibn Abi Hatim recorded in his Tafsir that `Abdullah (i.e., Ibn Mas`ud) commented about the Ayah,

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) "If a man intends to do some evil action therein, Allah will make him taste a painful torment." This was also recorded by Ahmad. I say, )its( chain is Sahih according to the conditions of Al-Bukhari, and it is more likely Mawquf than Marfu`. And Allah knows best. Sa`id bin Jubayr said, "Insulting a servant and anything more than that is (counted as) wrongdoing." Habib bin Abi Thabit said:

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) "Hoarding (goods) in Makkah." This was also the view of others.

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) Ibn `Abbas said, "This was revealed about `Abdullah bin Unays. The Messenger of Allah sent him with two men, one of whom was a Muhajir and the other from among the Ansar. They began to boast about their lineages and `Abdullah bin Unays got angry and killed the Ansari. Then he reverted from Islam (became an apostate) and fled to Makkah. Then these words were revealed concerning him:

(وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ)

(and whoever inclines to evil actions therein or to do wrong,) meaning, whoever flees to Al-Haram to do evil actions, i.e., by leaving Islam." These reports indicate some meanings of the phrase "evil actions", but the meaning is more general than that and includes things which are more serious. Hence when the owners of the Elephant planned to destroy the House (the Ka`bah), Allah sent against them birds in flocks,



تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ كَعَصْفٍ  
مَّأْكُولٍ )

(Striking them with stones of Sjjil. And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle).) 105:4-5. means He destroyed them and made them a lesson and a warning for everyone who intends to commit evil actions there. Hence it was reported in a Hadith that the Messenger of Allah said:

«يَعْزُرُوْهُ هَذَا الْبَيْتَ جَيْشٌ حَتَّىٰ إِذَا كَانُوا بِيَدَاءِ  
مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ»

(This House will be attacked by an army, then when they are in a wide open space, the first of them and the last of them will be swallowed up by the earth.)

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي  
شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ  
السُّجُودِ - وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا  
وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ )

(26. And (remember) when We showed Ibrahim the site of the House (saying): "Associate not anything with Me, and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow and make prostration (in prayer);") (27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj `Amiq.)

## Building of the Ka`bah and the Proclamation of the Hajj

This is a rebuke to those among Quraysh who worshipped others than Allah and joined partners with Him in the place which from the outset had been established on the basis of Tawhid and the worship of Allah Alone, with no partner or associate. Allah tells us that He showed Ibrahim the site of the `Atiq House, i.e., He guided him to it, entrusted it to him and granted him permission to build it. Many scholars take this as evidence to support their view that Ibrahim was the first one to build the House and that it was not built before his time. It was recorded in the Two Sahih's that Abu Dharr said, "I said, `O Messenger of Allah, which Masjid was the first to be built' He said,

«الْمَسْجِدُ الْحَرَامُ»

(Al-Masjid Al-Haram.) I said, `Then which' He said,

«بَيْتُ الْمَقْدِسِ»

(Bayt Al-Maqdis.) I said, `How long between them' He said,

«أَرْبَعُونَ سَنَةً»

(Forty years.)" And Allah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

(Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing) )3:96( until the end of following two Ayat. Allah says:

وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ  
لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

(and We commanded Ibrahim and Isma`il that they should purify My House for those who are circumambulating it, or staying (l`tikaf), or bowing or prostrating themselves.) )2:125( And Allah says here:

أَنْ لَا تُشْرِكُوا بِي شَيْئًا

(Associate not anything with Me,) meaning, `Build it in My Name Alone.'

وَطَهِّرْ بَيْتِيَ

(and sanctify My House) Qatadah and Mujahid said, "And purify it from Shirk.

لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ

(for those who circumambulate it, and those who stand up, and those who bow, and make prostration (in prayer)) means, `and make it purely for those who worship Allah Alone, with no partner or associate.' What is meant by "those who circumambulate it" is obvious, since this is an act of worship that is done only at the Ka`bah and not at any other spot on earth.

## (وَالْقَائِمِينَ)

(and those who stand up) means, in prayer. Allah says:

## (وَالرُّكَّعِ السُّجُودِ)

(and those who bow, and make prostration.) Tawaf and prayer are mentioned together because they are not prescribed together anywhere except in relation to the House. Tawaf is done around the Ka`bah and prayer is offered facing its direction in the majority of cases, with a few exceptions, such as when one is uncertain of the direction of the Qiblah, during battle and when praying optional prayers while traveling. And Allah knows best.

## (وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ)

(And proclaim to mankind the Hajj) meaning, 'announce the pilgrimage to mankind and call them to perform pilgrimage to this House which We have commanded you to build.' It was said that Ibrahim said: "O Lord, how can I convey this to people when my voice will not reach them" It was said: "Call them and We will convey it." So Ibrahim stood up and said, "O mankind! Your Lord has established a House so come on pilgrimage to it." It is said that the mountains lowered themselves so that his voice would reach all the regions of the earth, and those who were still in their mothers' wombs and their fathers' loins would hear the call. The response came from everyone in the cities, deserts and countryside, and those whom Allah has decreed will make the pilgrimage, until the Day of Resurrection: "At Your service, O Allah, at Your service." This is a summary of the narrations from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr and others among the Salaf. And Allah knows best. This was recorded by Ibn Jarir and by Ibn Abi Hatim at length.

## (يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ)

(They will come to you on foot and on every lean camel,) This Ayah was used as evidence by those scholars whose view is that Hajj performed on foot by those who are able, is better than Hajj performed riding, because the phrase "on foot" is mentioned first, and because it is an indication of their keenness and resolve. Waki` narrated from Abu Al-`Umayy from Abu Halhalah from Muhammad bin Ka`b that Ibn `Abbas said, "I do not regret anything except for the fact that I wish I had performed Hajj on foot, because Allah says,

## (يَأْتُوكَ رِجَالًا)

(They will come to you on foot)." But the majority are of the view that performing Hajj while riding is better, following the example of the Messenger of Allah, because he performed Hajj riding, although his physical ability was sound.

## (يَأْتِينَ مِنْ كُلِّ فَجٍّ)

(they will come from every Fajj) means every route, as Allah says:

(وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا)

(and We placed therein Fijaj for them to pass) 21:31.

(عميق)

(`Amiq) means dis- tant. This was the view of Mujahid, `Ata', As-Suddi, Qatadah, Muqatil bin Hayan, Ath-Thawri and others. This Ayah is like the Ayah in which Allah tells us how Ibrahim prayed for his family,

(فَجَعَلَ أَفِيدَةً مِّنَ النَّاسِ تَهْوَىٰ إِلَيْهِمْ)

(So fill some hearts among men with love towards them) 14:37. There is no one among the Muslims who does not long to see the Ka`bah and perform Tawaf, people come to this spot from every corner of the world.

(لِيَشْهَدُوا مَنَفِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ  
مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ  
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ - ثُمَّ لِيَقْضُوا  
تَقَاتِهِمْ وَلِيُؤْفُوا نُذُورَهُمْ وَلِيَطُوفُوا بِالْبَيْتِ الْعَتِيقِ )

(28. That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them. Then eat thereof and feed therewith the poor having a hard time.) (29. Then let them complete their prescribed duties and perform their vows, and circumambulate the `Atiq House.)

### Hajj Brings benefits in this World and in the Hereafter

(لِيَشْهَدُوا مَنَفِعَ لَهُمْ)

(That they may witness things that are of benefit to them,) Ibn `Abbas said, "Benefits in this world and in the Hereafter." Benefits of the Hereafter includes Allah's pleasure. Material benefits in this world include sacrificial animals and trade." This was also the view of Mujahid and others, that the benefits come in this world and in the Hereafter. This is like the Ayah:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ)

(There is no sin on you if you seek the bounty of your Lord) )2:198(.

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ

(and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them (for sacrifice).) Shu`bah and Hushaym narrated from Abu Bishr from Sa`id from Ibn `Abbas, "The appointed days are the ten days (of Dhul-Hijjah). Al-Bukhari narrated this with a disconnected chain in a manner denoting his approval of it. Something similar was narrated from Abu Musa Al-Ash`ari, Mujahid, Qatadah, `Ata', Sa`id bin Jubayr, Al-Hasan, Ad-Dahhak, `Ata' Al-Khurasani and Ibrahim An-Nakha'i. Al-Bukhari recorded from Ibn `Abbas that the Prophet said:

«مَا الْعَمَلُ فِي أَيَّامٍ أَفْضَلَ مِنْهَا فِي هَذِهِ»

(No deeds are more virtuous than deeds done on these days.) They said, "Not even Jihad for the sake of Allah" He said,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ يَخْرُجُ يُخَاطِرُ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ بِشَيْءٍ»

(Not even Jihad for the sake of Allah, unless a man goes out risking himself and his wealth for the sake of Allah, and does not come back with anything.) Imam Ahmad recorded that Ibn `Umar said, "The Messenger of Allah said:

«مَا مِنْ أَيَّامٍ أَعْظَمَ عِنْدَ اللَّهِ وَلَا أَحَبُّ إِلَيْهِ الْعَمَلُ فِيهِنَّ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرِ فَأَكْثَرُوا فِيهِنَّ مِنَ التَّهْلِيلِ وَالتَّكْبِيرِ وَالتَّحْمِيدِ»

(There are no days that are greater before Allah or in which deeds are more beloved to Him than these ten days, so increase your Tahlil, Takbir, and Tahmid during these days.) Al-Bukhari said, "Ibn `Umar and Abu Hurayrah used to go out in the marketplace during the ten days and say Takbir, and the people would say Takbir when they said Takbir." These ten days include the day of `Arafah. It was recorded in Sahih Muslim that Abu Qatadah said, "The Messenger of Allah was asked about fasting on the day of `Arafah, and he said, R

«أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الْمَاضِيَةَ  
وَالآتِيَةَ»

(I hope by Allah that it will be an expiation for the previous year and the coming year. ) These ten days include the day of An-Nahr (Sacrifice), which is the greatest day of Hajj, and it was recorded in a Hadith that it is the most virtuous day to Allah.

(عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ)

(over the beast of cattle that He has provided for them.) means, camels, cattle and sheep, as Allah explained in Surat Al-An`am:

(ثَمَنِيَةَ أَزْوَاجٍ)

(eight pairs) )6:143(

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ)

(Then eat thereof and feed therewith the poor having a hard time.) It was recorded that when the Messenger of Allah offered his sacrifice, he commanded that part of each animal should be taken and cooked, and he ate some of the meat and drank some of the broth.

(فَكُلُوا مِنْهَا)

(Then eat thereof) Hushaym narrated from Husayn, from Mujahid, "This is like the Ayat:

(وَإِذَا حَلَلْتُمْ فَاصْطَادُوا)

(But when you finish the Ihram, you may hunt) )5:2(

(فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ)

(Then when the (Jumu`ah) Salah (prayer) is ended, you may disperse through the land) )62:10(." This was the view favored by Ibn Jarir in his Tafsir.

(الْبَائِسَ الْفَقِيرَ)

(the poor having a hard time.) `Ikrimah said, "This means the one who is in desperate need whose poverty is apparent, and the poor person who is too proud to ask others for help." Mujahid said, "The one who does not stretch forth his hand (to ask for help)."

(ثُمَّ لِيَقْضُوا تَفَثَهُمْ)

(Then let them complete their prescribed duties) `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means ending Ihram by shaving one's head, putting on one's ordinary clothes, trimming one's nails and so on." This was also reported from him by `Ata' and Mujahid. This was also the view of `Ikrimah and Muhammad bin Ka`b Al-Qurazi.

(وَلْيُوفُوا نُذُورَهُمْ)

(and perform their vows,) `Ali bin Abi Talhah reported that Ibn `Abbas said, this means any vows made about sacrificing a camel.

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House. ) Mujahid said, "This means the Tawaf which is obligatory on the day of Sacrifice." Ibn Abi Hatim recorded that Abu Hamzah said, "Ibn `Abbas said to me: `Have you read in Surat Al-Hajj where Allah says:

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House.) The end of rituals is the Tawaf around the `Atiq House." I say, this is what the Messenger of Allah did. When he came back from Mina on the day of Sacrifice, he began with stoning the Jamrah, stoning it with seven pebbles, then he offered his sacrifice and shaved his head, then he departed and circumambulated the House." In the Two Sahihs it was recorded that Ibn `Abbas said, "The people were commanded to end their visit to the Ka`bah by circumambulating the House, but menstruating women are exempt from this.

(بِالْبَيْتِ الْعَتِيقِ)

(the `Atiq House) the area from behind Al-Hijr, because this was originally part of the Ka`bah built by Ibrahim, but the Quraysh excluded it from the House (when they had to rebuild it) because they were short of funds. The Messenger of Allah included it in his Tawaf and said that it is part of the House. He did not acknowledge the two Shami corners, because they were not built precisely upon the original foundations of Ibrahim. Qatadah narrated that Al-Hasan Al-Basri commented on the Ayah,

(وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ)

(and circumambulate the `Atiq House.) "Because it is the first House established for mankind." This was also the view of `Abdur-Rahman bin Zayd bin Aslam. It was recorded that `Ikrimah said, "It was called Al-Bayt Al-`Atiq because it survived (U`tiqa) from the flood at the time of Nuh." Khusayf said, "It was called Al-Bayt Al-`Atiq because it was never conquered by any tyrant."

(ذَلِكَ وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُبْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ - حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ )

(30. That and whoever honors the sacred things of Allah, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you. So shun the Rajs of the idols, and shun false speech.) (31. Hunafa' Lillah, not associating partners unto Him; and whoever assigns partners to Allah,

### The Reward for avoiding Sin

Allah says: `This is what We have commanded you to do in the rituals (of Hajj), and this is the great reward that the person who does that will gain.'

(وَمَنْ يُعَظِّمْ حُرْمَتِ اللَّهِ)

(whoever honors the sacred things of Allah,) means, whoever avoids disobeying Him and does not transgress that which is sacred, and regards committing sin as a very serious matter,

(فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ)

(then that is better for him with his Lord.) means, he will attain much good and a great reward for doing that. Just as the one who does acts of obedience will earn a great reward, so too, the one who avoids sin will earn a great reward.

### Cattle are Lawful

(وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُبْلَى عَلَيْكُمْ)

(The cattle are lawful to you, except those (that will be) mentioned to you.) means, `We have made permissible for you all the An`am (cattle etc.),' and Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham.



## (إِلَّا مَا يُتْلَى عَلَيْكُمْ)

(except those mentioned to you.) the prohibition of Al-Maytah, blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns -- and that which has been (partly) eaten by a wild animal -- unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub. This was the view of Ibn Jarir, who recorded it from Qatadah.

### The Command to shun Shirk and Lying

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الزُّورِ)

(So shun the Rijis of the idols, and shun false speech.) From this it is clear what Ar-Rijs means, i.e., avoid the abomination, which means idols. Shirk is mentioned in conjunction with false speech, as in the Ayah:

(قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا  
بَطْنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا  
بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ  
مَا لَا تَعْلَمُونَ )

(Say: "(But) the things that my Lord has indeed forbidden are Al-Fawahish (immoral sins) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge".) )7:33( This includes bearing false witness. In the Two Sahihis it was reported from Abu Bakrah that the Messenger of Allah said:

«أَلَا أَنبِئُكُمْ بِكَبَائِرِ الْكَبَائِرِ؟»

(Shall I not tell you about the worst of major sins) We said, "Yes, O Messenger of Allah." He said:

«الِإِشْرَاقُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ

Associating others with Allah, )

He was (.disobeying one's parents

:reclining, then he sat up and said

«وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

(and indeed giving false statements, and indeed bearing false witness...) and he kept on repeating it until we wished that he would stop." Imam Ahmad recorded that Khuraym bin Fatik Al-Asadi said, "The Messenger of Allah prayed As-Subh (Al-Fajr), and when he had finished, he stood up and said:

«عَدَلَتْ شَهَادَةُ الزُّورِ الْإِشْرَاقُ بِاللَّهِ عَزَّ وَجَلَّ»

(Bearing false witness is on a par with the association of others with Allah.) Then he recited this Ayah:

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الزُّورِ حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ)

(So shun the Rijs of the idols, and shun lying speech. Hunafa' Lillah, not associating partners unto Him;)

(حُنْفَاءَ اللَّهِ)

(Hunafa' Lillah) means, sincerely submitting to Him Alone, shunning falsehood and seeking the truth. Allah says:

(غَيْرَ مُشْرِكِينَ بِهِ)

(not associating partners unto Him;) Then Allah gives a likeness of the idolator in his misguidance and being doomed and being far away from true guidance, and says:

(وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ)

(and whoever assigns partners to Allah, it is as if he had fallen from the sky,) meaning,

## (فَتَخَطَفَهُ الطَّيْرُ)

(the birds caught him in midair,)

## (أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ)

(or the wind had thrown him to a far off place.) means, remote and desolate, dangerous for anyone who lands there. Hence it says in the Hadith of Al-Bara':

«إِنَّ الْكَافِرَ إِذَا تَوَفَّاهُ مَلَائِكَةُ الْمَوْتِ وَصَعِدُوا  
بِرُوحِهِ إِلَى السَّمَاءِ، فَلَا تُقْتَحُ لَهُ أَبْوَابُ السَّمَاءِ  
بَلْ تُطْرَحُ رُوحُهُ طَرْحًا مِنْ هُنَاكَ»

(When the angels of death take the soul of the disbeliever in death, they take his soul up to the heaven, but the gates of heaven are not opened for him; on the contrary, his soul is thrown down from there.) Then he recited this Ayah. The Hadith has already been quoted in our explanation of Surah Ibrahim. Allah gives another parable of the idolators in Surat Al-An`am, where He says:

(قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا  
وَنُورِدْ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي  
اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ  
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى ائْتِنَا قُلْ إِنَّ هُدَى  
اللَّهِ هُوَ الْهُدَى)

(Say: "Shall we invoke others besides Allah, that can do us neither good nor can harm us, and shall we turn back on our heels after Allah has guided us -- like one whom the Shayatin have made to go astray in the land in confusion, his companions calling him to guidance (saying): `Come to us.'" Say: "Verily, Allah's guidance is the only guidance.") 6:71)

ذَلِكَ وَمَنْ يُعَظِّمَ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى  
الْقُلُوبِ - لَكُمْ فِيهَا مَنَفَعٌ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ  
مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ )

(32. Thus it is, and whosoever honors the Sha` a'ir of Allah, then it is truly from the Taqwa of the hearts.) (33. In them are benefits for you for an appointed term, and afterwards they are brought for sacrifice to the `Atiq House.)

### Explanation of the Udhiyyah and the Sha` a'ir of Allah

(وَمَنْ يُعَظِّمُ شَعَائِرَ اللَّهِ)

(and whosoever honors the Sha` a'ir of Allah,) means, His commands.

(فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ)

(then it is truly from the Taqwa of the hearts.) This also includes obeying His commands in the best way when it comes to offering sacrifices, as Al-Hakam said narrating from Mqdam, from Ibn `Abbas: "Honoring them means choosing fat, healthy animals (for sacrifice)." Abu Umamah bin Sahl said: "We used to fatten the Udhiyyah in Al-Madinah, and the Muslims used to fatten them." This was recorded by Al-Bukhari. In Sunan Ibn Majah, it was recorded from Abu Rafi` that the Messenger of Allah sacrificed two castrated, fat, horned rams. Abu Dawud and Ibn Majah recorded from Jabir: "The Messenger of Allah sacrificed two castrated, fat, horned rams." It was said, "The Messenger of Allah commanded us to examine their eyes and ears, and not to sacrifice the Muqabilah, the Mudabirah, the Sharqa, nor the Kharqa'." This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it Sahih. As for the Muqabilah, it is the one whose ear is cut at the front, Mudabirah is the one whose ear is cut at the back, the Shurqa is the one whose ear is split, as Ash-Shafi`i said. The Kharqa' is the one whose ear is pierced with a hole. And Allah knows best. It was recorded that Al-Bara' said, "The Messenger of Allah said:

«أَرْبَعٌ لَاتَجُوزُ فِي الْأَضَاحِي: الْعَوْرَاءُ الْبَيِّنُ  
عَوْرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرَجَاءُ  
الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَاتُنْقِي»

(Four are not permitted for sacrifice: those that are obviously one-eyed, those that are obviously sick, those that are obviously lame and those that have broken bones, which no one would choose.) This was recorded by Ahmad and the Sunan compilers, and At-Tirmidhi graded it Sahih. a

## The Benefits of the Sacrificial Camels

(لَكُمْ فِيهَا مَنَفِعُ)

(In them are benefits for you) meaning, in the Budn (sacrificial camels) you find benefits such as their milk their wool and hair, and their use for riding.

(لَكُمْ فِيهَا مَنَفِعُ إِلَى أَجَلٍ مُّسَمًّى)

(In them are benefits for you for an appointed term,) Mqsam reported that Ibn ` Abbas said: "Until you decide to offer them as a sacrifice." It was recorded in the Two Sahihs from Anas that the Messenger of Allah saw a man driving his sacrificial camel and said,

«ارْكَبْهَا»

(Ride it.) The man said, "It is a sacrificial camel." He said,

«ارْكَبْهَا وَيْحَكَ»

(Ride it, woe to you!) the second or third time. According to a report recorded by Muslim from Jabir, the Messenger of Allah said:

«ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أَحْبَبْتَ إِلَيْهَا»

(Ride it gently according to your needs.)

(ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ)

(and afterwards they are brought for sacrifice to the `Atiq House.) meaning, they are eventually brought to the `Atiq House -- which is the Ka`bah -- as Allah says:

(هَدِيًّا بَلِغَ الْكَعْبَةِ)

(an offering, brought to the Ka`bah) )5:95(

(وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ)

(and detained the Hady, from reaching their place of sacrifice) )48:25(

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى  
 مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهُ وَحْدٌ فَلَهُ  
 أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ - الَّذِينَ إِذَا ذُكِرَ اللَّهُ  
 وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ  
 وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ )

(34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your God is One God, so you must submit to Him Alone. And give glad tidings to the Mukhbitin.) (35. Whose hearts are filled with fear when Allah is mentioned, and the patient who bear whatever may befall them, and who perform the Salah, and who spend out of what We have provided for them.)

### Rites of Sacrifice have been prescribed for every Nation in the World

Allah tells us that sacrifice and shedding blood in the Name of Allah has been prescribed for all nations. `Ali bin Abi Talhah reported that Ibn `Abbas said,

(وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا)

(And for every nation We have appointed religious ceremonies,) "Festivals." `Ikrimah said, "Sacrifices."

(وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا)

(And for every nation We have appointed religious ceremonies,) Zayd bin Aslam said, "This means Makkah; Allah did not appoint religious ceremonies anywhere else for any nation."

(لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ  
 الْأَنْعَامِ)

(that they may mention the Name of Allah over the beast of cattle that He has given them for food.) It was recorded in the Two Sahihs that Anas said, "The Messenger of Allah brought two fat, horned rams; he said Bismillah and Allahu Akbar, then he put his foot on their necks.

(فَالِهَكُمْ إِلَهٌ وَحْدٌ فَلَهُ اسْلِمُوا)

(And your God is One God, so you must submit to Him Alone.) Your God is One, even though the Laws of the Prophets may vary and may abrogate one another. All of the Prophets called mankind to worship Allah Alone with no partner or associate.

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.) 21:25( Allah says:

(فَلَهُ اسْلِمُوا)

(so you must submit to Him Alone.) meaning, submit to His commands and obey Him in all sincerity.

(وَبَشِّرِ الْمُخْبِتِينَ)

(And give glad tidings to the Mukhbitin.) Mujahid said about Mukhbitin, "Those who find contentment in their faith." Ath-Thawri said, "Those who find contentment in their faith and who accept the decree of Allah and submit to Him." It is better to interpret it by what comes next, which is:

(الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ)

(Whose hearts are filled with fear when Allah is mentioned,) meaning, their hearts fear Him.

(وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ)

(and the patient who bear whatever may befall them) meaning, of afflictions.

(وَالْمُقِيمِي الصَّلَاةِ)

(and who perform the Salah,) they fulfill the duties which Allah has enjoined upon them, the duty of performing the obligatory prayers.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and who spend out of what We have provided for them.) the good provision which Allah has given them. They spend on their families and servants, and on the poor and needy; they treat people kindly while remaining within the limits set by Allah. This is in contrast to the hypocrites, who are the opposite of all this, as we have discussed in the Tafsir of Surah Bara'ah; to Allah be praise and blessings.

(وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنِيعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ )

(36. And the Budn, We have made them for you as among the symbols of Allah, wherein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the Qani` and the Mu` tarr. Thus have We made them subject to you that you may be grateful.)

### **The Command to slaughter the Budn (Sacrificial Camel)**

Here Allah reminds His servants of the blessing which He has bestowed on His servants, by creating the Budn for them and making them one of His symbols. For He has decreed that they should be brought to His Sacred House; indeed, they are the best of that which may be offered as a sacrifice to Allah, as He says:

(لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمْمِينَ الْبَيْتِ الْحَرَامِ)

(Violate not the sanctity of the Sha`air of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others, nor the people coming to the Sacred House))5:2(

(وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ)

(And the Budn, We have made them for you as among the symbols of Allah,) Ibn Jurayj said: "Ata' commented on this Ayah, `Cattle and camels.'" A similar view was also reported from Ibn `Umar, Sa`id bin Al-Musayyib and Al-Hasan Al-Basri. Mujahid said: "Al-Budn means camels." According to Muslim, Jabir bin `Abdullah and others said, "The Messenger of Allah commanded us to share in offering the sacrifice, a Budn (camel) for seven people, and one cow for seven people."

(لَكُمْ فِيهَا خَيْرٌ)



(wherein you have much good. ) means, reward in the Hereafter.

## ﴿فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ﴾

(So mention the Name of Allah over them when they are drawn up in lines (for sacrifice).) It was reported from Al-Muttalib bin `Abdullah bin Hantab that Jabir bin `Abdullah said, "I prayed with the Messenger of Allah on `Id Al-Adha. When he finished, he brought a ram and slaughtered it, saying,

«بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي»

(Bismillah, and Allahu Akbar. O Allah, this is on behalf of me and anyone of my Ummah who has not offered a sacrifice.) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. Muhammad bin Ishaq recorded from Yazid bin Abi Habib from Ibn `Abbas that Jabir said, "The Messenger of Allah sacrificed two rams on the day of `Id, and when he lay them down to sacrifice them, he said:

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَن مُحَمَّدٍ وَأُمَّتِهِ»

(I turn my face to the One Who created the heavens and the earth, being true and sincere in faith submitting myself to Him Alone, and I am not of the idolators. Verily, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all that exists for, with no partner or associate for Him. Thus am I commanded, and I am the first of the Muslims. O Allah, from You and to You, on behalf of Muhammad and his Ummah.) Then he said, `Bismillah' and `Allahu Akbar' and slaughtered them." It was reported from `Ali bin Al-Husayn from Abu Rafi` that when the Messenger of Allah wanted to offer a sacrifice, he would buy two fat, horned, fine rams. When he had prayed and addressed the people, he would bring one of them to where he was standing in the prayer place, and would sacrifice it himself with a knife, then he would say:

«اللَّهُمَّ هَذَا عَن أُمَّتِي جَمِيعَهَا: مَنْ شَهِدَ لَكَ بِالتَّوْحِيدِ وَشَهِدَ لِي بِالْبَلَاغِ»

(O Allah, this is on behalf of all of my Ummah, whoever bears witness of Tawhid of You and bears witness that I have conveyed.) Then he would bring the other ram and sacrifice it himself, and say,

«هَذَا عَنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ»

(This is on behalf of Muhammad and the family of Muhammad.) He would give them to the poor and he and his family would eat from it as well. This was recorded by Ahmad and Ibn Majah. Al-A`mash narrated from Abu Zabiyan from Ibn `Abbas,

(فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ)

(So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). ) "When they are standing on three legs, with the left foreleg tied up. He says Bismillah and Allahu Akbar, La ilaha illallah, Allahumma Minka wa Laka (In the Name of Allah and Allah is Most Great; there is no God but Allah. O Allah, from You and to You)." In the Two Sahih's it was recorded that Ibn `Umar came to a man who had made his camel kneel down in order to sacrifice it. He said, "Make it stand up fettered, (this is) the Sunnah of Abu Al-Qasim (i.e. the Prophet Muhammad)." "

(فَإِذَا وَجَبَتْ جُنُوبُهَا)

(Then, when they are down on their sides,) Ibn Abi Najih reported that Mujahid said, "This means, when it has fallen to the ground." This was narrated from Ibn `Abbas, and a similar view was narrated from Muqatil bin Hayyan. `Abdur-Rahman bin Zayd bin Aslam said,

(فَإِذَا وَجَبَتْ جُنُوبُهَا)

(Then, when they are down on their sides,) "Meaning, when they have died." This is what was meant by the comment of Ibn `Abbas and Mujahid, for it is not permitted to eat from the sacrifice when it has been slaughtered until it has died and its movements have ceased. It was reported in a Marfu` Hadith:

«لَا تُعَجِّلُوا النُّفُوسَ أَنْ تَزْهَقَ»

(Do not rush until you are sure that the animal is dead. ) Ath-Thawri narrated in his Jami` that `Umar bin Al-Khattab said that, and he supported it with the Hadith of Shaddad bin `Aws in Sahih Muslim:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ  
فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ،  
وَلْيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَيْبِحَتَهُ»

(Allah has prescribed proficiency in all things. If you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.) It was recorded that Abu Waqid Al-Laythi said, "The Messenger of Allah said:

«مَا قَطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهُوَ مَيْتَةٌ»

(Whatever is cut from an animal while it is still alive is Maytah (dead flesh).) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi, who graded it Sahih.

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ)

(eat thereof, and feed Qani` and the Mu` tarr...) This is a command which implies that this is permissible. Al-` Awfi reported that Ibn ` Abbas said, "Qani` is the one who is content with what he is given and he stays in his house, and the Mu` tarr is the one who comes to you and rubs shoulders with you so that you will give him some meat, but he does not ask for it. " This was also the view of Mujahid and Muhammad bin Ka` b Al-Qurazi. `Ali bin Abi Talhah reported that Ibn ` Abbas said, "Qani` is the one who is too proud to ask, and Mu` tarr is the one who does ask." This was also the view of Qatadah, Ibrahim An-Nakha` i and Mujahid, according to one report narrated from him. And the opposite was also suggested. This Ayah has been quoted as evidence by those scholars who said that the sacrifice should be divided into three: a third for the one who offers the sacrifice to eat from, a third to be given as gifts to his friends, and a third to be given in charity to the poor, because Allah says:

(فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَنَعَ وَالْمُعْتَرَ)

(eat thereof, and feed the poor who does not ask, and the beggar who asks.) But there is no evidence in this Ayah for this view. According to a Sahih Hadith, the Messenger of Allah said to the people: c

«إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ادِّخَارِ لَحُومِ الْأَضَاحِيِّ  
فَوْقَ ثَلَاثٍ، فَكُلُوا وَادِّخَرُوا مَا بَدَأَ لَكُمْ»

(I used to forbid you to keep the meat of the sacrifice for more than three days, but now eat from it and keep it as you see fit.) According to another report:

«فَكُلُوا وَادَّخِرُوا وَتَصَدَّقُوا»

(Eat some, keep some and give some in charity.) According to another report:

«فَكُلُوا وَأَطْعِمُوا وَتَصَدَّقُوا»

(Eat some, feed others, and give some in charity.) As for the animal skins, it was recorded in Musnad Ahmad from Qatadah bin An-Nu`man in the Hadith about the sacrifice:

«فَكُلُوا وَتَصَدَّقُوا، وَاسْتَمْتِعُوا بِجُلُودِهَا وَلَا تَبِيعُوهَا»

(Eat and give in charity, and make use of the skins, but do not sell them.) (Note) It was recorded that Al-Bara' bin `Azib said, "The Messenger of Allah said:

«إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ فَنَنْحَرُ، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا هُوَ لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ التُّسُكِ فِي شَيْءٍ»

(The first thing that we should do on this day of ours ( `Id) is to pray, then we return and offer the sacrifice. Whoever does that will have followed our Sunnah. Whoever slaughters his animal before the prayer, this is just meat which he has brought for his family, it is not a sacrifice at all.) This was recorded by (Al-Bukhari and Muslim). And in Sahih Muslim, it is mentioned that one is not to offer the sacrifice until the Imam (leader) has offered his. It is prescribed to offer the sacrifice on the day of Nahr and the following three days of Tashriq, because of the Hadith of Jubayr bin Mut`im who said that the Messenger of Allah said:

«أَيَّامُ التَّشْرِيقِ كُلُّهَا ذَبْحٌ»

(The days of Tashriq are all (for) sacrifice.) This was recorded by Ahmad and Ibn Hibban.

(كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

(Thus have We made them subject to you that you may be grateful.) means, for this reason.

(سَخَّرْنَاهَا لَكُمْ)

(Thus have We made them subject to you) means, `We have subjugated them to you, i.e., We have made them submissive towards you, so that if you wish you can ride them, or if you wish you can milk them, or if you wish you can slaughter them,' as Allah says:

(أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا  
فَهُمْ لَهَا مَلَكَونَ )

(Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners.))36:71( until He said:

(أَفَلَا يَشْكُرُونَ)

(Will they not then be grateful) )36:73( And Allah says in this Ayah:

(كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ)

(Thus have We made them subject to you that you may be grateful.)

(لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ  
التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى  
مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ )

(37. It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him. Thus have We made them subject to you that you may proclaim Allah's greatness for His guidance to you. And give glad tidings to the doers of good.)

### **The Goal of the Udhiyyah (Sacrifice) according to Allah is the Sincerity and Taqwa of His Servant**

Allah says: this sacrifice is prescribed for you so that you will remember Him at the time of slaughter, for He is the Creator and Provider. Nothing of its flesh or blood reaches Him, for He has no need of anything other than Himself. During the time of Jahiliyyah, when they offered sacrifices to their gods, they would put some of the meat of their sacrifices on their idols, and sprinkle the blood over them. But Allah says:

(لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا)

(It is neither their meat nor their blood that reaches Allah,) Ibn Abi Hatim recorded that Ibn Jurayj said, "The people of the Jahiliyyah used to put the meat of their sacrifices and sprinkle the blood on the House, and the Companions of the Messenger of Allah said, "We have more right to do that." Then Allah revealed the words:

(لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ  
التَّقْوَى مِنْكُمْ)

(It is neither their meat nor their blood that reaches Allah, but it is Taqwa from you that reaches Him.) That is what He will accept and reward for, as mentioned in the Sahih,

«إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا إِلَى أَلْوَانِكُمْ،  
وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(Allah does not look to your appearance or your colors, but He looks to your hearts and deeds.) And in the Hadith; (Indeed charity falls in the Hand of Ar-Rahman before it falls in the hand of the one asking.)

(كَذَلِكَ سَخَّرَهَا لَكُمْ)

(Thus have We made them subject to you) meaning, `for this purpose We have subjugated the Budn for you,'

(لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ)

(that you may proclaim Allah's greatness for His guidance to you.) means, that you may glorify Him for guiding you to His religion and His way which He loves and is pleased with, and has forbidden you to do all that He hates and rejects.

(وَبَشِّرِ الْمُحْسِنِينَ)

(And give glad tidings to the doers of good.) means, `give good news, O Muhammad, to those who do good,' i.e., whose deeds are good and who remain within the limits prescribed by Allah, who follow that which has been prescribed for them, who believe in the Messenger and follow that which he has conveyed from his Lord.

(Note) The Udhiyyah is Sunnah Mustahabbah One animal is sufficient on behalf of all the members of one household. Ibn `Umar said, "The Messenger of Allah continued to offer sacrifice for ten years." This was recorded by At-Tirmidhi. Abu Ayyub said: "At the time of the

Messenger of Allah , a man would sacrifice a sheep on behalf of himself and all the members of his household, and they would eat from it and feed others, until the people started boasting )by sacrificing more than one( and things reached the stage that you see now." This was recorded by At-Tirmidhi, who graded it Sahih, and by Ibn Majah. `Abdullah bin Hisham used to sacrifice one sheep on behalf of his entire family; this was recorded by Al-Bukhari. Concerning how old the sacrificial animal should be, Muslim recorded from Jabir that the Messenger of Allah said:

«لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ تَعْسُرَ عَلَيْكُمْ  
فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ»

(Do not sacrifice any but mature animals, and if that is not possible, then sacrifice a young sheep.)

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ  
كُلَّ خَوَّانٍ كَفُورٍ )

(38. Truly, Allah defends those who believe. Verily, Allah likes not any treacherous ingrate.)

### Good News of Allah's Defence for the Believers

Here Allah tells us that He defends His servants who put their trust in Him and turn to Him in repentance; He protects them from the the worst of evil people and the plots of the sinners; He protects them, guards them and supports them, as He tells us elsewhere:

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

(Is not Allah sufficient for His servant) )39:36(

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ  
أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

(And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things) )65:3(

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ )

(Verily, Allah likes not any treacherous ingrate) means, He does not like any of His servants who bear these characteristics, i.e., treachery in covenants and promises whereby a person does not do what he says, and ingratitude is to deny the blessings, whereby one does not acknowledge or appreciate them.

(أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ  
نَصْرِهِمْ لَقَدِيرٌ - الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ  
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ  
بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوْمِعُ وَيَعُ وَصَلَوَاتُ  
وَمَسَجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ  
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ )

(39. Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory.) (40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, Sawami`, Biya`, Salawat, and Masjids, wherein the Name of Allah is mentioned much, would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty.)

### Permission to fight; this is the first Ayah of Jihad

Al-`Awfi reported that Ibn `Abbas said, "This was revealed about Muhammad and his Companions, when they were expelled from Makkah." Mujahid, Ad-Dahhak and others among the Salaf, such as Ibn `Abbas, `Urwah bin Az-Zubayr, Zayd bin Aslam, Muqatil bin Hayan, Qatadah and others said, "This is the first Ayah which was revealed about Jihad." Ibn Jarir recorded that Ibn `Abbas said, "When the Prophet was driven out of Makkah, Abu Bakr said, `They have their Prophet. Truly, to Allah we belong and truly, to Him we shall return; surely they are doomed.'" Ibn `Abbas said, "Then Allah revealed the words:

(أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ  
نَصْرِهِمْ لَقَدِيرٌ )

(Permission (to fight) is given to those (believers) fought against, because they have been wronged; and surely, Allah is able to give them victory.)" Abu Bakr, may Allah be pleased with him, said, "Then I knew that there would be fighting." Imam Ahmad added: "Ibn `Abbas said, `This was the first Ayah to be revealed concerning fighting.'" This was also recorded by At-Tirmidhi and An-Nasa'i in the Book of Tafsir of their Sunans. At-Tirmidhi said: "It is a Hasan Hadith."

(وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ)



(and surely, Allah is able to give them victory.) means, He is able to grant victory to His believing servants without any fighting taking place, but He wants His servants to strive their utmost in obeying Him, as He says:

(فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا  
أُخِّنْتُمْوَهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَّا بَعْدُ وَإِمَّا فِدَاءً  
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ  
لَأَنْتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلَهُمْ -  
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا  
لَهُمْ )

(So, when you meet those who disbelieve, strike necks till when you have killed and wounded many of them, then bind a bond firmly. Thereafter either for generosity, or ransom, until war lays down its burden. Thus, but if it had been Allah's will, He Himself could certainly have punished them. But (He lets you fight) in order to test some of you with others. But those who are killed in the way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them.) )47:4-6(

(قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ  
عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ - وَيُذْهِبِ  
غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ )

(Fight against them so that Allah will punish them by your hands, and disgrace them, and give you victory over them, and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.) )9:14-15(

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ  
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ )

(And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.) 47:31. And there are many similar Ayat. Ibn `Abbas commented on the Ayah,

(وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ)

(and surely, Allah is able to give them (believers) victory.) "And this is what He did." Allah prescribed Jihad at an appropriate time, because when they were in Makkah, the idolators outnumbered them by more than ten to one. Were they to engage in fighting at that time, the results would have been disastrous. When the idolators went to extremes to persecute Muslims, to expel the Prophet and resolving to kill him; when they sent his Companions into exile here and there, so that some went to Ethiopia and others went to Al-Madinah; when they settled in Al-Madinah and the Messenger of Allah joined them there, and they gathered around him and lent him their support, and they had a place where Islam prevailed, and a stronghold to which they could retreat; then Allah prescribed Jihad against the enemy, and this was the first Ayah to be revealed for it. Allah said:

(أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ  
نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِن دِيَرِهِمْ بِغَيْرِ  
حَقٍّ)

(Permission (to fight) is given to those fought against, because they have been wronged; and surely, Allah is able to give them victory. Those who have been expelled from their homes unjustly) Al-`Awfi reported that Ibn `Abbas said; "They were driven out of Makkah to Al-Madinah unjustly, i.e., Muhammad and his Companions."

(إِلَّا أَن يَقُولُوا رَبَّنَا اللَّهُ)

(only because they said: "Our Lord is Allah.") means, they had not done anything to their people or committed any wrongs against them, apart from the fact that they believed in the Oneness of Allah and they worshipped Him Alone, with no partner or associate. But for the idolators, this was the worst of sins, as Allah says:

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ أَن تُؤْمِنُوا بِاللَّهِ  
رَبِّكُمْ)

(and have driven out the Messenger and yourselves because you believe in Allah, your Lord!)  
)60:1(. Then Allah says:

(وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ)

(For had it not been that Allah checks one set of people by means of another,) meaning, were it not for the fact that He repels one people by means of another, and restrains the evil of people towards others by means of whatever circumstances He creates and decrees, the earth would have been corrupted and the strong would have destroyed the weak.

(أَلْهَدِمَتْ صَوْمِعُ)

(Sawami` surely have been pulled down) means the small temples used by monks. This was the view of Ibn `Abbas, Mujahid, Abu Al-`Aliyah, `Ikrimah, Ad-Dahhak and others. Qatadah said, "This refers to the places of worship of the Sabians;" according to another report, he said, "The Sawami` of the Zoroastrians." Muqatil bin Hayyan said, "These are houses along the roads."

(وَيَعُ)

(Biyā` .) These are larger than the Sawami` and accommodate more worshippers; the Christians also have these. This was the view of Abu Al-`Aliyah, Qatadah, Ad-Dahhak, Ibn Sakhr, Muqatil bin Hayyan, Khusayf and others. Ibn Jubayr reported from Mujahid and others that this referred to the synagogues of the Jews which are known to them as Salut. And Allah knows best.

(وَصَلَوَاتٍ)

(Salawat) Al-`Awfi reported that Ibn `Abbas said, "Salawat means churches." `Ikrimah, Ad-Dahhak and Qatadah said that it referred to the synagogues of the Jews. Abu Al-`Aliyah and others said, "Salawat refers to the places of worship of the Sabians." Ibn Abi Najih reported that Mujahid said, "Salawat refers to places of worship of the People of the Book and of the people of Islam along the roads." Masjids belong to the Muslims.

(يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا)

(wherein the Name of Allah is mentioned much,) It was said that the pronoun refers to Masjids, because this is the closest of the words mentioned. Ad-Dahhak said, "In all of them the Name of Allah is often mentioned." Ibn Jarir said, "The correct view is that the monasteries of the monks, the churches of the Christians, the synagogues of the Jews and the Masjids of the Muslims, in which the Name of Allah is mentioned much, would have been destroyed -- because this is the usual usage in Arabic." Some of the scholars said, "This is a sequence listing the smallest to the greatest, because the Masjids are more frequented by more worshippers who have the correct intention and way."

(وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ)

(Verily, Allah will help those who help His (cause).) This is like the Ayah:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ  
وَيُثَبِّتْ أَقْدَامَكُمْ - وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ  
وَأَضَلَّ أَعْمَلَهُمْ )

(O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm. But those who disbelieve, for them is destruction, and (Allah) will make their deeds vain.) )47:7-8(

إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

(Truly, Allah is All-Strong, All-Mighty.) Allah describes Himself as being All-Strong and All-Mighty. By His strength He created everything and measured it exactly according to its due measurements; by His might nothing can overpower Him or overwhelm Him, rather everything is humbled before Him and is in need of Him. Whoever is supported by the All-Strong, the All-Mighty, is indeed supported and helped, and his enemy will be overpowered. Allah says:

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ  
الْمَنْصُورُونَ - وَإِنَّا جُنَدُنَا لَهُمُ الْغَالِبُونَ )

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our soldiers! They verily, would be the victors.) )37:171-173(

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ )

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.) )58:21(

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ  
وَاتَّوُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ  
الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ )

(41. Those who, if We give them power in the land, establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil. And with Allah rests the end of (all) matters.)

## The Duties of the Muslims when They attain Power

Ibn Abi Hatim recorded that `Uthman bin `Affan said, "The Ayah:

(الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ  
وَأَتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ  
الْمُنْكَرِ)

(Those who, if We give them power in the land, (they) establish the Salah, enforce the Zakah, and they enjoin the good and forbid the evil.) was revealed concerning us, for we had been expelled from our homes unjustly only because we said: `Our Lord is Allah.' Then we were given power in the land, so we established regular prayer, paid the Zakah, enjoined what is good and forbade what is evil, and with Allah rests the end of (all) matters. This is about my companions and I." Abu Al-`Aliyah said, "They were the Companions of Muhammad ." As-Sabah bin Suwadah Al-Kindi said, "I heard `Umar bin `Abdul-`Aziz give a speech and say:

(الَّذِينَ إِذَا مَكَتَهُمْ فِي الْأَرْضِ)

(Those who, if We give them power in the land....) Then he said, "This is not obligatory only for those who are in authority, it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him Your rights over your governor are that he should check on you with regard to your duties towards Allah and restore the rights that you have over one another, and that he should guide you to the straight path as much as possible. Your duties towards him are that you should obey him without cheating and without resentment, and you should obey him both in secret and openly." `Atiyah Al-`Awfi said, "This Ayah is like the Ayah:

(وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ)

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land) )24:55(.

(وَلِلَّهِ عَاقِبَةُ الْأُمُورِ)

(And with Allah rests the end of (all) matters.) This is like the Ayah:

## (وَالْعَقِبَةُ لِلْمُتَّقِينَ)

(And the good end is for those who have Taqwa) 28:83(. Zayd bin Aslam said:

## (وَلِلَّهِ عَقِبَةُ الْأُمُورِ)

(And with Allah rests the end of (all) matters.) "And with Allah will be the reward for what they did."

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ  
وَتَمُودُ - وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ - وَأَصْحَابُ  
مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ  
فَكَيْفَ كَانَ نَكِيرِ - فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ  
ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُ مُعْطَلَةٌ  
وَقَصْرٍ مَشِيدٍ - أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ  
لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا  
فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ  
الَّتِي فِي الصُّدُورِ )

(42. And if they deny you, so did deny before them the people of Nuh, `Ad and Thamud.) (43. And the people of Ibrahim and the people of Lut,) (44. And the dwellers of Madyan; and denied was Musa. But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment!) (45. And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and a deserted well and castle Mashid!) (46. Have they not traveled through the land, and have they hearts wherewith to understand and ears wherewith to hear Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.)

### The Consequences for the Disbelievers

Here Allah consoles His Prophet Muhammad for the disbelief of those among his people who opposed him.

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ)

(And if they deny you, so did deny before them the people of Nuh) until His saying,

(وَكُذِّبَ مُوسَى)

(and denied was Musa.) means, despite all the clear signs and evidence that they brought.

(فَأَمَلَيْتُ لِلْكَافِرِينَ)

(But I granted respite to the disbelievers for a while,) means, 'I delayed and postponed.'

(ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ)

(then I seized them, and how (terrible) was My punishment!) means, 'how great was My vengeance against them and My punishment of them!' In the Two Sahihs it is reported from Abu Musa that the Prophet said:

«إِنَّ اللَّهَ لِيُمْلِي لِلظَّالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ»

(Allah lets the wrongdoer carry on until, when He seizes him, He will never let him go.) Then he recited:

(وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَلِمَةٌ إِنَّ  
أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.) 11:102( Then Allah says:

(فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا)

(And many a township did We destroy)

(وَهِيَ ظَلِمَةٌ)

(while they were given wrongdoing,) meaning, they were rejecting their Messengers.

(فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا)

(so that it lie in ruins,) Ad-Dahhak said, "Leveled to (their roofs," i.e., their houses and cities were destroyed.

(وَبِئْرٍ مُّعَطَّلَةٍ)

(and (many) a deserted well) means, they draw no water from it, and no one comes to it, after it had been frequented often by crowds of people.

(وَقَصْرٍ مَشِيدٍ)

(and a castle Mashid!) `Ikrimah said, "This means whitened with plaster." Something similar was narrated from `Ali bin Abi Talib, Mujahid, `Ata', Sa`id bin Jubayr, Abu Al-Mulayh and Ad-Dahhak. Others said that it means high and impenetrable fortresses. All of these suggestions are close in meaning and do not contradict one another, for this sturdy construction and great height did not help their occupants or afford them any protection when the punishment of Allah came upon them, as He says:

(أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ  
مُشِيدَةٍ)

("Wheresoever you may be, death will overtake you even if you are in Buruj Mushayyadah!")  
)4:78(

(أَقْلَمَ يَسِيرُوا فِي الْأَرْضِ)

(Have they not traveled through the land,) means, have they not traveled in the physical sense and also used their minds to ponder That is sufficient, as Ibn Abi Ad-Dunya said in his book At-Tafakkur wal-`tibar, "Some of the wise people said, `Give life to your heart with lessons, illuminate it with thought, kill it with asceticism, strengthen it with certain faith, remind it of its mortality, make it aware of the calamities of this world, warn it of the disasters that life may bring, show it how things may suddenly change with the passing of days, tell it the stories of the people of the past, and remind it what happened to those who came before." Walk through their ruins, see what they did and what became of them, meaning, look at the punishments and divine wrath that struck the nations of the past who belied,

(فَتَكُونَن لَّهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ ءَاذَانٌ يَسْمَعُونَ  
بِهَا)



(and have they hearts wherewith to understand and ears wherewith to hear) meaning, let them learn a lesson from that.

(فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ  
الَّتِي فِي الصُّدُورِ)

(Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.) means, the blind person is not the one whose eyes cannot see, but rather the one who has no insight. Even if the physical eyes are sound, they still cannot learn the lesson.

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ  
وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ -  
وَكَأَيِّن مِّن قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَى الْمَصِيرِ)

(47. And they ask you to hasten on the torment! And Allah fails not His promise. And verily a day with your Lord is as a thousand years of what you reckon.) (48. And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).)

### The Disbelievers Demand for the Punishment

Allah tells His Prophet :

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment!) meaning, these disbelievers who disbelieve in Allah and His Book and His Messenger and the Last Day. This is like the Ayat:

(وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ  
أَلِيمٍ)

(And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.") )8:32( H

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ )

(They say: "Our Lord! Hasten to us Qittana (our punishment) before the Day of Reckoning!")  
)38:16(.

(وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ)

(And Allah fails not His promise.) means, His promise to bring about the Hour and wreak vengeance upon His enemies, and to honor His close friends.

(وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ)

(And verily a day with your Lord is as a thousand years of what you reckon. ) means, He does not hasten, for what is counted as a thousand years with His creation is as one day with Him, and He knows that He is able to exact revenge and that He will not miss a thing, even if He delays and waits and postpones. Hence He then says:

(وَكَأَيِّنْ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ  
أَخَذْتُهَا وَإِلَى الْمَصِيرِ )

(And many a township did I give respite while it was given to wrongdoing. Then I seized it (with punishment). And to Me is the (final) return (of all).) Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said:

«يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ  
بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ»

(The poor among the Muslims will enter Paradise half a day before the rich -- five hundred years.) This was recorded by At-Tirmidhi and An-Nasa'i from the Hadith of Ath-Thawri from Muhammad bin `Amr. At-Tirmidhi said, "Hasan Sahih." Abu Dawud recorded at the end of Book of Al-Malahim in his Sunan from Sa`d bin Abi Waqqas that the Prophet said:

«إِنِّي لَأَرْجُو أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ  
يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ»

(I hope that it will not be too much for my Ummah if Allah delays them for half a day.) It was said to Sa`d, "What does half a day mean" He said, "Five hundred years."

(قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ - فَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ - وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ  
أَصْحَابُ الْجَحِيمِ )

(49. Say: "O mankind! I am (sent) to you only as a plain Warner.") (50. So those who believe and do righteous good deeds, for them is forgiveness and Rizq Karim.) (51. But those who strive against Our Ayat to frustrate them, they will be dwellers of the Hellfire.)

### The Recompense of the Righteous and the Unrighteous

Allah said to His Prophet , when the disbelievers asked him to hasten on the punishment for them:

(قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ )

(Say: "O mankind! I am (sent) to you only as a plain Warner.") meaning, `Allah has sent me to you to warn you ahead of the terrible punishment, but I have nothing to do with your reckoning. Your case rests with Allah: if He wills, He will hasten on the punishment for you; and if He wills, He will delay it for you. If He wills he will accept the repentance of those who repent to Him; and if He wills, He will send astray those who are decreed to be doomed. He is the One Who does whatsoever He wills and wants and chooses.

(لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ)

(There is none to put back His judgement and He is swift at reckoning.) )13:41(

(إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ فَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ)

(I am (sent) to you only as a plain Warner. So those who believe and do righteous good deeds,) means, whose hearts believe and whose actions confirm their faith.

(لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ)

(for them is forgiveness and Rizq Karim. ) means, forgiveness for their previous bad deeds, and a great reward in return for a few good deeds. Muhammad bin Ka` b Al-Qurazi said, "When you hear Allah's saying:

(وَرَزَقٌ كَرِيمٌ)

(Rizq Karim) this means Paradise."

(وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ)

(But those who strive against Our Ayat to frustrate them,) Mujahid said, "To discourage people from following the Prophet ." This was also the view of `Abdullah bin Az-Zubayr, "to discourage." Ibn ` Abbas said, "To frustrate them means to resist the believers stubbornly."

(أُولَئِكَ أَصْحَابُ الْجَحِيمِ)

(they will be dwellers of the Hellfire.) This refers to the agonizingly hot Fire with its severe punishment, may Allah save us from it. Allah says:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment because they used to spread corruption) )16:88(

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةَ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ

الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ  
اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

(52. Never did We send a Messenger or a Prophet before you but when he did recite (the revelation or narrated or spoke), Shaytan threw (some falsehood) in his recitation (of the revelation). But Yansakh Allah that which Shaytan throws in. Then Allah establishes His revelations. And Allah is All-Knower, All-Wise:) (53. That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease and whose hearts are hardened. And certainly, the wrongdoers are in an opposition far-off (from the truth).) (54. And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the straight path.)

### How the Shaytan threw some Falsehood into the Words of the Messengers, and how Allah abolished that

At this point many of the scholars of Tafsir mentioned the story of the Gharaniq and how many of those who had migrated to Ethiopia came back when they thought that the idolators of the Quraysh had become Muslims, but these reports all come through Mursal chains of narration and I do not think that any of them may be regarded as Sahih. And Allah knows best. Al-Bukhari said, "Ibn ` Abbas said,

(فِي أُمْنِيَّتِهِ)

(in his recitation (of the revelation).) "When he spoke, the Shaytan threw (some falsehood) into his speech, but Allah abolished that which the Shaytan threw in."

(ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ)

(Then Allah establishes His revelations.) ` Ali bin Abi Talhah reported that Ibn ` Abbas said,

(إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ)

(when he did recite (the revelation), Shaytan threw (some falsehood) in it) "When he spoke, the Shaytan threw (some falsehood) into his speech." Mujahid said:

(إِذَا تَمَنَّى)

(when he did recite) "When he spoke." It was said that it refers to his recitation, whereas,

(إِلَّا أَمَانِيَّ)

(but they trust upon Amani) means they speak but they do not write. Al-Baghawi and the majority of the scholars of Tafsir said:

(تَمَنَّى)

(he did recite) "Reciting the Book of Allah."

(أَلْقَى الشَّيْطَانُ فِي أَمْنِيَّتِهِ)

(Shaytan threw (some falsehood) in it) "In his recitation." Ad-Dahhak said:

(إِذَا تُمَنَّى)

(when he did recite) "When he recited." Ibn Jarir said, "This comment is more akin to interpretation."

(فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ)

(But Yansakh Allah that which Shaytan throws in.) The meaning of the word Naskh in Arabic is to remove or lift away. `Ali bin Abi Talhah reported that Ibn `Abbas said, "This means, Allah cancels out that which the Shaytan throws in."

(وَاللَّهُ عَلِيمٌ)

(And Allah is All-Knower,) means, He knows all matters and events that will happen, and nothing whatsoever is hidden from Him.

(حَكِيمٌ)

(All-Wise.) means, in His decree, creation and command, He has perfect wisdom and absolute proof, hence He says:

(لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(That He (Allah) may make what is thrown in by Shaytan a trial for those in whose hearts is a disease) meaning, doubt, Shirk, disbelief and hypocrisy. Ibn Jurayj said:

(الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(those in whose hearts is a disease) "The hypocrites, and

(وَالْقَاسِيَةِ قُلُوبُهُمْ)

(and whose hearts are hardened.) means the idolators."

(وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ)

(And certainly, the wrongdoers are in an opposition far-off.) means, far away in misguidance, resistance and stubbornness, i.e., far from the truth and the correct way.

(وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ  
فِيَوْمٍئِيَّاهُ)

(And that those who have been given knowledge may know that it is the truth from your Lord, so that they may believe therein,) means, `so that those who have been given beneficial knowledge with which they may differentiate between truth and falsehood, those who believe in Allah and His Messenger, may know that what We have revealed to you is the truth from your Lord, Who has revealed it by His knowledge and under His protection, and He will guard it from being mixed with anything else.' Indeed, it is the Wise Book which,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

(Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah).) 41:42(

(فِيَوْمٍئِيَّاهُ)

(so that they may believe therein,) means, that they may believe that it is true and act upon it.

(فَتُخْبِتَ لَهُ قُلُوبُهُمْ)

(and their hearts may submit to it with humility.) means, that their hearts may humble themselves and accept it.

(وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُّسْتَقِيمٍ)

(And verily, Allah is the Guide of those who believe, to the straight path.) means, in this world and in the Hereafter. In this world, He guides them to the truth and helps them to follow it and to resist and avoid falsehood; in the Hereafter, He will guide them to the straight path which leads to the degrees of Paradise, and He will save them from the painful torment and the dismal levels of Hell.

(وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّى  
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ -  
الْمُلْكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ - وَالَّذِينَ  
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا قُلُوبُهُمْ لَهُمْ عَذَابٌ مُّهِينٌ )

(55. And those who disbelieved, will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the torment of Yawm `Aqim.) (56. The sovereignty on that Day will be that of Allah. He will judge between them. So those who believed and did righteous good deeds will be in Gardens of Delight.) (57. And those who disbelieved and denied Our Ayat, for them will be a humiliating torment (in Hell).)

### The Disbelievers will remain in Doubt and Confusion

Allah tells us that the disbelievers will remain in doubt concerning this Qur'an. This was the view of Ibn Jurayj and was the view favored by Ibn Jarir.

(حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً)

(until the Hour comes suddenly upon them,) Mujahid said: "By surprise." Qatadah said:

(بَغْتَةً)

(suddenly) means, the command of Allah will catch the people unaware. Allah never seizes a people except when they are intoxicated with pride, enjoying a life of luxury, and they think that the punishment will never come upon them, but Allah does not punish anyone except the evildoers.

(أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ)

(or there comes to them the torment of Yawm `Aqim.) Mujahid said, "Ubay bin Ka`b said: `Yawm `Aqim means the day of Badr.'" `Ikrimah and Mujahid said: "Yawm `Aqim means the Day of Resurrection, following which there will be no night." This was also the view of Ad-Dahhak and Al-Hasan Al-Basri. Allah says:



(الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ)

(The sovereignty on that Day will be that of Allah. He will judge between them.) This is like the Ayat:

(مَلِكِ يَوْمِ الدِّينِ )

(The Only Owner of the Day of Recompense) )1:4(

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى  
الْكَافِرِينَ عَسِيرًا )

(The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allah), and it will be a hard Day for the disbelievers.) )25:26(

(فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(So those who believed and did righteous good deeds) means, their hearts believed in Allah and His Messenger , and they acted in accordance with what they knew; their words and deeds were in harmony.

(فِي جَنَّاتِ النَّعِيمِ )

(in Gardens of Delight.) means, they will enjoy eternal bliss which will never end or fade away.

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا)

(And those who disbelieved and denied Our Ayat,) means, their hearts rejected and denied the truth; they disbelieved in it and resisted the Messengers and were too proud to follow them. e

(فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

(for them will be a humiliating torment. ) means, in recompense for arrogantly turning away from the truth.

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَاخِرِينَ)

(Verily, those who scorn My worship they will surely enter Hell in humiliation!) )40:60(

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ  
الرَّزَاقِينَ - لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ  
لَعَلِيمٌ حَلِيمٌ - ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ  
ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ )

(58. Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision.) (59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing.) (60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.)

### The Great Reward for Those Who migrate in the Cause of Allah

Allah tells us that those who migrate for the sake of Allah, seeking to earn His pleasure and that which is with Him, leaving behind their homelands, families and friends, leaving their countries for the sake of Allah and His Messenger to support His religion, then they are killed, i.e., in Jihad, or they die, i.e., they pass away without being involved in fighting, they will have earned an immense reward. As Allah says:

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ  
ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ )

(And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah) )4:100(

(لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا)

(surely, Allah will provide a good provision for them.) means, He will reward them from His bounty and provision in Paradise with that which will bring them joy.

(وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزَاقِينَ)

(لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ)

(And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased,) This means Paradise, as Allah says elsewhere:

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ - فَرَوْحٌ وَرَيْحَانٌ  
وَجَنَّةٌ نَعِيمٌ )

(Then, if he be of those brought near (to Allah), rest and provision, and a Garden of Delights.) )56:88-89(. Allah tells us that He will grant him rest and provision and a Garden of Delights, as He tells us here:

لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا)

(surely, Allah will provide a good provision for them.) Then He says:

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ)

(Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing,) meaning, He is All-Knowing about those who migrate and strive in Jihad for His sake and who deserve that (reward).

(حَلِيمٌ)

(Most Forbearing,) means, He forgives and overlooks their sins, and He accepts as expiation for their sins, their migration (Hijrah) and their putting their trust in Him. Concerning those who are killed for the sake of Allah, whether they are Muhajirs (migrants) or otherwise, they are alive with their Lord and are being provided for, as Allah says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوتًا بَلْ  
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ )

(Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision) )3:169(. There are many Hadiths on this topic, as stated previously. With regard to those who die for the sake of Allah, whether they are emigrants or not. This Ayah and the Sahih Hadiths guarantee that they will be well provided for and that Allah will show them kindness. Ibn Abi Hatim recorded that Shurahbil bin As-Smt said: "We spent a long time besieging a stronghold in the land of the Romans. Salman Al-Farisi, may Allah be pleased with him, passed by me and said, `I heard the Messenger of Allah say:

«مَنْ مَاتَ مُرَابِطًا أُجْرَى اللَّهُ عَلَيْهِ مِثْلَ ذَلِكَ  
الْأَجْرِ، وَأُجْرَى عَلَيْهِ الرَّزْقَ، وَأَمِنَ مِنَ الْفِتَانِينَ،  
وَاقْرَأُوا إِنَّ شِئْنُمْ:

(وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ  
الرَّازِقِينَ - لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ  
لَعَلِيمٌ حَلِيمٌ)»

(Whoever dies guarding the borders of Islam, Allah will give him a reward like that reward (of martyr) and will provide for him and keep him safe from trials. Recite, if you wish: (Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allah indeed is All-Knowing, Most Forbearing))" He also recorded that `Abdur-Rahman bin Jahdam Al-Khawlani was with Fadal bin `Ubayd when they accompanied with two funerals, at (an island of) sea one of whom had been struck by a catapult, and the other had passed away. Fadal bin `Ubayd sat by the grave of the man who had passed away and someone said to him, "Are you neglecting the martyr and not sitting by his grave" He said, "I would not mind which of these two graves Allah would resurrect me from, for Allah says:

(وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا  
لَيَرْزُقَهُمُ اللَّهُ رِزْقًا حَسَنًا)

(Those who emigrated in the cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them.)" And he recited these two Ayat, then said, "What should I seek, O you servant, if I were to enter an entrance to His pleasure, and be provided good provisions By Allah, I would not mind which of these two graves Allah would resurrect me from."

(ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ)

(That is so. And whoever has retaliated with the like of that which he was made to suffer....) Muqatil bin Hayan and Ibn Jurayj mentioned that this was revealed about a skirmish in which the Companions encountered some of the idolators. The Muslims urged them not to fight during

the Sacred Months, but the idolators insisted on fighting and initiated the aggression. So the Muslims fought them and Allah granted them victory.

(إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ)

(Verily, Allah indeed is Oft-Pardoning, Oft-Forgiving.)

(ذَلِكَ بِأَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(61. That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.) (62. That is because Allah -- He is the Truth, and what they invoke besides Him, it is false. And verily, Allah -- He is the Most High, the Most Great.)

### The Creator and Controller of this World is Allah

Allah tells us that He is the Creator Who directs the affairs of His creation as He wills. He tells us:

(قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُهْذِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ)

(Say: "O Allah! Possessor of the power, You give power to whom You will, and You take power from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are able to do all things. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit.) )3:26-27( The meaning of "merging" the night into the day and

the day into the night is that the one encroaches upon the other, and vice versa. Sometimes the night is long and the day is short, as in winter, and sometimes the day is long and the night is short, as in summer.

(وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(And verily, Allah is All-Hearer, All-Seer.) He hears what His servants say, and He sees them, nothing about them or their movement is hidden from Him whatsoever. When Allah tells us that He is controlling the affairs of all that exists, and that He judges, and there is none to reverse His judgement, He says:

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ)

(That is because Allah -- He is the Truth,) meaning, the true God, besides Whom no one deserves worship. He is the Possessor of the greatest sovereignty; whatever He wills happens and whatever He does not will does not happen. Everything is in need of Him and submits to Him.

(وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ)

(and what they invoke besides Him, it is false.) meaning, the idols and false gods. Everything that is worshipped instead of Him -- may He be exalted -- is false, because it can neither bring benefit nor cause harm.

(وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(And verily, Allah -- He is the Most High, the Most Great.) This is like the Ayat:

(وَهُوَ الْعَلِيُّ الْعَظِيمُ)

(and He is the Most High, the Most Great) )42:4(

(الْكَبِيرُ الْمُتَعَالِ)

(the Most Great, the Most High) )13:9(. Everything is subject to His might and power; there is no God except Him and no Lord besides Him, because He is the Almighty and there is none mightier than He, the Most High and there is none higher than He, the Most Great and there is none greater than He. Exalted, sanctified, and glorified be He far above all that the evildoers say.

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ  
الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ - لَهُ مَا  
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ  
الْغَنِيُّ الْحَمِيدُ - أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي  
الْأَرْضِ وَالْفُلْكَ تَجْرَى فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ  
السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ  
بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ - وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ )

(63. See you not that Allah sends down water from the sky, and then the earth becomes green Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.) (64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allah -- He is Rich, Worthy of all praise.) (65. See you not that Allah has subjected to you all that is on the earth, and the ships that sail through the sea by His command He withholds the heaven from falling on the earth except by His leave. Verily, Allah is for mankind, full of kindness, Most Merciful.) (66. It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafurun.)

### Signs of the Power of Allah

This is a further sign of His might and power; that he sends the winds to drive the clouds which deliver rain to the barren land where nothing grows, land which is dry, dusty and desiccated.

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ)

(but when We send down water on it, it is stirred (to life), and it swells) 22:5.

(فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً)

(and then the earth becomes green) This indicates the sequence of events and how everything follows on according to its nature. This is like the Ayah:

(ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً)

(Then We made the Nutfah into a clot , then We made the clot into a little lump of flesh)  
)23:14(. It was recorded in the Two Sahihs that between each stage there are forty days. Allah's saying,

(فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً)

(and then the earth becomes green) means, it becomes green after being dry and lifeless. It was reported from some of the people of Al-Hijaz that the land turns green after rainfall. And Allah knows best.

(إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

(Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things.) He knows what seeds are in the various regions of the earth, no matter how small they are. Nothing whatsoever is hidden from Him. Each of those seeds receives its share of water and begins to grow, as Luqman said:

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي  
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

("O my son! If it be equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.)  
)31:16( And Allah says:

(أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي  
السَّمَوَاتِ وَالْأَرْضِ)

(...so they do not worship Allah, Who brings to light what is hidden in the heavens and the earth.) )27:25(

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي  
ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي  
كِتَابٍ مُّبِينٍ)

(not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) )6:59(



(وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا  
أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And nothing is hidden from your Lord, the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but it is (written) in a Clear Record.) 10:61

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Him belongs all that is in the heavens and all that is on the earth.) He owns all things, and He has no need of anything besides Himself, everything is in need of Him and in a state of submission to Him.

(أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ)

(See you not that Allah has subjected to you all that is on the earth,) animals, inanimate things, crops and fruits. This is like the Ayah:

(وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
جَمِيعاً مِّنْهُ)

(And has subjected to you all that is in the heavens and all that is in the earth) 45:13, meaning that all of this is a blessing and out of His kindness.

(وَالْفُلُكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ)

(and the ships that sail through the sea by His command) That is because He subjugates it to them and makes it easy for them. In the raging sea with its tempestuous waves, the ships sail gently with their passengers and carry them wherever they want to go for trading and other purposes from one land to another, so that they bring goods from here to there, or vice versa, whatever people want or need.

(وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His leave.) If He willed, He could give the sky permission to fall on the earth, and whoever is in it would be killed, but by His kindness, mercy and power, He withholds the heaven from falling on the earth, except by His leave. He says:

(إِنَّ اللَّهَ بِالنَّاسِ لَرَّءُوفٌ رَّحِيمٌ)

(Verily, Allah is for mankind, full of kindness, Most Merciful.) meaning, even though they do wrong. As Allah says elsewhere:

(وَإِنَّ رَبَّكَ لَذُو مَعْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ)

(But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing. And verily, your Lord is severe in punishment) )13:6(.

(وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ)

(It is He, Who gave you life, and then will cause you to die, and will again give you life. Verily, man is indeed Kafurun.) This is like the Ayat:

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ )

(How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.) )2:28(.

(قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(Say: "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt.") )45:26(.

(قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ)

(They will say: "Our Lord! You have made us to die twice, and You have given us life twice!") )40:11( So how can you set up rivals to Allah and worship others besides Him when He is the One Who is independent in His powers of creation, provision and control of the existence

(وَهُوَ الَّذِي أَحْيَاكُمْ)

(It is He, Who gave you life,) means, He gave you life after you were nothing, and brought you into existence.

(ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ)

(and then will cause you to die, and will again give you life.) means, on the Day of Resurrection.

(إِنَّ الْإِنْسَانَ لَكَفُورٌ)

(Verily, man is indeed Kafurun.) meaning, denying.

(لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُ عَنْكَ فِي الْأَمْرِ وَاذْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ - وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ - اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ )

(67. For every nation We have made Mansak which they must follow; so let them not dispute with you on the matter, but invite them to your Lord. Verily, you indeed are on the straight guidance.) (68. And if they argue with you, say: "Allah knows best of what you do.") (69. "Allah will judge between you on the Day of Resurrection about that wherein you used to differ.")

### Every Nation has its Religious Ceremonies

Allah tells us that He has made Mansak for every nation. Ibn Jarir said, "This means that there are Mansak for every Prophet's nation." He said, "The origin of the word Mansik in Arabic means the place to which a person returns repeatedly, for good or evil purposes. So the Manasik (rites) of Hajj are so called because the people return to them and adhere to them." If the phrase "For every nation We have ordained religious ceremonies" means that every Prophet's nation has its religious ceremonies as ordained by Allah, then the phrase "So let them (the pagans) not dispute with you on the matter" refers to the idolators. If the phrase "For every nation We have ordained religious ceremonies" means that it is the matter of Qadar (divine decree), as in the Ayah,

(وَلِكُلِّ وُجْهَةً هُوَ مُوَلِّيَهَا)

(For each nation there is a direction to which they face))2:148( Allah says here:

(هُم نَاسِكُوهُ)

(which they Nasikuh) meaning, which they must act upon. The pronoun here refers back to those who have these religious ceremonies and ways, i.e., they do this by the will and decree of Allah, so do not let their dispute with you over that divert you from following the truth. Allah says:

(وَادْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ)

(but invite them to your Lord. Verily, you indeed are on the straight guidance.) i.e., a clear and straight path which will lead you to the desired end. This is like the Ayah:

(وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بِعَدَا إِذْ أَنْزَلَتْ إِلَيْكَ  
وَادْعُ إِلَىٰ رَبِّكَ)

(And let them not turn you away from the Ayat of Allah after they have been sent down to you: and invite to your Lord) )28:87(

(وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ )

(And if they argue with you, say: "Allah knows best what you do.") This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ  
بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ )

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") )10:41(

(اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ)

(Allah knows best of what you do.) This is a stern warning and definite threat, as in the Ayah:

(هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي  
وَبَيْنَكُمْ)

(He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you!))46: 8(. Allah says here:

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ )

(Allah will judge between you on the Day of Resurrection about that wherein you used to differ.) This is like the Ayah:

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ  
أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ )

(So unto this then invite, and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book.") 42:15(

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ  
ذَلِكَ فِي كِتَابٍ إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ )

(70. Know you not that Allah knows all that is in the heaven and on the earth Verily, it is (all) in the Book. Verily, that is easy for Allah.)

**Allah tells us how perfect is His knowledge of His creation, and that  
He encompasses all that is in the heavens and on earth.**

Not even the weight of a speck of dust, or less than that or greater escapes His knowledge in the heavens or in the earth. He knows all things even before they happen, and He has written that in His Book, Al-Lawh Al-Mahfuz, as was reported in Sahih Muslim from `Abdullah bin `Amr, who said, "The Messenger of Allah said:

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ بِخَمْسِينَ أَلْفَ سَنَةٍ، وَكَانَ عَرْشُهُ عَلَى  
الْمَاءِ»

(Allah issued His decrees concerning the measurement and due proportion of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) In the Sunan, it was reported from a group of the Companions that the Messenger of Allah said:

«أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ، قَالَ لَهُ: اكْتُبْ، قَالَ: وَ  
مَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَا هُوَ كَائِنٌ، فَجَرَى الْقَلَمُ  
بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ»

(The first thing that Allah created was the Pen. He said to it, "Write!" It said, "What should I write" He said, "Write what will happen," so the Pen wrote everything that will happen until the Day of Resurrection.) Allah says:

(إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily, it is (all) in the Book. Verily, that is easy for Allah.)

(وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا  
وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ -  
وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ  
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكْذِبُونَ يَسْطُونَ بِالَّذِينَ  
يَتْلُونَ عَلَيْهِمْ آيَاتُنَا قُلْ أَفَأَنْبِيئِكُمْ بِشَرٍّ مِّنْ ذَلِكُمْ  
النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَيَسَّ الْمَصِيرُ )

(71. And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge; and for the wrongdoers there is no helper.) (72. And when Our clear Ayat are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Ayat to them. Say: "Shall I tell you of something worse than that The Fire which Allah has promised to those who disbelieved, and worst indeed is that destination!")

### **The Idolators' worship of others besides Allah and Their vehement rejection of the Ayat of Allah**

Allah tells us that the idolators, in their ignorance and disbelief, worship besides Allah others which He has sent down no authority for, i.e., no proof or evidence for such behavior. This is like the Ayah:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ  
فَاتِّمَّا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ )

(And whoever calls upon, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.) )23:117( So Allah says here:

(مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ)

(for which He has sent down no authority, and of which they have no knowledge;) meaning, they have no knowledge in the subject that they fabricate lies about; it is only something which was handed down to them from their fathers and ancestors, with no evidence or proof, and its origins lie in that which the Shaytan beautified for them and made attractive to them. Allah warned them:

(وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ)

(and for the wrongdoers there is no helper.) meaning, no one to help them against Allah when He sends His punishment and torment upon them. Then Allah says:

(وَإِذَا تُلِيٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ)

(And when Our clear Ayat are recited to them, ) means, when the Ayat of the Qur'an and clear evidence and proof for Tawhid of Allah are mentioned to them, and they are told that there is no god besides Allah and that the Messengers spoke the truth,

(يَكْذِبُونَ وَيَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتُنَا)

(They are nearly ready to attack with violence those who recite Our Ayat to them.) then they nearly attack and do harm to those who bring proof to them from the Qur'an, and cause them harm using their tongues and hands.

(قُلْ)

(Say) O Muhammad to these people,

(أَفَأَنْبِئُكُمْ بِشَرِّ مِّنْ ذَلِكَمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ  
كَفَرُوا)

(Shall I tell you of something worse than that The Fire which Allah has promised to those who disbelieved,) The fire and wrath and torment of Allah are far worse than that with which you are trying to scare the believing close friends of Allah in this world. The punishment in the Hereafter for these deeds of yours is worse than that what you claim you want to do to the believers.

(وَيْسَ الْمَصِيرُ)

(and worst indeed is that destination!) how terrible is the Fire as a final destination and abode!

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا )

(Evil indeed it is as an abode and as a place to rest in. ) 25:66

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ فَاَسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسئُبُهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ - مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ )

(73. O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.) (74. They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.)

### The insignificance of the Idols and the foolishness of their Worshippers

Here Allah points out the insignificance of the idols and the foolishness of those who worship them.

(يَأْيُهَا النَّاسُ ضُرِبَ مَثَلٌ)

(O mankind! A parable has been made,) meaning, a parable of that which is worshipped by those who are ignorant of Allah and who join others as partners with Him.

(فَاَسْتَمِعُوا لَهُ)



(so listen to it) pay attention and understand.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا  
وَلَوْ اجْتَمَعُوا لَهُ

(Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose.) Even if all the idols and false gods whom you worship were to come together to create a single fly, they would not be able to do that. Imam Ahmad recorded that Abu Hurayrah recorded the Marfu` report:

«وَمَنْ أَظْلَمُ مِمَّنْ خَلَقَ (خَلْقًا) كَخَلْقِي، فَلْيَخْلُقُوا  
مِثْلَ خَلْقِي ذَرَّةً أَوْ ذُبَابَةً أَوْ حَبَّةً»

("Who does more wrong than one who tries to create something like My creation Let them create an ant or a fly or a seed like My creation!") This was also recorded by the authors of the Two Sahihs via `Umarah from Abu Zur`ah from Abu Hurayrah, who said that the Prophet said: a

«قَالَ اللَّهُ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ  
كَخَلْقِي، فَلْيَخْلُقُوا ذَرَّةً، فَلْيَخْلُقُوا شَعِيرَةً»

(Allah says: "Who does more wrong than one who tries to create (something) like My creation Let them create an ant, let them create a grain of barley.") Then Allah says:

وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ

(And if the fly snatches away a thing from them, they will have no power to release it from the fly.) They are unable to create a single fly and, moreover, they are unable to resist it or take revenge against it if it were to take anything from the good and perfumed thing on which it lands. If they wanted to recover that, they would not be able to, even though the fly is the weakest and most insignificant of Allah's creatures. Allah says:

(ضَعْفَ الطَّالِبِ وَالْمَطْلُوبِ)

(So weak are the seeker and the sought.) Ibn `Abbas said, "The seeker is the idol and the sought is the fly." This was the view favored by Ibn Jarir, and it is what is apparent from the context. As-Suddi and others said, "The seeker is the worshipper, and the sought is the idol." Then Allah says:

(مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They have not regarded Allah with His rightful esteem.) meaning, they have not recognized the might and power of Allah when they worship alongside Him those who cannot even ward off a fly, because they are so weak and incapable.

(إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ)

(Verily, Allah is All-Strong, All-Mighty.) means, He is the All-Strong Who, by His might and power, created all things.

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him) )30:27(

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ)

(Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.) )85:12-13(

(إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(Verily, Allah is the Provider, Owner of power, the Most Strong.) )51:58(.

(عَزِيزٌ)

(All-Mighty) means, He has subjugated and subdued all things, and there is none that can resist Him or overcome His might and power, and He is the One, the Subduer.

(اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(75. Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.)

(76. He knows what is before them, and what is behind them. And to Allah return all matters.)

## Allah chooses Messengers from the Angels and Messengers from Mankind

Allah tells us that He chooses Messengers from His angels as He wills by His law and decree, and He chooses Messengers from mankind to convey His Message.

(إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(Verily, Allah is All-Hearer, All-Seer.) means, He hears all that His servants say, and He sees them and knows who among them is deserving of that, as He says:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message) )6:124(

(يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ)

(He knows what is before them, and what is behind them. And to Allah return all matters.) He knows what will happen to His Messengers and the Message He sent them with, for none of their affairs are hidden from Him. He says:

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا )

("The All-Knower of the Ghayb (Unseen), and He reveals to none His Ghayb.")72:26( until His saying;

(وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(and He keeps count of all things.) )72:28( So He, may He be glorified, is guarding them, and is Witness to what is said about them. He is protecting them and supporting them.

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ)

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind) )5:67(.

يَأْيُهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ - وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ هُوَ اجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ )

(77. O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.) (78. And strive hard in Allah's cause as you ought to strive. He has chosen you, and has not laid upon you in religion any hardship: it is the religion of your father Ibrahim. He has named you Muslims both before and in this (Qur'an), that the Messenger may be a witness over you and you be witnesses over mankind! So, perform the Salah, give the Zakah and hold fast to Allah. He is your Mawla, what an Excellent Mawla and what an Excellent Helper!)

### The Command to worship Allah and engage in Jihad

It was reported from `Uqbah bin `Amir that the Prophet said:

«فُضِّلَتْ سُورَةُ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَقْرَأْهُمَا»

(Surat Al-Hajj has been blessed with two Sajdahs, so whoever does not prostrate them should not read them.)

(وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَدِهِ)

(And strive hard in Allah's cause as you ought to strive.) means, with your wealth and your tongues and your bodies. This is like the Ayah:

(اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ)

(Have Taqwa of Allah as is His due.) )3:102(

(هُوَ اجْتَبَاكُمْ)

(He has chosen you,) means, `O Ummah )of Islam(, Allah has selected you and chosen you over all other nations, and has favored you and blessed you and honored you with the noblest of Messengers and the noblest of Laws.'

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) He has not given you more than you can bear and He has not obliged you to do anything that will cause you difficulty except that He has created for you a way out. So the Salah, which is the most important pillar of Islam after the two testimonies of faith, is obligatory, four Rak`ahs when one is settled, which are shortened to two Rak`ah when one is traveling. According to some Imams, only one Rak`ahs is obligatory at times of fear, as was recorded in the Hadith. A person may pray while walking or riding, facing the Qiblah or otherwise. When praying optional prayers while traveling, one may face the Qiblah or not. A person is not obliged to stand during the prayer if he is sick; the sick person may pray sitting down, and if he is not able to do that then he may pray lying on his side. And there are other exemptions and dispensations which may apply to the obligatory prayers and other duties. So the Prophet said:

«بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ»

(I have been sent with the easy Hanifi way.) And he said to Mu`adh and Abu Musa, when he sent them as governors to Yemen:

«بَشِّرَا وَلَا تُنْفِرَا وَيَسِّرَا وَلَا تُعَسِّرَا»

(Give good news and do not repel them. Make things easy for the people and do not make the things difficult for them.) And there are many similar Hadiths. Ibn `Abbas said concerning the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship), "This means difficulty."

(مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ)

(It is the religion of your father Ibrahim. ) Ibn Jarir said, "This refers back to the Ayah,

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and has not laid upon you in religion any hardship) meaning, any difficulty." On the contrary, He has made it easy for you, like the religion of your father Ibrahim. He said, "It may be that it means: adhere to the religion of your father Ibrahim." I say: This interpretation of the Ayah is like the Ayah:

(قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا)

(Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrahim, a Hanif) 6:161(

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا)

(He has named you Muslims both before and in this (Qur'an),) Imam `Abdullah bin Al-Mubarak said, narrating from Ibn Jurayj, from `Ata', from Ibn `Abbas: concerning Allah's saying,

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims before) "This refers to Allah, may He be glorified." This was also the view of Mujahid, `Ata', Ad-Dahhak, As-Suddi, Muqatil bin Hayyan and Qatadah. Mujahid said, "Allah named you Muslims before, in the previous Books and in Adh-Dhikr,

(وَفِي هَذَا)

(and in this) means, the Qur'an." This was also the view of others, because Allah says:

(هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(He has chosen you, and has not laid upon you in religion any hardship) Then He urged them to follow the Message which His Messenger brought, by reminding them that this was the religion of their father Ibrahim. Then He mentioned His blessings to this Ummah, whereby He mentioned them and praised them long ago in the Books of the Prophets which were recited to the rabbis and monks. Allah says:

(هُوَ سَمَّكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ)

(He has named you Muslims both before) meaning, before the Qur'an,

(وَفِي هَذَا)

(and in this.) Under the explanation of this Ayah, An-Nasa'i recorded from Al-Harith Al-Ash`ari from the Messenger of Allah , who said:

«مَنْ دَعَا بِدَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جِثِيَّ جَهَنَّمَ»

(Whoever adopts the call of Jahiliyyah, will be one of those who will crawl on their knees in Hell.) A man said, "O Messenger of Allah, even if he fasts and performs Salah" He said,

«نَعَمْ وَإِنْ صَامَ وَصَلَّى ، فَادْعُوا بِدَعْوَةِ اللَّهِ الَّتِي  
سَمَّأَكُمْ بِهَا الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ»

(Yes, even if he fasts and performs Salah. So adopt the call of Allah whereby He called you Muslims and believers and servants of Allah.)

(لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ  
عَلَى النَّاسِ)

(that the Messenger may be a witness over you and you be witnesses over mankind!) means, thus We have made you a just and fair nation, the best of nations, and all other nations will testify to your justice. On the Day of Resurrection you will be,

(شُهَدَاءَ عَلَى النَّاسِ)

(witnesses over mankind), because on that Day all the nations will acknowledge its leadership and its precedence over all others. Therefore, on the Day of Resurrection the testimony of the members of this community will be accepted as proof that the Messengers conveyed the Message of their Lord to them, and the Messenger will testify that he conveyed the Message to them.

(فَأَقِمْوَا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ)

(So perform the Salah, give Zakah) means, respond to this great blessing with gratitude by fulfilling your duties towards Allah, doing that which He has enjoined upon you and avoiding that which He had forbidden. Among the most important duties are establishing regular prayer and giving Zakah. Zakah is a form of beneficence towards Allah's creatures, whereby He has enjoined upon the rich to give a little of their wealth to the poor each year, to help the weak

and needy. We have already mentioned its explanation in the Ayah of Zakah in Surat At-Tawbah (9:5).

(وَاعْتَصِمُوا بِاللَّهِ)

(and hold fast to Allah.) means, seek the help and support of Allah and put your trust in Him, and get strength from Him.

(هُوَ مَوْلَاكُمْ)

(He is your Mawla,) meaning, He is your Protector and your Helper, He is the One Who will cause you to prevail against your enemies.

(فَإِنِّمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ)

(what an Excellent Mawla and what an Excellent Helper!) He is the best Mawla and the best Helper against your enemies. This is the end of the Tafsir of Surat Al-Hajj. May Allah bless our Prophet Muhammad and his family and Companions, and grant them peace; may Allah honor and be pleased with the Companions and those who follow them in truth until the Day of Resurrection.

## The Tafsir of Surat Al-Mu'minun

(Chapter - 23)

Which was Revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ  
خَشِعُونَ - وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ -  
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ - وَالَّذِينَ هُمْ  
لِفُرُوجِهِمْ حَافِظُونَ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا  
مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ



وَرَاءَ ذَلِكَ فَأَوْلِيكَ هُمُ الْعَادُونَ - وَالَّذِينَ هُمْ  
لَأَمَنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ- أَوْلِيكَ هُمُ  
الْوَرِثُونَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا  
خَالِدُونَ-

(1. Successful indeed are the believers.) (2. Those who with their Salah are Khashi`un.) (3. And those who turn away from Al-Laghw.) (4. And those who pay the Zakah.) (5. And those who guard their private parts.) (6. Except from their wives or their right hand possessions, for then, they are free from blame.) (7. But whoever seeks beyond that, then those are the transgressors.) (8. Those who are faithfully true to their Amanat and to their covenants are Ra`un.) (9. And those who strictly guard their Salawat.) (10. These are indeed the heirs. ) (11. Who shall inherit Firdaws. They shall dwell therein forever.)

**The Success is for the believers whose qualities are described here**

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ )

(Successful indeed are the believers) means, they have attained victory and are blessed, for they have succeeded. These are the believers who have the following characteristics:

(الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ )

(Those who with their Salah are Khashi`un.) `Ali bin Abi Talhah reported that Ibn `Abbas said:

(خَاشِعُونَ)

"(Khashi`un) means those with fear and with tranquillity." This was also narrated from Mujahid, Al-Hasan, Qatadah and Az-Zuhri. It was reported from `Ali bin Abi Talib, may Allah be pleased with him, that Khushu` means the Khushu` of the heart. This was also the view of Ibrahim An-Nakha`i. Al-Hasan Al-Basri said, "Their Khushu` was in their hearts." So they lowered their gaze and were humble towards others. Khushu` in prayer is only attained by the one who has emptied his heart totally, who does not pay attention to anything else besides it, and who prefers it above all else. At that point it becomes a delight and a joy for eyes, as in the Hadith recorded by Imam Ahmad and An-Nasa'i from Anas, who said that the Messenger of Allah said:

«حُبِّبَ إِلَيَّ الطَّيِّبُ وَالنِّسَاءُ، وَجُعِلَتْ قُرَّةُ عَيْنِي  
فِي الصَّلَاةِ»

(Fragrance and women have been made dear to me, and Salah was made the joy of my eye.)

(وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ )

(And those who turn away from Al-Laghw.) refers to falsehood, which includes Shirk and sin, and any words or deeds that are of no benefit. As Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(And if they pass by Al-Laghw, they pass by it with dignity))25:72(. Qatadah said: "By Allah, there came to them from Allah that which kept them away from that (evil)."

(وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ )

(And those who pay the Zakah.) Most commentators say that the meaning here is the Zakah that is paid on wealth, even though this Ayah was revealed in Makkah, and Zakah was ordained in Al-Madinah in the year 2 H. The apparent meaning is that the Zakah that was instituted in Al-Madinah is the one based upon the Nusub and the specific amounts, apart from which it seems that the basic principle of Zakah was enjoined in Makkah. As Allah says in Surat Al-An`am, which was also revealed in Makkah:

(وَأَتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest, )6:141( It could be that what is meant here by Zakah is purification of the soul from Shirk and filth, as in the Ayah:

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا )

(Indeed he succeeds who purifies himself (Zakkaha). And indeed he fails who corrupts himself.)91:9-10( It could be that both meanings are intended, purification of the soul and of one's wealth, because that is part of the purification of the soul, and the true believer is one who pays attention to both matters. And Allah knows best.

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ - إِلَّا عَلَى  
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ  
- فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ )

(And those who guard their private parts. Except from their wives and their right hand possessions, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.) means, those who protect their private parts from unlawful actions and do not do that which Allah has forbidden; fornication and homosexuality, and do not approach anyone except the wives whom Allah has made permissible for them or their right hand possessions from the captives. One who seeks what Allah has made permissible for him is not to be blamed and there is no sin on him. Allah says:

(فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ)

(they are free from blame. But whoever seeks beyond that) meaning, other than a wife or slave girl,

(فَأُولَئِكَ هُمُ الْعَادُونَ)

(then those are the transgressors.) meaning , aggressors.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

(Those who are faithfully true to their Amanat and to their covenants) When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allah said:

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ  
أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.)

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ )

(And those who strictly guard their Salawat.) means, they persistently offer their prayers at their appointed times, as Ibn Mas'ud said: "I asked the Messenger of Allah , `O Messenger of Allah, which deed is most beloved to Allah' He said,

«الصَّلَاةُ عَلَى وَقْتِهَا»

(Prayer at the appointed time.) I said, ` Then what' He said,

«بِرُّ الْوَالِدَيْنِ»

(Kindness to one's parents. ) I said, ` Then what' He said,

«الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(Jihad in the way of Allah.) It was recorded in the Two Sahihs. Qatadah said: "At the fixed times, with the proper bowing and prostration." Allah begins and ends this list of praiseworthy qualities with Salah, which is indicative of its virtue, as the Prophet said:

«اسْتَقِيمُوا وَلَنْ تُحْصُوا، وَاعْلَمُوا أَنَّ خَيْرَ  
أَعْمَالِكُمُ الصَّلَاةُ، وَلَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا  
مُؤْمِنٌ»

(Adhere to righteousness, you will never be able encompass it all. Know that the best of your deeds is Salah. None will preserve his Wuddu' except the believer.) Having described them with these praiseworthy characteristics and righteous deeds, Allah then says:

(أَوْلِيَاكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ  
هُمُ فِيهَا خَالِدُونَ )

(These are indeed the heirs. Who shall inherit Firdaws. They shall dwell therein forever.) It was recorded in the Two Sahihs that the Messenger of Allah said:

«إِذَا سَأَلْتُمُ اللَّهَ الْجَنَّةَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ  
أَعْلَى الْجَنَّةِ وَأَوْسَطُ الْجَنَّةِ، وَمِنْهُ تَفَجَّرُ أَنْهَارُ  
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(If you ask Allah for Paradise, then ask him for Al-Firdaws, for it is the highest part of Paradise, in the middle of Paradise, and from it spring the rivers of Paradise, and above it is the (Mighty)

Throne of the Most Merciful.) Ibn Abi Hatim recorded that Abu Hurayrah said, "The Messenger of Allah said:

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَنْزِلَانِ: مَنْزِلٌ فِي الْجَنَّةِ، وَمَنْزِلٌ فِي النَّارِ، فَإِنْ مَاتَ فَدَخَلَ النَّارَ وَرَثَ أَهْلُ الْجَنَّةِ مَنْزِلَهُ، فَذَلِكَ قَوْلُهُ:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

«

(There is not one among you who does not have two homes, a home in Paradise and a home in Hell. If he dies and enters Hell, the people of Paradise will inherit his home, and this is what Allah said: (These are indeed the heirs.) Ibn Jurayj narrated from Layth from Mujahid:

(أَوْلِيكَ هُمُ الْوَرِثُونَ)

(These are indeed the heirs.) "The believers will inherit the homes of the disbelievers because they were created to worship Allah Alone with no partner or associate. So when these believers did what was enjoined on them of worship, and the disbelievers neglected to do that which they were commanded to do and for which they had been created, the believers gained the share that they would have been given if they had obeyed their Lord. Indeed, they will be given more than that as well." This is what was reported in Sahih Muslim from Abu Burdah, from his father, from the Prophet who said:

«يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنَ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ، فَيَغْفِرُهَا اللَّهُ لَهُمْ وَيَضَعُهَا عَلَى الْيَهُودِ وَالنَّصَارَى»

(Some of the Muslims will come on the Day of Resurrection with sins like mountains, but Allah will forgive them and put (their burden of sin) on the Jews and Christians.) According to another version: the Messenger of Allah said:

«إِذَا كَانَ يَوْمَ الْقِيَامَةِ دَفَعَ اللَّهُ لِكُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيُقَالُ: هَذَا فِكَأُكَ مِنَ النَّارِ»

(When the Day of Resurrection comes, Allah will appoint for every Muslim a Jew or Christian, and it will be said, "This is your ransom from the Fire.") `Umar bin `Abd Al-`Aziz asked Abu Burdah to swear by Allah besides Whom there is no other God, three times, that his father told him that from the Prophet , and he swore that oath. I say: this Ayah is like Allah's saying:

(تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا  
(

(Such is the Paradise which We shall give as an inheritance to those of Our servants who have had Taqwa.) )19:63(

(وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ )

(This is the Paradise which you have been made to inherit because of your deeds which you used to do.) )43:72(

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْةٍ مِّنْ طِينٍ - ثُمَّ  
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ - ثُمَّ خَلَقْنَا النُّطْفَةَ  
عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا  
فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ  
فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ - ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ  
لَمَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ )

(12. And indeed We created man out of an extract of Tin.) (13. Thereafter We made him a Nutfah in a safe lodging.) (14. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators.) (15. After that, surely you will die.) (16. Then (again), surely you will be resurrected on the Day of Resurrection.)

### **The Sign of Allah in the progressive creation of Man from Clay then from Nutfah and thereafter**

Allah tells us how He initially created man from an extract of Tin. This was Adam, peace be upon him, whom Allah created from sounding clay of altered black smooth mud. Ibn Jarir said, "Adam was called Tin because he was created from it." Qatadah said, "Adam was created from

Tin." This is the more apparent meaning and is closer to the context, for Adam, upon him be peace, was created from a sticky Tin, which is a sounding clay of altered black smooth mud, and that is created from dust, as Allah says:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ  
تَنْتَشِرُونَ )

(And among His signs is this that He created you (Adam) from dust, and then -- behold you are human beings scattered!) )30:20( Imam Ahmad recorded from Abu Musa that the Prophet said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبْضَهَا مِنْ جَمِيعِ  
الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ  
مِنْهُمْ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ،  
وَالْخَبِيثُ وَالطَّيِّبُ وَبَيْنَ ذَلِكَ»

(Allah created Adam from a handful which He picked up from throughout the earth, so the sons of Adam came forth accordingly, red and white and black and in between, evil and good and in between.) Abu Dawud and At-Tirmidhi recorded something similar. At-Tirmidhi said, "It is Sahih Hasan. "

(ثُمَّ جَعَلْنَاهُ نُطْفَةً)

(Thereafter We made him a Nutfah.) Here the pronoun refers back to humankind, as in another Ayah:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ  
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ  
مَّهِينٍ )

(and He began the creation of man from clay. Then He made his offspring from semen of despised water.) )32:7,8( meaning, weak, as He says:

(أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ  
مَّكِينٍ )

(Did We not create you from a despised water Then We placed it in a place of safety.) )77:20-21( meaning the womb, which is prepared and readily equipped for that,

(إِلَى قَدَرٍ مَّعْلُومٍ - فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ )

(For a known period. So We did measure; and We are the Best to measure) )77:22-23( meaning, for a known period of time, until it is established and moves from one stage to the next. Allah says here,

(ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً)

(Then We made the Nutfah into a clot,) meaning, `then We made the Nutfah, which is the water gushing forth that comes from the loins of man, i.e., his back, and the ribs of woman, i.e., the bones of her chest, between the clavicle and the breast. Then it becomes a red clot, like an elongated clot.'` Ikrimah said, "This is blood."

(فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً)

(then We made the clot into a little lump of flesh,) which is like a piece of flesh with no shape or features.

(فَخَلَقْنَا الْمُضْغَةَ عِظْمًا)

(then We made out of that little lump of flesh bones,) meaning, `We gave it shape, with a head, two arms and two legs, with its bones, nerves and veins.'

(فَكَسَوْنَا الْعِظْمَ لَحْمًا)

(then We clothed the bones with flesh,) meaning, `We gave it something to cover it and strengthen it.'

(ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation.) means, `then We breathed the soul into it, and it moved and became a new creature, one that could hear, see, understand and move.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)



(So Blessed is Allah, the Best of creators.)

## (ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ)

(and then We brought it forth as another creation. ) Al-`Awfi reported that Ibn `Abbas said, "We change it from one stage to another until it emerges as an infant, then it grows up through the stages of being a child, adolescent, youth, mature man, old man and senile man." Imam Ahmad recorded in his Musnad that `Abdullah -- Ibn Mas`ud -- said, "The Messenger of Allah , the Truthful One, told us:

«إِنَّ أَحَدَكُمْ لِيُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ  
يَوْمًا نُطْقَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ  
مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ  
الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: رِزْقِهِ، وَأَجَلِهِ،  
وَعَمَلِهِ، وَهَلْ هُوَ شَقِيٌّ أَوْ سَعِيدٌ، فَوَ الَّذِي لَا إِلَهَ  
غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا  
يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ  
فَيُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنَّ الرَّجُلَ  
لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا  
إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيُخْتَمُ لَهُ بِعَمَلِ  
أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا»

(The creation of anyone of you is gathered for forty days in his mother's stomach as a Nutfah, then he becomes a clot for a similar period of time, then he becomes a little lump of flesh for a similar length of time. Then the angel is sent to him and he breathes the soul into it, and four things are decreed: his provision, his life-span, his deeds, and whether he will be wretched or blessed. By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell and thus enter Hell. And a man may do the deeds of the people of Hell until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do finally

the deeds of the people of Paradise and thus enter Paradise.) This was recorded by Al-Bukhari and Muslim.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.) means, when Allah mentions His ability and subtlety in creating this Nutfah and taking it from stage to stage until it takes the shape of a perfectly formed human being, He says,

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators.)

(ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ )

(After that, surely you will die.) means, after first being created from nothing, you will eventually die.

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ )

(Then (again), surely you will be resurrected on the Day of Resurrection.) means, you will be created anew.

(ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ)

(and then Allah will bring forth the creation of the Hereafter) )29:20( means, the Day of Return, when the souls will be restored to their bodies and all of creation will be brought to account. Everyone will be rewarded or punished according to his deeds -- if they are good then he will be rewarded, and if they are bad then he will be punished.

(وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ  
الْخَلْقِ غَافِلِينَ )

(17. And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.)

### His Sign in the creation of the Heavens

After mentioning the creation of man, Allah then mentions the creation of the seven heavens. Allah often mentions the creation of the heavens and earth alongside the creation of man, as He says elsewhere:

لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ  
النَّاسِ

(The creation of the heavens and the earth is indeed greater than the creation of mankind) 40:57. A similar Ayah appears at the beginning of Surat As-Sajdah, which the Messenger of Allah used to recite on Friday mornings. At the beginning it mentions the creation of the heavens and earth, then it says how man was created from semen from clay, and it also discusses the resurrection and rewards and punishments, and other matters.

(سَبْعَ طَرَائِقَ)

(seven Tara'iq.) Mujahid said, "This means the seven heavens." This is like the Ayat:

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

(The seven heavens and the earth and all that is therein, glorify Him) 17:44

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا )

(See you not how Allah has created the seven heavens one above another) 71:15

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ  
مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا  
(

(It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) knowledge) 65:12( Similarly, Allah says here:

(وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ  
الْخَلْقِ غَافِلِينَ )

(And indeed We have created above you seven Tara'iq, and We are never unaware of the creation.) meaning, Allah knows what goes into the earth and what comes out of it, what

comes down from heaven and what goes up into it. He is with you wherever you are, and Allah sees what you do. No heaven is hidden from Him by another and no earth is hidden from Him by another. There is no mountain but He knows its features, and no sea but He knows what is in its depths. He knows the numbers of what is in the mountains, the hills, the sands, the seas, the landscapes and the trees.

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ)

(And not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) )6:59(

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ )

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصِبْغٍ لِلْأَكْلِينَ - وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ - وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(18. And We sent down from the sky water in measure, and We gave it lodging in the earth, and verily, We are able to take it away.) (19. Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof you eat.) (20. And a tree that springs forth from Tur Snai, that grows oil, and relish for the eaters.) (21. And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat.) (22. And on them, and on ships you are carried.)

**Allah's Signs and Blessings in the Rain, Vegetation, Trees and Cattle**

Allah mentions His innumerable blessings to His servants, whereby He sends down rain in due measure, meaning, according to what is needed, not so much that it damages the lands and buildings, and not so little to be insufficient for crops and fruits, but whatever is needed for irrigation, drinking and other benefits. If there is a land that needs a lot of water for its irrigation but its fertile soil would be carried away if rain fell on it, then Allah sends water to it from another land, as in the case of Egypt, which is said to be a barren land. Allah sends the water of the Nile to it, which brings red soil from Ethiopia when it rains there. The water brings the red soil which is used to irrigate the land of Egypt, and whatever of it is deposited is used for agriculture, because the land of Egypt is infertile, and most of it is sand. Glory be to the Subtle One, the All-Knowing, the Most Merciful, the Forgiving.

(فَأَسْكَنَاهُ فِي الْأَرْضِ)

(and We gave it lodging in the earth,) means, `when the water comes down from the clouds, We cause it to settle in the earth, and We cause the earth to absorb it and the seeds etc. in the earth to be nourished by it.'

(وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ)

(and verily, We are able to take it away.) means, `if We wanted to cause it not to rain, We could do so; if We wanted to divert it towards the wilderness and wastelands, We could do so; if We wanted to make it salty so that you could not benefit from it for drinking or irrigation, We could do so; if We wanted to cause it not to be absorbed by the earth, but to remain on the surface, We could do so; if We wanted to make it go deep underground where you would not be able to reach it and you could not benefit from it, We could do so.' But by His grace and mercy, He causes sweet, fresh water to fall on you from the clouds, then it settles in the earth and forms springs and rivers, and you use it to irrigate your crops and fruits, and you drink it and give it to your livestock and cattle, and you bathe and purify yourselves with it. To Him is due the praise and thanks.

(فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(Then We brought forth for you therewith gardens of date palms and grapes,) means, `from that which We send down from the sky, We bring forth for you gardens and orchards which look beautiful.'

(مِّنْ نَّخِيلٍ وَأَعْنَابٍ)

(of date palms and grapes,) These were the kinds of gardens that were known to the people of the Hijaz, but there is no difference between a thing and its counterpart. The people of each region have fruits which are the blessing of Allah given to them, and for which they cannot properly thank Allah enough.

(لَكُمْ فِيهَا فَوْكِهُ كَثِيرَةٌ)

(wherein is much fruit for you,) means, of all fruits. As Allah says elsewhere:

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ  
وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ

(With it )the rain( He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit )16:11(.

(وَمِنْهَا تَأْكُلُونَ)

(and whereof you eat.) This implies that you look at its beauty, wait for it to ripen, then eat from it.

(وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ)

(And a tree that springs forth from Tur Snai,) means the olive tree. Tur means a mountain. Some of the scholars said, "It is called Tur if there are trees on it, and if it is bare it is called Jabal, not Tur. And Allah knows best. Mount Snai is the same as Tur Snin, and it is the mountain on which Allah spoke to Musa bin `Imran, peace be upon him, and in the surrounding mountains there are olive trees.

(تَنْبِتُ بِالدُّهْنِ)

(that grows oil,) Some scholars think it )linguistically( means that it brings forth oil. Others say it )linguistically( means "comes forth with oil." Allah said,

(وَصَبِغٍ)

(and relish) meaning a condiment. according to Qatadah.

(لِلْأَكْلِينَ)

(for the eaters. ) means, it contains a beneficial oil and condiment. ` Abd bin Humayd recorded in his Musnad and Tafsir from ` Umar that the Messenger of Allah said:

«اتْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ فَإِنَّهُ يَخْرُجُ مِنْ  
شَجَرَةٍ مُبَارَكَةٍ»

(Eat (olive) oil as a condiment and apply it as oil, for it comes from a blessed tree.) It was recorded by At-Tirmidhi and Ibn Majah. Allah's saying;

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي  
بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ -  
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(And verily, in the cattle there is indeed a lesson for you. We give you to drink of that which is in their bellies. And there are, in them, numerous benefits for you, and of them you eat. And on them and on ships you are carried), Here Allah mentions the benefits He has given to His servants in cattle, for they drink their milk which comes out from between dung and blood, they eat their meat and clothe themselves with their wool and hair, they ride on their backs and carry heavy burdens on them to far away lands, as Allah says:

وَتَحْمِلُ أُنْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا بِشِقِّ  
الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَوْفٌ رَّحِيمٌ )

(And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.) )16:7(

(أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا  
فَهُمْ لَهَا مَلَكَونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ  
وَمِنْهَا يَأْكُلُونَ - وَلَهُمْ فِيهَا مَنفَعٌ وَمَشْرَبٌ أَفَلَا  
يَشْكُرُونَ )

(Do they not see that We have created for them of what Our Hands have created, the cattle, so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And in them there are benefits for them, and drink. Will they not then be grateful) )36:71-73(

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَّبِعُونَ عِبَادُوا  
اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ - فَقَالَ  
الْمَلُؤُا الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ  
مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ

لَأَنْزَلَ مَلِيكَةً مَّا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا الْأُولِينَ  
- إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ حَتَّى  
حِينَ )

(23. And indeed We sent Nuh to his people, and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") (24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allah willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.") (25. "He is only a man in whom is madness, so wait for him a while.")

### The Story of Nuh, Peace be upon Him; and his people

Allah tells us about Nuh, peace be upon him, whom He sent him to his people to warn them of the severe punishment of Allah and His severe vengeance on those who associated partners with Him, defied His commands and disbelieved His Messengers:

(فَقَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا  
تَتَّقُونَ)

(and he said: "O my people! Worship Allah! You have no other God but Him. Will you not then have Taqwa") Meaning, "Do you not fear Allah when you associate others in worship with Him" The chiefs or leaders of his people said:

(مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ)

(He is no more than a human being like you, he seeks to make himself superior to you.) meaning, `he is putting himself above you and trying to make himself great by claiming to be a Prophet, but he is a human being like you, so how can he receive revelation when you do not'

(وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلِيكَةً)

(Had Allah willed, He surely could have sent down angels.) meaning, `if Allah had wanted to send a Prophet, He would have sent an angel from Him, not a human being. We have never heard of such a thing -- i.e., sending a man to our forefathers' -- their predecessors in times past.

(إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ)



(He is only a man in whom is madness,) means, ` he is crazy in his claim that Allah has sent him and chosen him from among you to receive revelation.'

(فَتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ)

(so wait for him a while.) means, ` wait until he dies, put up with him until you are rid of him.'

(قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ )

(26. He said: "O my Lord! Help me because they deny me.") (27. So, We revealed to him: "Construct the ship under Our Eyes and under Our revelation. Then, when Our command comes, and (water) gushes forth from the oven, take on board of each kind two, 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.") (28. "And when you have embarked on the ship, you and whoever is with you, then say: ` All the praise be to Allah, Who has saved us from the people who are wrongdoers.") (29. "And say: ` My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.") (30. Verily, in this, there are indeed Ayat, for sure We are ever putting (men) to the test.)

**Allah tells us that Nuh, peace be upon him, invoked his Lord to help him against his people,**

as Allah mentions in another Ayah:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ )

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") )54:10(. Here he says:

(رَبِّ انصُرْنِي بِمَا كَذَّبُونَ)

(O my Lord! Help me because they deny me.) At that point, Allah commanded him to build a boat and to make it strong and firm, and to carry therein of every kind two, i.e., a male and a female of every species of animals, plants and fruits etc. He was also to carry his family,

(إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ)

(except those thereof against whom the Word has already gone forth.) meaning, those whom Allah had already decreed were to be destroyed. These were the members of his family who did not believe in him, such as his son and his wife. And Allah knows best.

(وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ)

(And address Me not in favor of those who have done wrong. Verily, they are to be drowned.) means, ` when you witness the heavy rain falling, do not let yourself be overcome with

compassion and pity for your people, or hope for more time for them so that they may believe, for I have decreed that they will be drowned and will die in their state of disbelief and wrongdoing.' The story has already been told in detail in Surah Hud, and there is no need to repeat it here.

(فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ  
الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ )

(And when you have embarked on the ship, you and whoever is with you, then say: `All the praise be to Allah, Who has saved us from the people who are wrongdoers.')

This is like the Ayah:

(وَالَّذِي خَلَقَ الأزُوجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلُكِ  
وَالْأَنْعَامِ مَا تَرْكَبُونَ - لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ  
تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا  
سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ -  
وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ )

(and has appointed for you ships and cattle on which you ride: In order that you may mount 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!") 43:12-14( So, certainly, Nuh adhered to what he was commanded, as Allah says elsewhere:

(وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللّٰهِ مَجْرَاهَا وَمُرْسَاهَا)

(And he said: "Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage...")11:41( So Nuh mentioned Allah at the beginning of his journey and at the end, and Allah said:

(وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُّبَارَكًا وَأَنْتَ خَيْرُ  
الْمُنْزِلِينَ )

(And say: `My Lord! Cause me to land at a blessed landing place, for You are the Best of those who bring to land.")

## (إِنَّ فِي ذَلِكَ لَآيَاتٍ)

(Verily in this, there are indeed Ayat,) means in this event, which is the saving of the believers and the destruction of the disbelievers there are signs, i.e., clear evidence and proof that the Prophets speak the truth in the Message they bring from Allah, may He be exalted, and that Allah does what He wills, and He is able to do all things and knows all things.

## (وَإِن كُنَّا لَمُبْتَلِينَ)

(for sure We are ever putting (men) to the test.) means, 'We try Our servants by means of sending the Messengers.'

(ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءآخَرِينَ - فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ - وَقَالَ الْمَلَأُ مِنَ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلقاءِ الأَخِرَةِ وَأُتِرَقْنَهُمْ فِي الْحَيَوةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ - وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ - أَيَعِدُّكُمْ أَنْكُمْ إِذَا مِيتُمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ مُخْرَجُونَ - هَيَّاهَاتَ هَيَّاهَاتَ لِمَا تُوعَدُونَ - إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ - إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ قَالَ عَمَّا

قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ  
فَجَعَلْنَاهُمْ غُتَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ )

(31. Then, after them, We created another generation.) (32. And We sent to them a Messenger from among themselves (saying): "Worship Allah! You have no other God but Him. Will you not then have Taqwa") (33. And the chiefs of his people who disbelieved and denied the meeting in the Hereafter, and whom We had given the luxuries and comforts of worldly 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.") (34. "If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive") (36. "Far, very far is that which you are promised!") (37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!") (38. "He is only a man who has invented a lie against Allah, and we are not going to believe in him.") (39. He said: "O my Lord! Help me because they deny me.") (40. (Allah) said: "In a little while, they are sure to be regretful.") (41. So, the Sayhah overtook them in truth, and We made them as rubbish of dead plants. So, away with the people who are wrongdoers.)

### The Story of `Ad or Thamud

Allah tells us that after the people of Nuh, He created another nation. It was said that this was `Ad, because they were the successors of the people of Nuh. Or it was said that they were Thamud, because Allah says:

(فَأَخَذْتَهُمُ الصَّيْحَةَ بِالْحَقِّ)

(So, the Sayhah overtook them in truth.) Allah sent to them a Messenger from among themselves, and he called them to worship Allah Alone with no partner or associate, but they belied him, opposed him and refused to follow him because he was a human being like them, and they refused to follow a human Messenger. They did not believe in the meeting with Allah on the Day of Resurrection and they denied the idea of physical resurrection. They said:

(أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ  
مُخْرَجُونَ - هَيَّاتَ هَيَّاتَ لِمَا تُوعَدُونَ )

(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!) meaning, very unlikely.

(إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا)

(He is only a man who has invented a lie against Allah,) meaning, 'in the Message he has brought to you, and his warnings and promise of resurrection.'

(وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ )

(and we are not going to believe in him. He said: "O my Lord! Help me because they deny me.") meaning, the Messenger prayed against his people and asked his Lord to help him against them. His Lord answered his prayer:

(قَالَ عَمَّا قَلِيلٍ لِيُصِيحُنَّ نَدِيمِينَ )

((Allah) said: "In a little while, they are sure to be regretful.") meaning, `for their opposition towards you and their stubborn rejection of the Message you brought to them.'

(فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ )

(So, The Sayhah overtook them in truth,) meaning, they deserved that from Allah because of their disbelief and wrongdoing. The apparent meaning is that the Sayhah was combined with the furious cold wind,

(تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَكِنُهُمْ )

(Destroying everything by the command of its Lord! So they became such that nothing could be seen except their dwellings!) )46:25(

(فَجَعَلْنَاهُمْ عَتَاءً )

(and We made them as rubbish of dead plants.) means, they are dead and destroyed, like the scum and rubbish left by a flood, i.e., something insignificant and useless that is of no benefit to anyone.

(فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ )

(So, away with the people who are wrongdoers.) As Allah's statement:

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ )

(We wronged them not, but they were the wrongdoers.) )43:76( means, who are wrongdoers because of their disbelief and stubborn opposition to the Messenger of Allah, so let those who hear this beware of disbelieving in their Messengers.

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ مَا تَسْبِقُ  
مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ﴾ ثُمَّ أَرْسَلْنَا رَسُولَنَا  
تَتْرَى كُلِّ مَا جَاءَ أُمَّةٌ رَّسُولَهَا كَذَّبُوهُ فَأَتْبَعْنَا  
بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِقَوْمٍ لَّا  
يُؤْمِنُونَ ﴿

(42. Then, after them, We created other generations.) (43. No nation can advance their term, nor can they delay it.) (44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so, We made them follow one another, and We made them as Ahadith. So, away with a people who believe not!)

**Mention of Other Nations Allah says:**

﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ﴾

(Then, after them, We created other generations.) meaning, nations and peoples.

﴿مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخِرُونَ﴾

(No nation can advance their term, nor can they delay it.) means, they are taken at the appropriate time, as decreed by Allah in His Book that is preserved with Him, before they were created, nation after nation, century after century, generation after generation, successors after predecessors.

﴿ثُمَّ أَرْسَلْنَا رَسُولَنَا تَتْرَى﴾

(Then We sent Our Messengers in succession.) Ibn `Abbas said, "(This means) following one another in succession." This is like the Ayah:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ  
مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut (all false deities)." Then of them were some whom Allah guided and of them were some upon whom the straying was justified) )16:36(

(كُلِّمَ مَا جَاءَ أُمَّةً رَّسُولَهَا كَذَّبُوهُ)

(Every time there came to a nation their Messenger, they denied him;) meaning the greater majority of them. This is like the Ayah:

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا  
كَانُوا بِهِ يَسْتَهْزِءُونَ )

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)  
)36:30(

(فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا)

(so We made them follow one another,) means, 'We destroyed them,' as Allah says:

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن بَعْدِ نُوحٍ)

(And how many generations have We destroyed after Nuh!) )17:17(

(وَجَعَلْنَاهُمْ أَحَادِيثَ)

(and We made them as Ahadith) meaning, stories and lessons for mankind, as Allah says elsewhere:

(فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ)

(so, We made them as tales (in the land), and We dispersed them all totally) )34:19(

(ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطٰنٍ  
مُّبِينٍ - إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا  
قَوْمًا عَلِيّٰنَ - فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا

وَقَوْمُهُمَا لَنَا عَابِدُونَ - فَكَذَّبُوهُمَا فَكَانُوا مِنْ  
الْمُهْلَكِينَ - وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ  
يَهْتَدُونَ )

=(45. Then We sent Musa and his brother Harun, with Our Ayat and manifest authority,) (46. To Fir`awn and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their Lord).) (47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility!") (48. So, they denied them both and became of those who were destroyed.) (49. And indeed We gave Musa the Scripture, that they may be guided.)

### The Story of Musa, Peace be upon Him; and Fir`awn

Allah tells us that He sent Musa, peace be upon him, and his brother Harun to Fir`awn and his chiefs with decisive evidence and definitive proof, but Fir`awn and his people were too arrogant to follow them and obey their commands because they were human beings, just as previous nations had denied the Message of the human Messengers. They were of a similar mentality, so Allah destroyed Fir`awn and his chiefs, drowning them all in one day. He revealed the Book to Musa, i.e., the Tawrah, in which were rulings, commands and prohibitions, after He had destroyed Fir`awn and the Egyptians and seized them with a punishment of the All-Mighty, All-Capable to carry out what He wills. After Allah revealed the Tawrah, Allah did not destroy any nation with an overwhelming calamity; instead, He commanded the believers to fight the disbelievers, as He says:

(وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَائِرَ لِلنَّاسِ وَهَدَى وَرَحْمَةً  
لَعَلَّهُمْ يَتَذَكَّرُونَ )

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.)  
)28:43(

(وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَءَاوَيْنَهُمَا إِلَى  
رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ )

(50. And We made the son of Maryam and his mother as a sign, and We gave them refuge on a Rabwah, Dhat Qarar, and Ma`in.)

### Isa and Maryam



Allah tells us about His servant and Messenger `Isa bin Maryam, peace be upon them both, and that He made them as a sign for mankind, i.e., definitive proof of His ability to do what He wills. For He created Adam without a father or a mother, He created Hawwa' from a male without a female, and He created `Isa from a female without a male, but He created the rest of mankind from both male and female.

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on high ground, a place of rest, security and flowing streams.) Ad-Dahhak reported that Ibn `Abbas said: "Ar-Rabwah is a raised portion of land, which is the best place for vegetation to grow." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Ibn `Abbas said,

(ذَاتِ قَرَارٍ)

(Dhat Qarar)"A fertile place.

(وَمَعِينٍ)

(and Ma`in) means water running on the surface." This was also the view of Mujahid, `Ikrimah, Sa`id bin Jubayr and Qatadah. Mujahid said: "A level hill." Sa`id bin Jubayr said that

(ذَاتِ قَرَارٍ وَمَعِينٍ)

(Dhat Qarar and Ma`in) means that water was flowing gently through it. Mujahid and Qatadah said:

(وَمَعِينٍ)

(and Ma`in) "Running water." Ibn Abi Hatim recorded from Sa`id bin Al-Musayyib:

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "It is Damascus." He said; "Something similar was also narrated from `Abdullah bin Salam, Al-Hasan, Zayd bin Aslam and Khalid bin Ma`dan." Ibn Abi Hatim recorded from `Ikrimah from Ibn `Abbas that this Ayah referred to the rivers of Damascus. Layth bin Abi Sulaym narrated from Mujahid that the words;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ)

(and We gave them refuge on a Rabwah,) referred to `Isa bin Maryam and his mother when they sought refuge in Damascus and the flatlands around it. `Abdur-Razzaq recorded that Abu Hurayrah said:

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a Rabwah, Dhat Qarar and Ma`in.), "It is Ramlah in Palestine." The most correct opinion on this matter is that which was reported by Al-`Awfi from Ibn `Abbas, who said;

(وَأَوْيَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(and We gave them refuge on a Rabwah, Dhat Qarar and Ma`in.) "Ma`in refers to running water, and is the river of which Allah mentioned:

(قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا)

(your Lord has provided a water stream under you.)"19:24( Ad-Dahhak and Qatadah said;

(إِلَى رِبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ)

(on a high ground, a place of rest, security and flowing streams.) refers to Jerusalem. This -- and Allah knows best -- is the most apparent meaning, because it is mentioned in the other Ayah, and parts of the Qur'an explain other parts, so it is more appropriate to interpret it by another Ayah, then the Sahih Hadiths, then other reports.

(يَأْيُهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ - وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً  
وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ - فَتَقَطُّعُوا أَمْرَهُمْ بَيْنَهُمْ  
زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ - فَذَرَهُمْ فِي  
غَمْرَتِهِمْ حَتَّى حِينٍ - أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ  
مِنْ مَالٍ وَبَنِينَ - نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَل لَّا  
يَشْعُرُونَ )

(51. O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) (52. And verily, this your religion is one religion, and I am your Lord, so have Taqwa.) (53. But they have broken their religion among them into sects, each group rejoicing in what is with it.) (54. So, leave them in their error for a time.) (55. Do they think that in wealth and children with which We prolong them) (56. We hasten unto them with good things. Nay, but they perceive not.)

## The Command to eat Lawful Food and to do Righteous Deeds

Allah commands His servants and Messengers, peace be upon them all, to eat lawful food and do righteous deeds, which indicates that eating what is lawful helps one to do righteous deeds. The Prophets, peace be upon them, did this in the most perfect manner, and did all kinds of good deeds in words, actions, guidance and advice. May Allah reward them with good on behalf of the people.

﴿كُلُوا مِنَ الطَّيِّبَاتِ﴾

(Eat of the Tayyibat) Sa`id bin Jubayr and Ad-Dahhak said, "This means lawful. In the Sahih it says:

﴿وَمَا مِنْ نَبِيٍّ إِلَّا رَعَى الْغَنَمَ﴾

(There is no Prophet who was not a shepherd.) They asked, "And you, O Messenger of Allah" He said,

﴿نَعَمْ، كُنْتُ أُرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ﴾

(Yes, I used to tend the sheep of the people of Makkah for a few Qirats.) In the Sahih, it says:

﴿إِنَّ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ كَسْبِ يَدِهِ﴾

(Dawud, upon him be peace, used to eat from the earnings of his own hand.) It was recorded in Sahih Muslim, Jami` At-Tirmidhi and Musnad Al-Imam Ahmad -- from whom this version comes -- that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

﴿يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا،  
وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ﴾

(O people, Allah is Tayyib and only accepts that which is Tayyib, and Allah commands the believers as He had commanded the Messengers by saying:

﴿يَأْيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا  
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ﴾

(O Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am Well-Acquainted with what you do.) 23:51( and

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا  
رَزَقْنَاكُمْ)

(O you who believe! Eat of the Tayyibat that We have provided you with))2:172(.) Then he mentioned how a man may travel on a long journey, dusty and unkempt,

«وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ  
حَرَامٌ، وَغُدِّي بِالْحَرَامِ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا  
رَبِّ يَا رَبِّ فَأَنَّى يُسْتَجَابُ لِذَلِكَ»

(and his food, drink and clothing are unlawful, and he has nourished himself with what is unlawful, and he extends his hands towards the sky, saying, `O Lord, O Lord!' -- how can his prayer be answered.) At-Tirmidhi said that it is "Hasan Gharib."

**The Religion of all the Prophets is Tawhid; and the Warning against  
splitting into different Groups**

(وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ)

(And verily, this your religion is one religion,) means, `your religion, O Prophets, is one religion and one group, which is the call to worship Allah Alone with no partner or associate.' Allah said:

(وَأَنَا رَبُّكُمْ فَاتَّقُونِ)

(and I am your Lord, so have Taqwa.) We have already discussed this in Surat Al-Anbiya'. The phrase

(أُمَّةٌ وَاحِدَةٌ)

(one nation) is descriptive.

(فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا)

(But they have broken their religion among them into sects,) the nations to whom Prophets were sent.

(كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

(each group rejoicing in what is with it.) means, they rejoice in their misguidance because they think that they are rightly-guided. Allah says, threatening and warning:

(فَذَرَّهُمْ فِي غَمَرَتِهِمْ)

(So, leave them in their error) meaning their misguidance,

(حَتَّىٰ حِينٍ)

(for a time.) means, until the appointed time of their destruction comes. This is like the Ayah:

(فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا )

(So give a respite to the disbelievers; deal gently with them for a while.) )86:17( And Allah says:

(ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ )

(Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!) )15:3(

(أَيَحْسَبُونَ أَنَّمَا نُؤَمِّدُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We prolong them, We hasten unto them with good things. Nay, but they perceive not.) means, `do these deceived people think that what We give them of wealth and children is because they are honored and precious in Our sight No, the matter is not as they claim when they say,

(نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ)

(We are more in wealth and in children, and we are not going to be punished.) )34:35( But this thinking is wrong, and their hopes will be dashed. We only give those things to them in order to make them go further (in sin) and to give them more time.' Allah says:

(بَلْ لَا يَشْعُرُونَ)

(but they perceive not.) as He says elsewhere:

(فَلَا تُعْجِبُكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا)

(So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world...) 9:55(

(إِنَّمَا نُمَلِّئُهُمْ لِيَازِدُوا إِثْمًا)

(We postpone the punishment only so that they may increase in sinfulness) 3:178(

(فَذَرْنِي وَمَنْ يُكَدِّبُ بِهِذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ وَأُمَلِّئُهُمْ)

(Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not. And I will grant them a respite.) 68:44-45(

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا )

(Leave Me Alone (to deal) with whom I created lonely.) until His saying:

(عَنِيدًا)

(opposing) 74: 11-16(

(وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي تَقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا)

(And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds...) 34:37( And there are many other Ayat which say similar things. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said:

«إِنَّ اللَّهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ بَيْنَكُمْ  
أَرْزَاقَكُمْ، وَإِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا  
يُحِبُّ، وَلَا يُعْطِي الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ  
أَعْطَاهُ اللَّهُ الدِّينَ فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ لَا  
يُسَلِّمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْبُهُ وَلِسَانُهُ، وَلَا يُؤْمِنُ حَتَّى  
يَأْمَنَ جَارُهُ بَوَائِقِهِ»

(Allah has distributed your behavior to you just as He has distributed your provision. Allah gives the things of this world to those whom He loves and those whom He does not love, but He only gives religious commitment to those whom He loves. Whoever is given religious commitment by Allah is loved by Him. By the One in Whose Hand is my soul, no servant truly submits until his heart and his tongue submit, and he does not truly believe until his neighbor is safe from his harm.) They said, `What is his harm, O Messenger of Allah' He said,

«غَشْمُهُ وَظَلْمُهُ، وَلَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ  
فَيُفِيقَ مِنْهُ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقَ بِهِ فَيُقْبَلَ  
مِنْهُ، وَلَا يَتْرِكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى  
النَّارِ، إِنَّ اللَّهَ لَا يَمْحُو السَّيِّئَةَ بِالسَّيِّئَةِ وَلَكِنْ  
يَمْحُو السَّيِّئَةَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو  
الْخَبِيثَ»

(His wrongdoing and misbehavior. No person who earns unlawful wealth and spends it will be blessed in that; if he gives it in charity, it will not be accepted from him and if he leaves it behind (when he dies), it will be his provision in the Fire. Allah does not wash away an evil deed with another, but he washes away evil deeds with good deeds, for impurity cannot wash away with another impurity.)

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ - وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ )

(وَالَّذِينَ هُمْ يَرْبِّهِمْ لَا يَشْرِكُونَ - وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ - أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ )

(57. Verily, those who live in awe for fear of their Lord;) (58. And those who believe in the Ayat of their Lord;) (59. And those who join not anyone as partners with their Lord;) (60. And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) (61. It is these who hasten in the good deeds, and they are foremost in them.)

### Description of the People of Good Deeds

(إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ )

(Verily, those who live in awe for fear of their Lord;) means, even though they have reached the level of Ihsan and have faith and do righteous deeds, they are still in awe of Allah and fear Him and His hidden plans for them, as Al-Hasan Al-Basri said, "The believer combines Ihsan with awe, while the disbelievers combine evil deeds with a sense of security."

(وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ )

(And those who believe in the Ayat of their Lord;) means, they believe in His universal and legislative signs, as Allah says about Maryam, peace be upon her:

(وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ)

(and she testified to the truth of the Words of her Lord, and His Scriptures) 66:12(, meaning that she believed that whatever existed was by the will and decree of Allah, and that whatever Allah decreed, if it was a command, it would be something that He liked and accepted; if it was a prohibition, it would be something that He disliked and rejected; and if it was good, it would be true. This is like the Ayah:



(وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ )

(And those who join not anyone (in worship) as partners with their Lord;) meaning, they do not worship anyone or anything else besides Him, but they worship Him Alone and know that there is no god except Allah Alone, the One, the Self-Sufficient Master, Who does not take a wife or have any offspring, and there is none comparable or equal unto Him.

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ )

(And those who give that which they give with their hearts full of fear, because they are sure to return to their Lord.) means, they give in charity, fearing that it may not be accepted from them because of some shortcoming or failure to meet the required conditions of giving. This has to do with fear and taking precautions, as Imam Ahmad recorded from `A'ishah: I said: "O Messenger of Allah,

(وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ)

(And those who give that which they give with their hearts full of fear...) Are these the ones who steal and commit Zina and drink alcohol while fearing Allah" The Messenger of Allah replied:

«لَا، يَا بِنْتَ أَبِي بَكْرٍ يَا بِنْتَ الصَّدِّيقِ، وَلَكِنَّهُ  
الَّذِي يُصَلِّي وَيَصُومُ وَيَتَصَدَّقُ وَهُوَ يَخَافُ اللَّهَ  
عَزَّ وَجَلَّ»

(No, O daughter of Abu Bakr. O daughter of As-Sddiq, the one who prays, fast and gives in charity, fearing Allah.) This was recorded by At-Tirmidhi, and Ibn Abi Hatim recorded something similar in which the Prophet said:

«لَا يَا بِنْتَ الصَّدِّيقِ، وَلَكِنَّهُمْ الَّذِينَ يُصَلُّونَ  
وَيَصُومُونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَلَا يُقْبَلُ  
مِنْهُمْ:

(أَوْلَيْكَ يُسْرَعُونَ فِي الْخَيْرَاتِ)»

(No, O daughter of As-Sddiq, they are the ones who pray and fast and give in charity while fearing that it will not be accepted from them, (It is these who hasten in the good deeds.)) This is also how Ibn `Abbas, Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri interpreted this Ayah.

(وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ  
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ - بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ  
مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا  
عَامِلُونَ - حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا  
هُمْ يَجْرُونَ - لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا  
تُنصَرُونَ - قَدْ كَانَتْ ءَايَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ  
عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ - مُسْتَكْبِرِينَ بِهِ سَمِرًا  
تَهْجُرُونَ )

(62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.) (63. Nay, but their hearts are covered from this, and they have other deeds, besides which they are doing.) (64. Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice. ) (65. Invoke not loudly this day! Certainly you shall not be helped by Us.) (66. Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) (67. In pride, talking evil about it by night.)

### The Justice of Allah and the Frivolity of the Idolators

Allah tells us of His justice towards His servants in this world, in that He does not task any person except according to his capacity, i.e., He does not burden any soul with more than it can bear. On the Day of Resurrection He will call them to account for their deeds, which He has recorded in a written Book from which nothing is omitted. He says:

(وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ)

(and with Us is a Record which speaks the truth,) meaning, the Book of deeds

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be wronged.) means, nothing will be omitted from their record of good deeds. As for evil deeds, He will forgive and overlook many of them in the case of His believing servants. Then Allah says, denouncing the disbelievers and idolators of the Quraysh:

(بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ)

(Nay, but their hearts are covered), meaning because of negligence and misguidance,

(مَنْ هَذَا)

(from this.) means, the Qur'an which Allah revealed to His Messenger .

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(and they have other deeds, besides which they are doing.) Al-Hakam bin Aban narrated from `Ikrimah, from Ibn `Abbas that

(وَلَهُمْ أَعْمَلٌ)

(and they have other deeds,) means, evil deeds apart from that, i.e., Shirk,

(هُمْ لَهَا عَامِلُونَ)

(which they are doing.) means, which they will inevitably do. This was also narrated from Mujahid, Al-Hasan and others. Others said that this phrase means:

(وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ)

(And they have other deeds, besides which they are doing.) It was decreed that they would do evil deeds, and they will inevitably do them before they die, so that the word of punishment may be justified against them. A similar view was narrated from Muqatil bin Hayyan, As-Suddi and `Abdur-Rahman bin Zayd bin Aslam. This is a clear and appropriate meaning. We have already quoted from the Hadith of Ibn Mas`ud:

«قَوِّمِ الَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ،

فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ  
فَيَدْخُلُهَا»

(By Him besides Whom there is no other God, a man may do the deeds of the people of Paradise until there is no more than a forearm's length between him and it, then the decree will overtake him and he will do the deeds of the people of Hell, then he will enter Hell...)

(حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ  
يَجْرُونَ )

(Until when We seize those of them who lead a luxurious life with punishment; behold, they make humble invocation with a loud voice.) means, when the punishment and vengeance of Allah comes to those who are living a happy life of luxury in this world and overtakes them,

(إِذَا هُمْ يَجْرُونَ)

(behold, they make humble invocation with a loud voice.) means, they scream their calls for help. This is like the Ayat:

(وَدَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا -  
إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا )

(And leave Me Alone (to deal) with the beliers, those who are in possession of good things of life. And give them respite for a little while. Verily, with Us are fetters, and a raging Fire.)  
)73:11-12(

(كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوا وَوَلَّاتَ حِينًا  
مَّنَاصٍ )

(How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.) )38:3(

(لَا تَجْرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا نُنصِرُوكَ )

(Invoke not loudly this day! Certainly you shall not be helped by Us. ) means, no one is going to save you from what has happened to you, whether you scream aloud or remain silent. There is

no escape and no way out. It is inevitable: the punishment will surely come to you. Then Allah mentions the greatest of their sins:

(قَدْ كَانَتْ آيَاتِي تُنلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ  
تَنكِبُونَ )

(Indeed My Ayat used to be recited to you, but you used to turn back on your heels.) meaning, when you were called, you refused and resisted.

(ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ  
يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ )

("This is because, when Allah Alone was invoked, you disbelieved, but when partners were joined to Him, you believed! So the judgment is only with Allah, the Most High, the Most Great!") )40:12(

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(In pride, talking evil about it by night.) refers to the arrogant pride which the Quraysh felt because they believed themselves to be the guardians of the Ka`bah, when in fact this was not the case. As An-Nasa'i said in his Tafsir of this Ayah in his Sunan: Ahmad bin Sulayman told us that `Ubaydullah told us from Isra`il, from `Abdul-A`la that he heard Sa`id bin Jubayr narrating that Ibn `Abbas said, "Talking by late night became disapproved of when this Ayah was revealed:

(مُسْتَكْبِرِينَ بِهِ سَمِرًا تَهْجُرُونَ )

(In pride, talking evil about it by night.) He said, "They boasted about the Ka`bah and said, 'We are its people who stay up talking at night.' They used to boast and stay up and talk at night around the Ka`bah. They did not use it for the proper purpose, and so in effect they had abandoned it."

(أَقْلَمَ يَدَبَرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمْ  
الْأُولَئِينَ )

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ- أَمْ  
يَقُولُونَ بِهِ حِيَّةٌ بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ

كَرِهُونَ- وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ  
 السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ  
 بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ- أَمْ تَسْأَلُهُمْ  
 خَرْجًا فَخَرَجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ-  
 وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ- وَإِنَّ الَّذِينَ لَا  
 يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ- وَلَوْ  
 رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَّجُوا فِي  
 طُغْيَانِهِمْ يَعْمَهُونَ-

(68. Have they not pondered over the Word, or has there come to them what had not come to their fathers of old) (69. Or is it that they did not recognize their Messenger so they deny him) (70. Or they say: There is madness in him Nay, but he brought them the truth, but most of them are averse to the truth.) (71. And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.) (72. Or is it that you ask them for some Kharj But the recompense of your Lord is better, and He is the Best of those who give sustenance.) (73. And certainly, you call them to the straight path.) (74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.) (75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.)

### Refutation and Condemnation of the Idolators

Allah denounces the idolators for not understanding the Qur'an or contemplating its meaning, and for turning away from it, even though they had been addressed specifically in this Book which Allah did not reveal to any Messenger more perfect and noble, and especially since no Book or warner had come to their forefathers who had died during the Jahiliyyah. What these people, upon whom the blessing had been bestowed, should have done, was to accept it and give thanks for it, and try to understand it and act in accordance with it night and day, as was done by the wise ones among them who became Muslim and followed the Messenger, may Allah be pleased with them.

(أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ)

(Have they not pondered over the Word,) Qatadah said, "Because, by Allah, if the people had pondered the meaning and understood it properly, they would have found in the Qur'an a deterrent to disobeying Allah. But they only paid attention to the Ayat which are not entirely

clear, and so they were destroyed because of that." Then Allah says, denouncing the disbelievers of the Quraysh:

(أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ )

(Or is it that they did not recognize their Messenger so they deny him) means, `do they not recognize Muhammad and the honesty, trustworthiness and good character with which he grew up among them Can they deny that or argue against it' Ja`far bin Abi Talib said to An-Najashi, the king of Ethiopia: "O King, Allah has sent to us a Messenger whose lineage, honesty and trustworthiness are known to us." Al-Mughirah bin Shu`bah said something similar to the deputy of Kisra when he wanted to challenge him. When the Byzantine ruler Heraclius asked Abu Sufyan Sakhr bin Harb and his companions -- who were still disbelievers and had not yet become Muslim -- about the characteristics, lineage, honesty and trustworthiness of the Prophet , they could only tell the truth and admit that he was indeed noble and truthful.

(أَمْ يَقُولُونَ بِهِ جِنَّةٌ)

(Or they say: There is madness in him) This is a narration of what the Quraysh said about the Prophet . They said that he was making up the Qur'an by himself, or that he was crazy and did not know what he was saying. Allah tells us that their hearts did not believe that, they knew that what they were saying about the Qur'an was falsehood, for it had come to them from the Words of Allah and could not be resisted or rejected. So Allah challenged them and all the people of the world to produce something like it if they could -- but they could not and would never be able to do so. So Allah says:

(بَلْ جَاءَهُمْ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ)

(Nay, but he brought them Al-Haqq, but most of them are averse to the truth.)

### Truth does not follow Whims and Desires

Allah says;

(وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ  
وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(And if Al-Haqq had followed their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!) Mujahid, Abu Salih and As-Suddi said, "Al-Haqq is Allah, may He be glorified." What is meant by the Ayah is that if Allah had responded to the desires in their hearts and prescribed things accordingly, the heavens and the earth and whosoever is therein, would have been corrupted, i.e., because of their corrupt and inconsistent desires. As Allah says of them elsewhere:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ  
عَظِيمٍ

("Why is not this Qur'an sent down to some great man of the two towns") 43:31( Then He says:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the mercy of your Lord) 43:32( And Allah says:

قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا  
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ)

(Say: "If you possessed the treasure of the mercy of my Lord, then you would surely hold back for fear of spending it. ") 17:100(,

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَقِيرًا)

(Or have they a share in the dominion Then in that case they would not give mankind even a Naqir.) 4:53( All of this goes to show how incapable mankind is and how divergent and inconsistent their ideas and desires are. Only Allah, may He be glorified, is Perfect in all His attributes, words, actions, laws, power and control of His creation, may He be exalted and sanctified. There is no God but He and no Lord besides Him. Then He says:

(بَلْ أَتَيْنَاهُم بِذِكْرِهِمْ)

(Nay, We have brought them their reminder,) meaning the Qur'an,

(فَهُمْ عَن ذِكْرِهِمْ مُّعْرِضُونَ)

(but they turn away from their reminder.)

**The Prophet does not ask for any payment, and he calls to the  
straight path.**



(أَمْ تَسْأَلُهُمْ خَرْجًا)

(Or is it that you ask them for some Kharj) Al-Hasan said, "A reward." Qatadah said, "Some payment."

(فَخَرَّاجُ رَبِّكَ خَيْرٌ)

(But the recompense of your Lord is better,) means, you are not asking for any wages or payment or anything for calling them to right guidance, rather you are hoping for a great reward from Allah, as He says:

(قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِيَ إِلَّا  
عَلَى اللَّهِ)

(Say: "Whatever wage I might have asked of you is yours. My wage is from Allah only.") )34:47(

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
الْمُتَكَلِّفِينَ)

(Say: "No wage do I ask of you for this, nor am I one of the pretenders.") )38:86(

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى)

(Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.") )42:23(

(وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ  
اتَّبِعُوا الْمُرْسَلِينَ اتَّبِعُوا مَنِ لَمْ يَسْأَلْكُمْ أَجْرًا)

(And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers. Obey those who ask no wages of you, and who are rightly guided.") )35:20-21(

(وَإِنَّكَ لَتَدْعُهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ - وَإِنَّ الَّذِينَ  
لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَيِّبُونَ)

(And certainly, you call them to the straight path. And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.)

### The Situation of the Disbelievers

(وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ  
لَنَكِبُونَ )

(And verily, those who believe not in the Hereafter are indeed deviating far astray from the path.) meaning, they have gone astray and deviated.

(ن)

(And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.) Here Allah tells of their stubbornness in their disbelief, in that even if He had removed the calamity from them and made them understand the Qur'an, they still would not follow it; they would still persist in their disbelief and stubborn transgression. This is like the Ayat:

(وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ  
لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ )

(Had Allah known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion.) )8:23(

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ  
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ بَلْ  
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا  
لِمَا نُهُوا عَنْهُ )

(And if (Lauw) you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden.) )6:27-29( Until His statement:

## (بِمَبْعُوثِينَ)

(be resurrected) This has to do with the knowledge of Allah. He knows about some- thing that will not happen, but if it were to happen, He knows how it would be. Ad-Dahhak reported from Ibn ` Abbas: "Every- thing that is implied in the word:

## (لَوْ)

(If (Lauw)) is something that will never happen."

(وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ - حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ - وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ - وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ - بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ - قَالُوا أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ - لَقَدْ وُعِدْنَا نَحْنُ وَعَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ )

(76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke with submission to Him.) (77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.) (78. It is He Who has created for you hearing, eyes, and hearts. Little thanks you give.) (79. And it is He Who has created you on the earth, and to Him you shall be gathered back.) (80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand) (81. Nay, but they say the like of what the men of old said.) (82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed") (83. "Verily, this we have been promised -- we and our fathers before! This is only (from) tales of the ancients!") Allah's saying:

(وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ)

(And indeed We seized them with punishment,) means, 'We tried and tested them with difficulties and calamities.' His saying:

(فَمَا اسْتَكَاثُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ)

(but they humbled not themselves to their Lord, nor did they invoke with submission to Him.) means, that did not deter them from their disbelief and resistance, rather they persisted in their sin and misguidance,

(فَمَا اسْتَكَاثُوا)

(but they humbled not themselves)

(وَمَا يَتَضَرَّعُونَ)

(nor did they invoke (Allah) with submission to Him. ) they did not call on Him. This is like the Ayah:

(فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ  
قُلُوبُهُمْ)

(When Our torment reached them, why then did they not humble themselves But their hearts became hardened,) )6:43( Ibn Abi Hatim recorded that Ibn `Abbas said, "Abu Sufyan came to the Messenger of Allah and said, 'O Muhammad, I ask you by Allah and by the ties of kinship between us, we have been reduced to eating camel hair and blood.' Then Allah revealed,

(وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَاثُوا)

(And indeed We seized them with punishment, but they humbled not themselves.) This was also recorded by An-Nasa'i. The basis of this Hadith is in the Two Sahih, where it says that the Messenger of Allah prayed against the Quraysh when he could not make any headway with them, and he said,

«اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعِ كَسْبَعِ يُوسُفَ»

(O Allah, help me against them sending on them seven years (of famine) like the seven (years of drought) of Yusuf.)

(حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ )

(Until, when We open for them the gate of severe punishment, then lo! they will be plunged in despair.) When the command of Allah reaches them and the Hour comes to them suddenly, and they are overtaken by the punishment of Allah which they were not expecting, then they will despair of any ease and goodness, and all their hopes will disappear.

### **A reminder of the Blessings of Allah and His immense Power**

Then Allah mentions His blessings to His servants, in that He has given them hearing, sight and understanding through which they come to know things and draw lessons from them, the signs which attest to the Oneness of Allah and indicate that He is the One Who does what He wills and chooses what He wants.

(قَلِيلًا مَّا تَشْكُرُونَ)

(Little thanks you give.) means, how little you thank Allah for the blessings He has given you. This is like the Ayah:

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly.) )12:103( Then Allah tells us about His great power and overwhelming authority, for He is the One Who originated creation and put people in all parts of the earth, with their different nations, languages and characteristics, then on the Day of Resurrection He will gather them all together, the first of them and the last, at a fixed time on a day appointed, and none will be left out, young or old, male or female, noble or insignificant, but all will be brought back as they were originally created. Allah said:

(وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ)

(And it is He Who gives life and causes death,) meaning, He will bring the scattered bones back to life and cause the death of the nations,

(وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ)

(and His is the alternation of night and day. ) meaning, by His command night and day are subjugated, each of them following the other and never departing from that pattern, as Allah says:

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ  
سَابِقُ النَّهَارِ)

(It is not for the sun to overtake the moon, nor does the night outstrip the day))36:40(.

(أَفَلَا تَعْقِلُونَ)

(Will you not then understand) means, do you not have minds that tell you of the Almighty, All-Knowing to Whom all things are subjugated, Who has power over all things and to Whom all things submit

### **The Idolators thought that Resurrection after Death was very unlikely**

Then Allah tells us about those who denied the resurrection, who were like the disbelievers who came before them:

(بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ - قَالُوا أَءِذَا مِتْنَا  
وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ )

(Nay, but they say the like of what the men of old said. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed") They thought it very unlikely that this would happen after they had disintegrated into nothing.

(لَقَدْ وَعَدْنَا نَحْنُ وَءَابَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا  
إِلَّا أَسْطِيرُ الْأَوَّلِينَ )

("Verily, this we have been promised -- we and our fathers before (us)! This is only the tales of the ancients!") This means, "It is impossible that we could be brought back. This was said by those who learned it from the books and disputes of the ancients." This denial and rejection on their part is like the Ayah where Allah tells us about them:

(أَءِذَا كُنَّا عِظْمًا تَّخِرَةً - قَالُوا تِلْكَ إِذًا كَرَّةٌ  
خَسِرَةٌ - فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ  
بِالسَّاهِرَةِ )

("Even after we are crumbled bones" They say: "It would in that case, be a return with loss!"  
But it will be only a single Zajrah, When behold, they find themselves on the surface of the  
earth alive after their death.) 79:11-14(

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ  
خَصِيمٌ مُّبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ  
مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي  
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ )

(Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an  
open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who  
will give life to these bones after they are rotten and have become dust" Say: "He will give life  
to them Who created them for the first time! And He is the All-Knower of every creation!")  
36:77-79(

(قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ -  
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ - قُلْ مَنْ رَبُّ  
السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ )  
سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ-

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا  
يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ- سَيَقُولُونَ لِلَّهِ قُلْ

فَأَيُّ مُسْحَرُونَ- بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ  
لَكَاذِبُونَ-

(84. Say: "Whose is the earth and whosoever is therein If you know!") (85. They will say: "It is Allah's!" Say: "Will you not then remember") (86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne") (87. They will say: "Allah." Say: "Will you not then have Taqwa") (88. Say: "In Whose Hand is the sovereignty of everything And He protects, while against Whom there is no protector, if you know") (89. They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth") (90. Nay, but We have brought them the truth, and verily, they are liars.)

### **The Idolators believe in Tawhid Ar-Rububiyah, which requires them to believe in Tawhid Al-Uluhiyyah**

Allah states that the fact that He is One and that He is independent in His creation, control, dominion and guides one to realize that there is no God except Him and that none should be worshipped except Him Alone, with no partner or associate. He tells His Messenger Muhammad to say to the idolators who worship others besides Him, even though they admit His Lordship, that He has no partner in Lordship. But despite this they still attributed partners in divinity to Him, and worshipped others besides Him even though they recognized the fact that those whom they worshipped could not create anything, did not own anything, nor do they have any control over anything. However, they still believed that these creatures could bring them closer to Allah,

(مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى)

(We worship them only that they may bring us near to Allah) )39:3(. So Allah says:

(قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا)

(Say: "Whose is the earth and whosoever is therein") meaning, "Who is the Owner Who has created it and whatever is in it of animals, plants, fruits and all other kinds of creation"

(إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلَّهِ)

("If you know!" They will say: "It is Allah's!") means, they will admit that this belongs to Allah Alone with no partner or associate. If that is the case,

(قُلْ أَفَلَا تَذَكَّرُونَ)

(Say: "Will you not then remember") that none should be worshipped except the Creator and Provider.



(قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ)

(Say: "Who is Lord of the seven heavens, and Lord of the Great Throne") means, "Who is the Creator of the higher realm with its planets, lights and angels who submit to Him in all regions and in all directions Who is the Lord of the Great Throne, which is the highest of all created things" Allah says here:

(وَرَبُّ الْعَرْشِ الْعَظِيمِ)

(and Lord of the Great Throne), meaning the Mighty Throne. At the end of the Surah, Allah says:

(رَبُّ الْعَرْشِ الْكَرِيمِ)

(the Lord of the Supreme Throne!) )23:116(, meaning splendid and magnificent. The Throne combines the features of height and vastness with splendor and magnificence. This is why it was said that it is made of red rubies. Ibn Mas'ud said, "There is no night or day with your Lord, and the light of the Throne is from the Light of His Face."

(سَيَقُولُونَ لِلَّهِ قُلْ أَقْلًا تَتَّقُونَ )

(They will say: "Allah." Say: "Will you not then have Taqwa") meaning, since you admit that He is the Lord of the heavens and the Lord of the Mighty Throne, will you not fear His punishment for worshipping others besides Him and associating others with Him

(قُلْ مَنْ مِنْ يَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ)

(Say: "In Whose Hand is the sovereignty of everything") i.e., sovereignty is in His Hands.

(مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا)

(There is not a moving creature but He has grasp of its forelock) )11:56(. meaning, He has control over it. The Messenger of Allah used to say,

«لَا وَالَّذِي نَفْسِي بِيَدِهِ»

(By the One in Whose hand is my soul.) When he swore an oath, he would say,

«لَا وَمَقَلَّبِ الْقُلُوبِ»

(By the One Who turns over (controls) the hearts.) He, may He be glorified, is the Creator, the Sovereign, the Controller,

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ)

(And He protects (all), while against Whom there is no protector, if you know) Among the Arabs, if a leader announced his protection to a person, no one could go against him in that, yet no one could offer protection against that leader. Allah says:

(وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ)

(And He protects (all), while against Whom there is no protector, ) meaning, He is the greatest Master, and there is none greater than Him. His is the power to create and to command, and none can overturn or oppose His ruling. What He wills happens, and what He does not, will not happen. Allah says:

(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

(He cannot be questioned about what He does, while they will be questioned.) )21:23( He cannot be asked about what He does because of His greatness, Pride, overwhelming power, wisdom and justice, but all of His creation will be asked about what they did, as Allah says:

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) )15:92-93(

(سَيَقُولُونَ لِلَّهِ)

(They will say: "(All that belongs) to Allah.") means, they will admit that the Almighty Master Who protects all while against Him there is no protector is Allah Alone, with no partner or associate.

(قُلْ فَأَنَّى تُسْحَرُونَ)

(Say: "How then are you deceived and turn away from the truth") means, how can your minds accept the idea of worshipping others besides Him when you recognize and acknowledge that Then Allah says:

(بَلْ أَتَيْنَهُم بِالْحَقِّ)

(Nay, but We have brought them the truth,) which is the declaration that there is no god worthy of worship besides Allah, and the establishment of clear, definitive and sound proof to that effect,

(وَإِنَّهُمْ لَكَاذِبُونَ)

(and verily, they are liars.) means, in their worship of others alongside Allah when they have no evidence for doing so, as Allah says at the end of this Surah:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ )

(And whoever invokes, besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.) )23:117( The idolators have no evidence for what they are doing, which has led them into lies and misguidance. Rather they are following their forefathers and predecessors who were confused and ignorant, as Allah describes them:

(إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ)

("We found our fathers following a certain way and religion, and we will indeed follow their footsteps.") )43:23(

(مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ عَلِيمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَىٰ عَمَّا يُشْرِكُونَ)

(91. No son (or offspring) did Allah beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!) (92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!)

### **Allah has no Partner or Associate**

Allah declares Himself to be above having any child or partner in dominion, control and worship. He says:

(مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا  
لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى  
بَعْضٍ)

(No son did Allah beget, nor is there any god along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others.) meaning, if it were decreed that there should be a plurality of deities, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion.

(مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ)

(you can see no fault in the creation of the Most Gracious) 65:3. (Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of `Ilm-ul-Kalam, who discussed it using the evidence of mutual resistance or counteraction. This idea states that if there were two or more creators, one would want to make a body move while the other would want to keep it immobile, and if neither of them could achieve what they wanted, then both would be incapable, but the One Whose existence is essential (i.e., Allah) cannot be incapable. It is impossible for the will of both to be fulfilled because of the conflict. This dilemma only arises when a plurality of gods is suggested, so it is impossible for there to be such a plurality, because if the will of one is fulfilled and not the other, the one who prevails will be the one whose existence is essential (i.e., God) and the one who is prevailed over will be merely possible (i.e., he is not divine), because it is not befitting for the one to be defeated whose existence is essential. Allah says:

(وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا  
يَصِفُونَ)

(and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!) meaning, high above all that the stubborn wrongdoers say when they claim that He has a son or partner.

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the unseen and the seen!) means, He knows what is hidden from His creatures and what they see.

(فَتَعَلَىٰ عَمَّا يُشْرِكُونَ)

(Exalted be He over all that they associate as partners to Him!) means, sanctified and glorified and exalted be He above all that the wrongdoers and liars say.

(قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ - رَبِّ فَلَا  
تَجْعَلَنِي فِي الْقَوْمِ الظَّالِمِينَ - وَإِنَّا عَلَىٰ أَنْ تُرِيكَ  
مَا نَعِدُهُمْ لَقَدِيرُونَ - ادْفَعْ بِآتِي هِيَ أَحْسَنُ  
السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ  
بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ  
يَحْضُرُونِ )

(93. Say: "My Lord! If You would show me that with which they are threatened, ") (94. "My Lord! Then, put me not amongst the people who are the wrongdoers.") (95. And indeed We are able to show you that with which We have threatened them.) (96. Repel evil with that which is better. We are best-acquainted with the things they utter.) (97. And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin.") (98. "And I seek refuge with You, My Lord! lest they should come near me.")

### **The Command to call on Allah when Calamity strikes, to repel Evil with that which is better, and to seek refuge with Allah**

Allah commands His Prophet Muhammad to call on Him with this supplication when calamity strikes:

(رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ)

(My Lord! If You would show me that with which they are threatened.) meaning, 'if You punish them while I am witnessing that, then do not cause me to be one of them.' As was said in the Hadith recorded by Imam Ahmad and At-Tirmidhi, who graded it Sahih:

«وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَقَّئِي إِلَيْكَ غَيْرَ  
مَقْتُونٍ»

(If You want to test people, then take me to You )cause me to die( without having to undergo the test.)

(وَإِنَّا عَلَىٰ أَنْ نُثْرِكَ مَا نَعِدُهُمْ لَقَدِيرُونَ )

(And indeed We are able to show you that with which We have threatened them.) means, 'if We willed, We could show you the punishment and test that We will send upon them.' Then Allah shows him the best way to behave when mixing with people, which is to treat kindly the one who treats him badly, so as to soften his heart and turn his enmity to friendship, and to turn his hatred to love. Allah says:

(ادْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ)

(Repel evil with that which is better. ) This is like the Ayah:

(ادْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ  
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ مَا يُلْقَاهَا إِلَّا الَّذِينَ  
صَبَرُوا)

(Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it except those who are patient) )41:34-35(. meaning, nobody will be helped or inspired to follow this advice or attain this quality,

(إِلَّا الَّذِينَ صَبَرُوا)

(except those who are patient) meaning, those who patiently bear people's insults and bad treatment and deal with them in a good manner when they are on the receiving end of bad treatment from them.

(وَمَا يُلْقَاهَا إِلَّا دُوْحَظٌ عَظِيمٌ)

(and none is granted it except the owner of the great portion) means, in this world and the Hereafter. And Allah says:

(وَقُلْ رَبِّ اَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ )

(And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin.") Allah commanded him to seek refuge with Him from the Shayatin, because no trick could help you against them and you cannot protect yourself by being kind to them. We have already stated, when discussing Isti`adhah (seeking refuge), that the Messenger of Allah used to say,

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
مِنْ هَمَزِهِ وَنَقْخِهِ وَنَقْتِهِ»

(I seek refuge with Allah, the All-Hearing, All-Seeing, from the accursed Shayatin, from his whisperings, evil suggestions and insinuations.) His saying:

(وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ )

("And I seek refuge with You, My Lord! lest they should come near me.") means, in any issue of my life. So we are commanded to mention Allah at the beginning of any undertaking, in order to ward off the Shayatin at the time of eating, intercourse, slaughtering animals for food, etc. Abu Dawud recorded that the Messenger of Allah used to say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَأَعُوذُ بِكَ مِنَ  
الْهَدْمِ وَمِنَ الْغَرَقِ، وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي  
الشَّيْطَانُ عِنْدَ الْمَوْتِ»

(O Allah, I seek refuge with You from old age, I seek refuge with You from being crushed or drowned, and I seek refuge with you from being assaulted by the Shayatin at the time of death.)

(حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ  
- لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ  
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ )

(99. Until, when death comes to one of them, he says: "My Lord! Send me back,") (100. "So that I may do good in that which I have left behind!" No! (Kalla) It is but a word that he speaks; and in front of them is Barzakh until the Day when they will be resurrected.)

**The Disbelievers' Hope when death approaches Allah tells us about what happens when death approaches one of the disbelievers or one of those who have been negligent with the commands of Allah. He tells us what he says and how he asks to come back to this world so that he can rectify whatever wrongs he committed during his lifetime. Allah says:**

رَبِّ ارْجِعُونِي لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ  
(كَلًّا)

("My Lord! Send me back, so that I may do good in that which I have left behind!" No!) This is like the Ayat:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ  
الْمَوْتُ) (الموت)

(And spend of that with which We have provided you before death comes to one of you,) until His saying:

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ)

(And Allah is All-Aware of what you do) )63:10-11(

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ)

**(And warn mankind of the Day when the torment will come unto them)**

(مَا لَكُمْ مِنْ زَوَالٍ)

upto His saying; (that you would not leave (the world for the Hereafter).) )14:44( And His saying:

يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ  
جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ  
فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ)

(On the Day the event is finally fulfilled, those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf Or could we be sent back so that we might do deeds other than those deeds which we used to do") )7:53( And:



(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ )

(And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty.") )32:12( And;

(وَلَوْ تَرَىٰ إِذْ وَقِفُوا عَلَى النَّارِ فَقَالُوا يَايْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord. ..") until His saying;

(وَإِنَّهُمْ لَكَاذِبُونَ)

(And indeed they are liars.) )6:27-28(

(وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ)

(And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return") )42:44(

(قَالُوا رَبَّنَا أَمَنَّآ اِثْنَيْنِ وَأَحْيَيْتَنَا اِثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ )

(They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out") )40:11( and the Ayah after it:

(وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا

يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا  
لِلظَّالِمِينَ مِنْ نَصِيرٍ )

(Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not what we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you (the evil of your deeds). For the wrongdoers there is no helper.") )35:37( Allah says that they will ask to go back, when death approaches, on the Day of Resurrection, when they are gathered for judgment before the Compeller (Allah) and when they are in the agonies of the punishment of Hell, but their prayer will not be answered. Here Allah says:

(كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا)

(No! It is but a word that he speaks;) The word Kalla (No!) is a word that is used to rebuke, and the meaning is: "No, We will not respond to what he asks for and We will not accept it from him."

(إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا)

(It is but a word that he speaks) refers to his asking to go back so that he can do righteous deeds; this is just talk on his part, it would not be accompanied by any action. If he were to go back, he would not do any righteous good deeds, he is merely lying, as Allah says:

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars) )6:28(. Qatadah said: "By Allah, he will not wish to go back to his family and tribe, or to accumulate more of the things of this world or satisfy his desires, but he will wish that he could go back to do acts of obedience to Allah. May Allah have mercy on a man who does that which the disbeliever will wish he had done when he sees the punishment of Hell."

### Barzakh and Punishment therein

(وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ)

(and in front of them is Barzakh until the Day when they will be resurrected.) Abu Salih and others said that:

(وَمِنْ وَرَائِهِمْ)

(and in front of them) means before them. Mujahid said, Al-Barzakh is a barrier between this world and the Hereafter. Muhammad bin Ka' b said, "Al-Barzakh is what is between this world

and the Hereafter, neither they are the people of this world, eating and drinking, nor are they with the people of the Hereafter, being rewarded or punished for their deeds." Abu Sakhr said, "Al-Barzakh refers to the graves. They are neither in this world nor the Hereafter, and they will stay there until the Day of Resurrection."

(وَمِنْ وَرَائِهِمْ بَرْزَخٌ)

(and in front of them is Barzakh). In these words is a threat to those wrongdoers at the time of death, of the punishment of Barzakh. This is similar to the Ayat:

(مَنْ وَرَائِهِمْ جَهَنَّمُ)

(In front of them there is Hell) )45:10(.

(وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ)

(and in front of him will be a great torment) )14: 17(.

(إِلَى يَوْمٍ يُبْعَثُونَ)

(until the Day when they will be resurrected). means, he will be punished continually until the Day of Resurrection, as it says in the Hadith:

«قَلَّا يَزَالُ مُعَذَّبًا فِيهَا»

(He will continue to be punished in it.) meaning, in the earth.

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ - فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ - تَلْفَحُ وَجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ )

(101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (102. Then, those whose Scales (of good deeds) are heavy, these! they are the successful.) (103. And those whose Scales (of good deeds) are light, they are those

who lose themselves, in Hell will they abide.) (104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).)

### The sounding of the Trumpet and the weighing of Deeds in the Scales.

Allah says that when the Trumpet is blown for the Resurrection, and the people rise from their graves,

(فَلَا أُنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(there will be no kinship among them that Day, nor will they ask of one another.) meaning that lineage will be of no avail on that Day, and a father will not ask about his son or care about him. Allah says:

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَ) (وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَ)

(And no friend will ask a friend (about his condition), though they shall be made to see one another) )70:10-11( meaning, no relative will ask about another relative, even if he can see him and even if he is carrying a heavy burden. Even if he was the dearest of people to him in this world, he will not care about him or take even the slightest part of his burden from him. Allah says:

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -  
وَصَحْبَتِهِ وَبَنِيهِ )

(That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.) )80:34-36( Ibn Mas`ud said, "On the Day of Resurrection, Allah will gather the first and the last, then a voice will call out, 'Whoever is owed something by another, let him come forth and take it.' And a man will rejoice if he is owed something or had been mistreated by his father or child or wife, even if it is little. " This is confirmed in the Book of Allah, where Allah says:

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أُنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا  
يَتَسَاءَلُونَ )

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) This was recorded by Ibn Abi Hatim.

(فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ )

(Then, those whose Scales are heavy, these! they are the successful.) means, the one whose good deeds outweigh his bad deeds, even by one. This was the view of Ibn ` Abbas.

**(فَأُولَئِكَ هُمُ الْمُفْلِحُونَ)**

(they are the successful.) means, those who have attained victory and been saved from Hell and admitted to Paradise. Ibn ` Abbas said, "These are the ones who have attained what they wanted and been saved from an evil from which there is no escape."

**(وَمَنْ خَفَّتْ مَوَازِينُهُ)**

(And those whose Scales are light,) means, their evil deeds outweigh their good deeds.

**(فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ)**

(they are those who lose themselves,) means, they are doomed and have ended up with the worst deal. Allah says:

**(فِي جَهَنَّمَ خَالِدُونَ)**

(in Hell will they abide. ) meaning, they will stay there forever and will never leave.

**(تَلْفَحُ وُجُوهَهُمُ النَّارُ)**

(The Fire will burn their faces,) This is like the Ayah:

**(وَتَعَشَى وُجُوهَهُمُ النَّارُ)**

(and fire will cover their faces) )14:50(. and:

**(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)**

(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs) )21:39(.

**(وَهُمْ فِيهَا كَالْحُوتِ)**

(and therein they will grin, with displaced lips.) ` Ali bin Abi Talhah narrated from Ibn ` Abbas, "Frowning."

(أَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ -  
قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ  
- رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ )

(105. "Were not My Ayat recited to you, and then you used to deny them") (106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.") (107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.")

### Rebuking the People of Hell, their admission of Their Wretchedness and their Request to be brought out of Hell

This is a rebuke from Allah to the people of Hell for the disbelief, sins, unlawful deeds and evil actions that they committed, because of which they were doomed. Allah says:

(أَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ )

("Were not My Ayat recited to you, and then you used to deny them") meaning, 'I sent Messengers to you, and revealed Books, and cleared the confusion for you, so you have no excuse.' This is like the Ayat:

(لِنَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ)

(in order that mankind should have no plea against Allah after the Messengers) 4:165(

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger) 17:15(

(كُلَّمَا أَلْقَىٰ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ  
نَذِيرٌ)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you") Until His saying;

(فَسُحْقًا لِأَصْحَابِ السَّعِيرِ)

(So, away with the dwellers of the blazing Fire!) They will say:

(رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ)

(Our Lord! Our wretchedness overcame us, and we were (an) erring people.) meaning, evidence has been established against us, but we were so doomed that we could not follow it, so we went astray and were not guided. Then they will say:

(رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ)

(Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.) meaning, send us back to the world, and if we go back to what we used to do before, then we will indeed be wrongdoers who deserve punishment. This is like the Ayat:

(فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ)

(Now we confess our sins, then is there any way to get out) Until His statement:

(فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ)

(So the judgment is only with Allah, the Most High, the Most Great!) 40:11-12 (meaning, there will be no way out, because you used to associate partners in worship with Allah whereas the believers worshipped Him Alone.

(قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونَ - إِنَّهُ كَانَ فَرِيقٌ  
مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامِنَّا فَاغْفِرْ لَنَا  
وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ - فَاتَّخَذْتُمُوهُمْ  
سِخْرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ  
تَضْحَكُونَ - إِيَّيْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ  
هُمُ الْفَائِزُونَ)

(108. He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!") (109. Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!") (110. But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them!) (111. Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.)

## Allah's Response and Rejection of the Disbelievers

This is the response of Allah to the disbelievers when they ask Him to bring them out of the Fire and send them back to this world. He will say:

(اٰخَسُوْا فِيْهَا)

(Remain you in it with ignominy!) meaning, abide therein, humiliated, despised and scorned.

(وَلَا تُكَلِّمُوْنَ)

(And speak you not to Me!) means, `do not ask for this again, for I will not respond to you. Al-`Awfi reported from Ibn `Abbas concerning this Ayah,

(اٰخَسُوْا فِيْهَا وَلَا تُكَلِّمُوْنَ)

(Remain you in it with ignominy! And speak you not to Me!) "These are the words of Ar-Rahman when silencing them." Ibn Abi Hatim recorded that `Abdullah bin `Amr said, "The people of Hell will call on Malik for forty years, and he will not answer them. Then he will respond and tell them that they are to abide therein. By Allah, their cries will mean nothing to Malik or to the Lord of Malik. Then they will call on their Lord and will say,

(قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ  
- رَبَّنَا اٰخْرَجْنَا مِنْهَا فَاِنَّ عُدْنَا فَاِنَّا ظٰلِمُوْنَ )

(Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers.) )23:106-107( Allah will not answer them for a time span equivalent to twice the duration of this world. Then He will reply:

(اٰخَسُوْا فِيْهَا وَلَا تُكَلِّمُوْنَ)

(Remain you in it with ignominy! And speak you not to Me!) By Allah, the people will not utter a single word after that, and they will merely be in the Fire of Hell, sighing in a high and low tone. Their voices are likened to those of donkeys, which start in a high tone and end in a low tone." Then Allah will remind them of their sins in this world and how they used to make fun of His believing servants and close friends:



(إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا  
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِمِينَ  
فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا)

(Verily, there was a party of My servants who used to say: "Our Lord! We believe, so forgive us and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock,) meaning, `you made fun of them for calling on Me and praying to Me,'

(حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي)

(so much so that they made you forget My remembrance) means, your hatred for them made you forget what I would do to you.

(وَكُنْتُمْ مِّنْهُمْ تَضْحَكُونَ)

(while you used to laugh at them!) means, at their deeds and worship. This is like the Ayah:

(إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا  
يَضْحَكُونَ - وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ )

(Verily, those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink one to another.) )83:29-30( meaning, they used to slander them in mockery. Then Allah tells us how He will reward His friends and righteous servants, and says:

(إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا)

(Verily, I have rewarded them this Day for their patience;) meaning, `for the harm and mockery that you inflicted on them,

(أَنَّهُمْ هُمُ الْفَائِزُونَ)

(they are indeed the ones that are successful.) I have caused them to attain the victory of joy, safety, Paradise and salvation from the Fire.'

(قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ - قَالُوا لَبِئْنَا  
يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ - قَالَ إِنْ لَبِئْتُمْ  
إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ - أَفَحَسِبْتُمْ أَنَّمَا  
خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعَلَى  
اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ  
الْكَرِيمِ )

(112. He will say: "What number of years did you stay on earth") (113. They will say: "We stayed a day or part of a day. Ask of those who keep account.") (114. He will say: "You stayed not but a little, if you had only known!") (115. "Did you think that We had created you in play, and that you would not be brought back to Us") (116. So Exalted be Allah, the True King: None has the right to be worshipped but He, the Lord of Al-`Arsh Al-Karim!)

**Allah tells them how much they wasted in their short lives in this world by failing to obey Allah and worship Him Alone.**

If they had been patient during their short stay in this world, they would have attained victory just like His pious close friends.

(قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ )

(He will say: "What number of years did you stay on earth") means, how long did you stay in this world

(قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ )

(They will say: "We stayed a day or part of a day. Ask of those who keep account.") meaning, those who keep the records.

(قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا)

(He will say: "You stayed not but a little...") meaning, it was only a short time, no matter how you look at it.

(لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ)

(if you had only known!) means, you would not have preferred the transient to the eternal, and treated yourself in this bad way, and earned the wrath of Allah in this short period. If you had patiently obeyed Allah and worshipped Him as the believers did, you would have attained victory just as they did.

### Allah did not create His Servants in vain

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا)

(Did you think that We had created you in play,) means, 'did you think that you were created in vain, with no purpose, with nothing required of you and no wisdom on Our part' Or it was said that "in play" meant to play and amuse yourselves, like the animals were created, who have no reward or punishment. But you were created to worship Allah and carry out His commands.

(وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ)

(and that you would not be brought back to Us) means, that you would not be brought back to the Hereafter. This is like the Ayah:

(أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى)

(Does man think that he will be left neglected) )75:36(

(فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ)

(So Exalted be Allah, the True King.) means, sanctified be He above the idea that he should create anything in vain, for He is the True King Who is far above doing such a thing.

(لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ)

(None has the right to be worshipped but He, the Lord of Al-`Arsh Al-Karim!) The Throne is mentioned because it is the highest point of all creation, and it is described as Karim, meaning beautiful in appearance and splendid in form, as Allah says elsewhere:

(أُنَبِّئْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ)

(every good kind We cause to grow therein) )26:7(.

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ  
فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُقْلِحُ الْكَافِرُونَ -  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ )

(117. And whoever invokes besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, disbelievers will not be successful.) (118. And say : "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!")

**Shirk is the Worst form of Wrong, its Practitioner shall never succeed. Allah threatens those who associate anything else with Him and worship anything with Him. He informs that those who associate others with Allah:**

(لَا بُرْهَانَ لَهُ)

(of whom he has no proof), meaning no evidence for what he says. Then Allah says:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ)

(And whoever invokes, besides Allah, any other god, of whom he has no proof;) this is a conditional sentence, whose fulfilling clause is:

(فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ)

(then his reckoning is only with his Lord.) meaning, Allah will call him to account for that. Then Allah tells us:

(إِنَّهُ لَا يُقْلِحُ الْكَافِرُونَ)

(Surely, disbelievers will not be successful.) meaning, they will not be successful with Him on the Day of Resurrection; they will not prosper or be saved.

(وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِينَ )

(And say: "My Lord! Forgive and have mercy, for You are the best of those who show mercy!") Here Allah is teaching us to recite this supplication, for forgiveness, in a general sense, means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things.

## The Tafsir of Surat An-Nur

(Chapter - 24)

Which was Revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ  
بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ - الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا  
كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ  
فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَلِيَشْهَدُوا عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ)

(1. A Surah which We have sent down and which We have enjoined (Faradnaha), and in it We have revealed manifest Ayat, that you may remember.) (2. The Zaniyah and the Zani, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment.)

### The Importance of Surat An-Nur

(سُورَةٌ أَنْزَلْنَاهَا)

(A Surah which We have sent down) Here Allah is pointing out the high esteem in which He holds this Surah, which is not to say that other Surahs are not important.

(وَفَرَضْنَاهَا)

(and which We have enjoined,) Mujahid and Qatadah said, "This means: We have explained what is lawful and unlawful, commands and prohibitions, and the prescribed punishments." Al-Bukhari said, "Those who read it: Faradnaha, say that it means: "We have enjoined them upon you and those who come after you."

(وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ)

(and in it We have revealed manifest Ayat,) means, clearly explained,

(لَعَلَّكُمْ تَذَكَّرُونَ)

(that you may remember.)

### The Explanation of the Prescribed Punishment for Zina (Illicit Sex)

Then Allah says:

(الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ)

(The Zaniyah and the Zani, flog each of them with a hundred stripes.) This honorable Ayah contains the ruling on the law of retaliation for the person who commits illegal sex, and details of the punishment. Such a person will either be unmarried, meaning that he has never been married, or he will be married, meaning that he has had intercourse within the bounds of a lawful marriage, and he is free, adult and of sound mind. As for the virgin who is unwedded, the prescribed punishment is one hundred stripes, as stated in this Ayah. In addition to this he is to be banished from his homeland for one year, as was recorded in the Two Sahihs from Abu Hurayrah and Zayd bin Khalid Al-Juhani in the Hadith about the two bedouins who came to the Messenger of Allah . One of them said, "O Messenger of Allah, this son of mine was employed by this man, and committed Zina with his wife. I paid a ransom with him on behalf of my son one hundred sheep and a slave-girl, but when I asked the people of knowledge, they said that my son should be given one hundred stripes and banished for a year, and that this man's wife should be stoned to death." The Messenger of Allah said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ تَعَالَى، الْوَالِيدَةُ وَالْغَنَمُ رَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَدُّ مِائَةٍ وَتَعْرِيبُ عَامٍ، وَاعْدُ يَا أُنَيْسُ لِرَجُلٍ مِّنْ أَسْلَمَ إِلَى امْرَأَةٍ هَذَا، فَإِنْ اعْتَرَفَتْ فَأَرْجُمُهَا»

(By the One in Whose Hand is my soul, I will judge between you both according to the Book of Allah. Take back the slave-girl and sheep, and your son is to be given one hundred stripes and banished for one year. O Unays -- he said to a man from the tribe of Aslam -- go to this man's wife, and if she confesses, then stone her to death.) Unays went to her and she confessed, so he stoned her to death. This indicates that if the person who is guilty of illegal sex is a virgin and unmarried, he should be banished in addition to being given one hundred stripes. But if

married, meaning he has had intercourse within the bounds of lawful marriage, and he is free, adult and of sound mind, then he should be stoned to death. Imam Malik recorded that `Umar, may Allah be pleased with him, stood up and praised and glorified Allah, then he said; "O people! Allah sent Muhammad with the truth, and revealed to him the Book. One of the things that was revealed to him was the Ayah of stoning to death, which we have recited and understood. The Messenger of Allah carried out the punishment of stoning and after him we did so, but I am afraid that as time goes by, some will say that they did not find the Ayah of stoning in the Book of Allah, and they will go astray because they abandoned one of the obligations revealed by Allah. Stoning is something that is prescribed in the Book of Allah for the person -- man or woman -- who commits illegal sex, if he or she is married, if decisive evidence is produced, or if pregnancy results from that, or if they confess to it." It was also recorded in the Two Sahihs in the lengthy Hadith of Malik, from which we have quoted briefly only the portion that is relevant to the current discussion.

### Do not feel pity for Them when carrying out the Prescribed Punishment

(وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ)

(Let not pity withhold you in their case, in a punishment prescribed by Allah,) Meaning, with a ruling prescribed by Allah. So the meaning of the Ayah is: "Do not feel too sorry for them where the laws of Allah are established." This does not mean that we should not naturally feel pity when carrying out the punishment. What is prohibited here is the kind of pity that may make the judge ignore the punishment altogether. This is what is not permitted for the judge. Mujahid said,

(وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ)

(Let not pity withhold you in their case, in a punishment prescribed by Allah,) "If the matter is taken to the ruling authority, the punishment has to be carried out and cannot be stopped." This was also narrated from Sa`id bin Jubayr and `Ata' bin Abi Rabah. It was recorded in a Hadith:

«تَعَاقُوا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ»

(Compromise with the matter of prescribed punishment mutually sorting it out among yourselves, for once a matter where the prescribed punishment is required reaches me, I am obliged to carry it out.) Allah's saying:

(إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(if you believe in Allah and the Last Day. ) means, then do that, carry out the punishments on those who commit illegal sex, and strike them hard without causing any wound, so that he and

others like him will be deterred by the terror of that. In Al-Musnad, it was recorded that one of the Companions said, "O Messenger of Allah, when I slaughter a sheep I feel pity for it." He said,

«وَلَا فِي ذَلِكَ أَجْرٌ»

(You be rewarded for that.)

### Carry out the Prescribed Punishment in Public

وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

(And let a party of the believers witness their punishment.) This is more humiliating for the people who are guilty of illegal sex, if they are flogged in front of the people. This is because it is more effective as a deterrent and it conveys the sense of scandal and rebuke. Al-Hasan Al-Basri said,

وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

(And let a party of the believers witness their punishment.) "Publicly."

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ

(3. The Zani marries not but a Zaniyah or a Mushrikah; and the Zaniyah, none marries her except a Zani or a Mushrik. Such a thing is forbidden to the believers.) Here Allah tells us that the Zani (male who is guilty of illegal sex) does not have intercourse except with a Zaniyah (female who is guilty of illegal sex) or a Mushrikah (female idolator), meaning that no one would go along with him in this action except a sinful woman who is also guilty of Zina, or a Mushrikah who does not think it is unlawful. By the same token,

وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ

(and the Zaniyah, none marries her except a Zani) a sinful man who is guilty of fornication,

(أَوْ مُشْرِكَةً)

(or a Mushrik) (a man) who does not think it is unlawful.



## (وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ)

(Such a thing is forbidden to the believers.) meaning, indulging in this, or marrying prostitutes, or marrying chaste women to immoral men. Qatadah and Muqatil bin Hayyan said: "Allah forbade the believers from marrying prostitutes." This Ayah is like the Ayah (about marrying slave-girls):

## (مُحْصَنَاتٍ غَيْرَ مُسَفِّحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ)

(they should be chaste, not committing illegal sex, nor taking boyfriends.) 4:25( And His saying:

## (مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ)

(desiring chastity not committing illegal sexual intercourse, nor taking them as girlfriends) 5:5( Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that a man among the believers asked the Messenger of Allah for permission (to marry) a woman known as Umm Mahzul, who used to commit adultery, and who had stated the condition that she should spend on him. So he asked the Messenger of Allah for permission, or he mentioned the matter to him. The Messenger of Allah recited to him:

## (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ)

(The Zani marries not but a Zaniyah or a Mushrikah; and the Zaniyah, none marries her except Zani or a Mushrik. Such a thing is forbidden to the believers.) 24:3( Ibn Abi Hatim recorded that Abu Hurayrah said,

## «لَا يَنْكِحُ الزَّانِي الْمَجْلُودُ إِلَّا مِثْلَهُ»

(A Zani who has been flogged should not marry anyone except someone who is like him.) A similar report was recorded by Abu Dawud in his Sunan.

## (وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ

شَهَادَةٌ أَبَدًا وَأَوْلِيكَ هُمُ الْفَاسِقُونَ إِلَّا الَّذِينَ تَابُوا  
مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ )

(4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.) (5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful.)

### The Prescribed Punishment for slandering Chaste Women

This Ayah states the prescribed punishment for making false accusations against chaste women, i.e., those who are free, adult and chaste. If the person who is falsely accused is a man, the same punishment of flogging also applies. If the accuser produces evidence that what he is saying is true, then the punishment does not apply. Allah said:

(ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ  
جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأَوْلِيكَ هُمُ  
الْفَاسِقُونَ)

(and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the rebellious.) If the accuser cannot prove that what he is saying is true, then three rulings apply to him: (firstly) that he should be flogged with eighty stripes, (secondly) that his testimony should be rejected forever, and (thirdly) that he should be labelled as a rebellious who is not of good character, whether in the sight of Allah or of mankind.

### Explaining the Repentance of the One Who makes a False Accusation

Then Allah says:

(إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ )

(Except those who repent thereafter and do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful.) This exception refers to the second and third rulings mentioned above. The flogging has been carried out regardless of whether he repents or persists, and after that there is no further punishment, as is agreed among the scholars. If he repents, then

his testimony may be accepted, and he is no longer to be regarded as a rebellious. This was the view of Sa`id bin Al-Musayyib -- the leader of the Tabi`in -- and also a group among the Salaf. Ash-Sha`bi and Ad-Dahhak said, "His testimony cannot be accepted even if he does repent, unless he himself admits that he said something false, in which case his testimony may be accepted." And Allah knows best.

(وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا  
أَنْفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ  
لَمِنَ الصَّادِقِينَ - وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ  
كَانَ مِنَ الْكَاذِبِينَ - وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ  
تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ -  
وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ  
الصَّادِقِينَ - وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ  
وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ )

(6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah that he is one of those who speak the truth.) (7. And the fifth (testimony); invoking of the curse of Allah on him if he be of those who tell a lie.) (8. But she shall avert the punishment from her, if she bears witness four times by Allah, that he is telling a lie.) (9. And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.) (10. And had it not been for the grace of Allah and His mercy on you! And that Allah is the One Who forgives and accepts repentance, the All-Wise.)

### Details of Al-Li`an

This Ayah offers a way out for husbands. If a husband has accused his wife but cannot come up with proof, he can swear the Li`an (the oath of condemnation) as Allah commanded. This means that he brings her before the Imam and states what he is accusing her of. The ruler then asks him to swear four times by Allah in front of four witnesses

(إِنَّهُ لَمِنَ الصَّادِقِينَ)

(that he is one of those who speak the truth) in his accusation of her adultery.

وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ  
الْكَذِبِينَ )

(And the fifth; the invoking of the curse of Allah on him if he be of those who tell a lie.) If he says that, then she is divorced from him by the very act of this Li`an; she is forever forbidden for him and he must give her Mahr to her. The punishment for Zina should be carried out on her, and nothing can prevent the punishment except if she also swears the oath of condemnation (Li`an) and swears by Allah four times that he is one of those who lied, i.e., in what he is accusing her of;

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ  
الصَّادِقِينَ )

(And the fifth; should be that the crath of Allah be upon her if he speaks the truth.) Allah says:

(وَيَذَرُوهَا عَنْهَا الْعَذَابَ)

(But she shall avert the punishment) meaning, the prescribed punishment.

(وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ  
بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ - وَالْخَامِسَةَ أَنَّ غَضَبَ  
اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ )

(if she bears witness four times by Allah, that he is telling a lie. And the fifth; should be that the wrath of Allah be upon her if he speaks the truth.) The wrath of Allah is mentioned specially in the case of the woman, because usually a man would not go to the extent of exposing his wife and accusing her of Zina unless he is telling the truth and has good reason to do this, and she knows that what he is accusing her of is true. So in her case the fifth testimony calls for the wrath of Allah to be upon her, for the one upon whom is the wrath of Allah, is the one who knows the truth yet deviates from it. Then Allah mentions His grace and kindness to His creation in that He has prescribed for them a way out of their difficulties. Allah says:

(وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ)

(And had it not been for the grace of Allah and His mercy on you!) meaning, many of your affairs would have been too difficult for you,

(وَأَنَّ اللَّهَ تَوَّابٌ)

(And that Allah is the One Who forgives and accepts repentance,) means, from His servants, even if that comes after they have sworn a confirmed oath.

(حَكِيمٌ)

(the All-Wise. ) in what He prescribes and commands and forbids. There are Hadiths which explain how we are to put this Ayah into effect, why it was revealed and concerning whom among the Companions it was revealed.

### The Reason why the Ayah of Li` an was revealed

Imam Ahmad recorded that Ibn ` Abbas said: "When the Ayah

(وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ  
شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ  
شَهَادَةً أَبَدًا)

(And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever) )24:4( was revealed, Sa` d bin ` Ubadah, may Allah be pleased with him, -- the leader of the Ansar -- said, `Is this how it was revealed, O Messenger of Allah' The Messenger of Allah said:

«يَا مَعْشَرَ الْأَنْصَارِ أَلَا تَسْمَعُونَ مَا يَقُولُ  
سَيِّدُكُمْ؟»

(O Ansar, did you hear what your leader said) They said, `O Messenger of Allah, do not blame him, for he is a jealous man. By Allah, he never married a woman who was not a virgin, and he never divorced a woman but none of us would dare to marry her because he is so jealous.' Sa` d said, `By Allah, O Messenger of Allah, I know that it (the Ayah) is true and is from Allah, but I am surprised. If I found some wicked man lying down with my wife, should I not disturb him until I have brought four witnesses By Allah, he would have finished what he was doing before I could bring them!' A little while later, Hilal bin Umayyah -- one of the three whose repentance had been accepted -- came back from his lands at night and found a man with his wife. He saw with his own eyes and heard with his own ears, but he did not disturb him until the morning. In the morning he went to the Messenger of Allah and said, `O Messenger of Allah, I came to my wife at night and found a man with her, and I saw with my own eyes and heard with my own ears.' The Messenger of Allah did not like what he had said and got very upset. The Ansar gathered around him and said, `We were being tested by what Sa` d bin Ubadah said, and now the Messenger of Allah will punish Hilal bin Umayyah and declare his testimony before people

to be unacceptable.' Hilal said: `By Allah, I hope that Allah will make for me a way out from this problem.' Hilal said, `O Messenger of Allah, I see how upset you are by what I have said, but Allah knows that I am telling the truth.' By Allah, the Messenger of Allah wanted to have him flogged, but then Allah sent revelation to His Messenger . When the revelation came upon him, they knew about it from the change in his face, so they would leave him alone until the revelation was finished. Allah revealed the Ayah:

(وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا  
أَنْفُسُهُمْ فَشَهَدَتْهُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ)

(And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies by Allah....) Then the revelation was finished and the Messenger of Allah said,

«أَبْتِئِرْ يَا هِلَالُ فَقَدْ جَعَلَ اللَّهُ لَكَ فَرَجًا وَمَخْرَجًا»

(Rejoice, O Hilal, for Allah has made a way out for you.) Hilal said, `I had been hoping for this from my Lord, may He be glorified.' The Messenger of Allah said:

«أَرْسِلُوا إِلَيْهَا»

(Send for her.) So they sent for her and she came. The Messenger of Allah recited this Ayah to them both, and reminded them that the punishment of the Hereafter is more severe than the punishment in this world. Hilal said, `By Allah, O Messenger of Allah, I have spoken the truth about her.' She said, `He is lying.' The Messenger of Allah said,

«لَاعِنُوا بَيْنَهُمَا»

(Make them both swear the Li`an.) So Hilal was told, `Testify.' So he testified four times by Allah that he was one of those who speak the truth. When he came to the fifth testimony, he was told, `O Hilal, have Taqwa of Allah, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' He said, `By Allah, Allah will not punish me for it, just as He has not caused me to be flogged for it.' So he testified for the fifth time that the curse of Allah would be upon him if he was telling a lie. Then it was said to his wife, `Testify four times by Allah that he is telling a lie.' And when his wife reached the fifth testimony, she was told, `Have Taqwa of Allah, for the punishment of this world is easier than the punishment of the Hereafter, and this will mean that the punishment will be inevitable for you.' She hesitated for a while, and was about to admit her guilt, then she said: `By Allah, I will not expose my people to shame, and she swore the fifth oath that the wrath of Allah would be upon her if he was telling the truth.' Then the Messenger of Allah separated them, and decreed that her child should not be attributed to any father, nor should the child be accused, and whoever accused her or her child, they would be subject to punishment. He also decreed that Hilal( was not obliged to house her or feed her, because they had not been separated by divorce, nor had he died and left her a widow. He said,

«إِنْ جَاءَتْ بِهِ أَصَيْهَبَ (أُرَيْسِحَ) حَمَشَ  
السَّاقَيْنِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا  
جُمَالِيًّا خَدَلَجَ السَّاقَيْنِ سَايَغَ الْأَلَيْتَيْنِ، فَهُوَ لِلَّذِي  
رُمِيَتْ بِهِ»

(If she gives birth to a red-haired child (with skinny thighs) and thin legs, then he is Hilal's child, but if she gives birth to a curly-haired child with thick legs and plump buttocks, then this is what she is accused of.) She subsequently gave birth to a child who was curly-haired with thick legs and plump buttocks, and the Messenger of Allah said,

«لَوْ لَا الْأَيْمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ»

(Were it not for the oath that she swore, I would deal with her.)" `Ikrimah said, "The child grew up to become the governor of Egypt, and he was given his mother's name and was not attributed to any father." Abu Dawud recorded a similar but briefer report. This Hadith has corroborating reports in the books of Sahih and elsewhere, with many chains of narration, including the report narrated by Al-Bukhari from Ibn `Abbas, that Hilal bin Umayyah accused his wife before the Prophet with Sharik bin Sahma'. The Prophet said,

«الْبَيِّنَةُ أَوْحَدٌ فِي ظَهْرِكَ»

(Evidence or the punishment on your back.) He said, "O Messenger of Allah, if any one of us saw a man with his wife, how could he go and get evidence" The Prophet again said,

«الْبَيِّنَةُ وَالْأَحَدُ فِي ظَهْرِكَ»

(Evidence otherwise the punishment on your back.) Hilal said, "By the One Who sent you with the truth! I am telling the truth and Allah will reveal something that will protect my back from the punishment. " Then Jibril came down and brought the revelation,

(وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ)

(And for those who accuse their wives,) Then he recited until he reached:

(إِنْ كَانَ مِنَ الصَّادِقِينَ)

(that he is one of those who speak the truth) )24:6(. When the revelation had finished, the Prophet sent for them both. Hilal came and gave his testimony, and the Prophet said,

«إِنَّ اللَّهَ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا تَائِبٌ؟»

(Allah knows that one of you is lying. Will one of you repent) Then she stood up and gave her testimony, and when she reached the fifth oath, they stopped her and said, "If you swear the fifth oath and you are lying, the curse of Allah will be inevitable." Ibn `Abbas said, "She hesitated and kept quiet until we thought that she had changed her mind, then she said, 'I will not dishonor my people today', and she went ahead. Then the Messenger of Allah said,

«أُبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَكْحَلُ الْعَيْنَيْنِ سَابِغِ الْأَلْيَتَيْنِ خَدَّجِ السَّاقَيْنِ، فَهُوَ لِشَرِيكِ ابْنِ سَحْمَاءَ»

(Wait until she gives birth, and if she gives birth to a child whose eyes look as if they are ringed with kohl and who has plump buttocks and thick legs, then he is the child of Sharik bin Sahma'.) She gave birth to a child who matched this description, and the Prophet said,

«لَوْ لَأ مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَ لَهَا شَأْنٌ»

(Were it not for the Book of Allah, I would deal with her.) This version was recorded only by Al-Bukhari, but the event has been narrated with additional chains of narration from Ibn `Abbas and others. Imam Ahmad recorded that Sa`id bin Jubayr said: During the governorship of Ibn Az-Zubayr I was asked about the couple who engage in Li`an, and whether they should be separated, and I did not know the answer. I got up and went to the house of Ibn `Umar, and said, "O Abu `Abdur-Rahman, should the couple who engage in Li`an be separated" He said, "Subhan Allah, the first one to ask about this was so-and-so the son of so-and-so. He said, `O Messenger of Allah, what do you think of a man who sees his wife committing an immoral sin If he speaks he will be speaking about something very serious, and if he keeps quiet he will be keeping quiet about something very serious.' )The Prophet ( kept quiet and did not answer him. Later on, he came to him and said, `What I asked you about is something with which I myself being tested with.' Then Allah revealed the Ayat,

«وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ»

(And for those who accuse their wives,) until he reached:

«أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ»



(That the wrath of Allah be upon her if he speaks the truth.) He started to advise the man and remind him about Allah, and told him that the punishment of this world is easier than the punishment of the Hereafter. The man said: `By the One Who sent you with the truth, I was not telling you a lie.' Then the Prophet turned to the woman and advised the woman and reminded her about Allah, and told her that the punishment of this world is easier than the punishment of the Hereafter. The woman said, `By the One Who sent you with the truth, he is lying.' So the Prophet ( started with the man, who swore four times by Allah that he was one of those who speak the truth, and swore the fifth oath that the curse of Allah would be upon him if he were lying. Then he turned to the woman, who swore four times by Allah that he was lying, and swore the fifth oath that the wrath of Allah would be upon her if he was telling the truth. Then he separated them." It was also recorded by An-Nasa'i in his Tafsir, and by Al-Bukhari and Muslim in the Two Sahihs.

(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ )

(11. Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.)

### Al-Ifk (the Slander)

The next ten Ayat were all revealed concerning `Aishah, the mother of the believers, may Allah be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allah became jealous on her behalf and on behalf of His Prophet , and revealed her innocence to protect the honor of the Messenger of Allah . He said:

(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ)

(Verily, those who brought forth the slander are a group among you.) meaning they were not one or two, but a group. Foremost among this group was `Abdullah bin Ubayy bin Salul, the leader of the hypocrites, who fabricated the lie and whispered it to others, until some of the Muslims started to believe it, and others thought it might be possible and began to talk about it. This is how matters remained for almost a month, until Qur'an was revealed. This is reported in Sahih Hadiths. Imam Ahmad recorded that Az-Zuhri said: Sa`id bin Al-Musayyib, `Urwah bin Az-Zubayr, `Alqamah bin Waqqas and `Ubaydullah bin `Abdullah bin `Utbah bin Mas`ud told me about the story of `Aishah, the wife of the Prophet , when the people of the slander said what they said about her, and Allah declared her innocence. Each of them told something about the story, and some of them knew more details than others or had memorized more than others. I learned the story from each of them, who had heard it from `Aishah

herself, and what one told me confirmed what the others said. They mentioned that `A'ishah, may Allah be pleased with her, the wife of the Prophet, said: "When the Messenger of Allah wanted to go on a journey, he would cast lots among his wives, and the one whose lot was drawn would go with him." `A'ishah, may Allah be pleased with her, said, "So he drew lots among us with regard to a campaign he was going out on, and mine was drawn, so I went out with the Messenger of Allah. This was after the commandment of Hijab had been revealed, so I traveled in my howdah and stayed in it when we camped. We traveled until the Messenger of Allah completed his campaign, then we returned. As we were approaching Al-Madinah, we paused for a while, then they announced that the journey was to be resumed. When I heard this, I walked quickly away from the army to answer the call of nature, then I came back to my howdah. Then I put my hand to my chest and noticed that a necklace of mine that was made of onyx and cornelian had broken, so I went back and looked for it, and was delayed because of that. In the meantime, the people who used to lift my howdah onto my camel came along and put it on the camel, thinking that I was inside. In those times women were more slender and not so heavy, they only ate mouthfuls of food. So the people did not think anything of the howdah being so light when they lifted it up, as I was a young woman. They set off, and I found my necklace after the army had moved on. Then I came back to the place where we had stopped, and I saw no one to call or answer. So I went to the place where I had been, thinking that the people would miss me and come back for me. While I was sitting there, I fell asleep. tSafwan bin Al-Mu` attal As-Sulami Adh-Dhakwani had rested during the night behind the army. Then he set out just before daybreak and reached the place where I was in the morning, where he saw the outline of a person sleeping. He came to me and recognized me when he saw me, as he had seen me before Hijab was made obligatory for me. When he saw me and said `Truly, to Allah we belong, and truly, to Him we shall return,' I woke up, and covered my face with my Jilbab (outer garment). By Allah, he did not speak a word to me and I did not hear him say anything except `Truly, to Allah we belong, and truly, to Him we shall return,' until he brought his camel and made it kneel so that I could ride upon it, then he set out leading the camel until we caught up with the army at Zuhr time.

There are people who are doomed because of what happened to me, and the one who had the greater share therein was `Abdullah bin Ubayy bin Salul. When we came back to Al-Madinah, I was ill for a month, and the people were talking about what the people of the slander were saying, and I knew nothing about it. What upset me when I was ill was that I did not see the kindness I used to see on the part of the Messenger of Allah. When I was ill; he would just come in and say,

«كَيْفَ تَيْغَمُ؟»

(How is that (lady)) That is what upset me. I did not feel that there was anything wrong until I went out after I felt better, and Umm Mistah went out with me, walking towards Al-Manasi`, which is where we used to go to relieve ourselves, and we would not go out for that purpose except at night. This was before we had lavatories close to our houses; our habit was similar to that of the early Arabs in that we went out into the deserts to relieve ourselves, because we considered it troublesome and harmful to have lavatories in our houses. So I went out with Umm Mistah, who was the daughter of Abu Ruhm bin Al-Muttalib bin `Abd Manaf, and her mother was the daughter of Sakhr bin `Amir, the paternal aunt of Abu Bakr As-Siddiq. Her son was Mistah bin Uthathah bin `Abbad bin Al-Muttalib. When we finished what we had to do, the daughter of Abu Ruhm Umm Mistah and I came back towards my house. Umm Mistah stumbled over her apron and said, `May Mistah be ruined!' I said to her, `What a bad thing you have said! Are you abusing a man who was present at Badr' She said, `Good grief, have you not heard what he said' I said, `What did he say' So she told me what the people of the slander were saying, which made me even more ill. When I returned home, the Messenger of Allah came in to me and greeted me, then he said,

## «كَيْفَ تَيْكُم؟»

(How is that (lady)) I said to him, `Will you give me permission to go to my parents' At that time I wanted to confirm the news by hearing it from them. The Messenger of Allah gave me permission, so I went to my parents and asked my mother, `O my mother, what are the people talking about' My mother said, `Calm down, for by Allah, there is no beautiful woman who is loved by her husband and has co-wives but those co-wives would find fault with her.' I said, `Subhan Allah! Are the people really talking about that' I wept throughout the whole night until morning. My tears never ceased and I did not sleep at all, and morning came while I was still weeping. Because the revelation had ceased, the Messenger of Allah called `Ali bin Abi Talib and Usamah bin Zayd, and consulted with them about divorcing his wife. As for Usamah bin Zayd, he told the Messenger of Allah about what he knew of his wife's innocence and his fondness for her. He said, `O Messenger of Allah, she is your wife, and we do not know anything about her but good.' But `Ali bin Abi Talib said, `O Messenger of Allah, Allah has not imposed restrictions on you, and there are plenty of other women besides her. If you ask her servant girl, she will tell you the truth.' So the Messenger of Allah called Barirah and said,

«أَيُّ بَرِيرَةَ هَلْ رَأَيْتِ مِنْ شَيْءٍ يَرِيْبِكِ مِنْ عَائِشَةَ؟»

(O Barirah, have you ever seen anything that might make you suspicious about `A'ishah) Barirah said to him, `By the One Who sent you with the truth, I have never seen anything for which I could blame her, apart from the fact that she is a young girl who sometimes falls asleep and leaves her family's dough unprotected so that the domestic goats come and eat it.' So then the Messenger of Allah got up and (addressed the people) and asked who could sort out `Abdullah bin Ubayy bin Salul for him. While he was standing on the Minbar, the Messenger of Allah said,

«يَا مَعْشَرَ الْمُسْلِمِينَ مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَّغَنِي آدَاهُ فِي أَهْلِ بَيْتِي، فَوَاللَّهِ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا، وَمَا كَانَ يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي»

(O Muslims, who will help me against a man who has hurt me by slandering my family By Allah, I know nothing about my family but good, and the people are blaming a man of whom I know nothing except good, and he has never entered upon my family except with me.) Sa`d bin Mu`adh Al-Ansari stood up and said, `O Messenger of Allah, by Allah I will deal with him for you. If he is from (the tribe of) Al-Aws, then I will cut off his head, and if he is from our brothers of (the tribe of) Al-Khazraj, tell us what to do and we will do it.' Then Sa`d bin `Ubadah stood up. He was the leader of Al-Khazraj, and he was a righteous man, but he was overwhelmed with tribal chauvinism. He said to Sa`d bin Mu`adh, `By Allah, you will not kill him and you will never be able to kill him.' Then Usayd bin Hudayr, who was the cousin of Sa`d bin Mu`adh, stood up and said to Sa`d bin `Ubadah, `You are lying! By Allah, we will kill him,

and you are a hypocrite arguing on behalf of the hypocrites!' Then the two groups, Al-Aws and Al-Khazraj, started to get angry and were about to come to blows, with the Messenger of Allah standing there on the Minbar, trying to calm them down until they became quiet, then the Messenger of Allah also fell silent. On that day I kept on weeping so much, my tears never ceased and I did not sleep at all. My parents thought that my liver would burst from all that weeping. While they were sitting with me and I was weeping, a woman of the Ansar asked for permission to see me. I let her in, and she sat and wept with me. While we were in that state, the Messenger of Allah came in, greeted us and sat down. He had never sat with me since the rumors began, and a month had passed by without any revelation coming to him concerning my case. The Messenger of Allah recited the Tashahhud when he sat down, then he said,

«أَمَّا بَعْدُ، يَا عَائِشَةُ فَإِنَّهُ قَدْ بَلَغَنِي عَنْكَ كَذَا  
وَكَذَا، فَإِنْ كُنْتِ بَرِيئَةً فَسَيَبْرُئُكَ اللَّهُ، وَإِنْ كُنْتِ  
أَلَمَّتْ بِذَنْبٍ فَاسْتَغْفِرِي اللَّهَ ثُمَّ تُؤَيِّبِي إِلَيْهِ، فَإِنَّ  
الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ، تَابَ اللَّهُ عَلَيْهِ»

(Thereafter, O `A'ishah, I have been told such and such a thing about you, and if you are innocent, then Allah will reveal your innocence, but if you have committed a sin, then seek Allah's forgiveness and turn in repentance to Him, for when a servant confesses his sin and repents to Allah, He accepts his repentance.) When the Messenger of Allah finished what he had to say, my tears stopped completely and I no longer felt even one drop. Then I said to my father, 'Answer the Messenger of Allah on my behalf.' He said, 'I do not know what I should say to the Messenger of Allah.' So I said to my mother, 'Answer the Messenger of Allah on my behalf.' She said, 'I do not know what I should say to the Messenger of Allah.' So even though I was just a young girl who had not memorized much of the Qur'an, I said: 'By Allah, I know that you have heard so much of this story that it has become planted in your minds and you believe it. So now if I tell you that I am innocent -- and Allah knows that I am innocent -- you will not believe me; but if I admit something to you -- and Allah knows that I am innocent -- you will believe me. By Allah, I cannot find any example to give you except for that which the Prophet Yusuf's father said,

(فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ)

(So (for me) patience is most fitting. And it is Allah Whose help can be sought against that (lie) which you describe) 12:18. Then I turned my face away and lay down on my bed. By Allah, at that point I knew I was innocent and that Allah would prove my innocence because I was innocent, but by Allah, I did not think that Allah would reveal Qur'an that would be forever recited concerning my situation, because I thought of myself as too insignificant for Allah to reveal anything concerning me. But I hoped that the Messenger of Allah would see a dream in which Allah would prove my innocence. By Allah, the Messenger of Allah did not move from where he was sitting and no one left the house before Allah sent down revelation to His Prophet, and he was overtaken by the state that always overtook him when the revelation came upon him, until drops of sweat like pearls would run down him, even on a winter's day; this was because of the heaviness of the words which were being revealed to him. When that state passed -- and the Messenger of Allah was smiling -- the first thing he said was,

«أَبْشِرِي يَا عَائِشَةَ، أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأكَ»

(Be glad O `A'ishah, Allah has declared your innocence.) My mother said to me, `Get up and go to him.' I said, `By Allah, I will not go to him and I will not give praise to anyone except Allah, may He be glorified, for He is the One Who has proven my innocence.' So Allah revealed:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

(Verily, those who brought forth the slander are a group among you.), until the ten Ayat. Allah revealed these Ayat concerning my innocence. Abu Bakr, may Allah be pleased with him, who used to spend on Mistah bin Uthathah because he was a close relative and because he was poor, said, `By Allah, I will never spend anything on him again after what he has said about `A'ishah. ' Then Allah revealed,

وَلَا يَأْتَلِ أُولَئِ الْفَضْلُ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا  
أُولَى الْقُرْبَى

(And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen.) until His saying:

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

(Do you not love that Allah should forgive you And Allah is Oft-Forgiving, Most Merciful) 24:22. So Abu Bakr said, `By Allah, certainly I love that Allah should forgive me.' So he resumed spending on Mistah as he had spent on him before, and he said, `By Allah, I shall never stop spending on him.' The Messenger of Allah asked Zaynab bint Jahsh about my situation, and said,

«يَا زَيْنَبُ مَاذَا عَلِمْتِ أَوْ رَأَيْتِ؟»

(O Zaynab, what do you know and what have you seen) She said, `O Messenger of Allah, may Allah protect my hearing and my sight. By Allah, I know nothing but good.' She is the one who used to compete with me among the wives of the Prophet , but Allah protected her (from telling lies) because of her piety. But her sister Hamnah bint Jahsh kept on fighting on her behalf, so she was doomed along with those who were doomed." Ibn Shihab said, "This is as much as we know about this group of people." It was also by Al-Bukhari and Muslim in their Sahih from the Hadith of Az-Zuhri, and by Ibn Ishaq also from Az-Zuhri. He also said: "Yahya bin `Abbad bin `Abdullah bin Az-Zubayr told me from his father, from `A'ishah, may Allah be pleased with her, and `Abdullah bin Abi Bakr bin Muhammad bin `Amr bin Hazm Al-Ansari told me from `Amrah, from `A'ishah, (a report) similar to that quoted above. And Allah knows best. Allah's saying:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ

(Verily, those who brought forth the slander) means, the lies, falsehood and fabrications.

(عُصْبَةٌ)

(are a group) means, a gang among you.

(لَا تَحْسِبُوهُ شَرًّا لَّكُمْ)

(Consider it not a bad thing for you.) O family of Abu Bakr,

(بَلْ هُوَ خَيْرٌ لَّكُمْ)

(Nay, it is good for you.) means, in this world and the Hereafter, honorable mention in this world and raised status in the Hereafter. Allah demonstrated the esteem with which He regarded the family of Abu Bakr when He defended `A'ishah the Mother of the believers, may Allah be pleased with her, by revealing her innocence in the Qur'an,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ)

(Falsehood cannot come to it from before it or behind it. ...) 41:42( Ibn `Abbas, may Allah be pleased with him, entered upon her when she was dying, he said to her, "Rejoice, for you are the wife of the Messenger of Allah and he used to love you; he did not marry any virgin other than you, and your innocence was revealed from heaven."

(لِكُلِّ امْرِيٍّ مِنْهُمْ مَّا كَتَسَبَ مِنَ الْإِثْمِ)

(Unto every man among them will be paid that which he had earned of the sin,) means, each of those who spoke about this matter and accused the Mother of the believers `A'ishah, may Allah be pleased with her, of any immoral action, will have a great share of punishment.

(وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ)

(and as for him among them who had the greater share therein,) It was said that this referred to the one who initiated the rumors, or that it was the one who collected rumors and spread them among the people.

(لَهُ عَذَابٌ عَظِيمٌ)

(his will be a great torment.) means, for that. He was `Abdullah bin Ubayy bin Salul, may Allah disfigure him and curse him.

(لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ  
بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ - لَوْلَا جَاءُوا  
عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ  
فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ )

e(12. Why then, did not the believers, men and women, when you heard it, think good of their own people and say: "This is an obvious lie") (13. Why did they not produce four witnesses against him Since they have not produced witnesses! Then with Allah, they are the liars.)

### Disciplining the Believers for spreading the Slander

Here Allah disciplines the believers with regard to the matter of `A'ishah, because some of them spread this evil talk and the slander that had been mentioned. So Allah says:

(لَوْلَا إِذْ سَمِعْتُمُوهُ)

(Why then, when you heard it,) meaning, the talk which accused the Mother of the believers, may Allah be pleased with her,

(ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا)

(the believers, men and women, think good of their own people) means, why did they not compare what was said to themselves -- if it was not befitting for them then it was even less appropriate for the Mother of the believers, and she was more likely to be innocent. Or it was said that this was revealed about Abu Ayyub Khalid bin Zayd Al-Ansari and his wife, may Allah be pleased with them. Imam Muhammad bin Ishaq bin Yasar narrated, "The wife of Abu Ayyub Khalid bin Zayd Al-Ansari, Umm Ayyub, said to him, `O Abu Ayyub, have you heard what the people are saying about `A'ishah' He said, `Yes, and it is all lies. Would you do that, O Umm Ayyub' She said, `No, by Allah, I would not do that.' He said, `And by Allah, `A'ishah is better than you.' When the Qur'an was revealed, Allah mentioned those who spoke about the evil deed among the people of the slander,

(إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ)

(Verily, those who brought forth the slander are a group among you.) )24:1( This refers to Hassan and his companions who said what they said. Then Allah said,

(لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ)

(Why then, did not the believers, men, when you heard it, think...) means, as Abu Ayyub and his wife did." Allah's saying:

(ظَنَّ الْمُؤْمِنُونَ)

(the believers, men think...) meaning, `why did they not think good, because the Mother of the believers is his wife and is closer to him.' This is concerned with innermost feelings;

(وَقَالُوا)

(and say:) means, with their tongues, verbally,

(هَذَا إِفْكٌ مُّبِينٌ)

("This (charge) is an obvious lie") means, a clear untruth told about the Mother of the believers, may Allah be pleased with her. What happened should not have been the cause of suspicion. The fact that the Mother of the believers came openly, riding on the camel of Safwan bin Al-Mu`attal at midday, with the entire army watching and the Messenger of Allah among them, should have made it clear that there was no cause for suspicion. If there had been anything suspicious about the matter, they would not have come openly in this manner in front of so many witnesses; they would have come secretly. On this basis, what the people of the slander said accusing the Mother of the believers was an utter lie, false speech and evil foolish talk, by which people who indulged in it lost out. Allah said:

(لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ)

(Why did they not produce four witnesses against him) meaning, to prove that what they were saying was true.

(فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ  
الْكَاذِبُونَ)

(Since they have not produced witnesses! Then with Allah they are the liars.)Allah has ruled that they are indeed wicked liars.

(وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا  
وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ  
- إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ



لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ  
(

(14. Had it not been for the grace of Allah and His mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.) (15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.)

### The Grace of Allah towards the People of the Slander by giving Them the Opportunity to repent

Allah says,

(وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا  
وَالْآخِرَةِ)

(Had it not been for the grace of Allah and His mercy unto you in this world and in the Hereafter,) This is addressed to those who were indulging in discussing the matter of `Aishah, informing them that Allah has accepted their repentance in this world, and forgiven them because of their faith in the Hereafter.

(لِمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ)

(would have touched you for that whereof you had spoken.) with regard to the slander.

(عَذَابٌ عَظِيمٌ)

(a great torment) This refers to those who had faith in Allah because of their repentance, such as Mistah, Hassan and Hamnah bint Jahsh the sister of Zaynab bint Jahsh. As for the hypocrites who indulged in the slander, such as `Abdullah bin Ubayy bin Salul and his like, they are not the ones who are referred to in this Ayah, because they did not have sufficient faith and righteous deeds to balance or cancel out what they had done. By the same token, the threats that were narrated for a specific deed are bound to be carried out, if there is no repentance or sufficient righteous deeds to balance or outweigh it. Then Allah says:

(إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِمْ)

(When you were propagating it with your tongues,) Mujahid and Sa`id bin Jubayr said, "Some of you were relating it to others," where one says, 'I heard this from so-and-so, and so-and-so said such and such, and some of them mentioned such and such.' Others recited the Ayah: (إِذْ

(بِالسِّنِّتِكُمْ تَلْفُونَهُ) ("When you were inventing a lie with your tongues...") In Sahih Al-Bukhari, it is recorded that `A'ishah recited it like that. According to her, the meaning refers to lies which a person persists in telling. The first recitation is preferred and more popular, and the majority recite it that way, but the second is reported from `A'ishah, the Mother of the believers.

(وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ)

(and uttering with your mouths that whereof you had no knowledge,) means, you were speaking about something which you knew nothing about. Then Allah says:

(وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ)

(you counted it a little thing, while with Allah it was very great.) means, `you said what you said about the Mother of the believers and you thought that it was a trifling and insignificant matter, but even if she was not the wife of the Prophet, it still would not be an insignificant matter -- so how about when she is the wife of the Unlettered Prophet, the Seal of the Prophets and Leader of the Messengers' It is a very serious matter with Allah that such a thing should be said about the wife of His Messenger! For Allah, may He be glorified and exalted, feels great fury and anger over such matters, and He would never decree such a thing for the wife of any of His Prophets. If that is the case, then how about the best of the wives of any Prophet, the wife of the best of the sons of Adam in this world and the next Allah says:

(وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ)

(you counted it a little thing, while with Allah it was very great.) In the Two Sahihis it is reported that:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ، لَا يَذْرِي مَا تَبْلُغُ، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(A man may say a word that angers Allah without realizing how far it will go, and because of that he will be thrown into Hell a distance greater than that between heaven and earth.) According to another report:

«لَا يُلْقِي لَهَا بَالًا»

(And he may not pay any attention to it.)

(وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ  
بِهَذَا سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ - يَعِظُكُمُ اللَّهُ أَنْ  
تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ - وَيُبَيِّنُ اللَّهُ  
لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allah)! This is a great lie." (17. Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.) (18. And Allah makes the Ayat plain to you, and Allah is All-Knowing, All-Wise.)

### Further Discipline

This is further discipline, in addition to the command to think well of people, i.e., if something unbecoming is mentioned about good people, then one should think well of them, and not feel towards them anything but good. Then if a person has any unsuitable thoughts about them, insinuated into his mind and imagination by Shaytan, he should not speak about that, for the Prophet said:

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثْتُ بِهِ  
أَنْفُسَهَا مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

(Allah will excuse my Ummah for anything that occurs to their minds, so long as they do not speak about it or act upon it.) This was reported in the Two Sahihs. Allah's saying:

(وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ  
بِهَذَا)

(And why did you not, when you heard it, say: "It is not right for us to speak of this".) meaning, we should not talk about it or mention it to anyone.

(سُبْحَانَكَ هَذَا بُهْتَنٌ عَظِيمٌ)

(Glory be to You (O Allah)! This is a great lie.) means, glory be to Allah that such a thing should be said about the wife of His Prophet and close Friend . Then Allah says,

(يَعْظِمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا)

(Allah forbids you from it and warns you not to repeat the like of it forever, ) meaning, Allah is forbidding you and warning you from doing anything like this again in the future. Allah says,

(إِنْ كُنْتُمْ مُؤْمِنِينَ)

(if you are believers.) meaning, if you believe in Allah and His Laws, and you respect His Messenger . As for those who are described as disbelievers, a different ruling applies in their case. Then Allah says,

(وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ)

(And Allah makes the Ayat plain to you,) meaning, He makes clear to you the rulings of Shari` ah and His divine decrees.

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(and Allah is All-Knowing, All-Wise.) means, He knows what is right for His servants and He is Wise in His Laws and decrees.

(إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ  
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ )

(19. Verily, those who like that Fahishah should be circulated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.)

### **Disciplining Those Who like that Illegal Sexual Intercourse should be circulated among the Believers**

This is a third instance of discipline directed at those who hear evil talk, believe it to some extent, and start to spread it; they should not spread such talk or pass it on to others. Allah says:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ  
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

(Verily, those who like that Fahshah should be circulated among those who believe, they will have a painful torment) meaning, those who like to see evil talk about them (the believers) appear,

(لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا)

(they will have a painful torment in this world) means, because of the prescribed punishment, and in the Hereafter because of the torment in Hell.

(وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ)

(And Allah knows and you know not.) means, return the matter to Him and you will be guided. Imam Ahmad recorded from Thawban that the Prophet said:

«لَا تُؤْذُوا عِبَادَ اللَّهِ وَلَا تُعَيِّرُوهُمْ، وَلَا تَطْلُبُوا  
عَوْرَاتِهِمْ، فَإِنَّهُ مَنْ طَلَبَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ  
طَلَبَ اللَّهُ عَوْرَتَهُ، حَتَّى يَقْضَحَهُ فِي بَيْتِهِ»

(Do not annoy the servants of Allah, nor abuse them, nor seek their hidden shortcomings. Whoever seeks out the faults of his Muslim brother, Allah will expose his faults and degrade him, even if he is hiding in his house.)

(وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ  
رَعُوفٌ رَحِيمٌ - يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا  
خُطُوتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ  
فَأِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَّى مِنْكُمْ مَنْ أَحَدٌ أَبَدًا وَلَكِنَّ  
اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ)

(20. And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.) (21. O you who believe! Follow not the Khutuwat of Shaytan. And whosoever follows the footsteps of Shaytan, then, verily, he commands Al-Fahsha' and the evil deeds. And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins. But Allah purifies whom He wills, and Allah is All-Hearer, All-Knower.)

### **A Reminder of the Grace of Allah and a Warning against following the Footsteps of Shaytan**

Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ

(And had it not been for the grace of Allah and His mercy on you, and that Allah is full of kindness, Most Merciful.) meaning, if it were not for this, it would have been another matter altogether, but He, may He be exalted, is full of kindness towards His servants and Merciful towards them. He accepts the repentance of those who repent to Him from this sin, and purifies those among them who are purified by the prescribed punishment carried out on them. Then Allah says:

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ

(O you who believe! Follow not the Khutuwat of Shaytan.) hmeaning, his ways and paths and what he commands,

وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ  
وَالْمُنْكَرِ

(And whosoever follows the footsteps of Shaytan, then, verily, he commands immorality and the evil deeds.) This is a warning given in the most concise and eloquent manner. `Ali bin Abi Talhah recorded from Ibn `Abbas that

خُطَوَاتِ الشَّيْطَانِ

(the Khutuwat of Shaytan) means his deeds. `Ikrimah said that it means his evil whispers. Qatadah said: "Every sin is one of the footsteps of Shaytan." Abu Mijlaz said: "Vowing to commit sin is one of the footsteps of Shaytan." Then Allah says:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ  
مَنْ أَحَدٌ أَبَدًا)

(And had it not been for the grace of Allah and His mercy on you, not one of you would ever have been pure from sins.) meaning, if He did not help whomever He wills to repent and come back to Him and be purified from Shirk, evil and sin, and whatever bad characteristics each person has according to his nature, no one would ever attain purity and goodness.

(وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ)

(But Allah purifies whom He wills) means, among His creation, and He sends astray whomever He wills, leaving him to be doomed in his misguidance and sin.

(وَاللَّهُ سَمِيعٌ)

(and Allah is All-Hearer,) means, He hears what His servants say,

(عَلِيمٌ)

(All-Knower.) of who deserves to be guided and who deserves to be misguided.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا  
أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ  
اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ  
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(22. And let not those among you who are blessed with graces and wealth swear not to give to their kinsmen, the poor, and those who left their homes for Allah's cause. Let them pardon and forgive. Do you not love that Allah should forgive you And Allah is Oft-Forgiving, Most Merciful.)

**Urging Those Who have been blessed with Wealth to give and to be tolerant**

Allah says,

(وَلَا يَأْتَلُ)

(And let not swear) meaning, make an oath,

(أُولُوا الْفَضْلَ مِنْكُمْ)

(those among you who are blessed with graces ) means, those who have the means to give charity and do good,

(وَالسَّعَةِ)

(and wealth) means, good fortune,

(أَنْ يُؤْتُوا أَوْلَى الْقُرْبَى وَالْمَسْكِينِ وَالْمُهَاجِرِينَ  
فِي سَبِيلِ اللَّهِ)

(to give to their kinsmen, the poor, and those who left their homes for Allah's cause.) means, do not swear that you will not uphold the ties of kinship with your relatives who are needy or who migrated for the sake of Allah, which is the ultimate act of kindness in the area of upholding kinship ties. Allah says,

(وَلْيَعْفُوا وَلْيَصْفَحُوا)

(Let them pardon and forgive.) past insults and bad treatment. This is part of the patience, generosity and kindness of Allah towards His creation, despite the fact that they wrong themselves. This Ayah was revealed concerning As-Sddiq, may Allah be pleased with him, when he swore that he would not help Mistah bin Uthathah after he said what he said about `Aishah, as we have already seen in the Hadith. When Allah revealed the innocence of the Mother of the believers, `Aishah, and the believers were happy and content with the outcome of this incident, and those believers who had talked about the matter repented, and the prescribed punishment had been carried out upon those on whom it was carried out, then Allah started to soften the heart of As-Sddiq towards his relative Mistah bin Uthathah. Mistah was the cousin of As-Sddiq, the son of his maternal aunt, and he was a poor man with no wealth except whatever Abu Bakr spent on him. He was one of those who had migrated for the sake of Allah. He had invented the lies and the slander, but then Allah accepted his repentance from that and the prescribed punishment was carried out on him. As-Sddiq was known for his generosity and he did favors to his relatives and strangers alike. When this Ayah was revealed:

(أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ)

(Do you not love that Allah should forgive you), which shows that the reward fits the action, and that `if you forgive others, you will be forgiven,' then As-Sddiq said, "Of course, by Allah, we love -- O our Lord -- that You should forgive us." Then he resumed his spending on Mistah



and said, "By Allah I will never stop spending on him." This was to counteract what he had said previously, "By Allah I will never spend on him." This proves that he deserved to be called As-Sddiq, may Allah be pleased with him and his daughter.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ  
الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ  
عَظِيمٌ - يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ  
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ - يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ  
دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ )

(23. Verily, those who accuse chaste believing women, who never even think of anything touching their chastity and are good believers -- are cursed in this life and in the Hereafter, and for them will be a great torment.) (24. On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.) (25. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.)

### **A Threat to Those who accuse Chaste Women, Who never even think of anything touching their Chastity and are Good Believers**

This is a warning and threat from Allah to those who accuse chaste women, who never even think of anything effecting their chastity since they are good believers. The Mothers of the believers are more entitled to be included in this category than any other chaste woman, especially the one who was the reason for this Ayah being revealed: `Aishah bint As-Sddiq, may Allah be pleased with them both. All of the scholars agree that whoever slanders her or makes accusations against after what has been said in this Ayah, is a disbeliever, because of his being obstinate with the Qur'an. The same ruling applies to all of the Mothers of the believers.

(لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ)

(are cursed in this life and in the Hereafter,) This is like the Ayah:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ)

(Verily, those who annoy Allah and His Messenger,) )33:57( `Abdur-Rahman bin Zayd bin Aslam said, "This is about `Aishah, and whoever does anything similar nowadays to Muslim women, the same applies to him, but `Aishah is the one who is primarily referred to here." Ibn Abi Hatim recorded that Abu Hurayrah said that the Messenger of Allah said:

## «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»

(Shun the seven destructive sins. ) He was asked, "What are they, O Messenger of Allah" He said:

«الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَدْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ»

(Associating partners with Allah; magic; killing a soul whom Allah has forbidden to be killed, except with just cause; consuming Riba; consuming the property of orphans; desertion at the time of war; and accusing chaste women, who never even think of anything touching their chastity and are good believers.) This was recorded by Al-Bukhari and Muslim in the Two Sahihs.

(يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ )

(On the Day when their tongues, their hands, and their legs will bear witness against them as to what they used to do.) Ibn Abi Hatim recorded that Ibn `Abbas said, "This refers to the idolators when they realize that no one will enter Paradise except the people who used to perform Salah. They will say, `Come, let us deny (everything).' So they will deny (everything), then their mouths will be sealed and their hands and feet will testify against them, and they will not be able to hide anything from Allah." Ibn Abi Hatim also recorded that Anas bin Malik said, "We were with the Prophet and he smiled so broadly that his back teeth could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

(Do you know why I am smiling) We said, `Allah and His Messenger know best.' He said,

«مِنْ مُجَادَلَةِ الْعَبْدِ لِرَبِّهِ يَقُولُ: يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَأُحْيِيَنَّ عَلَى شَاهِدًا إِلَّا مِنْ نَفْسِي، فَيَقُولُ: كَفَى بِنَفْسِكَ»

الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ عَلَيْكَ شُهُودًا، فَيُخْتَمُ  
عَلَى فِيهِ وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي فَتَنْطِقَ بِعَمَلِهِ، ثُمَّ  
يُخَلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ فَيَقُولُ: بُعْدًا لَكُنَّ وَسُحْقًا  
فَعَنْكُنَّ كُنْتُ أَنَاضِلُ»

(Because of the way a person will dispute with his Lord. He will say, "O Lord, did you not protect me from doing wrong" Allah will say, "Of course," The person will say, "I will not accept for anyone to give testimony concerning me except myself." Allah will say, "You are sufficient as a witness against yourself." Then a seal will be put upon his mouth and it will be said to his faculties, "Speak." So they will speak about his deeds. Then he will be permitted to speak, and he will say, "Away with you! I was only speaking in your defence!") This was recorded by Muslim and An-Nasa'i.

(يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ)

(On that Day Allah will pay Dinahum,) Ibn ` Abbas said,

(دِينَهُمْ)

(Dinahum) "Meaning `their account.' Every time Dinahum appears in the Qur'an it means `their account.'" This was also the view of other scholars.

(وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ)

(and they will know that Allah, He is the Manifest Truth.) means, His promise, His threat and His reckoning are all just and there is no unfairness in them.

(الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ  
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ  
مُبْرَأُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ )

(26. Bad statements are for bad people and bad people for bad statements. Good statements are for good people and good people for good statements: such are innocent of (every) bad statement which they say; for them is forgiveness, and honored provision.)

## The Goodness of `A'ishah because She is married to the best of Mankind

Ibn `Abbas said, "Evil words are for evil men, and evil men are for evil words; good words are for good men and good men are for good words. This was revealed concerning `A'ishah and the people of the slander." This was also narrated from Mujahid, `Ata', Sa`id bin Jubayr, Ash-Sha`bi, Al-Hasan bin Abu Al-Hasan Al-Basri, Habib bin Abi Thabit and Ad-Dahhak, and it was also the view favored by Ibn Jarir. He interpreted it to mean that evil speech is more suited to evil people, and good speech is more suited to good people. What the hypocrites attributed to `A'ishah was more suited to them, and she was most suited to innocence and having nothing to do with them. Allah said:

(أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ)

(such (good people) are innocent of (every) bad statement which they say;) `Abdur-Rahman bin Zayd bin Aslam said, "Evil women are for evil men and evil men are for evil women, and good women are for good men and good men are for good women." This also necessarily refers back to what they said, i.e., Allah would not have made `A'ishah the wife of His Messenger unless she had been good, because he is the best of the best of mankind. If she had been evil, she would not have been a suitable partner either according to His Laws or His decree. Allah said:

(أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ)

(such are innocent of (every) bad statement which they say;) meaning, they are remote from what the people of slander and enmity say.

(لَهُمْ مَغْفِرَةٌ)

(for them is forgiveness,) means, because of the lies that were told about them,

(وَرِزْقٌ كَرِيمٌ)

(and honored provision.) meaning, with Allah in the Gardens of Delight. This implies a promise that she will be the wife of the Messenger of Allah in Paradise.

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ  
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ  
لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ - فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا  
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا

فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ -  
 لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ  
 فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ )

(27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.) (28. And if you find no one therein, still enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.) (29. There is no sin on you that you enter houses uninhabited, you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.)

### Seeking Permission and the Etiquette of entering Houses

This is the Islamic etiquette. Allah taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of Salam after asking. One should seek permission three times, and if permission is given, (he may enter), otherwise he should go away. It was reported in the Sahih that when Abu Musa asked `Umar three times for permission to enter and he did not give him permission, he went away. Then `Umar said, "Did I not hear the voice of `Abdullah bin Qays asking for permission to enter Let him come in." So they looked for him, but found that he had gone. When he came later on, `Umar said, "Why did you go away" He said, "I asked for permission to enter three times, but permission was not given to me, and I heard the Prophet say,

«إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ  
 فَلْيُصْرَفْ»

(If any one of you asks for permission three times and it is not given, then let him go away.)" `Umar said, "You should certainly bring me evidence for this or I shall beat you!" So he went to a group of the Ansar and told them what `Umar said. They said, "No one will give testimony for you but the youngest of us." So Abu Sa`id Al-Khudri went with him and told `Umar about that. `Umar said, "What kept me from learning that was my being busy in the marketplace." Imam Ahmad recorded a narration stating that Anas or someone else said that the Messenger of Allah asked for permission to enter upon Sa`d bin `Ubadah. He said:

«السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ»

(As-Salamu `Alayka wa Rahmatullah) Sa`d said, "Wa `Alaykas-Salam Wa Rahmatullah," but the Prophet did not hear the returned greeting until he had given the greeting three times and Sa`d had returned the greeting three times, but he did not let him hear him (i.e., Sa`d responded in a low voice). So the Prophet went back, and Sa`d followed him and said, "O Messenger of Allah, may my father and mother be ransomed for you! You did not give any greeting but I responded to you, but I did not let you hear me. I wanted to get more of your

Salams and blessings." Then he admitted him to his house and offered him some raisins. The Prophet ate, and when he finished, he said,

«أَكَلَ طَعَامَكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ،  
وَأَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ»

(May the righteous eat your food, may the angels send blessings upon you and may those who are fasting break their fast with you.) It should also be known that the one who is seeking permission to enter should not stand directly in front of the door; he should have the door on his right or left, because of the Hadith recorded by Abu Dawud from `Abdullah bin Busr, who said, "When the Messenger of Allah came to someone's door, he would never stand directly in front of it, but to the right or left, and he would say,

«السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»

(As-Salamu `Alaykum, As-Salamu `Alaykum.) That was because at that time the houses had no covers or curtains over their doorways." This report was recorded by Abu Dawud only. In the Two Sahihs, it is recorded that the Messenger of Allah said:

«لَوْ أَنَّ امْرَأًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ  
بِحَصَاةٍ فَفَقَاتَ عَيْنَهُ، مَا كَانَ عَلَيْكَ مِنْ جُنَاحٍ»

(If a person looks into your house without your permission, and you throw a stone at him and it puts his eye out, there will be no blame on you.) The Group recorded that Jabir said, "I came to the Prophet with something that was owed by my father and knocked at the door. He said,

«مَنْ ذَا؟»

(Who is that) I said, "I am!" He said,

«أَنَا أَنَا»

(I I) as if he disliked it." He did not like it because this word tells you nothing about who is saying it, unless he clearly states his name or the name by which he is known, (nickname) otherwise everyone could call himself "Me", and it does not fulfill the purpose of asking permission to enter, which is to put people at their ease, as commanded in the Ayah. Al-`Awfi narrated from Ibn `Abbas, "Putting people at ease means seeking permission to enter." This was also the view of others. Imam Ahmad recorded from Kaladah bin Al-Hanbal that at the time of the Conquest (of Makkah), Safwan bin Umayyah sent him with milk, a small gazelle, and small cucumbers when the Prophet was at the top of the valley. He said, "I entered upon the Prophet and I did not give the greeting of Salam nor ask for permission to enter. The Prophet said,

«ارْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَذْخُلُ؟»

(Go back and say: "As-Salamu `Alaykum, may I enter") This was after Safwan had become Muslim." This was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Gharib." Ibn Jurayj said that he heard `Ata' bin Abi Pabah narrating that Ibn `Abbas, may Allah be pleased with him, said, "There are three Ayat whose rulings people neglect. Allah says,

(إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى)

(Verily, the most honorable of you with Allah is the one who has the most Taqwa) )49:13(, But (now) they say that the most honorable of them with Allah is the one who has the biggest house. As for seeking permission, the people have forgotten all about it." I said, "Should I seek permission to enter upon my orphan sisters who are living with me in one house" He said, "Yes." I asked him to make allowances for me but he refused and said, "Do you want to see them naked" I said, "No." He said, "Then ask for permission to enter." I asked him again and he said, "Do you want to obey Allah" I said, "Yes." He said, "Then ask for permission." Ibn Jurayj said, "Ibn Tawus told me that his father said, `There are no women whom I hate to see naked more than those who are my Mahrams.' He was very strict on this point." Ibn Jurayj narrated that Az-Zuhri said, "I heard Huzayl bin Shurahbil Al-Awdi Al-A`ma (say that) he heard Ibn Mas`ud say, `You have to seek permission to enter upon your mothers.'" Ibn Jurayj said, "I said to `Ata': `Does a man have to seek permission to enter upon his wife' He said, `No, it can be understood that this is not obligatory, but it is better for him to let her know that he is coming in so as not to startle her, because she may be in a state where she does not want him to see her. "' Abu Ja`far bin Jarir narrated from the nephew of Zaynab -- the wife of `Abdullah bin Mas`ud -- that Zaynab, may Allah be pleased with her, said, "When `Abdullah came back from some errand and reached the door, he would clear his throat and spit, because he did not want to come suddenly and find us in a state he disliked." Its chain of narration is Sahih.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ  
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا)

(O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them;) Muqatil bin Hayyan said: "During the Jahiliyyah, when a man met his friend, he would not greet him with Salam; rather he would say "Huyyita Sabahan" or "Huyyita Masa'an" (equivalent to "Good morning" or "Good evening"). This was the greeting among the people at that time. They did not seek permission to enter one another's houses; a man might walk straight in and say, "I have come in," and so on. This was difficult for a man to bear, as he might be with his wife. So Allah changed all that by enjoining covering and chastity, making it pure and free of any sin or impropriety. So Allah said:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ  
حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا)

(O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them...) What Muqatil said is good. Allah said:

(ذَلِكُمْ خَيْرٌ لَّكُمْ)

(that is better for you,) meaning, seeking permission to enter in is better for you because it is better for both parties, the one who is seeking permission to enter and the people inside the house.

(لَعَلَّكُمْ تَذَكَّرُونَ)

(in order that you may remember.)

(فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ)

(And if you find no one therein, still enter not until permission has been given.) This has to do with the way in which one deals with other people's property without their permission. If he wants to, he can give permission, and if he wants to he can refrain from giving permission.

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ)

(And if you are asked to go back, go back, for it is purer for you.) means, if you are turned away at the door, before or after permission has been given,

(فَارْجِعُوا هُوَ أَزْكَى لَكُمْ)

(go back, for it is purer for you.) means, going back is purer and better for you.

(وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ)

(And Allah is All-Knower of what you do.) Qatadah said that one of the emigrants said: "All my life I tried to follow this Ayah, but if I asked for permission to enter upon one of my brothers and he asked me to go back, I could not do so happily, although Allah says,

(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ)

(And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do.)"



(وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا)

(And if you are asked to go back, go back....) Sa`id bin Jubayr said, "This means, do not stand at people's doors."

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ  
مَسْكُونَةٍ)

(There is no sin on you that you enter houses uninhabited,) This Ayah is more specific than the one that comes before it, because it states that it is permissible to enter houses where there is nobody, if one has a reason for doing so, such as houses that are prepared for guests -- if he has been given permission once, then this is sufficient. Ibn Jurayj said, "Ibn `Abbas said:

(لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ)

(Enter not houses other than your own, ) then this was abrogated and an exception was made, and Allah said:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ  
فِيهَا مَتَاعٌ لَكُمْ)

(There is no sin on you that you enter houses uninhabited, (when) you have any interest in them.) This was also narrated from `Ikrimah and Al-Hasan Al-Basri.

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا  
فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا  
يَصْنَعُونَ )

(30. Tell the believing men to lower their gaze, and protect their private parts. That is purer for them. Verily, Allah is All-Aware of what they do.) The Command to lower the Gaze This is a command from Allah to His believing servants, to lower their gaze from looking at things that have been prohibited for them. They should look only at what is permissible for them to look at, and lower their gaze from forbidden things. If it so happens that a person's gaze unintentionally falls upon something forbidden, he should quickly look away. Muslim recorded in his Sahih that Jarir bin `Abdullah Al-Bajali, may Allah be pleased with him, said, "I asked the Prophet about the sudden glance, and he commanded me to turn my gaze away. In the Sahih it is narrated that Abu Sa`id said that the Messenger of Allah said:

«إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطَّرِيقَاتِ»

(Beware of sitting in the streets.) They said, "O Messenger of Allah, we have no alternative but to sit in the streets to converse with one another." The Messenger of Allah said:

«إِنْ أَبِيئْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»

(If you insist, then give the street its rights.) They asked, "What are the rights of the street, O Messenger of Allah" He said,

«غَضُّ الْبَصَرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ،  
وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ»

(Lower your gaze, return the greeting of Salam, enjoin what is good and forbid what is evil.) Abu Al-Qasim Al-Baghawi recorded that Abu Umamah said, "I heard the Messenger of Allah say:

«اَكْفُلُوا لِي سِتًّا أَكْفُلُ لَكُمْ بِالْجَنَّةِ: إِذَا حَدَّثَ  
أَحَدُكُمْ فَلَا يَكْذِبُ، وَإِذَا انْتُمِنَ فَلَا يَخُنْ، وَإِذَا وَعَدَ  
فَلَا يُخْلِفُ، وَغُضُّوا أَبْصَارَكُمْ، وَكَفُّوا أَيْدِيَكُمْ،  
وَاحْفَظُوا فُرُوجَكُمْ»

(Guarantee me six things and I will guarantee you Paradise: when any one of you speaks, he should not lie; if he is entrusted with something, he should not betray that trust; if he makes a promise, he should not break it; lower your gaze; restrain your hands; and protect your private parts.) Since looking provokes the heart to evil, Allah commanded (the believers) to protect their private parts just as he commanded them to protect their gaze which can lead to that. So he said:

(قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا  
فُرُوجَهُمْ)

(Tell the believing men to lower their gaze, and protect their private parts.) Sometimes protecting the private parts may involve keeping them from committing Zina, as Allah says:

(وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ )

(And those who guard their chastity) )23:5( Sometimes it may involve not looking at certain things, as in the Hadith in Musnad Ahmad and the Sunan:

«أَحْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ  
يَمِينُكَ»

(Guard your private parts except from your wife and those whom your right hands possess.)

(ذَلِكَ أَزْكَى لَهُمْ)

(That is purer for them.) means, it is purer for their hearts and better for their commitment to religion, as it was said: Whoever protects his gaze, Allah will illuminate his understanding, or his heart.

(إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ)

(Verily, Allah is All-Aware of what they do.) This is like the Ayah :

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes and all that the breasts conceal.) )40:19( In the Sahih it is recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«كُتِبَ عَلَى ابْنِ آدَمَ حَظُّهُ مِنَ الزَّيْنَاءِ أَدْرَكَ ذَلِكَ لَأَ  
مَحَالَةً، فَرْنَا الْعَيْنَيْنِ النَّظْرُ، وَرْنَا اللِّسَانَ النُّطْقُ،  
وَرْنَا الْأُذُنَيْنِ السَّمَاعُ، وَرْنَا الْيَدَيْنِ الْبَطْشُ،  
وَرْنَا الرَّجْلَيْنِ الْخُطَى، وَالنَّفْسُ تَمْنَى وَتَشْتَهِي،  
وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

(The son of Adam has his share of Zina decreed for him, and he will commit that which has been decreed. The Zina of the eyes is looking; the Zina of the tongue is speaking; the Zina of the ears is listening; the Zina of the hands is striking; and the Zina of the feet is walking. The soul wishes and desires, and the private parts confirm or deny that.) It was recorded by Al-Bukhari without a complete chain. Muslim recorded a similar report with a different chain of narration. Many of the Salaf said, "They used to forbid men from staring at beardless handsome boys. "

(وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَى الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطُّفُلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ )

(31. And tell the believing women to lower their gaze, and protect their private parts and not to show off their adornment except that which is apparent, and to draw their veils all over their Juyub and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their women, or their right hand possessions, or the Tabi` in among men who do not have desire, or children who are not aware of the nakedness of women. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.)

### The Rulings of Hijab

This is a command from Allah to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the Jahiliyyah and the deeds of the pagan women. The reason for the revelation of this Ayah was mentioned by Muqatil bin Hayyan, when he said: "We heard -- and Allah knows best -- that Jabir bin `Abdullah Al-Ansari narrated that Asma' bint Murshidah was in a house of hers in Bani Harithah, and the women started coming in to her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Asma' said: `How ugly this is!' Then Allah revealed:

(وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ)

(And tell the believing women to lower their gaze...) And Allah says:

(وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ)

(And tell the believing women to lower their gaze) meaning, from that which Allah has forbidden them to look at, apart from their husbands. )Some( scholars said that it is permissible for women to look at non-Mahram men without desire, as it was recorded in the Sahih that the Messenger of Allah was watching the Ethiopians playing with spears in the Masjid on the day of `Id, and `Aishah the Mother of the believers was watching them from behind him and he was concealing her from them, until she got bored and went away.

(وَيَحْفَظْنَ فُرُوجَهُنَّ)

(and protect their private parts). Sa`id bin Jubayr said: "From immoral actions." Abu Al-`Aliyah said: "Every Ayah of the Qur'an in which protecting the private parts is mentioned means protecting them from Zina, except for this Ayah --

(وَيَحْفَظْنَ فُرُوجَهُنَّ)

(and protect their private parts), which means protecting them from being seen by anybody."

(وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا)

(and not to show off their adornment except that which is apparent,) means, they should not show anything of their adornment to non-Mahram men except for whatever it is impossible to hide. Ibn Mas`ud said: "Such as clothes and outer garments," Meaning what the Arab women used to wear of the veil which covered their clothes and whatever showed from underneath the outer garment. There is no blame on her for this, because this is something that she cannot conceal. Similar to that is what appears of her lower garment and what she cannot conceal. Al-Hasan, Ibn Srin, Abu Al-Jawza', Ibrahim An-Nakha`i and others also had the same view as Ibn Mas`ud.

(وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub) means that they should wear the outer garment in such a way as to cover their chests and ribs, so that they will be different from the women of the Jahiliyyah, who did not do that but would pass in front of men with their chests completely uncovered, and with their necks, forelocks, hair and earrings uncovered. So Allah commanded the believing women to cover themselves, as He says:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَ وَبَنَاتِكَ وَنِسَاءِ  
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِهِنَّ ذَلِكَ أَدْنَى  
أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

(O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed) )33:59( And in this noble Ayah He said:

(وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(and to draw their (Khumur) veils all over their Juyub) Khumur (veils) is the plural of Khimar, which means something that covers, and is what is used to cover the head. This is what is known among the people as a veil. Sa`id bin Jubayr said:

(وَلْيَضْرِبْنَ)

(and to draw) means to pull it around and tie it securely.

(بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(their veils all over their Juyub) means, over their necks and chests so that nothing can be seen of them. Al-Bukhari recorded that `Aishah, may Allah be pleased with her, said: "May Allah have mercy on the women of the early emigrants. When Allah revealed the Ayah:

(وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub), they tore their aprons and Akhtamar themselves with them." He also narrated from Safiyyah bint Shaybah that `Aishah, may Allah be pleased with her, used to say: "When this Ayah:

(وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ)

(and to draw their veils all over their Juyub) was revealed, they took their Izars (waistsheets) and tore them at the edges, and Akhtamar themselves with them."

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ  
آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ  
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ

(and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,) All of these are a woman's close relatives whom she can never marry (Mahram) and it is permissible for her to show her adornments to them, but without making a wanton display of herself. Ibn Al-Mundhir recorded that `Ikrimah commented on this Ayah,

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ  
آبَاءِ بُعُولَتِهِنَّ

(and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers...), "The paternal uncle and maternal uncle are not mentioned here, because they may describe a woman to their sons, so a woman should not remove her Khimar in front of her paternal or maternal uncle."With regard to the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike the way she should appear in front of others.

(أَوْ نِسَائِهِنَّ)

(or their women,) this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of Ahl Adh-Dhimmah (Jewish and Christian women), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of Ahl Adh-Dhimmah, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allah said:

«لَا تُبَاشِرِ الْمَرْأَةُ الْمَرْأَةَ فَتُنَعِّتَهَا لِزَوْجِهَا كَأَنَّهُ  
يَنْظُرُ إِلَيْهَا»

(No woman should describe another woman to her husband so that it is as if he is looking at her.) It was recorded in the Two Sahihs from Ibn Mas`ud.

(أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ)

(or their right hand possessions. ) Ibn Jarir said, "This means from among the women of the idolators. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl." This was also the view of Sa`id bin Al-Musayyib. Allah says;

(أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ)

(Tabi`in among men who do not have desire,) such as hired servants and followers who are not at the same level as the woman and are feeble-minded and have no interest in or desire for women. Ibn `Abbas said, "This is the kind of person who has no desire." `Ikrimah said, "This is the hermaphrodite, who does not experience erections." This was also the view of others among the Salaf. It was narrated in the Sahih from `Aishah that a hermaphrodite, used to enter upon the family of the Messenger of Allah and they used to consider him as one of those who do not have desire, but then the Messenger of Allah came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allah said,

«أَلَا أَرَى هَذَا يَعْلَمُ مَا هَهُنَا لَا يَدْخُلَنَّ عَلَيْكُمْ»

(Lo! I think this person knows what is they are; he should never enter upon you.) He expelled him, and he stayed in Al-Bayda' and only came on Fridays to get food.

(أَوِ الطُّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ  
النِّسَاءِ)

(or children who are not aware of the nakedness of women. ) Because they are so young they do not understand anything about women or their `Awrah or their soft speech or their enticing ways of walking and moving. If a child is small and does not understand that, there is nothing wrong with him entering upon women, but if he is an adolescent or approaching adolescence, so that he knows and understands these things, and can make a distinction between who is beautiful and who is not, then he should not enter upon women. It was recorded in the Two Sahihis that the Messenger of Allah said:

«إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ»

(Avoid entering upon women.) It was said, "O Messenger of Allah, what do you think about the male in-laws" He said:

«الْحَمَوُ: الْمَوْتُ»

(The male in-law is death.)

## The Etiquette of Women walking in the Street



Allah's saying:

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ)

(And let them not stamp their feet...) During Jahiliyyah, when women walked in the street wearing anklets and no one could hear them, they would stamp their feet so that men could hear their anklets ringing. Allah forbade the believing women to do this. By the same token, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden, because Allah says:

(وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ)

(And let them not stamp their feet...) to the end of it. From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu `Isa At-Tirmidhi recorded that Abu Musa, may Allah be pleased with him, said that the Prophet said:

«كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ  
بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا»

(Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such) -- meaning an adulteress. He said, "And there is a similar report from Abu Hurayrah, and this is Hasan Sahih." It was also recorded by Abu Dawud and An-Nasa'i. By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display. Abu Dawud recorded that Abu Usayd Al-Ansari said that he heard the Messenger of Allah , as he was coming out of the Masjid and men and women were mixing in the street, telling the women:

«اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْفُقْنَ الطَّرِيقَ،  
عَلَيْكُنَّ بِحَاقَاتِ الطَّرِيقِ»

(Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.) The women used to cling to the walls so much that their clothes would catch on the walls.

(وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ  
تُفْلِحُونَ)

(And all of you beg Allah to forgive you all, O believers, that you may be successful.) means, practice what you are commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of Jahiliyyah, for the greatest success is to be found in

doing what Allah and His Messenger command and avoiding what He forbids. And Allah is the source of strength.

(وَأَنْكِحُوا الْأَيْمَىٰ مِنَكُمُ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ  
وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ - وَلَيْسَتَعْغِفِ الَّذِينَ لَا يَجِدُونَ  
نِكَاحًا حَتَّىٰ يُعْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتِغُونَ  
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكْتَبُوهُمْ إِنْ عَلِمْتُمْ  
فِيهِمْ خَيْرًا وَعَآتُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ  
وَلَا تُكْرَهُوا فَتْيَتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا  
لَّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ  
اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ - وَلَقَدْ أَنْزَلْنَا  
إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن  
قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ )

(32. And marry those among you who are single (Al-Ayama) and the pious of your servants and maidservants. If they be poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient, All-Knowing.) / (33. And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty. And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And force not your slave-girls to prostitution, if they desire chastity, in order that you may make a gain in the goods of this worldly life. But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.) (34. And indeed We have sent down for you Ayat that make things plain, and the example of those who passed away before you, and an admonition for those who have Taqwa.)

### The Command to marry

These clear Ayat include a group of unambiguous rulings and firm commands.

(وَأَنْكِحُوا الْأَيْمَىٰ مِنَكُمُ)

(And marry those among you who are single (Al-Ayama)....) This is a command to marry. The Prophet said:

«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ  
فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ،  
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.) This was recorded in the Two Sahihs from the Hadith of Ibn Mas`ud. In the Sunan, it was recorded from more than one person that the Messenger of Allah said:

«تَزَوَّجُوا تَوَالِدُوا تَنَاسَلُوا فَإِنِّي مَبَاهٍ بِكُمْ الْأُمَّمَ  
يَوْمَ الْقِيَامَةِ»

(Marry and have children, for I will be proud of you before the nations on the Day of Resurrection.) The word Al-Ayama, the plural form of Ayyim, is used to describe a woman who has no husband and a man who has no wife, regardless of whether they have been married and then separated, or have never been married at all. Al-Jawhari reported this from the scholars of the (Arabic) language, and the word is applied to men and women alike.

(إِنْ يَكُونُوا فَقْرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.) `Ali bin Abi Talhah reported from Ibn `Abbas: "Allah encouraged them to get married, commanded both free men and servants to get married, and He promised to enrich them."

(إِنْ يَكُونُوا فَقْرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.) It was recorded that Ibn Mas`ud said: "Seek the richness through marriage, for Allah says:

(إِنْ يَكُونُوا فَقْرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ)

(If they be poor, Allah will enrich them out of His bounty.)" This was recorded by Ibn Jarir. Al-Baghawi also recorded something similar from `Umar. It was reported from Al-Layth from Muhammad bin `Ajlan from Sa`id Al-Maqburi from Abu Hurayrah that the Messenger of Allah said:

«ثَلَاثَةٌ حَقٌّ عَلَى اللَّهِ عَوْنُهُمْ: النَّكَاحُ يُرِيدُ  
الْعَفَافَ، وَالْمُكَاتَبُ يُرِيدُ الْأَدَاءَ، وَالغَازِي فِي  
سَبِيلِ اللَّهِ»

(There are three whom it is a right upon Allah to help: one who gets married seeking chastity; a slave who makes a contract with his master with the aim of buying his freedom; and one who fights for the sake of Allah.) This was recorded by Imam Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Majah. The Prophet performed the marriage of a man who owned nothing but his waist wrap, and could not even buy a ring made of iron, but he still married him to that woman, making the Mahr his promise to teach her whatever he knew of the Qur'an. And it is known from the generosity and kindness of Allah that He provided him with whatever was sufficient for her and for him.

### The Command to keep Oneself Chaste if One is not able to get married

Allah's saying:

(وَلَيْسَتَّعْفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُعْنِيَهُمُ  
اللَّهُ مِنْ فَضْلِهِ)

(And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His bounty.) This is a command from Allah to those who do not have the means to get married: they are to keep themselves chaste and avoid unlawful things, as the Prophet said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ  
فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ،  
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men, whoever among you can afford to get married, let him marry, for it is more effective in lowering the gaze and protecting the private parts. Whoever cannot do that, then let him fast, for it is a protection for him.) This Ayah is general in meaning, and the Ayah in Surat An-Nisa' is more specific, where Allah says:

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ  
الْمُحْصَنَاتِ

(And whoever of you have not the means wherewith to wed free believing women)until His statement;

(وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ)

(but it is better for you that you practise self-restraint) 4:25( meaning, it is better for you to be patient and refrain from marrying slave-girl, because any child that is born will also be a slave.

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

(and Allah is Oft-Forgiving, Most Merciful) 4:25(.

(وَلَيْسَتَعَفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا)

(And let those who find not the financial means for marriage keep themselves chaste,) `Ikrimah said, "This refers to a man who sees a woman and it is as if he feels desire; if he has a wife then let him go to her and fulfill his desire with her, and if he does not have a wife, then let him ponder the kingdom of heaven and earth until Allah grants him means of livelihood."

### The Command to grant Slaves a Contract of Emancipation

(وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ  
فَكَتَبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(And such of your servants as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them.) This is a command from Allah to slave-owners: if their servants ask them for a contract of emancipation, they should write it for them, provided that the servant has some skill and means of earning so that he can pay his master the money that is stipulated in the contract. Al-Bukhari said: "Rawh narrated from Ibn Jurayj: `I said to `Ata', "If I know that my servant has money, is it obligatory for me to write him a contract of emancipation" He said, "I do not think it can be anything but obligatory." `Amr bin Dinar said: "I said to `Ata', `Are you narrating this from anybody' He said, `No,' then he told me that Musa bin Anas told him that Srin, who had a lot of money, asked Anas for a contract of emancipation and he refused. So he went to `Umar (bin Al-Khattab), may Allah be pleased with him, and he said, `Write it for him.' He refused, so `Umar hit him with his whip and recited,

(فَكَتَبُوا لَهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(give them such writing, if you find that there is good and honesty in them.) Then he wrote the contract." This was mentioned by Al-Bukhari with a disconnected chain of narration. It was also narrated by `Abdur-Razzaq who said Ibn Jurayj told them: I said to `Ata', "If I know that my servant has some money, is it obligatory for me to write him a contract of emancipation" He said, "I do not think it can be anything but obligatory." )It was also said by `Amr bin Dinar who said, "I said to `Ata', `Are you narrating this from anybody' He said, `No.'"( Ibn Jarir recorded that Srin wanted Anas bin Malik to write a contract of emancipation and he delayed, then `Umar said to him, "You should certainly write him a contract of emancipation." Its chain of narrators is Sahih. Allah's saying:

(إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا)

(if you find that there is good and honesty in them.) Some of them said (this means) trustworthiness. Some said: "Honesty," and others said: "A skill and ability to earn."

(وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ)

(And give them something out of the wealth of Allah which He has bestowed upon you.) This is the share of the wealth of Zakah that Allah stated to be their right. This is the opinion of Al-Hasan, `Abdur-Rahman bin Zayd bin Aslam and his father and Muqatil bin Hayyan. It was also the opinion favored by Ibn Jarir.

(وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ)

(And give them something out of the wealth of Allah which He has bestowed upon you. ) Ibrahim An-Nakha'i said, "This is urging the people, their masters and others." This was also the view of Buraydah bin Al-Husayb Al-Aslami and Qatadah. Ibn `Abbas said: "Allah commanded the believers to help in freeing slaves."

## **The Prohibition of forcing One's Slave-Girls to commit Zin @257**

ﷻ Allah's saying:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution...) Among the people of the Jahiliyyah, there were some who, if he had a slave-girl, he would send her out to commit Zina and would charge money for that, which he would take from her every time. When Islam came, Allah forbade the believers to do that. The reason why this Ayah was revealed, according to the reports of a number of earlier and later scholars of Tafsir, had to do with `Abdullah bin Ubayy bin Salul. He had slave-girls whom he used to force into prostitution so that he could take their earnings and because he wanted them to have children which would enhance his status, or so he claimed.

## Reports narrated on this Topic

In his Musnad, Al-Hafiz Abu Bakr Ahmad bin `Amr bin `Abd Al-Khaliq Al-Bazzar, may Allah have mercy on him, recorded that Az-Zuhri said, " Abdullah bin Ubayy bin Salul had a slave-girl whose name was Mu`adhah, whom he forced into prostitution. When Islam came, the Ayah

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution...) was revealed." Al-A`mash narrated from Abu Sufyan that Jabir said concerning this Ayah, "This was revealed about a slave-girl belonging to `Abdullah bin Ubayy bin Salul whose name was Musaykah. He used to force her to commit immoral actions, but there was nothing wrong with her and she refused. Then Allah revealed this Ayah:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution,) until His saying;

(وَمَنْ يُكْرِهَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ  
رَحِيمٌ)

(But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.)" An-Nasa'i also recorded something similar. Muqatil bin Hayyan said, "I heard -- and Allah knows best -- that this Ayah was revealed about two men who used to force two slave-girls of theirs (into prostitution). One of them was called Musaykah who belonged to the Ansari, and Umaymah the mother of Musaykah belonged to `Abdullah bin Ubayy. Mu`adhah and Arwa were in the same situation. Then Musaykah and her mother came to the Prophet and told him about that. Then Allah revealed:

(وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ)

(And force not your slave-girls to prostitution), meaning Zina.

(إِنْ أُرِدْنَ تَحَصُّنًا)

(if they desire chastity,) means, if they want to be chaste, which is the case with the majority of slave-girls.

(لَتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا)

(in order that you may make a gain in the goods of this worldly life.) meaning, from the money they earn and their children. The Messenger of Allah forbade the money earned by the cupper, the prostitute and the fortune-teller. According to another report:

«مَهْرُ الْبَغِيِّ خَبِيثٌ وَكَسْبُ الْحَجَّامِ خَبِيثٌ،  
وَتَمَنُّ الْكَلْبِ خَبِيثٌ»

(The earnings of a prostitute are evil, the earnings of a cupper are evil, and the price of a dog is evil.)

وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ  
رَحِيمٌ

(But if anyone compels them, then after such compulsion, Allah is Oft-Forgiving, Most Merciful.) meaning, towards them, as has already been stated in the Hadith narrated from Jabir. Ibn Abi Talhah narrated that Ibn `Abbas said, "If you do that, then Allah is Oft-Forgiving, Most Merciful, and their sin will be on the one who forced them to do that." This was also the view of Mujahid, `Ata' Al-Khurasani, Al-A`mash and Qatadah. After explaining these rulings in detail, Allah says:

(وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ)

(And indeed We have sent down for you Ayat that make things plain,) meaning, in the Qur'an there are Ayat which are clear and explain matters in detail.

(وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ)

(and the example of those who passed away before you,) means, reports about the nations of the past and what happened to them when they went against the commandments of Allah, as Allah says:

(فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ )

(And We made them a precedent, and an example to later generations.) 43:56(; We made them a lesson, i. e., a rebuke for committing sin and forbidden deeds.

(لِّلْمُتَّقِينَ)

(for those who have Taqwa. ) meaning, for those who remember and fear Allah.



(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ )

(35. Allah is the Light of the heavens and the earth. The parable of His Light is as a niche and within it a lamp: the lamp is in a glass, the glass as it were a star Durriyyun, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth, though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) /

### The Parable of the Light of Allah

Ali bin Abi Talhah reported that Ibn ` Abbas said:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) means, the Guide of the inhabitants of the heavens and the earth. Ibn Jurayj said: "Mujahid and Ibn ` Abbas said concerning the Ayah:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) He is controlling their affairs and their stars and sun and moon." As-Suddi said concerning the Ayah:

(اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ)

(Allah is the Light of the heavens and the earth.) by His Light the heavens and earth are illuminated. In the Two Sahihs, it is recorded that Ibn ` Abbas, may Allah be pleased with him, said: "When the Messenger of Allah got up to pray at night, he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ  
وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَنْ فِيهِنَّ»

(O Allah, to You be praise, You are the Sustainer of heaven and earth and whoever is in them. To You be praise, You are the Light of the heavens and the earth and whoever is in them. ) It was narrated that Ibn Mas'ud said, "There is no night or day with your Lord; the Light of the Throne comes from the Light of His Face."

(مَثَلُ نُورِهِ)

(The parable of His Light) There are two views concerning the meaning of the pronoun (His). The first is that it refers to Allah, may He be glorified and exalted, meaning that the parable of His guidance in the heart of the believer is

(كَمِشْكَاةٍ)

(as a niche) This was the view of Ibn `Abbas. The second view is that the pronoun refers to the believer, which is indicated by the context of the words and implies that the parable of the light in the heart of the believer is as a niche. So the heart of the believer and what he is naturally inclined to of guidance and what he learns of the Qur'an which is in accordance with his natural inclinations are, as Allah says:

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(Can they who rely on a clear proof from their Lord, and whom a witness from Him recites it (can they be equal with the disbelievers)) 11:17. The heart of the believer in its purity and clarity is likened to a lamp in transparent and jewel-like glass, and the Qur'an and Shari`ah by which it is guided are likened to good, pure, shining oil in which there is no impurity or deviation.

(كَمِشْكَاةٍ)

(as (if there were) a niche) Ibn `Abbas, Mujahid, Muhammad bin Ka`b and others said, "This refers to the position of the wick in the lamp." This is well-known, and hence Allah then says:

(فِيهَا مِصْبَاحٌ)

(and within it a lamp.) This is the flame that burns brightly. Or it was said that the niche is a niche in the house. This is the parable given by Allah of obedience towards Him. Allah calls obedience to Him as light, then He calls it by other numerous names as well. Ubayy bin Ka`b

said, "The lamp is the light, and this refers to the Qur'an and the faith that is in his heart." As-Suddi said, "It is the lamp."

## (المِصْبَاحُ فِي زُجَاجَةٍ)

(the lamp is in a glass,) means, this light is shining in a clear glass. Ubayy bin Ka`b and others said, "This is the likeness of the heart of the believer."

## (الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ)

(the glass as it were a star Durriyyun,) Some authorities recite the word Durriyyun with a Dammah on the Dal and without a Hamzah, which means pearls, i.e., as if it were a star made of pearls (Durr). Others recite it as Dirri'un or Durri'un, with a Kasrah on the Dal, or Dammah on the Dal, and with a Hamzah at the end, which means reflection (Dir'), because if something is shone on the star it becomes brighter than at any other time. The Arabs call the stars they do not know Darari. Ubayy bin Ka`b said: a shining star. Qatadah said: "Huge, bright and clear."

## (يُوقَدُ مِنْ شَجَرَةٍ مُبْرَكَةٍ)

(lit from a blessed tree,) means, it is derived from olive oil, from a blessed tree.

## (زَيْتُونَةٍ)

(an olive,) This refers to the blessed tree mentioned previously.

## (لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(neither of the east nor of the west,) means, it is not in the eastern part of the land so that it does not get any sun in the first part of the day, nor is it in the western part of the land so that it is shaded from the sun before sunset, but it is in a central position where it gets sun from the beginning of the day until the end, so its oil is good and pure and shining. Ibn Abi Hatim recorded that Ibn `Abbas commented on:

## (زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(an olive, neither of the east nor of the west,) "This is a tree in the desert which is not shaded by any other tree or mountain or cave, nothing covers it, and this is best for its oil." Mujahid commented on:

## (لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ)

(neither of the east nor of the west, ) saying; "It is not in the east where it will get no sun when the sun sets, nor is it in the west where it will get no sun when the sun rises, but it is in a position where it will get sun both at sunrise and sunset." Sa`id bin Jubayr commented:

زَيْتُونَةٌ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا  
يُضِيءُ

(an olive, neither of the east nor of the west, whose oil would almost glow forth (of itself))  
"This is the best kind of oil. When the sun rises it reaches the tree from the east and when it sets it reaches it from the west, so the sun reaches it morning and evening, so it is not counted as being in the east or in the west."

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

(whose oil would almost glow forth (of itself), though no fire touched it.) `Abdur-Rahman bin Zayd bin Aslam said (this means) because the oil itself is shining.

(نُورٌ عَلَى نُورٍ)

(Light upon Light!) Al-`Awfi narrated from Ibn `Abbas that this meant the faith and deeds of a person. As-Suddi said:

(نُورٌ عَلَى نُورٍ)

(Light upon Light!) "Light of the fire and the light of the oil: when they are combined they give light, and neither of them can give light without the other. Similarly the light of the Qur'an and the light of faith give light when they are combined, and neither can do so without the other."

(يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ)

(Allah guides to His Light whom He wills.) means, Allah shows the way to the ones whom He chooses, as it says in the Hadith recorded by Imam Ahmad from `Abdullah bin `Amr, who said, "I heard the Messenger of Allah say:

«إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلْقَهُ فِي ظِلْمَةٍ ثُمَّ أَلْقَى  
عَلَيْهِمْ مِنْ نُورِهِ يَوْمَئِذٍ، فَمَنْ أَصَابَ مِنْ نُورِهِ

يَوْمَئِذٍ اهْتَدَى وَمَنْ أَخْطَأَ ضَلَّ فَلِذَلِكَ أَقُولُ: جَفَّ  
الْقَلَمُ عَلَى عِلْمِ اللَّهِ عَزَّ وَجَلَّ»

(Allah created His creation in darkness, then on the same day He sent His Light upon them. Whoever was touched by His Light on that day will be guided and whoever was missed will be led astray. Hence I say: the pens have dried in accordance with the knowledge of Allah, may He be glorified.)"

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ  
عَلِيمٌ)

(And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) Having mentioned this parable of the Light of His guidance in the heart of the believer, Allah ends this Ayah with the words:

(وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ  
عَلِيمٌ)

(And Allah sets forth parables for mankind, and Allah is All-Knower of everything.) meaning, He knows best who deserves to be guided and who deserves to be led astray. Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "The Messenger of Allah said:

«الْقُلُوبُ أَرْبَعَةٌ: قَلْبٌ أَجْرَدٌ فِيهِ مِثْلُ السَّرَّاجِ  
يُزْهِرُ، وَقَلْبٌ أَغْلَفٌ مَرْبُوطٌ عَلَى غِلَافِهِ، وَقَلْبٌ  
مَنْكُوسٌ، وَقَلْبٌ مُصْفَحٌ. فَأَمَّا الْقَلْبُ الْأَجْرَدُ:  
فَقَلْبُ الْمُؤْمِنِ سِرَاجُهُ فِيهِ نُورُهُ، وَأَمَّا الْقَلْبُ  
الْأَغْلَفُ فَقَلْبُ الْكَافِرِ، وَأَمَّا الْقَلْبُ الْمَنْكُوسُ فَقَلْبُ  
الْمُنَافِقِ، عَرَفَ ثُمَّ أَنْكَرَ، وَأَمَّا الْقَلْبُ الْمُصْفَحُ  
فَقَلْبٌ فِيهِ إِيْمَانٌ وَنِفَاقٌ، وَمِثْلُ الْإِيْمَانِ فِيهِ كَمِثْلِ

الْبَقْلَةُ يُمِدُّهَا الْمَاءُ الطَّيِّبُ، وَمَثَلُ النِّفَاقِ فِيهِ كَمَثَلِ  
الْقَرْحَةِ يُمِدُّهَا الدَّمُ وَالْقَيْحُ، فَأَيُّ الْمَدَّتَيْنِ غَلَبَتْ  
عَلَى الْأُخْرَى غَلَبَتْ عَلَيْهِ»

(Hearts are of four kinds: the heart that is clear like a shining lamp; the heart that is covered and tied up; the heart that is upside-down; and the heart that is clad in armor. As for the clear heart, it is the heart of the believer in which is a lamp filled with light; as for the covered heart, this is the heart of the disbeliever; as for the upside-down heart, this is the heart of the hypocrite, who recognizes then denies; as for the armor-clad heart, this is the heart in which there is both faith and hypocrisy. The parable of the faith in it is that of legume, a sprout that is irrigated with good water, and the likeness of the hypocrisy in it is that of sores that are fed by blood and pus. Whichever of the two prevails is the characteristic that will dominate.) Its chain of narrators is good (Jayyid) although they (Al-Bukhari and Muslim) did not record it.

(فِي بُيُوتِ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ  
يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ - رَجَالٌ لَا تُلْهِهِمْ  
تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ  
الزَّكَاةِ يَخَفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ  
وَالْأَبْصَارُ - لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا  
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ  
حِسَابٍ )

(36. In houses which Allah has ordered to be raised, in them His Name is remembered. Therein glorify Him in the mornings and in the evenings,) (37. Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah. They fear a Day when hearts and eyes will be overturned.) (38. That Allah may reward them according to the best of their deeds, and add even more for them out of His grace. And Allah provides without measure to whom He wills.)

### The Virtues of the Masjids, the Correct Etiquette, and the Virtues of Those who take care of them

Having likened the heart of the believer and what it contains of guidance and knowledge to a lamp lit with good oil shining in a clear glass, Allah then states where it belongs, which is in the

Masjids, the places on earth that are most beloved to Allah. The Masjids are His houses where He Alone is worshipped. So Allah says:

(فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ)

(In houses which Allah has ordered to be raised,) meaning, Allah has commanded that they be established and that they be kept clean of any filth, idle talk or words or deeds that are inappropriate. `Ali bin Abi Talhah reported from Ibn `Abbas concerning this Ayah:

(فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ)

(In houses which Allah has ordered to be raised,) he said; "Allah forbade idle talk in them." This was also the view of `Ikrimah, Abu Salih, Ad-Dahhak, Nafi` bin Jubayr, Abu Bakr bin Sulayman bin Abi Hathamah, Sufyan bin Husayn and others among the scholars of Tafsir. Many Hadiths have been narrated concerning the construction of Masjids, honoring them, respecting them, and perfuming them with incense etc. This has been discussed in more detail elsewhere, and I have written a book dealing with this topic on its own, praise and blessings be to Allah. With Allah's help we will mention here a few of these Hadiths, if Allah wills. In Allah we put our trust and reliance. `Uthman bin `Affan, the Commander of the faithful, may Allah be pleased with him, said; "I heard the Messenger of Allah say:

«مَنْ بَنَى مَسْجِدًا يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ  
مِثْلَهُ فِي الْجَنَّةِ»

(Whoever builds a Masjid seeking the Face of Allah, Allah will build for him something similar to it in Paradise.) It was narrated in the Two Sahihs. Ibn Majah narrated that `Umar bin Al-Khattab, may Allah be pleased with him, said; "The Messenger of Allah said:

«مَنْ بَنَى مَسْجِدًا يُذَكِّرُ فِيهِ اسْمُ اللَّهِ بَنَى اللَّهُ لَهُ  
بَيْتًا فِي الْجَنَّةِ»

(Whoever builds a Masjid in which the Name of Allah is remembered, Allah will build for him a house in Paradise.) An-Nasa'i mentioned something similar. There are very many Hadiths which say this. `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah commanded us to build Masjids among the houses, and to clean them and perfume them." This was recorded by Ahmad and the Sunan compilers with the exception of An-Nasa'i. Ahmad and Abu Dawud recorded a similar report from Samurah bin Jundub. Al-Bukhari said: "Umar said: `Build for the people a place to worship Allah, and beware of using red or yellow for adornment and decoration and distracting the people thereby." Abu Dawud narrated that Ibn `Abbas said, "The Messenger of Allah said:

«مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ»

(I was not commanded to Tashyid the Masjids.) Ibn ` Abbas said, "Decorating them as the Jews and Christians did." Anas, may Allah be pleased with him, said, "The Messenger of Allah said:

«لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي  
الْمَسَاجِدِ»

(The Hour will not come until people show off in building Masjids.) It was recorded by Ahmad and the compilers of the Sunan, with the exception of At-Tirmidhi. Buraydah narrated that a man called out in the Masjid and said, "Has any body said anything about a red camel" The Prophet said:

«لَا، وَجَدْتِ، إِئِمَّا بُنِيَتْ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ»

(May you never find it! The Masjids were built only for what they were built for.) This was narrated by Muslim. Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah said:

«إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ،  
فَقُولُوا: لَا أَرْبِحَ اللهُ تِجَارَتَكَ، وَإِذَا رَأَيْتُمْ مَنْ  
يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَقُولُوا: لَا رَدَّهَا اللهُ  
عَلَيْكَ»

(If you see someone buying or selling in the Masjid, say to him, "May Allah never make your business profitable!" And if you see someone calling out about lost property, say, "May Allah never return it to you!") This was recorded by At-Tirmidhi, who said: "Hasan Gharib." Al-Bukhari recorded that As-Sa'ib bin Yazid Al-Kindi said, "I was standing in the Masjid and a man threw pebbles at me, so I looked and saw ` Umar bin Al-Khattab who said, ` Go and bring me these two men.' I went and brought them to him, and he said, ` Who are you' Or, ` Where do you come from' They said, ` We are from At-Ta'if.' ` Umar said, ` If you had been from this town I would have hit you, for you are raising your voices in the Masjid of the Messenger of Allah ." An-Nasa'i recorded that Ibrahim bin ` Abdur-Rahman bin ` Awf said: " Umar heard the voice of a man in the Masjid and said: ` Do you know where you are" This is also Sahih. Al-Hafiz Abu Ya` la Al-Musili recorded from Ibn ` Umar that ` Umar used to burn incense in the Masjid of the Messenger of Allah every Friday. Its chain of narration is Hasan and there is nothing wrong with it, Allah knows best. It is confirmed in the Two Sahihis that the Messenger of Allah said:

«صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى  
صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ



ضِعْفًاوَدَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ وَضُوءَهُ ثُمَّ  
 خَرَجَ إِلَى الْمَسْجِدِ لَمْ يُخْرِجْهُ إِلَّا الصَّلَاةَ لَمْ يَخْطُ  
 خَطْوَةً إِلَّا رُفِعَ لَهُ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا  
 خَطِيئَةٌ. فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ  
 مَا دَامَ فِي مُصَلَّاهُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ  
 اِرْحَمَهُ. وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ»

(A man's prayer in congregation is twenty-five times better than his prayer in his house or the marketplace. That is because if he performs Wudu' and does it well, then he goes out to go to the Masjid, and for no other purpose than to pray, he does not take one step but he increases in one level in status and one sin is removed. When he prays, the angels continue sending blessings on him as long as he is in the place where he prays, )they say(, "O Allah, send blessings on him, O Allah, have mercy on him." And he will remain in a state of prayer as long as he is waiting for the prayer.) The following is recorded in the Sunan:

«بَشِّرِ الْمَشَّائِينَ إِلَى الْمَسَاجِدِ فِي الظُّلْمِ بِالنُّورِ  
 النَّامِ يَوْمَ الْقِيَامَةِ»

(Those who walk to the Masjids when it is dark, give them the glad tidings of complete Light on the Day of Resurrection.) When entering the Masjid, it is recommended to enter with one's right foot, and to say the supplication recorded in Sahih Al-Bukhari, where it is narrated from `Abdullah bin `Amr that the Messenger of Allah used to say, when he entered the Masjid:

«أَعُوذُ بِاللَّهِ الْعَظِيمِ وَيَوْجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ  
 الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ»

(I seek refuge with Allah Almighty and with His Noble Face, and with His Eternal Domain, from the accursed Shaytan.) )He (one of the narrators) asked, `Is that all' He answered, `Yes'(, If he says this, the Shaytan says: "He will be protected from me all day long." Muslim recorded that Abu Humayd or Abu Usayd said: The Messenger of Allah said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي  
أَبْوَابَ رَحْمَتِكَ. وَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي  
أَسْأَلُكَ مِنْ فَضْلِكَ»

(When anyone of you enters the Masjid, let him say: "O Allah, open the gates of Your mercy for me. And when he comes out, let him say: "O Allah, I ask You of Your bounty.") An-Nasa'i also recorded this from them from the Prophet . Abu Hurayrah, may Allah be pleased with him, said: The Messenger of Allah said:

«إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ.  
وَلْيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ  
فَلْيُسَلِّمْ عَلَى النَّبِيِّ وَلْيَقُلْ: اللَّهُمَّ اعْصِمْنِي مِنَ  
الشَّيْطَانِ الرَّجِيمِ»

(When anyone of you enters the Masjid, let him invoke blessings on the Prophet then let him say: "O Allah, open the gates of Your mercy for me." When he comes out, let him invoke blessings on the Prophet and say, "O Allah, protect me from the accursed Shaytan.") This was also recorded by Ibn Majah, as well as Ibn Khuzaymah and Ibn Hibban in their Sahih.

(وَيَذَكَّرَ فِيهَا اسْمَهُ)

(in them His Name is remembered.) meaning, the Name of Allah. This is like the Ayat:

(يَبْنِي ءَادَمَ خُدُوعًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ)

(O Children of Adam! Take your adornment to every Masjid...) )7:31(

(وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ)

(and you should face (Him only) in each and every Masjid, and invoke Him only making your religion sincere to Him) )7:29(.

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ)

(And the Masjids are for Allah) )72:18(.

(وَيُذَكَّرَ فِيهَا اسْمُهُ)

(in them His Name is remembered.) Ibn `Abbas said, "This means that His Book is recited therein."

(يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوءِ وَالْأَصَالِ)

(Therein glorify Him in the mornings and in the evenings.)

(رَجَالٌ لَا تُلْهِيمُهُمْ تِجْرَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah) This is like the Ayat:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
عَنْ ذِكْرِ اللَّهِ)

(O you who believe! Let not your properties or your children divert you from the remembrance of Allah.) )63:9(

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ  
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ)

(O you who believe! When the call is proclaimed for the Salah on Friday, hasten earnestly to the remembrance of Allah and leave off business.) )62:9( Allah says that this world and its adornments, attractions and marketplaces should not distract them from remembering their Lord Who created them and sustains them, those who know that what is with Him is better for them than what they themselves possess, because what they have is transient but that which is with Allah is eternal. Allah says:

(لَا تُلْهِيمُهُمْ تِجْرَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ  
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ)

(Men whom neither trade nor business diverts from the remembrance of Allah nor from performing the Salah nor from giving the Zakah). meaning, they give priority to obeying Allah and doing what He wants and what pleases Him over doing what they want and what pleases them. It was reported from Salim from `Abdullah bin `Umar that he was in the marketplace when the Iqamah for prayer was called, so they closed their stores and entered the Masjid. Ibn `Umar said: "Concerning them the Ayah was revealed:

(رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah)." This was recorded by Ibn Abi Hatim and Ibn Jarir.

(لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ)

(Men whom neither trade nor business diverts from the remembrance of Allah). `Ali bin Abi Talhah reported that Ibn `Abbas said, "This meant from the prescribed prayers." This was also the view of Muqatil bin Hayyan and Ar-Rabi` bin Anas. As-Suddi said: "From prayer in congregation." Muqatil bin Hayyan said, "That does not distract them from attending the prayer and establishing it as Allah commanded them, and from doing the prayers at the prescribed times and doing all that Allah has enjoined upon them in the prayer."

(يَخْفُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ)

(They fear a Day when hearts and eyes will be overturned.) means, the Day of Resurrection when people's hearts and eyes will be overturned, because of the intensity of the fear and terror of that Day. This is like the Ayah:

(وَأَنْذِرْهُمْ يَوْمَ الْأُزْفَةِ)

(And warn them of the Day that is drawing near...) 40:18(

(إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ)

(but He gives them respite up to a Day when the eyes will stare in horror) 14:42(

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا  
وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ  
جَزَاءً وَلَا شُكُورًا - إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا  
عَبُوسًا قَمَطِرِيرًا - فَوْقَهُمُ اللَّهُ شَرًّا ذَلِكَ الْيَوْمُ

وَلَقَّهْمُ نَصْرَةً وَسُرُورًا - وَجَزَاهُمْ بِمَا صَبَرُوا  
جَنَّةً وَحَرِيرًا )

(And they give food, inspite of their love for it, to the poor, the orphan, and the captive, (saying:) "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you. Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible." So Allah saved them from the evil of that Day, and gave them a light of beauty and joy. And their recompense shall be Paradise, and silken garments, because they were patient) )76:8-12( And Allah says here:

(لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا)

(That Allah may reward them according to the best of their deeds,) meaning, "They are those from whom We shall accept the best of their deeds and overlook their evil deeds."

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and add even more for them out of His grace.) means, He will accept their good deeds and multiply them for them, as Allah says:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ)

(Surely, Allah wrongs not even of the weight of a speck of dust.) )4:40(

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا)

(Whoever brings a good deed shall have ten times the like thereof to his credit.) )6:160(

(مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا)

(Who is he that will lend to Allah a goodly loan. ) )2:245(

(وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ)

(Allah gives manifold increase to whom He wills.) )2:261( And Allah says here:

(وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ)

(And Allah provides without measure to whom He wills.)

(وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ  
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ  
اللَّهَ عِنْدَهُ فُوقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ - أَوْ  
كَظُلْمَتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّنْ فُوقِهِ  
مَوْجٌ مِّنْ فُوقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فُوقَ  
بَعْضٍ إِذَا أُخْرِجَ يَدُهُ لَمْ يَكِدْ يَرَاهَا وَمَنْ لَّمْ يَجْعَلِ  
اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ )

(39. As for those who disbelieved, their deeds are like a mirage in a Qi` ah. The thirsty one thinks it to be water until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due. And Allah is swift in taking account.) (40. Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.)

## Two Examples of two kinds of Disbelievers

These are two examples which Allah sets forth of two kinds of disbelievers. Similarly He sets forth two parables of the hypocrites at the beginning of Surat Al-Baqarah: one involving fire and the other involving water. Similarly, in Surat Ar-Ra`d He gives two parables of the guidance and knowledge that are instilled in the heart, again involving fire and water; we have discussed each of them in the appropriate place and there is no need to repeat it here, praise be to Allah. The first of these two examples is that of the disbelievers who call others to their disbelief, thinking that they have good actions and beliefs, when this is not in fact the case. Their likeness is that of a mirage which is seen in a desert plain, looking from a distance as if it is a deep sea. The word Qi` ah refers to a vast, flat, level area of land in which the mirage may appear. There are different kinds of mirage, one which appears after midday, and another which appears in the morning and looks like water between heaven and earth. If a person who is in need of water sees the mirage, he thinks that it is water so he heads towards it in order to drink from it, but when he reaches it,

(لَمْ يَجِدْهُ شَيْئًا)

(he finds it to be nothing.); Similarly the disbeliever thinks that he is doing something good and that he has achieved something, but when Allah judges him on the Day of Resurrection, and brings him to account and examines his deeds, he will find that nothing has been accepted at all, either because of a lack of sincere belief or because he did not follow the proper ways of the Shari` ah. As Allah says:

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنثُورًا )

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) 25:23. And He says here:

(وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَهُ حِسَابَهُ وَاللَّهُ سَرِيعُ  
الْحِسَابِ)

(but he finds Allah with him, who will pay him his due. And Allah is swift in taking account.) A similar view was also narrated from Ubayy bin Ka`b, Ibn `Abbas, Mujahid, Qatadah and others. In the Two Sahihs, it is reported that on the Day of Resurrection it will be said to the Jews, "What did you used to worship" They will say, "We used to worship `Uzayr the son of Allah." It will be said to them, "You have lied. Allah has not begotten a son. What do you want" They will say, "O Lord, we are thirsty, give us something to drink." It will be said to them, "Do you not see" Then Hell will be shown to them as if it is a mirage, parts of it consuming other parts, and they will go and fall into it. This is the parable of one whose ignorance is deep and advanced. As for those whose ignorance is simple, those who are uneducated and foolish and blindly follow the leaders of disbelief, knowing and understanding nothing, their parable is as Allah says: d

(أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَعْشُهُ مَوْجٌ مِّن فَوْقِهِ  
مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظَلَمَتْ بَعْضُهَا فَوْقَ  
بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا)

(Or like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, darkness upon darkness: if a man stretches out his hand, he can hardly see it!) meaning, he can hardly see it because it is so intensely dark. This is the parable of the heart of the disbeliever whose ignorance is simple, who merely follows and does not know the true nature of the one whom he follows or where he is going. He is like the ignorant man in the parable who was asked, "Where are you going" He said, "With them." He was asked, "Where are they going" He said, "I do not know."

(ظَلَمَتْ بَعْضُهَا فَوْقَ بَعْضٍ)

(darkness upon darkness) Ubayy bin Ka`b said: "He is enveloped in five types of darkness: his speech is darkness, his deeds are darkness, his coming in is darkness, his going out is darkness and his destiny on the Day of Resurrection will be darkness in the fire of Hell." As-Suddi and Ar-Rabi` bin Anas also said something similar.

(وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ)

(And he for whom Allah has not appointed light, for him there is no light.) One whom Allah does not guide is ignorant and doomed, an utter loser and disbeliever. This is like the Ayah:

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ)

(Whomsoever Allah sends astray, none can guide him) 7:186( This is in contrast to what Allah says about the believers:

(يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ)

(Allah guides to His Light whom He wills. ) 24:35( We ask Allah the Almighty to put light in our hearts and give us light on our right and on our left, and to increase us in light.

(أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَالطَّيْرُ صَاقَتِ كُلُّ قُدِّ عِلْمِ صَلَاتِهِ  
وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ - وَاللَّهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ )

(41. See you not that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread Of each one He knows indeed his Salah and his glorification; and Allah is All-Aware of what they do.) (42. And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return.)

### **Everything glorifies Allah, may He be exalted, and to Him belongs the Sovereignty**

Allah tells us that whosoever is in the heavens and on the earth, i.e., the angels, mankind, Jinn, animals and even inanimate objects, all glorify Him. This is like the Ayah:

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(The seven heavens and the earth and all that is therein, glorify Him) 17:44(,

(وَالطَّيْرُ صَاقَتِ)



(and the birds with wings outspread) means, while they are flying they glorify their Lord and worship Him with the glorification with which they are inspired and to which they are guided. Allah knows what they are doing, and so He says:

(كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ)

(Of each one He knows indeed his Salah and his glorification;) meaning, He has guided every creature to its own way of worshipping Allah, may He be glorified. Then Allah tells us that He knows all of that and nothing at all is hidden from Him. He says:

(وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ)

(and Allah is All-Aware of what they do.) Then Allah tells us that to Him belongs the sovereignty of heaven and earth, and that He is the Ruler and Controller, the God Who is worshipped and besides Whom none other is to be worshipped, and there is none to put back His judgement.

(وَإِلَى اللَّهِ الْمَصِيرُ)

(and to Allah is the return) means, on the Day of Resurrection, when He will judge as He wills,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا)

(that He may requite those who do evil with that which they have done...) )53:31( He is the Creator and Sovereign, and His is indeed the Authority in this world and the next. To Him be praise at the beginning and in the end.

(أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ  
يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلالِهِ  
وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ  
فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ  
يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ - يُقَلِّبُ اللَّهُ اللَّيْلَ  
وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ )

(43. See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain come forth from between them; and He sends down from the sky, from mountains in it of ice, and strikes therewith whom He wills, and

averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight.)  
(44. Allah causes the night and the day to succeed each other. Truly, in this is indeed a lesson for those who have insight.)

## The Power of Allah to create the Clouds and that which comes from Them

Allah tells us that He drives the clouds from the beginning, when they are formed and are still weak. This is the "Gentle driving."

(ثُمَّ يُؤَلِّفُ بَيْنَهُمْ)

(then joins them together,) means, He brings them together after they have been scattered.

(ثُمَّ يَجْعَلُهُ رُكَّامًا)

(then makes them into a heap of layers,) means, He piles them up on top of one another.

(فَتَرَى الْوَدْقَ)

(and you see the Wadq) meaning the rain,

(يَخْرُجُ مِنْ خِلَالِهِ)

(come forth from between them;) means, from the gaps between them. This is how it was understood by Ibn `Abbas and Ad-Dahhak. `Ubayd bin `Umayr Al-Laythi said: "Allah sends the scatterer )wind(, which stirs up that which is on the surface of the earth. Then he sends the generator )wind(, which forms the clouds. Then He sends the joiner )wind( which brings them together. Then He sends the fertilizer )wind( which fertilizes or `seeds' the clouds." This was recorded by Ibn Abi Hatim and Ibn Jarir.

(وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ)

(and He sends down from )Min( the sky, from )Min( mountains in it of )Min( ice,) Some of the grammarians said that the first Min describes the place from which it is coming, the second specifies from which part of the sky it comes, and the third means some kind of mountains. This is based on the view of those scholars of Tafsir who say that,

(مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ)

(from )Min( mountains in it of )Min( ice) means that there are mountains of hail in the sky from which Allah sends down ice. As for those who say that "mountains" here is used as a metaphor

for clouds, they think that the second Min is also used to describe the place from which the ice is coming, and is thus interchangeable with the first. And Allah knows best.

(فُيُصِيبُ بِهِ مِنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ)

(and strikes therewith whom He wills, and averts it from whom He wills.) It may be that the phrase

(فُيُصِيبُ بِهِ)

(and strikes therewith) means, with what He sends down from the sky of different kinds of rain and hail. So then the phrase

(فُيُصِيبُ بِهِ مِنْ يَشَاءُ)

(and strikes therewith whom He wills) means, by His mercy towards them, and

(وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ)

(and averts it from whom He wills. ) means, He withholds rain from them. Or it may be that

(فُيُصِيبُ بِهِ)

(and strikes therewith) means, with hail, as a punishment towards whomever He wills, striking their fruits and destroying their crops and trees. And He averts it from whomever He wills as a mercy towards them.

(يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ)

(The vivid flash of its lightning nearly blinds the sight.) the brightness of its lightning almost takes away their sight if the eyes follow it and try to look at it.

(يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ)

(Allah causes the night and the day to succeed each other.) He is controlling them, so that He takes something from the length of one and adds it to the other, which is short, until they become equal, then He does the opposite so that the one which was short becomes long and vice versa. Allah is the One Who is controlling that by His command, power, might and knowledge.

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ)

(Truly, in this is indeed a lesson for those who have insight.) means, this is an indication of His greatness, may He be exalted. This is like the Ayah:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ )

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) 3:190( and thereafter.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(45. Allah has created every moving creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily, Allah is able to do all things.)

### Allah's Power in His creation of the Animals

Allah mentions His complete and almighty power to create all the different kinds of animals with their various forms, colors and ways of moving and stopping, from one kind of water.

فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ)

(Of them there are some that creep on their bellies,) like snakes and so on;

وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ)

(and some that walk on two legs,) like humans and birds;

وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ)

(and some that walk on four,) like cattle and all kinds of animals. Allah says:

(يَخْلُقُ اللَّهُ مَا يَشَاءُ)

(Allah creates what He wills.) meaning by His power, because what He wills happens and what He does not will does not happen. So he says:

(إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, Allah is able to do all things.)

(لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ  
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(46. We have indeed sent down manifest Ayat. And Allah guides whom He wills to the straight path.) Allah states that in this Qur'an He has revealed many clear and unambiguous rulings, words of wisdom and parables, and that He guides people of understanding, insight and intellect to ponder and understand them. He says:

(وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ)

(And Allah guides whom He wills to the Straight Path.)

(وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى  
فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ -  
وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا  
فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ - وَإِن يَكُنْ لَهُمُ الْحَقُّ  
يَأْتُوا إِلَيْهِ مُدْعِينَ - أَفَىٰ قُلُوبِهِمْ مَّرَضٌ أَمْ  
ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ  
بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ - إِنَّمَا كَانَ قَوْلَ  
المُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ

أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُقْلِحُونَ -  
 وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ  
 فَأُولَئِكَ هُمُ الْفَائِزُونَ )

(47. They say: "We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers.) (48. And when they are called to Allah and His Messenger, to judge between them, lo! a party of them refuses and turns away.) (49. But if the truth is on their side, they come to him willingly with submission.) (50. Is there a disease in their hearts Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement. Nay, it is they themselves who are the wrongdoers.) (51. The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey." And such are the successful.) (52. And whosoever obeys Allah and His Messenger, fears Allah, and has Taqwa of Him, such are the successful.)

### The Treachery of the Hypocrites and the Attitude of the Believers

with their tongues,

(أَمَّا بِاللَّهِ وَيَا رَسُولَ اللَّهِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقًا  
 مِنْهُمْ مِّنْ بَعْدِ ذَلِكَ)

("We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter,) meaning, their actions contradict their deeds, and they say that which they do not do. Allah says:

(وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ)

(such are not believers.)

(وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ)

(And when they are called to Allah and His Messenger, to judge between them...) means, when they are asked to follow the guidance which Allah has revealed to His Messenger, they turn away and are too arrogantly proud of themselves to follow him. This is like the Ayah:

(أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أَنْزَلَ  
 إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ)

(Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you,) until His saying:

رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

(you see the hypocrites turn away from you with aversion) )4: 60-61(.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

(But if the truth is on their side, they come to him willingly with submission.) means, if the ruling will be in their favor and not against them, then they will come and will listen and obey, which is what is meant by the phrase

مُذْعِنِينَ

(willingly with submission.) But if the ruling will go against him, he turns away and demands something that goes against the truth, and he prefers to refer for judgement to someone other than the Prophet so that his false claims may prevail. His acceptance in the beginning was not because he believed that it was the truth, but because it happened to be in accordance with his desires. So when the truth went against what he was hoping for, he turned away from it. Allah said:

أَفِي قُلُوبِهِمْ مَّرَضٌ

(Is there a disease in their hearts...) meaning, their situation cannot be anything else, they must necessarily have a disease in their hearts, or else they have some doubts about the religion, or they are afraid that Allah and His Messenger will be unjust in their ruling against them. Whichever it is, it is pure disbelief, and Allah knows which of these characteristics each one of them has. d

بَلْ أَوْلِيكَ هُمُ الظَّالِمُونَ

(Nay, it is they themselves who are the wrongdoers.) means, they are the evildoers who commit immoral actions, and Allah and His Messenger are innocent of the injustice and unfairness that they imagine; exalted be Allah and His Messenger above such a thing. Then Allah tells us about the attributes of the believers who respond to Allah and His Messenger and who seek no other way apart from the Book of Allah and the Sunnah of His Messenger . Allah says:

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ  
وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا

(The only saying of the faithful believers, when they are called to Allah and His Messenger, to judge between them, is that they say: "We hear and we obey".) meaning, to hear to obey. Allah describes them as having attained success, which is achieving what one wants and being saved from what one fears. So Allah says:

(وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

(And such are the successful.) Concerning the Ayah:

(أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا)

(they say: "We hear and we obey".), Qatadah said: "We were told that when `Ubadah bin As-Samit, who had been present at Al-`Aqabah and at Badr, and was one of the leaders of the Ansar, was dying, he said to his nephew Junadah bin Abi Umayyah: `Shall I not tell you what you must do and what is your due' He said, `Yes.' He said: `You have to listen and obey when times are easy and when they are hard, when you feel energetic and when you do not want to, and when you feel selfish. You have to train your tongue to speak the truth. Do not go against those who are in authority, unless they openly command you to commit acts of disobedience to Allah. Whenever you are commanded to do something that goes against the Book of Allah, then follow the Book of Allah." Qatadah said: We were told that Abu Ad-Darda' said, "There is no Islam except through obedience to Allah, and no goodness except in Jama`ah. Sincerity is to Allah and His Messenger, and to the Khalifah and all the believers." He said: "And we were told that `Umar bin Al-Khattab, may Allah be pleased with him, used to say; `The bonds of Islam are La ilaha illallah, establishing prayer, paying Zakah and obeying those whom Allah has given authority over the affairs of the Muslims." This was recorded by Ibn Abi Hatim. There are very many Hadiths and reports which state that it is obligatory to obey the Book of Allah, the Sunnah of His Messenger, the Rightly-Guided Khalifahs and the Imams when they command us to obey Allah; there are too many of these reports to quote them all here.

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ)

(And whosoever obeys Allah and His Messenger,) in what he is commanded with, and avoid what he is forbidden,

(وَيَخْشَى اللَّهَ)

(fears Allah, ) means, for his past sins,

(وَيَتَّقِهِ)

(and has Taqwa of Him,) regarding sins he may commit in the future.

(فَأُولَئِكَ هُمُ الْفَائِزُونَ)



(such are the successful.) means, those who will attain all goodness and be saved from all evil in this world and the Hereafter.

(وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن أَمَرْتَهُمْ  
لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَّعْرُوفَةٌ إِنَّ اللَّهَ  
خَيْرٌ بِمَا تَعْمَلُونَ - قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا  
الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ  
مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ  
إِلَّا الْبَلَّغُ الْمُبِينُ )

(53. They swear by Allah their strongest oaths that if only you would order them, they would leave. Say: "Swear you not; obedience is known. Verily, Allah knows well what you do.") (54. Say: "Obey Allah and obey the Messenger, but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the Message) in a clear way.") Allah says about the hypocrites who had promised the Messenger and sworn that if he were to command them to go out for battle, they would go:

(قُلْ لَا تُقْسِمُوا)

(Say: "Swear you not..." ) meaning, do not swear this oath.

(طَاعَةٌ مَّعْرُوفَةٌ)

(obedience is known.) It was said that the meaning is, your obedience is known, i.e., it is known that your obedience is merely verbal and is not accompanied by action. Every time you swear an oath you lie. This is like the Ayah:

(يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ)

(They swear to you that you may be pleased with them...) )9:96( And Allah says:

(اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً)

(They have made their oaths a screen (for their evil actions).) )58:16( It is part of their nature to tell lies, even in the issues they choose, as Allah says:

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَئِن أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلِّنَنَّ الْأُذُنُ ثُمَّ لَا يَنْصُرُونَ )

(Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey any one against you; and if you are attacked, we shall indeed help you." But Allah is Witness that they verily are liars. Surely, if they are expelled, never will they go out with them; and if they are attacked, they will never help them. And if they do help them, they will turn their backs, and they will not be victorious.) 59:11-12( Then Allah says:

(قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ)

(Say: "Obey Allah and obey the Messenger...") meaning, follow the Book of Allah and the Sunnah of His Messenger .

(فَإِن تَوَلَّوْا)

(but if you turn away,) if you ignore what he has brought to you,

(فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ)

(he is only responsible for the duty placed on him), conveying the Message and fulfilling the trust.

(وَعَلَيْكُمْ مَا حُمِّلْتُمْ)

(and you for that placed on you.) accepting that, and venerating it and doing as it commanded.

(وَإِنْ تُطِيعُوهُ تَهْتَدُوا)

(If you obey him, you shall be on the right guidance.) because he calls to the straight path,

(صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ)

(The path of Allah to Whom belongs all that is in the heavens and all that is in the earth. ...)  
42:53

(وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ)

(The Messenger's duty is only to convey in a clear way.) This is like the Ayat:

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning.) 13:40

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ)

(So remind them -- you are only one who reminds. You are not a dictator over them.) 88:21-22

(وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ  
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا  
يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ  
الْفَاسِقُونَ)

(55. Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He

will surely give them in exchange a safe security after their fear if they worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the rebellious.)

## **Allah's Promise to the Believers that He would grant them Succession**

This is a promise from Allah to His Messenger that He would cause his Ummah to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allah did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger to die until He had given him victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen; and he took Jizyah from the Zoroastrians of Hajar and from some of the border lands of Syria; and he exchanged gifts with Heraclius the ruler of Byzantium, the ruler of Egypt and Alexandria, the Muqawqis, the kings of Oman and An-Najashi of Abyssinia, who had become king after Ashamah, may Allah have mercy on him and grant him honor. Then when the Messenger died, his successor (Khalifah) Abu Bakr As-Siddiq took over the reins of power and united the Ummah, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khalid bin Al-Walid, may Allah be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu `Ubaydah, may Allah be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of `Amr bin Al-`As, may Allah be pleased with him, to Egypt. Allah enabled the army sent to Syria to conquer Busra and Damascus and their provinces the land of Hawran and its environs. Then Allah chose for Abu Bakr to honor him with Him and he died. The people of Islam were blessed that As-Siddiq was inspired to appoint `Umar Al-Faruq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like `Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. Kisra was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. Mighty Caesar was brought low, his rule over Syria was overthrown, and he retreated to Constantinople. Their wealth was spent for the sake of Allah, as the Messenger of Allah had foretold and promised. May Allah's perfect peace and purest blessing be upon him. During the rule of `Uthman, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasan and Al-Ahwaz were conquered. The Muslims killed a great number of Turks and Allah humiliated their great king Khaqan. Taxes were collected from the east and the west, and brought to the Commander of the faithful `Uthman bin `Affan, may Allah be pleased with him. This was a blessing brought by his recitation and study of the Qur'an, and his bringing the Ummah together to preserve and protect it. In the Sahih it was recorded that the Messenger of Allah said:

«إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا  
وَمَغَارِبَهَا، وَسَيَبْلُغُ مَلِكُ أُمَّتِي مَا زُوِيَ لِي مِنْهَا»

(Allah showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.) And now we are enjoying that which Allah and His Messenger promised us, for Allah and His Messenger spoke the truth. We ask Allah to give us

faith in Him and His Messenger, and to help us to give thanks to Him in a manner that will earn us His pleasure.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ  
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ  
وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا

(Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...) Ar-Rabi` bin Anas narrated that Abu Al-`Aliyah said, "The Prophet and his Companions were in Makkah for nearly ten years, calling people in secret to worship Allah Alone with no partner or associate. They were in a state of fear and were not instructed to fight until after they were commanded to migrate to Al-Madinah. When they came to Al-Madinah, then Allah instructed them to fight. In Al-Madinah they were afraid and they carried their weapons morning and evening. This is how they remained for as long as Allah willed..." Then Allah revealed this Ayah. He caused His Prophet to prevail over the Arabian Peninsula, and then they felt safe and put down their weapons. Then Allah took His Prophet and they remained safe throughout the time of Abu Bakr, `Umar and `Uthman, until what happened happened, and fear again prevailed over them, so they instituted a police force and guards. They changed, so their situation changed. One of the Salaf said, "The Khilafah of Abu Bakr and `Umar was true and adhered to the Book of Allah. Then he recited this Ayah." Al-Bara' bin `Azib said, "This Ayah was revealed when we were in a state of extreme fear." This Ayah is like the Ayah:

وَادْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ

(And remember when you were few and were reckoned weak in the land) Until His statement:

لَعَلَّكُمْ تَشْكُرُونَ

(so that you might be grateful) 8:26.

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

(as He granted succession to those before them,) This is like the Ayah where Allah tells us that Musa said to his people:

(عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
الْأَرْضِ)

("It may be that your Lord will destroy your enemy and make you successors on the earth...")  
7:129( And Allah says:

(وَوَرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي  
الْأَرْضِ)

(And We wished to do a favor to those who were weak in the land,) until the two Ayat there  
after. )28: 5-6(

(وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ)

(and that He will grant them the authority to practise their religion which He has chosen for  
them...) vAs the Messenger of Allah said to `Adiyy bin Hatim when he came to him in a  
delegation:

«أَتَعْرِفُ الْحِيرَةَ؟»

(Do you know Al-Hirah) He said, "I do not know it, but I have heard of it." The Messenger of  
Allah said:

«قَوَّالِذِي نَفْسِي بِيَدِهِ لِيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى  
تَخْرُجَ الظَّعِينَةُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ  
فِي غَيْرِ جَوَّارٍ أَحَدٍ، وَلَتَقْتَحَنَّ كُنُوزَ كِسْرَى بْنِ  
هُرْمُزٍ»

(By the One in Whose Hand is my soul, Allah will make this matter )i.e., Islam( prevail until a  
woman riding a camel will come from Al-Hirah and perform Tawaf around the House without  
needing the protection of anybody, and the treasures of Kiswa the son of Hurmuz will be  
opened.) He said, "Kiswa the son of Hurmuz" He said,

«نَعَمْ، كِسْرَى بِنُ هُرْمُزَ، وَلَيُبَدَّلَنَّ الْمَالُ حَتَّى لَا  
يَقْبَلَهُ أَحَدٌ»

(Yes, Kisra the son of Hurmuz, and wealth will be given until there will be no one who will accept it.) `Adiyy bin Hatim said: "Now it is happening that a woman riding a camel comes from Al-Hirah and performs Tawaf around the House without needing the protection of anybody, and I was among those who opened the treasure of Kisra the son of Hurmuz. By the One in Whose Hand is my soul, the third thing will also come to pass, because the Messenger of Allah said it."

(يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا)

(if they worship Me and do not associate anything with Me.) Imam Ahmad recorded from Anas that Mu`adh bin Jabal told him, "While I was riding behind the Prophet on a donkey, with nothing between me and him but the back of his saddle, he said,

«يَا مُعَاذُ بِنَ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' Then a while passed, then he said,

«يَا مُعَاذُ بِنَ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' Then a while passed, then he said,

«يَا مُعَاذُ بِنَ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' He said,

«هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟»

(Do you know the rights that Allah has over His servants) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا  
بِهِ شَيْئًا»

(The rights that Allah has over His servants are that they should worship Him and not associate anything with Him.) Then a while passed, then he said,

«يَا مُعَاذُ بْنُ جَبَلٍ»

(O Mu`adh bin Jabal.) I said, `Here I am at your service, O Messenger of Allah.' He said,

«فَهَلْ تَدْرِي مَا حَقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا  
ذَلِكَ؟»

(Do you know the rights that people have over Allah if they do that) I said, `Allah and His Messenger know best.' He said,

«فَإِنَّ حَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُمْ»

(The rights that people have over Allah is that He will not punish them.)" This was also recorded in the Two Sahihs.

(وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ)

(But whoever disbelieved after this, they are the rebellious.) means, `whoever then stops obeying Me after that, has stopped obeying the command of his Lord, and that is a great sin.' The Companions -- may Allah be pleased with them -- were the most committed of people after the Prophet to the commands of Allah and the most obedient to Allah. Their victories were in accordance with their level of commitment. They caused the Word of Allah to prevail in the east and the west, and Allah supported them so much that they governed all the people and all the lands. When the people subsequently fell short in their commitment to some of the commandments, their strength and victory fell short accordingly, but it is confirmed through more than one route in the Two Sahihs that the Messenger of Allah said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ،  
لَا يَضُرُّهُمْ مَنْ خَدَّلَهُمْ وَلَا مَنْ خَالَفَهُمْ إِلَى يَوْمِ  
الْقِيَامَةِ»

(There will remain a group of my Ummah adhering to the truth, and those who forsake them or oppose them will not harm them until the Day of Resurrection. ) According to another report:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ»



(.. until the command of Allah comes to pass and they are like that.) According to another report:

«حَتَّى يُقَاتِلُوا الدَّجَالَ»

(... until they fight the Dajjal.) According to another report:

«حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ وَهُمْ ظَاهِرُونَ»

(... until `Isa bin Maryam comes down and they are prevailing.) All of these reports are Sahih, and there is no contradiction between them.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا  
الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ - لَا تَحْسَبَنَّ الَّذِينَ  
كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَاهُمُ النَّارُ  
وَلَيْسَ الْمَصِيرُ

(56. And perform the Salah, and give the Zakah and obey the Messenger that you may receive mercy.) (57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire -- and worst indeed is that destination.)

### **The Command to pray, give the Zakah and obey the Messenger ; the inability of the Disbelievers to escape, and the ultimate Destiny**

Allah commands His believing servants to establish prayer, which means worshipping Allah Alone with no partner or associate; to pay the Zakah, which is an act of kindness towards His poor and weak creatures; and by doing so to obey the Messenger of Allah , i.e., to do as he commands them and to avoid what he forbids them, so that Allah will have mercy on them for that. No doubt, whoever does that, Allah will have mercy on him, as Allah says in another Ayah:

(أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ)

(Allah will have His mercy on them) )9:71(

(لَا تَحْسَبَنَّ)

(Consider not) means, `do not think, O Muhammad,' that:

(الَّذِينَ كَفَرُوا)

(the disbelievers) meaning, those who opposed and denied you,

(مُعْجِزِينَ فِي الْأَرْضِ)

(can escape in the land.) means, that they can flee from Allah. No, Allah is able to deal with them and He will punish them most severely for that. Allah says:

(وَمَا وَآهْمُ)

(Their abode) meaning, in the Hereafter,

(النَّارُ وَلَيْسَ الْمَصِيرُ)

(shall be the Fire -- and worst indeed is that destination.) means, how terrible the consequences will be for the disbelievers, how evil a place to stay in and how awful a place to rest!

يَأْيُهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ  
أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ  
مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ  
الظَّهْرِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ  
لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ  
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ  
الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ -  
وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ  
 مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ  
 سَمِيعٌ عَلِيمٌ (

(58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission on three occasions: before the Fajr prayer, and while you put off your clothes during the afternoon, and after the `Isha' prayer. (These) three (times) are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allah makes clear the Ayat to you. And Allah is All-Knowing, All-Wise.) (59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age) ask permission. Thus Allah makes clear His Ayat for you. And Allah is All-Knowing, All-Wise.) (60. And the Qawa`id among women who do not hope for marriage, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain is better for them. And Allah is All-Hearer, All-Knower.)

### The Times when Servants and Young Children should seek Permission to enter

These Ayat include a discussion of how people who are closely related should seek permission to enter upon one another. What was mentioned earlier in the Surah had to do with how unrelated people should seek permission to enter upon one another. Allah commanded the believers to ensure that their servants and their children who have not yet reached puberty should seek permission at three times: the first is before the Fajr prayer, because people are asleep in their beds at that time.

(وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ)

(and while you put off your clothes during the afternoon,) means, at the time of rest, because a man may be in a state of undress with his wife at that time.

(وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ)

(and after the `Isha' prayer.) because this is the time for sleep. Servants and children are commanded not to enter upon household members at these times, because it is feared that a man may be in an intimate situation with his wife and so on. Allah says:

(ثَلَاثُ عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ  
 بَعْدَهُنَّ)

((These) three (times) are of privacy for you; other than these times there is no sin on you or on them) If they enter at a time other than these, there is no sin on you if you let them enter, and no sin on them if they see something at a time other than these times. They have been given permission to enter suddenly, because they are those who go around in the house, i.e., to serve you etc., and as such they may be forgiven for things that others will not be forgiven. Although this Ayah is quite clear and has not been abrogated, people hardly follow it, and `Abdullah bin `Abbas denounced the people for that. Abu Dawud recorded that Ibn `Abbas said: "Most of the people do not follow it, the Ayah that speaks about asking permission, but I tell my servant woman to seek permission to enter." Abu Dawud said: `Ata' also narrated that Ibn `Abbas commanded this. Ath-Thawri narrated that Musa bin Abi `A'ishah said, "I asked Ash-Sha`bi about the Ayah(:

(لَيْسَتْأَذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ)

(Let your slaves and slave-girls ask your permission.) He said, `It has not been abrogated.' I said: `But the people do not do that.' He said, `May Allah help them.'" Then Allah says:

(وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ)

(And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)) meaning: when the children who used to seek permission at the three times of privacy reach puberty, then they have to seek permission at all times, i.e., with regard to those who are non-relatives, and at times when a man may be in a state of intimacy with his wife, even if it is not one of the three times stated above.

**There is no Sin on Elderly Women if They do not wear a Cloak**

(وَالْقَوَاعِدُ مِنَ النِّسَاءِ)

(And the Qawa`id among women.) Sa`id bin Jubayr, Muqatil bin Hayyan, Ad-Dahhak and Qatadah said that these are the women who no longer think that they can bear children,

(الَّتِي لَا يَرْجُونَ نِكَاحًا)

(who do not hope for marriage,) meaning, they no longer have any desire for marriage,

(فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ)

(it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.) meaning, they do not have to cover themselves in the same way that other women have to. Abu Dawud recorded that Ibn `Abbas said that the Ayah:

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ

(And tell the believing women to lower their gaze) 24:31( was abrogated and an exception was made in the case of:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

(the past childbearing among women who do not hope for marriage, .)

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ

(it is no sin on them if they discard their (outer) clothing) Ibn Mas`ud said about (outer) clothing,, "The Jilbab or Rida'." A similar view was also narrated from Ibn `Abbas, Ibn `Umar, Mujahid, Sa`id bin Jubayr, Abu Ash-Sha`tha', Ibrahim An-Nakha'i, Al-Hasan, Qatadah, Az-Zuhri, Al-`Awza'i and others.

غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

(in such a way as not to show their adornment.) Sa`id bin Jubayr said, "They should not make a wanton display of themselves by removing their outer garment so that their adornment may be seen."

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

(But to refrain is better for them.) means, not removing their outer garment, even though that is permissible for them, is better for them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ

(And Allah is All-Hearer, All-Knower.)

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ  
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ  
أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ  
أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ

بُيُوتِ أَعْمَمِكُمْ أَوْ بُيُوتِ عَمَّتِكُمْ أَوْ بُيُوتِ  
أَخْوَالِكُمْ أَوْ بُيُوتِ خَلَتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ  
صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ  
أَشْتَاتاً فَإِذَا دَخَلْتُمْ بُيُوتاً فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً  
مِّنْ عِنْدِ اللَّهِ مُبَرَكََةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ  
الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ )

(61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allah, blessed and good. Thus Allah makes clear the Ayat to you that you may understand.) |

### Eating from One's Relatives' Houses

What is referred to here is the fact that they used to feel too embarrassed to eat with the blind, because they could not see the food or where the best morsels were, so others might take the best pieces before they could. They felt too embarrassed to eat with the lame because they could not sit comfortably, and their companions might take advantage of them, and they felt embarrassed to eat with the sick because they might not eat as much as others. So they were afraid to eat with them lest they were unfair to them in some way. Then Allah revealed this Ayah, granting them a dispensation in this matter. This was the view of Sa`id bin Jubayr and Miqsam. Ad-Dahhak said: "Before the Prophet's Mission, they used to feel too embarrassed and too proud to eat with these people, lest they might have to help them. So Allah revealed this Ayah."

(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ)

(nor any restriction on the lame,) `Abdur-Razzaq recorded that Mujahid said: "A man would take a blind, lame or sick person to the house of his brother or sister or aunt, and those disabled people would feel ashamed of that and say, `they are taking us to other people's houses.' So this Ayah was revealed granting permission for that." As-Suddi said: "A man would enter the house of his father or brother or son, and the lady of the house would bring him some food, but he would refrain from eating because the master of the house was not there, so Allah revealed:

(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ)

(There is no restriction on the blind. ...)

﴿وَلَا عَلَىٰ أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ﴾

(nor on yourselves, if you eat from your houses,) This is stated here although it is obvious, so that from this starting point the houses of others may be mentioned, and to make it clear that the ruling applies equally to what comes after. Sons' houses are included in this even though they are not mentioned by name, and this is used as evidence by those who regard the son's wealth as being like the father's wealth. In the Musnad and the Sunan, it is reported through several routes that the Messenger of Allah said:

﴿أَنْتَ وَمَالُكَ لِأَبِيكَ﴾

(You and your wealth belong to your father.)

﴿أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ﴾

(or the houses of your fathers, or the houses of your mothers,) until His statement;

﴿أَوْ مَا مَلَكَتْكُمْ مَفَاتِحُهُ﴾

(or (from that) whereof you hold keys,) This is obvious, and this is used as evidence by those who think that it is obligatory for relatives to spend on one another.

﴿أَوْ مَا مَلَكَتْكُمْ مَفَاتِحُهُ﴾

(or (from that) whereof you hold keys,) Sa`id bin Jubayr and As-Suddi said, "This refers to a people's servants, whether a slave or otherwise. There is nothing wrong with them eating from the food that is stored with them, within reason." Az-Zuhri narrated from `Urwah that `A'isha, may Allah be pleased with her, said, "The Muslims used to go out on military campaigns with the Messenger of Allah and they would give their keys to people they trusted and say, 'We permit you to eat whatever you need.' But they would say, 'It is not permissible for us to eat, they have given us permission reluctantly and we are only trustees.' Then Allah revealed:

﴿أَوْ مَا مَلَكَتْكُمْ مَفَاتِحُهُ﴾

(or (from that) whereof you hold keys)."

﴿أَوْ صَدِيقِكُمْ﴾

(or (from the house) of a friend.) means, there is no sin on you if you eat from their houses, so long as you know that this does not upset them and they do not dislike it.

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً)

(No sin on you whether you eat together or apart.) `Ali bin Abi Talhah reported from Ibn `Abbas concerning this Ayah, "When Allah revealed the Ayah:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ)

(O you who believe! Eat not up your property among yourselves unjustly) 4: 29(, the Muslims said, `Allah has forbidden us to eat up our property among ourselves unjustly, and food is the best of property, so it is not permissible for anyone among us to eat at the house of anyone else.' So the people stopped doing that. Then Allah revealed:

(لَيْسَ عَلَى الْأَعْمَى حَرَجٌ)

(There is no restriction on the blind,) until His statement;

(أَوْ صَدِيقِكُمْ)

(or (from the house) of a friend.) A man would also feel embarrassed and would refrain from eating alone until someone else came along, but Allah made the matter easier for them and said:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً)

(No sin on you whether you eat together or apart.)" Qatadah said, "This was a clan of Banu Kinanah who during the Jahiliyyah thought that it was a source of shame for one of them to eat alone, to such an extent that a man might keep on driving his laden camel even though he was hungry, until he could find someone to eat and drink with him. Then Allah revealed:

(لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعاً أَوْ أَشْتَاتاً)

(No sin on you whether you eat together or apart.) So this was a dispensation from Allah, allowing people to eat either alone or with others, even though eating with others is more blessed and is better. Imam Ahmad recorded from Wahshi bin Harb from his father from his grandfather that a man said to the Prophet , "We eat but we do not feel satisfied." He said:

«لَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ، اجْتَمِعُوا عَلَى  
طَعَامِكُمْ، وَادْكُرُوا اسْمَ اللَّهِ، يُبَارِكْ لَكُمْ فِيهِ»



(Perhaps you are eating separately. Eat together and mention the Name of Allah, and He will bless the food for you.) It was also recorded by Abu Dawud and Ibn Majah. Ibn Majah also recorded that Salim reported from his father from `Umar, may Allah be pleased with him, that the Messenger of Allah said:

«كُلُوا جَمِيعًا، وَلَا تَفَرَّقُوا، فَإِنَّ الْبَرَكَهَ مَعَ  
الْجَمَاعَةِ»

(Eat together and not separately, for the blessing is in being together.)

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ

(But when you enter the houses, greet one another) Sa`id bin Jubayr, Al-Hasan Al-Basri, Qatadah and Az-Zuhri said, "This means greet one another with Salam." Ibn Jurayj said: Abu Az-Zubayr said, "I heard Jabir bin `Abdullah say, `When you enter upon your family, greet them with a greeting from Allah, blessed and good.' He said, `I do not think it is anything but obligatory.'" Ibn Jurayj said: "And Ziyad said that Ibn Tawus used to say: `When any one of you enters his house, let him say Salam.'" Mujahid said: "And when you enter the Masjid, say: `Peace be upon the Messenger of Allah'; when you enter upon your families, greet them with Salam; and when you enter a house in which there is nobody, say: `As-Salamu `Alayna wa `Ala `Ibad-Allah-is-Salihin (peace be upon us and upon the righteous servants of Allah).' This is what one is commanded to do, and it has been narrated to us that the angels will return his greeting."

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

(Thus Allah makes clear the Ayat to you that you may understand.) When Allah mentioned what wise rulings and reasonable, well-constructed laws are contained in this Surah, He points out to His servants that He explains the Ayat to them clearly so that they may ponder them and understand their meanings.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا  
كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّىٰ  
يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ  
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ  
شَأْنِهِمْ فَاذْنِ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ  
اللَّهَ غَفُورٌ رَحِيمٌ

(62. The believers are only those who believe in Allah and His Messenger; and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.)

### Asking Permission to leave when They are doing something together

This is another matter of etiquette to which Allah has guided His believing servants. Just as He commanded them to seek permission when entering, He also commanded them to seek permission when leaving, especially when they are doing something together with the Messenger, such as the Friday, `Id, or congregational prayers, or a meeting for the purpose of consultation and so on. Allah commanded them not to leave him in these situations until they had asked his permission. If they did this, then they were of the true believers. Then Allah commanded His Messenger to give permission when someone asked for it, if he wanted to. He said:

(فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللَّهُ)

(give permission to whom you will of them, and ask Allah for their forgiveness.) Abu Dawud reported that Abu Hurayrah said, "The Messenger of Allah said:

«إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتْ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ»

(When any of you joins a gathering, let him say Salam, and when he wants to leave, let him say Salam. The former is not more important than the latter.) This was also recorded by At-Tirmidhi and An-Nasa'i; At-Tirmidhi said: "It is a Hasan Hadith."

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَلِّفُونَ عَن أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ)

(63. Make not the calling of the Messenger among you as your calling one of another. Allah knows those of you who slip away under shelter. And let those beware who oppose the Messenger's commandment, lest some Fitnah should befall them or a painful torment be inflicted on them.)

### The Etiquette of addressing the Prophet

Ad-Dahhak said, reporting from Ibn `Abbas: "They used to say, `O Muhammad,' or `O Abu Al-Qasim,' but Allah forbade them to do that, as a sign of respect towards His Prophet, and told them to say, `O Prophet of Allah,' `O Messenger of Allah.'" This was also the view of Mujahid and Sa`id bin Jubayr. Qatadah said: "Allah commanded that His Prophet should be treated with respect and honor, and that he should be a leader." Muqatil said concerning the Ayah:

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ  
بَعْضًا)

(Make not the calling of the Messenger among you as your calling one of another.) "When you address him, do not say, `O Muhammad,' or `O son of `Abdullah'; rather honor him and say, `O Prophet of Allah,' or, `O Messenger of Allah.'

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ  
بَعْضًا)

(Make not the calling of the Messenger among you as your calling one of another.) A second view concerning the meaning of the Ayah is that it means `do not think that if he prays against you it is like when anyone else prays against you, because his prayers will be answered; so beware lest he prays against you and you will be doomed.' Ibn Abi Hatim recorded this from Ibn `Abbas, Al-Hasan Al-Basri and `Atiyah Al-`Awfi. And Allah knows best.

(قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا)

(Allah knows those of you who slip away under shelter.) Muqatil bin Hayyan said, "This refers to the hypocrites who used to find it too difficult to listen to the Khutbah on Fridays, so they would hide behind some of the Companions of Muhammad and sneak out of the Masjid. It was not proper for a man to leave on Fridays once the Khutbah began, unless he had permission from the Prophet. If one of them wanted to leave, he would make a gesture to the Prophet with his finger, and the Prophet would give permission without the man speaking. This is because if the Prophet was giving the Khutbah and a man spoke, it would invalidate his Friday prayer." As-Suddi said, "If they were with him for a congregational prayer, they would hide behind one another so that he could not see them."

### The Prohibition of going against the Messenger's Commandment

## ﴿فَلْيَحْذَرِ الَّذِينَ يُخَلِفُونَ عَنْ أَمْرِهِ﴾

(And let those beware who oppose the Messenger's commandment) This means going against the commandment of the Prophet , which is his way, methodology and Sunnah. All words and deeds will be measured against his words and deeds; those that are in accordance with his words and deeds will be accepted, and whatever does not match up will be rejected, no matter who the person is who said and did them. It was recorded in the Two Sahihs and elsewhere that the Messenger of Allah said:

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

(Whoever does a deed that is not in accordance with this matter of ours will have it rejected.) meaning, let those beware who go against the Shari` ah of the Messenger , in secret and in the open,

﴿أَنْ تُصِيبَهُمْ فِتْنَةٌ﴾

(lest some Fitnah should befall them), i.e., lest some disbelief or hypocrisy or innovation enter their hearts.

﴿أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

(or a painful torment be inflicted on them.) means in this world afflicting them with capital punishment, or by law of prescribed punishment, or by confinement in prison, or so on. Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

«مَثَلِي وَمَثَلِكُمْ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ اللَّائِي يَقَعْنَ فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجِزُهُنَّ وَيَعْلِبُنَّهُ فَيَقْتَحِمْنَ فِيهَا قَالَ: فَذَلِكَ مَثَلِي وَمَثَلِكُمْ، أَنَا أَخَذْتُ بِحُجْرِكُمْ عَنِ النَّارِ هَلُمَّ عَنِ النَّارِ، فَتَعْلِبُونِي وَتَقْتَحِمُونَ فِيهَا»

n(The parable of me and you is as the example of a man who kindled a fire and when it illuminated all around him, moths and other creatures started falling into the fire, and he was trying to stop them but they overwhelmed him and still kept falling in. This is the parable of

me and you. I am trying to restrain you and keep you away from the fire, but you overwhelm me and fall in.) This was also narrated by Al-Bukhari and Muslim.

(أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ )

(64. Certainly, to Allah belongs all that is in the heavens and the earth. Indeed, He knows your condition and the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.)

### Allah knows your Condition

Allah tells us that He is the Sovereign of the heavens and the earth, and He knows the seen and the unseen. He knows what His servants do in secret and in the open. So He says:

(قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ)

(Indeed, He knows your condition) He knows and it is visible to Him, and not one iota is hidden from him. This is like the Ayah:

(وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ )

(And put your trust in the All-Mighty, the Most Merciful,) until His saying;

(إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ )

(Verily, He, only He, is the All-Hearer, the All-Knower) )26:217-220(.

(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ

فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ  
وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ )

(Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed but We are Witness thereof when you are doing it. And nothing is hidden from your Lord; (even) the weight of a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is in a Clear Record.) 10:61(

(أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He Who takes charge of every person and knows all that he has earned) 13: 33( He sees all that His servants do, good and evil alike. And Allah says:

(أَلَا حِينَ يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا  
يُعْلِنُونَ)

(Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal) 11:5(.

(سَوَاءٌ مِنْكُمْ مَنْ أَسْرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ)

(It is the same (to Him) whether any of you conceals his speech or declares it openly) 13:10(.

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ  
(

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) 11:6(

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا  
فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا  
يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ )

(And with Him are the keys of the Unseen, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) )6:59( And there are many Ayat and Hadiths which say similar things.

(وَيَوْمَ يُرْجَعُونَ إِلَيْهِ)

(the Day when they will be brought back to Him,) means, the day when all creatures will be brought back to Allah, which is the Day of Resurrection.

(فَيُنَبِّئُهُمْ بِمَا عَمِلُوا)

(then He will inform them of what they did.) means, He will tell them everything they did in this life, major and minor, significant and insignificant. As Allah says:

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ )

(On that Day man will be informed of what he sent forward (of deeds), and what he left behind.) )75:13(

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا  
فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ  
صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا  
عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا )

(And the Book will be placed, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) )18:49( Allah says here:

(وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمٌ)

(the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.) Praise be to Allah, the Lord of all that exists, and we ask Him to help us achieve perfection. The end of the Tafsir of Surat An-Nur, to Allah be praise and thanks.

## The Tafsir of Surat Al-Furqan

(Chapter - 25)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ  
لِلْعَالَمِينَ نَذِيرًا - الَّذِي لَهُ مَلِكُ السَّمَوَاتِ  
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي  
الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا )

(1. Blessed be He Who sent down (Nazzala) the criterion to His servant that he may be a warner to all nations.) (2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.)

### Blessed be Allah

Here Allah praises Himself for the Noble Qur'an He has revealed to His noble Messenger . This is like the Ayat:

(الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ  
يَجْعَلْ لَهُ عِوَجًا قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ  
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ)

(All the praises and thanks be to Allah, Who has sent down to His servant the Book, and has not placed therein any crookedness. (He has made it) straight to give warning of a severe punishment from Him, and to give glad tidings to the believers, who do righteous deeds...)  
)18: 1-2( Here Allah says:



(تَبَارَكَ)

(Blessed be He.) The verbal form used here implies an ongoing, permanent, eternal blessing.

(الَّذِي نَزَّلَ الْفُرْقَانَ)

(Who sent down the criterion) The verb Nazzala is a form which implies something done a great deal and often. This is like the Ayah:

وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي  
أَنْزَلَ مِنْ قَبْلُ

(And the Book which He (Nazzala) sent down to His Messenger, and the Scripture which He (Anzala) sent down to those before (him)) (4:136). Each of the previous Books was sent down at one time, but the Qur'an was revealed gradually, in stages, Ayat after Ayat, rulings after rulings, Surahs after Surahs. This is more eloquent and indicative of greater care for the one to whom it is revealed, as Allah says later in this Surah:

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ  
جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ  
تَرْتِيلاً - وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ  
وَأَحْسَنَ تَفْسِيرًا )

(And those who disbelieve say: "Why is not the Qur'an revealed to him all at once" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.) (25:32-33) This Surah was named Al-Furqan, because it is the criterion that decides between truth and falsehood, guidance and misguidance, right and wrong, lawful and unlawful.

(عَلَى عَبْدِهِ)

(to His servant) This description is one of praise and commendation, because here Allah is connecting him to Himself, describing him as His servant. Allah also described him in this manner when referring to the noblest of events, the Night of the Isra', as He said:

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا)

(Glorified be He Who took His servant for a journey by night) (17:1). Allah also described him in this way when He described how he stood and called to Him:

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ  
لِبَدًا )

(And when the servant of Allah stood up invoking Him in prayer they (the Jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).) (72:19) This description is also used here when Allah describes how the Book is revealed to him and how the angel comes down to him:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ  
لِلْعَالَمِينَ نَذِيرًا )

(Blessed be He Who sent down the criterion to His servant that he may be a warner to all nations.)

(لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا)

(that he may be a warner to all nations.) means, he alone has been blessed with this great, detailed, clear Book which,

لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

(Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Allah).) (41:42) The One Who made it the mighty criterion, singled him out to convey it to those who seek the shade of trees and to those who live on the land (i.e., to all of mankind, nomad and settled alike), as the Prophet said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I have been sent to the red and the black.) And he said:

«إِنِّي أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ  
قَبْلِي»

(I have been given five things which no Prophet before me was given. ) Among them he mentioned:

«كَانَ النَّبِيُّ يُعْتَرُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(Before me( a Prophet was sent only to his own people, but I have been sent to all of mankind.) And Allah says:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah...") (7:158), meaning, the One Who has sent me is the Sovereign of the heaven and the earth, who merely says to a thing "Be!" and it is. He is the one who gives life and causes death. Allah says here:

(الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا  
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ)

(He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son and for Whom there is no partner in the dominion.) Allah states that He is above having any offspring or partner. Then He tells us:

(خَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا)

(He has created everything, and has measured it exactly according to its due measurements.) meaning, everything apart from Him is created and subject to Him. He is the Creator, Lord, Master and God of all things, and everything is subject to His dominion, control and power.

(وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ  
يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا  
يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا )

(3. Yet they have taken besides Him other gods who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.)

### The Foolishness of the Idolators

Allah tells us of the ignorance of the idolators in taking other gods instead of Allah, the Creator of all things, the One Who controls the affairs of all things; whatever He wills happens and whatever He does not will does not happen. In spite of that, they still worshipped others besides Him, idols who could not even create the wing of a gnat, but were themselves created. They could neither do harm nor bring benefit to themselves, so how could they do anything for their worshippers

(وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا)

(and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.) means, they could not do any of that at all; that power belongs only to Allah, Who is the One Who gives life and death, and is the One Who will bring all people, the first and the last, back to life on the Day of Resurrection.

(مَا خَلَقْنَاكُمْ وَلَا بَعَثْنَاكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person) (31:28). This is like the Ayat;

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye.) (54:50)

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ )

(But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death.) (79:13-14)

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ )

(It will be a single Zajrah, and behold, they will be staring!) (37:19)

(إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُخَضَّرُونَ )

(It will be but a single Sayhah, so behold they will all be brought up before Us!) (36:53). He is Allah besides Whom there is no other God and besides Whom there is no other Lord. No one should be worshipped except Him because whatever He wills happens and whatever he does not will does not happen. He has no offspring nor progenitor, nor equal nor likeness nor rival nor peer. He is the One, the Self-Sufficient Master, Whom all creatures need, He begets not, nor was He begotten, and there is none co-equal or comparable unto Him.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ  
وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءآخَرُونَ فَقَدْ جَاءُوا ظُلْمًا  
وَزُورًا - وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ  
تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا - قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ  
السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا  
رَحِيمًا )

(4. Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it." In fact, they have produced an unjust wrong and a lie.) (5. And they say: "Tales of the ancients which he has written down, and they are dictated to him morning and afternoon. ") (6. Say: "It has been sent down by Him Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.")

### What the Disbelievers said about the Qur'an

Allah tells us about the foolishness of the disbelievers' ignorant minds, when they said about the Qur'an:

(إِنَّ هَذَا إِلَّا إِفْكٌ)

(This is nothing but a lie), meaning an untruth.

(افْتَرَاهُ)

(that he has invented,) meaning the Prophet .

(وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءآخَرُونَ)

(and others have helped him in it.) means, he asked other people to help him compile it. So Allah said:

(فَقَدْ جَاءُوا ظُلْمًا وَزُورًا)

(In fact, they have produced an unjust wrong and a lie.) meaning, they are the ones who are telling a lie, and they know that it is false, for their own souls know that what they are claiming is not true.

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا)

(And they say: "Tales of the ancients which he has written down...") meaning, the ancients wrote them down, and he has copied it.

(فَهِيَ تُمْلَى عَلَيْهِ)

(and they are dictated to him) means, they are read or recited to him.

(بُكْرَةً وَأَصِيلًا)

(morning and afternoon. ) at the beginning and end of the day. Because this idea is so foolish and is so patently false, everyone knows that it is not true. It is known through Mutawatir reports and is a common fact that Muhammad the Messenger of Allah never learned to read or write, either at the beginning or the end of his life. He grew up among them for approximately forty years, from the time he was born until the time when his mission began. They knew all about him, and about his honest and sound character and how he would never lie or do anything immoral or bad. They even used to call him Al-Amin (the Trustworthy One) from a young age, until his mission began, because they saw how truthful and honest he was. When Allah honored him with that which He honored him, they declared their enmity towards him and came up with all these accusations which any reasonable person would know he was innocent of. They were not sure what to accuse him of. Sometimes they said that he was a sorcerer, at other times they would say he was a poet, or crazy, or a liar. So Allah said:

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا)

(See what examples they have put forward for you. So they have gone astray, and never can they find a way.) (17:48) In response to their stubbornness, Allah says here:

(قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Say: "It has been sent down by Him Who knows the secret of the heavens and the earth".) meaning, He has revealed the Qur'an which includes true information about the earlier and later generations, information which concurs with the realities of the past and future.

## (الَّذِي يَعْلَمُ السِّرَّ)

(Who knows the secret) means, Allah is the One Who knows the unseen in the heavens and on the earth; He knows their secrets just as He knows what is visible therein.

## (إِنَّهُ كَانَ غَفُوراً رَّحِيماً)

(Truly, He is Oft-Forgiving, Most Merciful.) This is an invitation to them to repent and turn back to Allah, telling them that His mercy is vast and His patience is immense. Whoever repents to Him, He accepts his repentance. Despite all their lies, immorality, falsehood, disbelief and stubbornness, and saying what they said about the Messenger and the Qur'an, He still invites them to repent and give up their sin, and to come to Islam and true guidance. This is like the Ayat:

(لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ  
إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ  
لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ - أَفَلَا  
يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ  
(

(Surely, disbelievers are those who said: "Allah is the third of the three." But there is no god but One God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them. Will they not turn with repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:73-74)

(إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ  
يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ )

(Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.) (85:10) Al-Hasan Al-Basri said: "Look at this kindness and generosity! They killed His friends and He is calling them to repentance and mercy."

(وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي  
فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ

نَذِيرًا - أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ  
 مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا  
 مَّسْحُورًا - انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ  
 فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا - تَبَارَكَ الَّذِي إِنْ  
 شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ جَنَّتِ تَجْرِي مِنْ  
 تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا - بَلْ كَذَّبُوا  
 بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا - إِذَا  
 رَأَوْهُمْ مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا -  
 وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُّقْرَّنِينَ دَعَوْا هُنَالِكَ  
 ثُبُورًا - لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَحِدًا وَاذْعُوا  
 ثُبُورًا كَثِيرًا )

(7. And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him") (8. "Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat" And the wrongdoers say: "You follow none but a man bewitched.") (9. See how they coin similitudes for you, so they have gone astray, and they cannot find a path.) (10. Blessed be He Who, if He wills, will assign you better than (all) that -- Gardens under which rivers flow and will assign you palaces. ) (11. Nay, they deny the Hour, and for those who deny the Hour, We have prepared a flaming Fire.) (12. When it sees them from a far place, they will hear its raging and its roaring.) (13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) (14. Exclaim not today for one destruction, but exclaim for many destructions.)

### **What the Disbelievers said about the Messenger , refutation of Their Words, and Their ultimate Destiny**

Allah tells us about the disbelievers' stubborn resistance to and rejection of the truth, with no proof or evidence for doing so. Their excuse was, as they said:



(مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ)

(Why does this Messenger eat food,) meaning, 'as we eat, and why does he need food as we need it'

(وَيَمْشِي فِي الْأَسْوَاقِ)

(and walk about in the markets.) means, he walks around and goes there often seeking to trade and earn a living.

(لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا)

(Why is not an angel sent down to him to be a warner with him) They were saying: why doesn't an angel come down to him from Allah, to be a witness that what he is claiming is true This is like when Fir'a wn said:

(فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَايِكَةُ مُقْتَرِنِينَ)

("Why then are not golden bracelets bestowed on him, or angels sent along with him") (43:53). These people had a similar mentality and said the same kind of thing. They said:

(أَوْ يُلْقَى إِلَيْهِ كَنْزٌ)

(Or (why) has not a treasure been granted to him) meaning, treasure that he could spend on his needs and wants.

(أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا)

(or why has he not a garden whereof he may eat) meaning, a garden that would go with him wherever he went. All of this is easy for Allah, but He had a reason for not doing any of these things, and with Him is the perfect proof and argument.

(وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا)

(And the wrongdoers say: "You follow none but a man bewitched.") Allah said:

(انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا)

(See how they coin similitudes for you, so they have gone astray,) meaning, they accused you and belied you when they said that you were a sorcerer or bewitched or crazy or a liar or a poet, but all of these are false ideas. Everyone who has the slightest understanding will recognize that they are lying. Allah says:

(فُضِّلُوا)

(so they have gone astray) from the path of guidance.

(فَلَا يَسْتَطِيعُونَ سَبِيلًا)

(and they cannot find a path.) Everyone who steps outside of the way of truth and guidance has gone astray, no matter what direction he takes, because the truth is one and its methodology is unified, parts of it confirming other parts. Then Allah tells His Prophet that if He willed, He could bestow on him in this world something far better than what they were saying. He said:

(تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذَلِكَ)

(Blessed be He Who, if He wills, will assign you better than (all) that...) Mujahid said, "This means in this world." And he said: "The Quraysh used to call every house that was made of stone a `palace', whether it was large or small."

(بَلْ كَذَّبُوا بِالسَّاعَةِ)

(Nay, they deny the Hour,) means, they say this in stubborn disbelief, not because they are seeking insight and guidance, but because their disbelief in the Day of Resurrection makes them say what they say.

(وَأَعْتَدْنَا)

(And We have prepared) means, `We have made ready,'

(لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا)

(for those who deny the Hour, a flaming Fire.) means, an unbearably hot and painful torment in the fire of Hell.

(إِذَا رَأَتْهُمْ)

(When it sees them) means, when Hell sees them,

(مِنْ مَّكَانٍ بَعِيدٍ)

(from a far place,) means from the place of gathering (on the Day of Resurrection),

(سَمِعُوا لَهَا تَغِيْظًا وَزَفِيْرًا)

(they will hear its raging and its roaring.) means, (it will make those sounds) out of hatred towards them. This is like the Ayah,

(إِذَا أُلْقُوا فِيْهَا سَمِعُوا لَهَا شَهِيْقًا وَهِيَ تَفُوْرٌ تَكَادُ تَمِيْزُ مِنَ الْغَيْظِ)

(When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury) (67:7-8), which means that parts of it almost separate from other parts because of its intense hatred towards those who disbelieved in Allah. Imam Abu Ja'far bin Jarir narrated that Ibn `Abbas said: "A man will be dragged towards Hell, which will be expanding and contracting, and Ar-Rahman will say to it: `What is the matter with you' It will say: `He is seeking refuge from me.' So Allah will say, `Let My servant go.' Another man will be dragged towards Hell and he will say, `O Lord, I never expected this from You.' Allah will say, `What did you expect' The man will say, `I expected that Your mercy would be great enough to include me.' So Allah will say, `Let My servant go.' Another man will be dragged towards Hell, and Hell will bray at him like a donkey braying at barley. Then it will give a moan that will instill fear in everyone." Its chain of narrators is Sahih.

(سَمِعُوا لَهَا تَغِيْظًا وَزَفِيْرًا)

(they will hear its raging and its roaring. ) `Abdur-Razzaq recorded that `Ubayd bin `Umayr said: "Hell will utter a moan such that there will be no angel who is close to Allah and no Prophet sent to mankind, but he will fall on his face, shaking all over. Even Ibrahim, peace be upon him, will fall to his knees and say: `O Lord, I do not ask You for salvation this Day except for myself."

(وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضِيْقًا مُّقْرَنِيْنَ)

(And when they shall be thrown into a narrow place thereof, chained together,) Qatadah narrated from Abu Ayyub that `Abdullah bin `Amr said: "Like the point of a spear, i.e., in its narrowness."

(مُقْرَنِيْنَ)

(chained together,) Abu Salih said, "This means, tied from their shoulders."

(دَعَوْا هُنَالِكَ ثُبُوْرًا)

(they will exclaim therein for destruction.) means, they will utter cries of woe, regret and sorrow.

(لَا تَدْعُوا الْيَوْمَ ثُبُوراً وَحِداً)

(Exclaim not today for one destruction...)

(قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ  
كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا - لَهُمْ فِيهَا مَا يَشَاءُونَ  
خَالِدِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا )

(15. Say: "Is that better or the Paradise of Eternity which is promised to those who have Taqwa" It will be theirs as a reward and final destination.) (16. For them there will be therein all that they desire, and they will abide (therein forever). It is upon your Lord a Wa` dan Mas'ula.)

### Is the Fire better, or Paradise

Here Allah says: `O Muhammad, this that We have described to you about the state of those who are doomed, who will be dragged on their faces to Hell, which will receive them with a scowling face, with hatred and moans. There they will be thrown into their constricted spaces, tied up to their shoulders, unable to move or call for help, and unable to escape their plight --- is this better, or the eternal Paradise which Allah has promised to the pious among His servants, which He has prepared for them as a reward and ultimate destiny in return for their obedience to Him in this world'

(لَهُمْ فِيهَا مَا يَشَاءُونَ)

(For them there will be therein all that they desire,) of delights such as food, drink, clothing, dwellings, means of transportation and scenery, and other things that no eye has seen, no ear has heard, nor the heart of anyone can comprehend. They will abide therein forever; it will never cease or come to an end, and they will never leave it. This is what Allah has promised to those whom He has blessed and to whom He has shown His favor. He says:

(كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا)

(It is upon your Lord a Wa` dan Mas'ula) meaning, it must inevitably come to pass. Abu Ja` far bin Jarir reported from some of the scholars of the Arabic language that the words

(وَعْدًا مَسْئُولًا)

(Wa` dan Mas'ula) mean: a binding pledge. In this Surah Allah mentions Hell, then refers to the situation of the people of Paradise. This is similar to the passage in Surat As-Saffat where Allah mentions the status of the people of Paradise, with its beauty and joy, then He says:

(أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ - إِنَّا جَعَلْنَاهَا  
فِتْنَةً لِلظَّالِمِينَ - إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ  
الْجَحِيمِ - طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ - فَإِنَّهُمْ  
لَاكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ - ثُمَّ إِنَّ لَهُمْ  
عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى  
الْجَحِيمِ - إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ - فَهُمْ عَلَى  
ءَاتَارِهِمْ يُهْرَعُونَ )

:(Is that better entertainment or the tree of Zaqqum Truly, We have made it a trial for the wrongdoers. Verily, it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit stalks are like the heads of Shayatin. Truly, they will eat thereof and fill their bellies therewith. Then on the top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. Verily, they found their fathers on the wrong path. So they hastened in their footsteps!) (37:62-70)

(وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ  
ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ  
- قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ  
دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى  
نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا - فَقَدْ كَذَّبْتُمْ بِمَا  
تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ  
يَظْلِم مِّنكُمْ نُدِقْهُ عَذَابًا كَبِيرًا )

(17. And on the Day when He will gather them together and that which they worship besides Allah. He will say: "Was it you who misled these My servants or did they stray from the path")  
 (18. They will say: "Glorified be You! It was not for us to take any Awliya' besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people.")  
 (19. Thus they will deny you in what you say; then you can neither avert nor find help. And whoever among you does wrong, We shall make him taste a great torment.)

## The gods of the Idolators will disown Them on the Day of Resurrection

Allah tells us about what will happen on the Day of Resurrection, when those whom the idolators used to worship instead of Allah, angels and others, will rebuke them. Allah says:

(وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ)

(And on the Day when He will gather them together and that which they worship besides Allah.) Mujahid said, "This means `Isa, `Uzayr and the angels."

(فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ)

(He will say: "Was it you who misled these My servants...") Allah will say to those who were worshipped: `Did you call these people to worship you instead of Me, or was it their own idea to worship you, without any call to that on your part' This is like the Ayah,

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ  
 اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ  
 مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ  
 قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعَلَّمَ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي  
 نَفْسِكَ إِنَّكَ أَنْتَ عََلِمُ الْغُيُوبِ مَا قُلْتُ لَهُمْ إِلَّا مَا  
 أَمَرْتَنِي بِهِ)

(And when Allah will say: "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden. Never did I say to them aught except what You did command me to say.") (5:116-117) Describing how those who were worshipped will respond on the Day of Resurrection, Allah says:

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ  
دُونِكَ مِنْ أَوْلِيَاءَ)

(They will say: "Glorified be You! It was not for us to take (Nattakhidh) any Awliya' besides You...") Most of the scholars recite a Fathah on the Nun of the word Nattakhidh in His saying:

(نَتَّخِذُ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ)

("...for us to take (Nattakhidh) any Awliya' besides You,") meaning, `it is not right for any created being, neither us nor them, to worship anyone except You; we did not call them to do that, but they did it of their own accord, without us telling them to do it or accepting what they did. We are innocent of them and their worship.' This is like the Ayah,

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوَأَاءَ  
إِيَّاكُمْ كَانُوا يَعْبُدُونَ قَالُوا سُبْحَانَكَ)

(And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship" They (the angels) will say: "Glorified be You!") (34:40-41) Other scholars understand this phrase to mean: `it is not proper for us to take anyone except You as protectors or helpers (Awliya'), ' meaning, `it is not proper for anyone to worship us, for we are Your servants and in need of You.' This meaning is close to the first.

(وَلَكِنْ مَتَّعْتَهُمْ وَعَاءَبَاءَهُمْ)

(but You gave them and their fathers comfort) means, `You made such a long period of time pass that they forgot the Reminder, i.e., they forgot what had been sent down to them through the Messengers, calling them to worship You alone with no partner or associate.'

(وَكَانُوا قَوْمًا بُورًا)

(and became a lost people.) Ibn `Abbas said, "This means, they were destroyed." Al-Hasan Al-Basri and Malik narrated from Az-Zuhri: "There was no good in them." And Allah says:

(فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ)

(Thus they will deny you because of what you say;) meaning, `those whom you used to worship besides Allah will show you to be liars in your claims that they were your helpers and protectors bringing you closer to Allah.' This is like the Ayat:

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

(And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6)

(فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا)

(then you can neither avert nor find help.) means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.

(وَمَن يَظْلِم مِّنكُمْ)

(And whoever among you does wrong,) means by associating others in worship with Allah,

(نُذِقَهُ عَذَابًا كَبِيرًا)

(We shall make him taste a great torment.)

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ  
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا )

(20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience And your Lord is Ever All-Seer.) and who are unaware of their calls to them. And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6)

(فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا)

(then you can neither avert nor find help.) means: they will not be able to avert the punishment from themselves, nor will they be able to help themselves.



(وَمَنْ يَظْلِم مِّنكُمْ)

(And whoever among you does wrong,) means by associating others in worship with Allah,

(نُذِقُهُ عَذَابًا كَبِيرًا)

(We shall make him taste a great torment.)

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ  
الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ  
لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا )

(20. And We never sent before you any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others; will you have patience And your Lord is Ever All-Seer.)

### All of the Previous Messengers were Human

Allah tells us about the previous Messengers He sent: they all used to eat food needing the nourishment in it. They used to go around in the marketplaces seeking to engage in trade and earn a livelihood. This should not, however, affect their status as Messengers, for Allah gave them good characteristics and caused them to speak fine words and do noble deeds, and gave them miracles and clear proofs, from which any person with sound insight may see the confirmation that what they brought from Allah was true. This Ayah is similar to the Ayat;

(وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِم مِّن  
أَهْلِ الْقُرَى)

(And We sent not before you any but men unto whom We revealed, from among the people of townships) (12:109).

(وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ)

(And We did not create them bodies that ate not food) (21:8).

(وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ)

(And We have made some of you as a trial for others; will you have patience) means, 'We test some of you by means of others, so that We may see who will be obedient and who will be disobedient.' Allah says:

(أَتَصِيرُونَ وَكَانَ رَبُّكَ بَصِيرًا)

(will you have patience And your Lord is Ever All-Seeing.) meaning, He knows who deserves to receive revelation, as Allah says elsewhere:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(Allah knows best with whom to place His Message) (6:124). And He knows who deserves to be guided to the Message with which He sent them, and who does not deserve to be guided.

(وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصِيرُونَ)

(And We have made some of you as a trial for others. Will you have patience) Muhammad bin Ishaq said: Allah is saying, "If I had willed that the world be such that no one would oppose My Messengers, I could have made it so, but I wanted to test My servants by means of them." In Sahih Muslim it is narrated from `Iyad bin Himar that the Messenger of Allah said:

«يَقُولُ اللَّهُ تَعَالَى: إِنِّي مُبْتَلِيكَ وَمُبْتَلٍ بِكَ»

(Allah says: "I will test you and test others by means of you.") In the Sahih it is recorded that he was given the choice between being a Prophet and king, or being a servant and Messenger, and he chose to be a servant and Messenger.

(وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلِيكَةُ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا - يَوْمَ يَرَوْنَ الْمَلِيكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا - وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا - أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا )

(21. And those who expect not a meeting with Us said: "Why are not the angels sent down to us, or why do we not see our Lord" Indeed they think too highly of themselves, and are scornful with great pride.) (22. On the Day they will see the angels -- no good news will there be for the criminals that day. And they will say: "Hijran Mahjura.") (23. And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) (24. The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

## The Stubbornness of the Disbelievers

Allah describes how stubborn the disbelievers were in their disbelief when they said:

(لِقَاءَنَا لَوْلَا أَنْزَلَ عَلَيْنَا)

(Why are not the angels sent down to us,) meaning, 'so that we may see them with our own eyes and they may tell us that Muhammad is the Messenger of Allah.' This is like when they said:

(أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قُبَيْلًا)

(or you bring Allah and the angels before (us) face to face) (17:92). Hence they also said:

(الْمَلَائِكَةُ أَوْ نَرَى)

(or why do we not see our Lord) Allah said:

(رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا)

(Indeed they think too highly of themselves, and are scornful with great pride.) And Allah says:

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى)

(And even if We had sent down unto them angels, and the dead had spoken unto them...)  
(6:111)

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ  
وَيَقُولُونَ حِجْرًا مَّحْجُورًا)

(On the Day they will see the angels -- no good news will there be for the criminals that day. And they will say: "Hijran Mahjura.") means, when they do see the angels, it will not be a good day for them, for on that day there will be no good news for them. This is also confirmed at

the time when they are dying, when the angels bring them the tidings of Hell and the wrath of the Compeller, and when the disbeliever's soul is being taken out, the angels say to it, "Come out, O evil soul from an evil body, come out to fierce hot wind and boiling water, and the shadow of black smoke." It refuses to come out and it scatters throughout his body, so they beat him, as Allah says:

(وَلَوْ تَرَىٰ إِذِ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ  
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ)

(And if you could see when the angels take away the souls of those who disbelieve; they smite their faces and their backs...) (8:50)

(وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ)

(And if you could but see when the wrongdoers are in the agonies of death, while the angels are stretching forth their hands.) that is, to beat them:

(أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا  
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ  
آيَاتِهِ تَسْتَكْبِرُونَ)

((saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat with disrespect!") (6: 93) Hence in this Ayah Allah says:

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ)

(On the Day they will see the angels -- no good news will there be for the criminals) This is in contrast to the state of the believers when death approaches them, for they are given glad tidings of joy and delight. Allah says:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ  
عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا  
بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَآؤُكُمْ فِي

الْحَيَاةِ الدُّنْيَا وَفِي الْأُخْرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى  
أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ  
رَّحِيمٍ )

(Verily, those who say: "Our Lord is Allah," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the good news of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have what your souls desire, and therein you shall have what you ask for. Entertainment from, the Oft-Forgiving, Most Merciful.") (41:30-32) According to an authentic Hadith narrated from Al-Bara' bin `Azib, the angels say to the believer's soul (at the time of death): "Come out, O good soul in a good body, as you were dwelling in it. Come out to rest and pleasant fragrances and a Lord Who is not angry." Other scholars said that the Ayah:

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ)

(On the Day they will see the angels -- no good news) refers to the Day of Resurrection. This was the view of Mujahid, Ad-Dahhak and others. But there is no contradiction between these two views, because on both of these days -- the day of death and the Day of Resurrection -- the angels will appear to the believers and disbelievers, and they will give glad tidings of divine mercy and pleasure to the believers, while they will give the disbelievers news that will bring regret and sorrow, so there will be no glad tidings for the evildoers and criminals on that Day.

(وَيَقُولُونَ حِجْرًا مَّحْجُورًا)

(And they (angels) will say: "Hijran Mahjura.") The angels will say to the disbelievers: 'success is forbidden to you this day.' The basic meaning of Al-Hijr is preventing or prohibition, hence the word is used in the phrase "Hajara Al-Qadi `Ala Fulan" (or, "The judge prohibited so and so.") when he forbids him to dispose of his wealth in cases of bankruptcy, folly, being underage, etc. The name of Al-Hijr (the low semicircular wall near the Ka`bah) is also derived from this root, because it prevents people from Tawaf inside it, since they have to go behind it. The mind is also called Al-Hijr, because it prevents a person from indulging in things that do not benefit him. In conclusion, the pronoun in the phrase.

(وَيَقُولُونَ)

(And they will say) refers to the angels. This was the view of Mujahid, `Ikrimah, Al-Hasan, Ad-Dahhak, Qatadah, `Atiyah Al-`Awfi, `Ata' Al-Khurasani, Khusayf and others; it was also the view favored by Ibn Jarir. Ibn Jarir recorded that Ibn Jurayj said that this referred to the words of the idolators.

(يَوْمَ يَرَوْنَ الْمَلَائِكَةَ)

(On the Day they will see the angels) means, they will seek refuge from the angels. This is because when disaster and hardship struck, the Arabs would say:

(حِجْرًا مَّحْجُورًا)

("Hijran Mahjura.") Although there is a point to what Ibn Jurayj said, from the context it is unlikely that this is what was meant, and the majority of scholars said something different.

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ)

(And We shall turn to whatever deeds they did,) This refers to the Day of Resurrection, when Allah will bring mankind to account for their deeds, good and bad alike. Allah tells us that the deeds which these idolators thought would bring them salvation will be of no avail to them, because they were not in accordance with the Shari`ah or Laws of Allah, whether in terms of sincere intention or in terms of following the Laws set out by Allah. Every deed that is neither sincere nor in accordance with the Laws of Allah is futile, and the deeds of the disbelievers are either one or the other, or they may include both, in which case they are even less likely to be accepted. Allah says:

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنْتُورًا)

(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.) Sufyan Ath-Thawri, narrated from Abu Ishaq, from Al-Harith that `Ali, may Allah be pleased with him, commented on Allah's saying:

(فَجَعَلْنَاهُ هَبَاءً مَّنْتُورًا)

(and We shall make such deeds as scattered floating particles of dust (Haba').) "The rays of the sun when they pass through a small aperture." A similar view was also narrated through a different chain of narrators from `Ali, and something similar was also narrated from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, As-Suddi, Ad-Dahhak and others. Al-Hasan Al-Basri said, "This refers to the rays coming through a small window, and if anyone tries to grasp them, he cannot." Abu Al-Ahwas narrated from Abu Ishaq from Al-Harith that `Ali said: "Haba' refers to the dust raised by animals." A similar view was also narrated from Ibn `Abbas and Ad-Dahhak, and this was also said by `Abdur-Rahman bin Zayd bin Aslam.

(هَبَاءً مَّنْتُورًا)

(scattered floating particles of dust (Haba').) Qatadah said: "Have you not seen dry trees when they are blown by the wind This refers to those leaves." It was narrated that Ya`la bin `Ubayd said: "Ashes or dust when it is stirred up by the wind." In conclusion, all of these views are pointing out that the deeds of the disbelievers will be like some worthless scattered thing, and will be of no avail to them whatsoever. As Allah says:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ  
بِهِ الرِّيحُ

(The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously) (14:18).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ  
وَالْأُدَىٰ

(O you who believe! Do not render in vain your charity by reminders of your generosity or by injury,) until His saying:

لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا

(They are not able to do anything with what they have earned) (2:264).

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ  
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

(As for those who disbelieved, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing) (24:39).

### The Abode of the People of Paradise

Allah says:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ  
مَقِيلًا

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.) meaning, on the Day of Resurrection.

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ  
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ )

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful) (59:20). That is because the people of Paradise will ascend to lofty degrees and secure dwellings, so they will be in a place of safety, beauty and goodness,

(خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا )

(Abiding therein -- excellent it is as an abode, and as a place to rest in.) (25:76) The people of Hell will go down to the lowest levels and continual regret, with all kinds of punishments and torments.

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا )

(Evil indeed it (Hell) is as an abode and as a place to rest in.) (25:66) means, how evil a dwelling place to look at, and how evil an abode in which to stay. Allah says:

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ  
مَقِيلًا )

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.) meaning, in return for what they have done of acceptable deeds, they will attain what they will attain and reach the status they will reach, in contrast to the people of Hell, who will not have even one deed to their credit that would qualify them to enter Paradise and be saved from the Fire. Allah points out the situation of the blessed in contrast to that of the doomed, who will not enjoy any goodness at all. Sa`id bin Jubayr said: "Allah will finish the Judgement halfway through the Day, and the people of Paradise will take their mid day rest in Paradise and the people of Hell in Hell. Allah says:

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ  
مَقِيلًا )

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.) `Ikrimah said, "I know the time when the people of Paradise will enter Paradise and the people of Hell will enter Hell. It is the time which in this world is the time when the late forenoon starts and people go back to their families to take a siesta. The people of Hell will go to Hell, but the people of Paradise will be taken to Paradise and will have their siesta in Paradise, and they will be fed the liver of a whale and they will all eat their fill. This is what Allah says:



(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا )

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose.)

(وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا - الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا - وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا - يَوَيْلًا لِّيُنِّي لِمَ أَخَذَ فَأَنَا خَلِيلًا - لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا )

(25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.) (26. The sovereignty on that Day will be the true (sovereignty) of the Most Gracious, and it will be a hard Day for the disbelievers.) (27. And (remember) the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger.") (28. "Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!") (29. "He indeed led me astray from the Reminder after it had come to me. And Shaytan is to man ever a deserter.")

### **The Terrors of the Day of Resurrection, and how the Wrongdoers will wish that They had taken a Path with the Messenger**

Here Allah tells us about the terror of the Day of Resurrection and the tremendous events that will happen, including the splitting of heavens when they are pierced by the clouds, that is the shadow of the magnificent light which dazzles all sight. The angels of heaven will come down on that Day and surround all creatures at the place of gathering, then the Lord, may He be blessed and exalted, will come to pass judgement. Mujahid said, "This is as Allah says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ  
الْغَمَامِ وَالْمَلَائِكَةِ

(Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels)" (2:210)

(الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ)

(The sovereignty on that Day will be the true (sovereignty) of the Most Gracious,) This is like the Ayah,

(لِمَنْ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(Whose is the kingdom this Day: It is Allah's, the One, the Irresistable!) (40:16) In the Sahih it says:

«أَنَّ اللَّهَ تَعَالَى يَطْوِي السَّمَوَاتِ بِيَمِينِهِ، وَيَأْخُذُ  
الْأَرْضِينَ بِيَدِهِ الْأُخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَنَا  
الدَّيَّانُ، أَيْنَ مُلُوكُ الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ  
الْمُتَكَبِّرُونَ؟»

(Allah, may He be exalted, will fold up the heavens in His Right Hand, and will take the earths in His other Hand, then He will say: "I am the Sovereign, I am the Judge. Where are the kings of the earth Where are the tyrants Where are the arrogants")

(وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا)

(and it will be a hard Day for the disbelievers.) means it will be very difficult, because it will be the Day of justice and the decisive judgement, as Allah says:

(فَذَلِكَ يَوْمًا يَوْمٌ عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ  
يَسِيرٍ)

(Truly, that Day will be a hard Day -- Far from easy for the disbelievers) (74:9-10). This is how the disbelievers will be on the Day of Resurrection. As for the believers, Allah says:

(لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them.)

(وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي  
اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا )

(And (remember) the Day when the wrongdoer will bite at his hands, he will say: "O! Would that I had taken a path with the Messenger.") Here Allah tells us of the regret felt by the wrongdoer who rejected the path of the Messenger and what he brought from Allah of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Whether this Ayah was revealed concerning `Uqbah bin Abi Mu` it or someone else among the doomed, it applies to every wrongdoer, as Allah says:

(يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ)

(On the Day when their faces will be turned over in the Fire) as mentioned in those two Ayat )33:66( Every wrongdoer will feel the ultimate regret on the Day of Resurrection, and will bite at his hands, saying:

(وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتَنِي  
اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا - يَوَيْلًا لِيَّتَنِي لِمَ اتَّخَذْتُ  
فُلَانًا خَلِيلًا )

(O! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend!) meaning, the one among the propagators of misguidance who diverted him from true guidance and led him to follow the path of misguidance, whether this refers to Umayyah bin Khalaf or his brother Ubayy bin Khalaf, or to someone else.

(لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ)

(He indeed led me astray from the Reminder) means the Qur'an,

(بَعْدَ إِذْ جَاءَنِي)

(after it had come to me.) means, after it had reached me. Allah says:

(وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا)

(And Shaytan is to man ever a deserter (in the hour of need). ) meaning, he leads him away from the truth and diverts him from it, and uses him for the purposes of falsehood and calls him to it.

(وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا  
الْقُرْآنَ مَهْجُورًا - وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا  
مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا )

(30. And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an.") v(31. Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper.)

### The Messenger will complain against His Opponents

Allah tells how His Messenger and Prophet Muhammad will say: "O my Lord! Verily, my people deserted this Qur'an." The idolators would not listen to the Qur'an, as Allah says:

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ  
وَالْغَوَا فِيهِ)

(And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of it.") (41:26). When he would recite Qur'an to them, they would talk nonsense or speak about something else, so that they would not hear it. This is a form of forsaking it and rejecting it, and not believing in it is the same as forsaking it, and not pondering its meanings and trying to understand it is the same as forsaking it, and not acting upon it and following its commandments and heeding its prohibitions is the same as forsaking it, and turning away from it in favor of poetry or other words or songs or idle talk or some other way is the same as forsaking it. We ask Allah, the Most Generous, the Bestower of bounty, the One Who is able to do what He wills, to keep us safe from doing that which earns His wrath and to use us to do that which will earn His pleasure of preserving and understanding His Book, following its commandments night and day in the manner which He loves and which pleases Him, for He is Generous and Kind.

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ)

(Thus have We made for every Prophet an enemy among the criminals.) means, 'just as there is for you, O Muhammad, those people who scorned the Qur'an, so in all the previous nations did Allah make for every Prophet an enemy among the criminals, who called people to their misguidance and disbelief,' as Allah says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنْسِ  
وَالْجِنِّ

(And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn) as stated in these two Ayat. (6:112) Allah says here:

(وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا)

(But sufficient is your Lord as a Guide and Helper.) meaning, for the one who follows His Messenger and believes in His Book, Allah will be his Guide and Helper in this world and the Hereafter. Allah says

(هَادِيًا وَنَصِيرًا)

(a Guide and Helper.) because the idolators used to try to prevent people from following the Qur'an lest anyone be guided by it. They wanted their way to prevail over the way of the Qur'an. Allah says:

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ)

(Thus have We made for every Prophet an enemy among the criminals.)

(وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا - وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا - الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا )

(32. And those who disbelieve say: "Why is not the Qur'an revealed to him all at once" Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.) (33. And no example or parable do they bring, but We reveal to you the truth, and the better explanation thereof.) (34. Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path.)

**The Reason why the Qur'an was revealed in Stages, the Refutation  
of the Disbelievers, and their Evil End**

Allah tells us about the many objections raised by the disbelievers, their stubbornness, and how they spoke of things which were none of their concern. They said:

(لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً)

("Why is not the Qur'an revealed to him all at once") meaning, why was this Qur'an, which was revealed to him, not sent down all at one time, as the previous Books, the Tawrah, Injil, Zabur and other Divine Books Allah answered them, telling them that it was revealed in stages over twenty-three years, according to events and circumstances, and whatever rulings were needed, in order to strengthen the hearts of the believers, as He says:

(وَقَرَأْنَا لَهُ مَا كَفَرْنَا بِهِ نَافِثَاتٍ خِطْبَاتٍ كَذِبَاتٍ فَرَقْنَا بِهِ الْغُرَابَاتِ مُغَاتٍ وَأَنزَلْنَا الْقُرْآنَ فَرَقْنَا) (17:106)

(And (it is) a Qur'an which We have divided (into parts)... ) (17:106). Allah says:

(لِنُنَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلاً)

(that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages.) Qatadah said it means: "We have explained it." `Abdur-Rahman bin Zayd bin Aslam said it means: "We have given its interpretation."

(وَلَا يَأْتُونَكَ بِمَثَلٍ)

(And no example or similitude do they bring,) This means no arguments or doubts,

(إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا)

(but We reveal to you the truth, and the better explanation thereof.) They do not say anything in an attempt to oppose the truth, but We respond to them with the truth of that same matter, more clearly and more eloquently than anything they say. Abu `Abdur-Rahman An-Nasa'i recorded that Ibn `Abbas said, "The Qur'an was sent down all at once to the first heaven on Laylatul-Qadr (the Night of Power), then it was revealed over twenty years." Allah says:

(وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا)

(And no example or similitude do they bring, but We reveal to you the truth, and the better explanation thereof.) and:

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتٍ  
وَنَزَّلْنَاهُ تَنْزِيلًا )

(And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages) (17:106). Then Allah tells us about the terrible state of the disbelievers when they are raised on the Day of Resurrection and gathered into Hell:

(الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ  
شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا )

(Those who will be gathered to Hell on their faces, such will be in an evil state, and most astray from the path. ) In the Sahih, it is reported from Anas that a man said, "O Messenger of Allah, how will the disbeliever be gathered on his face on the Day of Resurrection" The Prophet said:

«إِنَّ الَّذِي أَمْشَاهُ عَلَىٰ رِجْلَيْهِ قَادِرٌ أَنْ يَمْشِيَهُ  
عَلَىٰ وَجْهِهِ يَوْمَ الْقِيَامَةِ»

(The One Who caused him to walk on his two feet is able to make him walk on his face on the Day of Resurrection.)

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ  
هَارُونَ وَزَيْرًا - فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا - وَقَوْمَ نُوحٍ لَمَّا  
كَذَّبُوا الرَّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً  
وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا - وَعَادًا وَتَمُودًا  
وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا - وَكُلًّا  
ضَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا - وَلَقَدْ أَتَوْا

عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْتَ مَطَرَ السَّوْءِ أَفَلَمْ  
يَكُونُوا يَرَوْنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا )

(35. And indeed We gave Musa the Scripture, and placed his brother Harun with him as a helper;) (36. And We said: "Go you both to the people who have denied Our Ayat." Then We destroyed them with utter destruction.) (37. And Nuh's people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the wrongdoers.) (38. And (also) `Ad and Thamud, and the Dwellers of Ar-Rass, and many generations in between.) (39. And for each We put forward examples, and each We brought to utter ruin.) (40. And indeed they have passed by the town on which was rained the evil rain. Did they not then see it Nay! But they used not to expect any resurrection.)

### Frightening the Idolators of Quraysh

Allah threatens the idolators who denied and opposed His Messenger Muhammad and He warns them of the punishment and painful torment He sent upon the previous nations who rejected their Messengers. Allah begins by mentioning Musa, upon him be peace, whom He sent along with his brother Harun as a helper -- i.e., as another Prophet who helped and supported him -- but Fir`awn and his chiefs denied them both:

دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا)

(Allah destroyed them completely, and similar (awaits) the disbelievers) (47:10). And when the people of Nuh denied him, Allah destroyed them likewise, for whoever denies one Messenger denies all the Messengers, because there is no difference between one Messenger and another. If it had so happened that Allah had sent all His Messengers to them, they would have denied them all. Allah says:

(وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ)

(And Nuh's people, when they denied the Messengers,) although Allah sent only Nuh to them, and he stayed among them for 950 years, calling them to Allah and warning them of His punishment,

(وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ)

(And none believed with him, except a few) (11:40). For this reason Allah drowned them all and left no one among the sons of Adam alive on earth apart from those who boarded the boat,

(وَجَعَلْنَاهُمْ لِلنَّاسِ ءَايَةً)

(and We made them a sign for mankind.) meaning a lesson to be learned. This is like the Ayah,



(إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -  
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أَدُنُّ وَعَيْةٌ )

(Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it a remembrance for you, and the keen ear may understand it) (69:11-12), which means: `We left for you ships that you ride upon to travel across the depths of the seas, so that you may remember the blessing of Allah towards you when He saved you from drowning, and made you the descendants of those who believed in Allah and followed His commandments.'

(وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ)

(And (also) `Ad and Thamud, and the Dwellers of Ar-Rass,) We have already discussed their story, which is referred to in more than one Surah, such as Surat Al-A`raf, and there is no need to repeat it here. As for the Dwellers of Ar-Rass, Ibn Jurayj narrated from Ibn `Abbas about the Dwellers of Ar-Rass that they were the people of one of the villages of Thamud. Ath-Thawri narrated from Abu Bukayr from `Ikrimah that Ar-Rass was a well where they buried (Passu) their Prophet.

(وَقَرُونًا بَيْنَ ذَلِكَ كَثِيرًا)

(and many generations in between. ) means nations, many more than have been mentioned here, whom We destroyed. Allah said:

(وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ)

(And for each We put forward examples,) meaning, `We showed them the proof and gave them clear evidence,' as Qatadah said, "They had no excuse."

(وَكُلًّا تَبَّرْنَا تَتْبِيرًا)

(and each (of them) We brought to utter ruin.) means, `We destroyed them completely.' This is like the Ayah,

(وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ)

(And how many generations (Qurun) have We destroyed after Nuh!) (17:17). "Generations" (Qurun) here refers to nations among mankind. This is like the Ayah,

(ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ )

(Then, after them, We created other generations (Qurun).) (23:42) Some defined a generation as being 120 years, or it was said that a generation was one hundred years, or eighty, or forty, etc. The most correct view is that a generation refers to nations who are one another's contemporaries, living at the same time. When they go and others succeed them, this is another generation, as it was recorded in the Two Sahih:

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»

(The best of generations is my generation, then the one that follows it, then the one that follows that.)

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطْرَ السَّوْءِ

(And indeed they have passed by the town on which was rained the evil rain.) refers to the town of the people of Lut, which was called Sodom, and the way in which Allah dealt with it, when He destroyed it by turning it upside down and by sending upon it the rain of stones of baked clay, as Allah says:

وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنذَرِينَ

(And We rained on them a rain. And how evil was the rain of those who had been warned!) (26:176),

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَبِالْأَيْلِ أَفْلَاحًا تَعْقِلُونَ

(Verily, you pass by them in the morning. And at night; will you not then reflect) (37:137-138),

وَإِنَّهَا لَيْسَ بِلِمْ مَقِيمٍ

(And verily, they were right on the highroad.) (15:76),

وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ

(They are both on an open highway, plain to see) (15:79). Allah says:

(أَفَلَمْ يَكُونُوا يَرَوْنَهَا)

(Did they not then see it) meaning, so that they might learn a lesson from what happened to its inhabitants of punishment for denying the Messenger and going against the commands of Allah.

(بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا)

(Nay! But they used not to expect any resurrection.) means, the disbelievers who passed by it did not learn any lesson, because they did not expect any resurrection, i.e., on the Day of Judgement.

(وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا أَهَذَا الَّذِي  
بَعَثَ اللَّهُ رَسُولًا - إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا  
لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ  
يَرُونَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا - أَرَأَيْتَ مَنْ  
اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا - أَمْ  
تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِن هُمْ إِلَّا  
كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ سَبِيلًا )

(41. And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger") (42. "He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the path!) (43. Have you seen him who has taken as his god his own vain desire Would you then be a guardian over him) (44. Or do you think that most of them hear or understand They are only like cattle -- nay, they are even farther astray from the path.)

### How the Disbelievers mocked the Messenger

Allah tells us how the disbelievers mocked the Messenger when they saw him. This is like the Ayah,

(وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوعًا)

(And when the disbelievers see you, they take you not except for mockery) (21:36), which means that they tried to find faults and shortcomings in him. Here Allah says:

(وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا )

(And when they see you, they treat you only in mockery (saying): "Is this the one whom Allah has sent as a Messenger") i.e., they said this by way of belittling and trying to undermine him, so Allah put them in their place, and said:

(وَلَقَدْ اسْتَهْزَىءَ بِرُسُلٍ مِّن قَبْلِكَ)

(And indeed Messengers before you were mocked at) (6:10)

(إِن كَادَ لِيُضِلَّنَا عَنْ آلِهَتِنَا)

(He would have nearly misled us from our gods,) They meant: 'he nearly turned us away from worshipping idols, and he would have done so, had we not been patient and persevered in our ways.' So Allah said, warning and threatening them:

(وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ)

(And they will know, when they see the torment...)

### **They took Their Desires as their gods and were more astray than Cattle**

Then Allah tells His Prophet that if Allah decrees that someone will be misguided and wretched, then no one can guide him except Allah, glory be to Him:

(أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ)

(Have you seen him who has taken as his god his own vain desire) meaning, whatever he admires and sees as good in his own desires becomes his religion and his way. As Allah says:

(أَفَمَن زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَن يَشَاءُ)

(Is he then, to whom the evil of his deeds is made fair seeming. So that he consider it as good. Verily, Allah sends astray whom he wills.) 35:8

(أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكَيْلًا)

(Would you then be a guardian over him) Ibn `Abbas said: "During the Jahiliyyah, a man would worship a white rock for a while, then if he saw another that looked better, he would worship that and leave the first." Then Allah said:

(أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ)

(Or do you think that most of them hear or understand) meaning, they are worse than grazing cattle. Cattle only do what they were created to do, but these people were created to worship Allah Alone without associating partners with Him, but they worship others with Him, even though evidence has been established against them and Messengers have been sent to them.

(أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا - ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا - وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا )

(45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still -- but We have made the sun its guide.) (46. Then We withdraw it towards Ourselves -- a gradual withdrawal.) (47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushur.)

### **Evidence of the existence of the Creator and the extent of His Power**

Here Allah begins explaining the evidence for His existence and His perfect power to create various things and pairs of opposites. Allah says:

(أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ)

(Have you not seen how your Lord spread the shadow.) Ibn `Abbas, Ibn `Umar, Abu Al-`Aliyah, Abu Malik, Masruq, Mujahid, Sa`id bin Jubayr, An-Nakha`i, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and others said, "This refers to the period from the beginning of the dawn until the sun rises."

(وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا)

(If He willed, He could have made it still) meaning, immobile, never changing. This is like the Ayat:

(قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا)

(Say : "Tell me! If Allah made the night continuous for you...") (28:71)

(ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا)

(but We have made the sun its guide.) means, were it not for the sun rising, it would not be there, for a thing can only be known in contrast to its opposite. Qatadah and As-Suddi said, "The sun is a guide which follows the shade until the shade disappears. "

(ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا )

(Then We withdraw it towards Ourselves -- a gradual withdrawal.) This refers to the shade.

(يَسِيرًا)

(gradual) meaning slowly. As-Suddi said: "A gentle, concealed, withdrawal until there is no shade left on earth except under a roof or a tree, and the sun is shining on whatever is above it."

(قَبْضًا يَسِيرًا)

(a gradual withdrawal.) Ayyub bin Musa said: "Little by little.

(وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا)

(And it is He Who makes the night a covering for you,) It covers and conceals all things. This is like the Ayah:

(وَاللَّيْلَ إِذَا يَعْشَى )

(By the night as it envelops) (92:1).

(وَالنَّوْمَ سُبَاتًا)

(and the sleep a repose,) means, a halt to movement so that bodies may rest. For the faculties and limbs get tired from their constant movement during the day when one goes out to earn a living. When night comes, and it becomes quiet, they stop moving, and rest; so sleep provides a rejuvenation for both the body and the soul.

(وَجَعَلَ النَّهَارَ نُشُورًا)

(and makes the day Nushur) meaning, people get up and go out to earn a living and attend to their business. This is like the Ayah:

(وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty...) (28:73)

(وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرَىٰ بَيْنَ يَدَيْهِ  
رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا )

(لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا  
وَأُنَاسِيًّا كَثِيرًا - وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَّكَّرُوا  
فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا )

(48. And it is He Who sends the winds as heralds of glad tidings, going before His mercy; and We send down pure water from the sky,) (49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We have created.) (50. And indeed We have distributed it among them in order that they may remember the grace of Allah, but most men refuse (out of) gratitude.)

**This is also part of His complete power and supreme authority:**

Allah sends the winds as heralds of glad tidings, i.e., they bring the clouds behind them. The winds are of many different types, depending on the purpose for which they are sent. Some of them form the clouds, others carry the clouds or drive them, and others come ahead of the clouds as heralds announcing their coming. Some of them come before that to stir up the earth, and some of them fertilize or "seed" the clouds to make it rain. Allah says:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا)

(and We send down pure water from the sky), meaning, as a means of purifying it. Abu Sa`id said, "It was said: "O Messenger of Allah, can we perform Wudu' with the water of the well of Buda`ah For it is a well in which rubbish and the flesh of dogs are thrown. He said:

«إِنَّ الْمَاءَ طَهُورٌ لَّا يُنَجِّسُهُ شَيْءٌ»

(Water is pure and nothing makes it impure.) This was recorded by Ash-Shafi`i and Ahmad, who graded it Sahih, and also by Abu Dawud and At-Tirmidhi, who graded it Hasan, and by An-Nasa'i. His saying:

(لِنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا)

(That We may give life thereby to a dead land,) means, a land that waited a long time for rain. It is devoid of vegetation or anything at all. When the rain comes to it, it becomes alive and its hills are covered with all kinds of colorful flowers, as Allah says:

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ)

(but when We send down water to it, it is stirred to life and growth...) (41:39). His saying:

(وَنُسْقِيهِ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيًّا كَثِيرًا)

(and We give to drink thereof many of the cattle and men that We had created. ) means, so that animals such as cattle can drink from it, and people who are in desperate need of water can drink from it and water their crops and fruits. This is like the Ayah:

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا)

(And He it is Who sends down the rain after they have despaired,) (42:28)

(فَانظُرْ إِلَىٰ ءَاثَرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

(Look then at the effects of Allah's mercy, how He revives the earth after its death.) (30:50)  
His saying:

(وَلَقَدْ صَرَّفْنَا فِيهِمُ لَبَيِّنَاتٍ لِّيَذَكَّرُوا)



(And indeed We have distributed it among them in order that they may remember) means, `We cause rain to fall on this land and not on that, and We cause the clouds to pass over one land and go to another, where We cause sufficient rain to fall so that its people have plenty, but not one drop falls on the first land.' There is a reason and great wisdom behind this. Ibn `Abbas and Ibn Mas`ud, may Allah be pleased with them said: "One year does not have more rain than another, but Allah distributes the rain as He wills. Then he recited this Ayah:

وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ  
إِلَّا كُفُورًا )

(And indeed We have distributed it (rain or water) amongst them in order that they may remember the grace of Allah, but most men refuse (out of) ingratitude. )" meaning, so that they may be reminded, when Allah brings the dead earth back to life, that He is able to bring the dead and dry bones back to life, or that those from whom rain is withheld are suffering this because of some sin they have committed, so that they may give it up.

(فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا)

(but most men refuse (out of) ingratitude.) `Ikrimah said, "This refers to those who say that rain comes because of such and such a star." This view of `Ikrimah is similar to the authentic Hadith recorded in Sahih Muslim; one day after a night's rain, the Messenger of Allah said to his Companions:

«أَتَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

(Do you know what your Lord says) They said: "Allah and His Messenger know best." He said:

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا  
مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ فِذَاكَ مُؤْمِنٌ  
بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ  
كَذَا وَكَذَا، فِذَاكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكَوْكَبِ»

(He says: "This morning some of My servants became believers in Me, and some became disbelievers. As for the one who said, `We have been given rain by the mercy and grace of Allah,' he is a believer in Me and a disbeliever in the stars. As for the one who said, `We have been given rain by such and such a star,' he is a disbeliever in Me and a believer in the stars.")

(وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا - فَلَا تُطِعُ  
الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا - وَهُوَ الَّذِي  
مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ  
وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا - وَهُوَ  
الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا  
وَكَانَ رَبُّكَ قَدِيرًا )

(51. And had We willed, We would have raised a warner in every town.) (52. So obey not the disbelievers, but strive against them with the utmost endeavor with it.) (53. And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.) (54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.)

### **The universality of the Prophet's Message, how He was supported in His Mission and Allah's Blessings to Mankind**

Allah says:

(وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا )

(And had We willed, We would have raised a warner in every town.) `Calling them to Allah, but We have singled you out, O Muhammad, to be sent to all the people of earth, and We have commanded you to convey the Qur'an,'

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19).

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17).

(لَتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا)

(that you may warn the Mother of the Towns and all around it) (42:7).

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah...") (7:158). In the Two Sahihs (it is reported that the Prophet said:)

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I have been sent to the red and the black. ) And:

«وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً، وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(...A Prophet would be sent to his own people, but I have been sent to all of mankind.) Allah says:

﴿فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ﴾

(So obey not the disbelievers, but strive hard against them with it.) meaning, with the Qur'an. This was the view of Ibn ` Abbas.

﴿جِهَادًا كَبِيرًا﴾

(with the utmost endeavour.) This is like the Ayah,

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ﴾

(O Prophet! Strive hard against the disbelievers and the hypocrites,) (9:73)

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ  
وَهَذَا مِلْحٌ أُجَاجٌ﴾

(And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter;) means, He has created the two kinds of water, sweet and salty. The sweet water is like that in rivers, springs and wells, which is fresh, sweet, palatable water. This was the view of Ibn Jurayj and of Ibn Jarir, and this is the meaning without a doubt, for nowhere in creation is there a sea which is fresh and sweet. Allah has told us about reality so that His servants may realize His blessings to them and give thanks to Him. The sweet water is that which flows

amidst people. Allah has portioned it out among His creatures according to their needs; rivers and springs in every land, according to what they need for themselves and their lands.

## (وَهَذَا مِلْحٌ أُجَاجٌ)

(and that is salty and bitter;) meaning that it is salty, bitter and not easy to swallow. This is like the seas that are known in the east and the west, the Atlantic Ocean and the Straits that lead to it, the Red Sea, the Arabian Sea, the Persian Gulf, the China Sea, the Indian Ocean, the Mediterranean Sea, the Black Sea and so on, all the seas that are stable and do not flow, but they swell and surge in the winter and when the winds are strong, and they have tides that ebb and flow. At the beginning of each month the tides ebb and flood, and when the month starts to wane they retreat until they go back to where they started. When the crescent of the following month appears, the tide begins to ebb again until the fourteenth of the month, then it decreases. Allah, may He be glorified, the One Whose power is absolute, has set these laws in motion, so all of these seas are stationary, and He has made their water salty lest the air turn putrid because of them and the whole earth turn rotten as a result, and lest the earth spoil because of the animals dying on it. Because its water is salty, its air is healthy and its dead are good (to eat), hence when the Messenger of Allah was asked whether sea water can be used for Wudu', he said:

«هُوَ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ»

(Its water is pure and its dead are lawful.) This was recorded by Malik, Ash-Shafi`i and Ahmad, and by the scholars of Sunan with a good (Jayyid) chain of narration.

## (وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا)

(and He has set a barrier and a complete partition between them. ) meaning, between the sweet water and the saltwater.

## (بَرْزَخًا)

(a barrier) means a partition, which is dry land.

## (وَحِجْرًا مَّحْجُورًا)

(and a complete partition) means, a barrier, to prevent one of them from reaching the other. This is like the Ayat:

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ - بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(He has let loose the two seas meeting together. Between them is a barrier which none of them can transgress. Then which of the blessings of your Lord will you both deny) (55:19-21)

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا  
وَجَعَلَ لَهَا رَوَاسِيَّ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا  
أَعْلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ )

(Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and placed firm mountains therein, and set a barrier between the two seas Is there any god with Allah Nay, but most of them know not!) (27:61)

(وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا)

(And it is He Who has created man from water,) means, He created man from a weak Nutfah, then gave him shape and formed him, and completed his form, male and female, as He willed.

(فَجَعَلَهُ نَسَبًا وَصِهْرًا)

(and has appointed for him kindred by blood, and kindred by marriage.) in the beginning, he is someone's child, then he gets married and becomes a son-in-law, then he himself has sons-in-law and other relatives through marriage. All of this comes from a despised liquid, Allah says:

(وَكَانَ رَبُّكَ قَدِيرًا)

(And your Lord is Ever All-Powerful to do what He wills.)

(وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا  
يَضُرُّهُمْ وَكَانَ الْكُفْرُ عَلَى رَبِّهِ ظَهِيرًا - وَمَا  
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا - قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ  
مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا -  
وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ  
وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا - الَّذِي خَلَقَ

السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ  
 اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبيراً -  
 وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا  
 الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُوراً )

(55. And they worship besides Allah, that which can neither profit them nor harm them; and the disbeliever is ever a helper against his Lord.) (56. And We have sent you only as a bearer of good news and a warner.) (57. Say: "No reward do I ask of you for this, save that whosoever wills may take a path to his Lord.") (58. And put your trust in the Ever Living One Who dies not, and glorify His praises, and sufficient is He as the All-Knower of the sins of His servants,) (59. Who created the heavens and the earth and all that is between them in six Days. Then He rose over (Istawa) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.) (60. And when it is said to them: "Prostrate yourselves to Ar-Rahman!" They say: "And what is Ar-Rahman Shall we fall down in prostration to that which you command us" And it increases in them only aversion.)

### The Ignorance of the Idolators

Allah tells us how ignorant the idolators are; instead of worshipping Allah, they worship idols which do not possess the power either to harm or benefit. They do this with no evidence or proof; the only thing that led them to do this was their own whims and desires. So they take these idols as protectors and fight for their sake, and they oppose Allah and His Messenger and the believers for their sake. Similarly Allah says:

(وَكَانَ الْكُفْرُ عَلَى رَبِّهِ ظَهِيْرًا)

(and the disbelief is ever a helper against his Lord.) meaning, he is a supporter of Shaytan against the party of Allah, but the party of Allah are the ones who will prevail, as Allah says:

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ -  
 لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ  
 (

(And they have taken besides Allah gods, hoping that they might be helped. They cannot help them, but they will be brought forward as a troop against those who worshipped them.) (36:74-75) meaning, the gods which they worshipped instead of Allah cannot help them. These ignorant people are troops for the idols and are ready to fight for their sake and protect their sanctuaries, but in the end the victory will be for Allah and His Messenger and the believers, in this world and the Hereafter.

(وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيْرًا)

(and the disbeliever is ever a helper against his Lord. ) Mujahid said: "He supports and helps the Shaytan in disobedience towards Allah.

### The Messenger brings Glad Tidings and Warnings

Then Allah tells His Messenger:

(وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا )

(And We have sent you only as a bearer of good news and a warner.) meaning, a bringer of good news to the believers, a warner to the disbelievers; bringing good news of Paradise to those who obey Allah, and bringing warnings of a dreadful punishment for those who go against the commandments of Allah.

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ)

(Say: "No reward do I ask of you for this..." ) for conveying this message and this warning, I do not ask for any reward from your wealth; I am only doing this for the sake of Allah, may He be exalted.'

(لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ )

(To whomsoever among you who wills to walk straight) (81:28).

(إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا)

(save that whosoever wills, may take a path to his Lord.) means, a way and a methodology to be followed.

### The Command to the Messenger to put his Trust in Allah, and some of His Qualities

Then Allah says:

(وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ)

(And put your trust in the Ever Living One Who dies not,) meaning, in all your affairs, put your trust in Allah, the Ever-Living Who never dies, the One Who

(الْأَوَّلُ وَالْآخِرُ وَالظَّهْرُ وَالْبَطْنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(is the First and the Last, the Most High and the Most Near. And He is the All-Knower of everything) (57:3). The Eternal, Ever-Lasting, Ever-Living, Self-Sufficient One, the Lord and Sovereign of all things, the One to Whom you should always turn. Allah is the One in Whom you should put your trust and to Whom you should turn for refuge, He will be sufficient for you and will be your helper and supporter, and will cause you to prevail. As Allah says:

(يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ)

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind) (5:67).

(وَسَبِّحْ بِحَمْدِهِ)

(and glorify His praises,) means, combine praising Him with glorifying Him. Hence the Messenger of Allah used to say:

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ»

(Glory be to You, O Allah, and with Your praise.) So the Ayah means: be sincere in worshipping Him and putting your trust in Him. This is like the Ayat:

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا)

(The Lord of the east and the west; there is no God but He. So take Him as a Trustee.) (73:9)

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and put your trust in Him) (11:123).



(قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

(Say: "He is the Most Gracious, in Him we believe, and in Him we put our trust.") (67:29)

(وَكَفَىٰ بِهِ يَدُنُوبٍ عِبَادِهِ خَيْرًا)

(and sufficient is He as the All-Knower of the sins of His servants) means, by His perfect knowledge nothing is hidden from Him nor can anything be hidden from Him, not even a speck of dust's weight.

(الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(Who created the heavens and the earth...) means, He is the Ever-Living Who never dies, He is the Creator, Sustainer and Sovereign of all things, Who by His might and power created the seven heavens with their vast height and width, and the seven earths with their great depths and density.

(فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ)

(in six Days. Then He rose over the Throne.) means, He is running all affairs and He decrees according to the truth, and He is the best of those who decide.

(ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَيْرًا)

(Then He rose over (Istawa) the Throne. The Most Gracious! Ask Him, as He is the All-Knower.) meaning, find out about Him from one who knows most about Him, and follow him and take him as your example. It is known that there is no one who knows more about Allah than His servant and Messenger Muhammad , the absolute leader of the sons of Adam in this world and the Hereafter, who does not speak of his own desire, but conveys revelation revealed to him. What he says is true, and he is the leader whose decision counts; when there is a dispute, people are obliged to refer to him, and whatever is in accordance with his words and deeds is right, and whatever goes against them should be rejected no matter who says or does it. Allah says:

(فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ)

((And) if you differ in anything among yourselves...) (4:59).

(وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ)

(And in whatsoever you differ, the decision thereof is with Allah) (42:10).

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice) (6: 115). meaning, He has spoken the truth and is fair and just in His commands and prohibitions. Allah says here:

(فَأَسْأَلُ بِهِ خَيْرًا)

(Ask Him, as He is Al-Knower.)

### Condemnation of the Idolators

Then Allah rebukes the idolators who prostrate to idols and rivals instead of Allah:

(وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ)

(And when it is said to them: "Prostrate yourselves to Ar-Rahman!" They say: "And what is Ar-Rahman") meaning: we do not know Ar-Rahman. They did not like to call Allah by His Name Ar-Rahman (the Most Gracious), as they objected on the day of (the treaty of) Al-Hudaybiyyah, when the Prophet told the scribe:

«اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ»

(Write: "In the Name of Allah, Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful).") They said, "We do not know Ar-Rahman or Ar-Rahim. Write what you used to write: `Bismika Allahumma (in Your Name, O Allah).'" So Allah revealed the words:

(قُلْ اَدْعُوا اللّٰهَ اَوْ اَدْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْنَ  
فَلَهُ الْاَسْمَاءُ الْحُسْنٰى)

(Say: "Invoke Allah or invoke Ar-Rahman, by whatever name you invoke Him (it is the same), for to Him belong the Best Names) (17:110). meaning, He is Allah and He is the Most Gracious. And in this Ayah, Allah said:

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا  
الرَّحْمَنُ

(And when it is said to them: "Prostrate yourselves to Ar-Rahman!" They say: "And what is the Ar-Rahman") meaning: we do not know or approve of this Name.

(أَنْسَجِدُ لِمَا تَأْمُرُنَا)

(Shall we fall down in prostration to that which you command us) means, "Just because you tell us to"

(وَزَادَهُمْ نُفُورًا)

(And it increases in them only aversion.) As for the believers, they worship Allah Who is the Most Gracious, Most Merciful, and they attribute divinity to Him Alone and prostrate to Him. The scholars, agree that it is allowed and approved for the reader and the listener to prostrate when he reaches this mention of prostration in Surat Al-Furqan, and Allah knows best.

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ  
فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا - وَهُوَ الَّذِي جَعَلَ اللَّيْلَ  
وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا  
(

(61. Blessed be He Who has placed in the heaven Al-Buruj, and has placed therein a great lamp, and a moon giving light.) (62. And He it is Who has put the night and the day in succession (Khilfatan), for such who desires to remember or desires to show his gratitude.)

### Mentioning the Might and Power of Allah

Here Allah glorifies Himself and praises the beauty He created in the heavens of Al-Buruj, the giant stars, according to the view of Mujahid, Sa`id bin Jubayr, Abu Salih, Al-Hasan and Qatadah. This is like the Ayah,

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And indeed We have adorned the nearest heaven with lamps) (67:5). Allah says:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ  
فِيهَا سِرَاجًا

(Blessed be He Who has placed in the heaven Al-Buruj, and has placed therein a great lamp,) which is the sun which shines like a lamp, as Allah says:

وَجَعَلْنَا سِرَاجًا وَهَاجًا )

(And We have made (therein) a shining lamp) (78:13).

وَقَمْرًا مُنِيرًا

(and a moon giving light.) means, shining and illuminated by the light of something else, different from the light of the sun, as Allah says:

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا )

(It is He Who made the sun a shining thing and the moon as a light) (10:5). And Allah tells us that Nuh, peace be upon him, said to his people:

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا -  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا )

(See you not how Allah has created the seven heavens one above another And has made the moon a light therein, and made the sun a lamp) (71:15-16). Then Allah says:

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً )

(And He it is Who has put the night and the day in succession (Khilfatan),) meaning, each one comes after the other, in a never-ending alternation. When one goes the other comes, and vice versa, as Allah says:

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ )

(And He has made the sun and the moon, both constantly pursuing their courses) (14:33).

يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا )

(He brings the night as a cover over the day, seeking it rapidly) (7:54).

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon) (36:40).

(لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا)

(for such who desires to remember or desires to show his gratitude.) means, He has caused them both to follow one another to show the times when His servants should worship Him. So whoever misses an act of worship during the night can make it up during the day, and whoever misses an act of worship during the day can make it up during the night. It was recorded in a Sahih Hadith:

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيُتُوبَ  
مُسِيءَ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيُتُوبَ مُسِيءَ  
اللَّيْلِ»

(Allah spreads forth His Hand at night for the one who has done evil during the day to repent, and He spreads forth His Hand during the day for the one who has done evil during the night to repent.) Mujahid and Qatadah said: "Khilfatan means different, i.e., because one is dark and the other is light."

(وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ  
هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا -  
وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا - وَالَّذِينَ  
يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا  
كَانَ غَرَامًا - إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا -  
وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ  
بَيْنَ ذَلِكَ قَوَامًا )

(63. And the servants of the Most Gracious are those who walk on the earth Hawnah, and when the foolish address them they say; "Salama.") (64. And those who spend the night in worship of

their Lord, prostrate and standing.) (65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment.") (66. Evil indeed it is as an abode and as a place to rest in.) (67. And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them.)

## Attributes of the Servants of the Most Gracious

These are the attributes of the believing servants of Allah,

(الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا)

(those who walk on the earth Hawna,) meaning that they walk with dignity and humility, not with arrogance and pride. This is like the Ayah:

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

(And walk not on the earth with conceit and arrogance...) (17:37). So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like sick people, making a show of their humility, for the leader of the sons of Adam (the Prophet) used to walk as if he was coming downhill, and as if the earth were folded up beneath him. What is meant here by Hawna is serenity and dignity, as the Messenger of Allah said:

«إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ،  
وَأْتُوهَا وَعَلَيْكُمْ السَّكِينَةُ فَمَا أَدْرَكْتُمْ مِنْهَا فَصَلُّوا،  
وَمَا فَاتَكُمْ فَأْتِمُوا»

(When you come to the prayer, do not come rushing in haste. Come calmly and with tranquility, and whatever you catch up with, pray, and whatever you miss, make it up.)

(وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا)

(and when the foolish address them they say: "Salama.") If the ignorant people insult them with bad words, they do not respond in kind, but they forgive and overlook, and say nothing but good words. This is what the Messenger of Allah did: the more ignorant the people, the more patient he would be. This is as Allah says:

(وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ)

(And when they hear Al-Laghwa (evil or vain talk), they withdraw from it) (28:55). Then Allah says that their nights are the best of nights, as He says:

(وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَمًا )

(And those who spend the night in worship of their Lord, prostrate and standing.) meaning, worshipping and obeying Him. This is like the Ayat:

(كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ - وَيَالِ الْأُنْحَارِ  
هُمُ يَسْتَغْفِرُونَ )

(They used to sleep but little by night. And in the hours before dawn, they were asking for forgiveness) (51:17-18).

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds...) (32:16).

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ  
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(Is one who is obedient to Allah, prostrating himself or standing during the hours of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9). Allah says:

(وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ  
إِنَّ عَذَابَهَا كَانَ غَرَامًا )

(And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable punishment.") meaning, ever-present and never ending. Al-Hasan said concerning the Ayah,

(إِنَّ عَذَابَهَا كَانَ غَرَامًا)

(Verily, its torment is ever an inseparable, permanent punishment.) Everything that strikes the son of Adam, then disappears, does not constitute an inseparable, permanent punishment. The inseparable, permanent punishment is that which lasts as long as heaven and earth. This was also the view of Sulayman At-Taymi.

(إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا )

(Evil indeed it is as an abode and as a place to rest in.) means, how evil it looks as a place to dwell and how evil it is as a place to rest.

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا)

(And those who, when they spend, are neither extravagant nor stingy...) They are not extravagant, spending more than they need, nor are they miserly towards their families, not spending enough on their needs. But they follow the best and fairest way. The best of matters are those which are moderate, neither one extreme nor the other.

(وَكَانَ بَيْنَ ذَلِكَ قَوَامًا)

(but are in a just balance between them.) This is like the Ayah,

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا  
كُلَّ الْبَسْطِ)

(And let not your hand be tied to your neck, nor stretch it forth to its utmost reach.)(17:29)

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا  
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا  
يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا - يُضَعَفُ لَهُ  
العَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَذُ فِيهِ مُهَانًا - إِلَّا مَنْ  
تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ  
اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا -  
وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ  
مَتَابًا )

(68. And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse -- and whoever does this shall receive Athama.) (69. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace;) (70. Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Of-



Forgiving, Most Merciful.) (71. And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.)

### **The Attributes of the Servants of the Most Gracious include avoiding Shirk, Murder and Zina**

Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was asked which sin is the most serious" He said:

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ»

(That you appoint a rival to Allah when He has created you.) He asked, "Then what" He said:

«أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ»

(That you kill your child for fear that he may eat with you.) He said, "Then what" He said:

«أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ»

(That you commit adultery with your neighbor's wife.) `Abdullah said, "Then Allah revealed, confirming that:

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah....)" This was also recorded by An-Nasa'i, and by Al-Bukhari and Muslim. It was narrated that Sa`id bin Jubayr heard Ibn `Abbas saying that some of the people of Shirk killed a great deal and committed Zina a great deal, then they came to Muhammad and said: "What you are saying and calling people to is good, if only you would tell us that there is a way to expiate for what we have done." Then the Ayah:

(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(And those who invoke not any other god along with Allah...) was revealed, as was the Ayah,

(قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ)

(Say: "O My servants who have transgressed against themselves!") (39:53).

(وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا)

(and whoever does this shall receive Athama.) It was recorded that `Abdullah bin `Amr said: "Athama is a valley in Hell." `Ikrimah also said that Athama refers to valleys in Hell in which those who commit unlawful sexual acts will be punished. This was also narrated from Sa`id bin

Jubayr and Mujahid. As-Suddi said that Athama referred to punishment, which is closer to the apparent meaning of the Ayah. This interpretation makes it interchangeable with what comes next, the Ayah:

(يُضَعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ)

(The torment will be doubled for him on the Day of Resurrection,) i.e., repetitive and intensified.

(وَيَخْذُ فِيهِ مُهَانًا)

(and he will abide therein in disgrace;) scorned and humiliated.

(إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا)

(Except those who repent and believe, and do righteous deeds;) means, those who do these evil deeds will be punished in the manner described,

(إِلَّا مَنْ تَابَ)

(Except those who repent), that is; those who repent in this world to Allah from all of those deeds, for then Allah will accept their repentance. This is evidence that the repentance of the murderer is acceptable, and there is no contradiction between this and the Ayah in Surat An-Nisa':

(وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا)

(And whoever kills a believer intentionally) (4:93), because even though this was revealed in Al-Madinah, the meaning is general, and it could be interpreted to refer to one who does not repent, because this Ayah states that forgiveness is only for those who repent. Moreover Allah says:

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah forgives not that partners should be set up with Him, but He forgives except that to whom He wills) (4:48). And in the authentic Sunnah, it is reported from the Messenger of Allah that the repentance of a murderer is acceptable, as was stated in the story of the person who killed one hundred men and then repented, and Allah accepted his repentance, and other Hadiths.

﴿فَأَوْلِيكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

(for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.) Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنَ النَّارِ،  
وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا إِلَى الْجَنَّةِ، يُؤْتَى بِرَجُلٍ  
فَيَقُولُ: نَحُوا عَنْهُ كِبَارَ ذُنُوبِهِ وَسَلُّوهُ عَنْ  
صِغَارِهَا، قَالَ: فَيُقَالُ لَهُ: عَمِلْتَ يَوْمَ كَذَا، كَذَا  
وَكَذَا، وَعَمِلْتَ يَوْمَ كَذَا، كَذَا وَكَذَا، فَيَقُولُ: نَعَمْ لَأِ  
يَسْتَطِيعُ أَنْ يُنْكِرَ مِنْ ذَلِكَ شَيْئًا، فَيُقَالُ: فَإِنَّ لَكَ  
بِكُلِّ سَيِّئَةٍ حَسَنَةً، فَيَقُولُ: يَا رَبِّ عَمِلْتُ أَشْيَاءَ لَأِ  
أَرَاهَا هُنَا»

(I know the last person who will be brought forth from Hell, and the last person who will enter Paradise. A man will be brought and it will be said, "Take away his major sins and ask him about his minor sins." So it will be said to him: "On such and such a day, you did such and such, and on such and such a day, you did such and such." He will say, "Yes, and he will not be able to deny anything." Then it will be said to him: "For every evil deed you now have one good merit." He will say: "O Lord, I did things that I do not see here.") He (Abu Dharr) said: "And the Messenger of Allah smiled so broadly that his molars could be seen." Muslim recorded it. Ibn Abi Hatim recorded that Abu Jabir heard Makhul say, "A very old man with sunken eyes came and said, `O Messenger of Allah, a man betrayed others and did immoral deeds, and there was no evil deed which he did not do. If (his sins) were to be distributed among the whole of mankind, they would all be doomed. Is there any repentance for him" The Messenger of Allah said:

«أَأَسْلَمْتَ؟»

(Have you become Muslim) He said, "As for me, I bear witness that there is no God but Allah Alone, with no partner or associate, and that Muhammad is His servant and Messenger." The Prophet said:

«فَإِنَّ اللَّهَ غَافِرٌ لِّكَ مَا كُنْتَ كَذَّالِكَ، وَمُبَدِّلٌ  
سَيِّئَاتِكَ حَسَنَاتٍ»

(Allah will forgive you for whatever you have done like that, and will replace your evil deeds with good merits.) The man said: "O Messenger of Allah, even my betrayals and immoral actions" The Prophet said:

«وَعَدَرَائِكَ وَفَجَرَائِكَ»

(Even your betrayals and immoral actions.) "The man went away saying `La ilaha illallah' and `Allahu Akbar.'" Allah tells us how His mercy extends to all His creatrues, and that whoever among them repents to Him, He will accept his repentance for any sin, great or small. Allah says:

(وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ  
مَتَابًا )

(And whosoever repents and does righteous good deeds; then indeed he has repented to Allah Mataba.) meaning, Allah will accept his repentance. This is like the Ayat:

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ  
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا )

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful) (4:110).

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants...) (9:104).

(قُلْ يَعْبادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا  
مِنْ رَحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") (39:53) - for those who repent to Him.

(وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّعْوِ  
 مَرُّوا كِرَامًا - وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ  
 يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا - وَالَّذِينَ يَقُولُونَ  
 رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ  
 وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا )

(72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.) (73. And those who, when they are reminded of the Ayat of their Lord, fall not deaf and blind thereat.) (74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of those who have Taqwa.")

### More Attributes of the Servants of the Most Gracious

These are further attributes of the servants of the Most Gracious. They do not bear witness to falsehood, including lies, immorality, disbelief, foul speech and false words. `Amr bin Qays said, this refers to gatherings of sexual immorality. It was said that the Ayah,

(لَا يَشْهَدُونَ الزُّورَ)

(And those who do not bear witness to falsehood,) refers to giving false testimony, which means lying deliberately to someone else. It was recorded in the Two Sahihis that Abu Bakrah said, "The Messenger of Allah said three times:

«أَلَا أَنبِئُكُمْ بِأَكْبَرَ الْكَبَائِرِ؟»

(Shall I not tell you of the greatest of major sins) We said, "Of course, O Messenger of Allah." The Messenger of Allah said:

«الشِّرْكَ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ»

(Associating others in worship with Allah and disobeying one's parents.) He was lying down, then he sat up and added:

«أَلَا وَقَوْلُ الزُّورِ، أَلَا وَشَهَادَةُ الزُّورِ»

(Beware false speech, and bearing witness to falsehood.) and he kept repeating it until we thought, would that he would stop." From the context it seems that what is meant by those

who do not bear witness to falsehood is those who do not attend it or are not present when it happens. Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(and if they pass by some evil play or evil talk, they pass by it with dignity.) They do not attend where falsehood occurs, and if it so happens that they pass by it, they do not let it contaminate them in the slightest. Allah says:

(مَرُّوا كِرَامًا)

(they pass by it with dignity.)

(وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا )

(And those who, when they are reminded of the Ayat of their Lord, fall not deaf and blind thereat.) This is also a characteristic of the believers,

(الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ)

(Those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord.) (8:2) Unlike the disbelievers. When they hear the Words of Allah, they are not affected by them or moved to change their ways. They persist in their disbelief, wrongdoing, ignorance and misguidance, as Allah says:

(وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيْكُمُ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ)

(And whenever there comes down a Surah, some of them say: "Which of you has had his faith increased by it" As for those who believe, it has increased their faith, and they rejoice. But as for those in whose hearts is a disease, it will add doubt to their doubt) (9:124-125).

(لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا)

(fall not deaf and blind thereat.) means, unlike the disbelievers who, when they hear the Ayat of Allah, are not moved by them, but continue as they are, as if they did not hear them but are deaf and blind. His saying:

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا  
وَدُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ)

(And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...") means those who ask Allah to bring forth from their loins offspring who will obey Him and worship Him and not associate anything in worship with Him. Ibn `Abbas said, "This means (offspring) who will strive to obey Allah and bring them joy in this world and the Hereafter." Imam Ahmad recorded that Jubayr bin Nufayr said: "We sat with Al-Miqdad bin Al-Aswad one day, and a man passed by and said, "How blessed are these two eyes which saw the Messenger of Allah ! Would that we had seen what you saw and witnessed what you witnessed." Al-Miqdad got angry, and I was surprised, because the man had not said anything but good. Then he turned to him and said, "What makes a man wish to be present when Allah had caused him to be absent, and he does not know how he would have behaved if he had been there By Allah, there are people who saw the Messenger of Allah , and Allah will throw them on their faces in Hell because they did not accept him or believe in him. Are you not grateful that Allah brought you forth from your mothers' wombs believing in your Lord and in what your Prophet brought, and that the test went to others and not to you Allah sent His Prophet during the most difficult time that any Prophet was ever sent, after a long period of ignorance, when the people could see no better religion than the worship of idols, and he brought the Criterion which distinguishes truth from falsehood and which would separate a father from his son. A man would realize that his father, son or brother was a disbeliever, and since Allah had opened his heart to Faith, he knew that if his relative died he would go to Hell, so he could not rest knowing that his loved one was in the Fire. This is what Allah referred to in the Ayah,

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا  
وَدُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ)

(And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes...") Its chain of narrators is Sahih, although they did not report it.

(وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا)

(and make us leaders of those who have Taqwa.) Ibn `Abbas, Al-Hasan, As-Suddi, Qatadah and Rabi` bin Anas said: "Leaders who would be taken as examples in good." Others said: "Guides who would call others to goodness." They wanted their worship to be connected to the worship

of their children and offspring, and their guidance to go beyond themselves and benefit others. This would be more rewarding and a better end, as it was recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ مِنْ بَعْدِهِ، أَوْ صَدَقَةٍ جَارِيَةٍ»

(When a son of Adam dies, his deeds cease apart from three: a righteous child who will pray for him, knowledge from which others may benefit after him, or ongoing charity.)

(أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا - خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا - قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا )

(75. Those will be rewarded with the highest place because of their patience. Therein they shall be met with greetings and the word of peace and respect.) (76. Abiding therein -- excellent it is as an abode, and as a place to rest in.) (77. Say: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied. So the torment will be yours forever.")

### The Reward of the Servants of the Most Gracious, and a Warning to the People of Makkah

After mentioning the beautiful attributes of His believing servants, and their fine words and deeds, Allah then says:

(أُولَئِكَ)

(Those) meaning, the people who are described in this manner,

(يُجْزَوْنَ)

(will be rewarded) on the Day of Resurrection,



## (الْعُرْفَةَ)

(with the highest place), which is Paradise. Abu Ja`far Al-Baqir, Sa`id bin Jubayr, Ad-Dahhak and As-Suddi said, "It was so called because of its elevation."

## (بِمَا صَبَرُوا)

(because of their patience.) means, their patience in doing what they did.

## (وَيُلَقَّوْنَ فِيهَا)

(Therein they shall be met) means, in Paradise.

## (تَحِيَّةً وَسَلَامًا)

(with greetings and the word of peace and respect.) This means that they will be greeted first with words of welcome and honor. Peace will be theirs and they will be wished peace. And angels shall enter unto them from every gate, saying, "Peace be upon you for that you persevered in patience! Excellent indeed is the final home!"

## (خَالِدِينَ فِيهَا)

(Abiding therein) means, they will settle there and never leave or move or die, they will never exit or wish to move to somewhere else. This is like the Ayah,

(وَأَمَّا الَّذِينَ سَعِدُوا ففِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا  
دَامَتِ السَّمَوَاتُ وَالْأَرْضُ)

(And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure) (11:108).

## (حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا)

(excellent it is as an abode, and as a place to rest in.) Its appearance is beautiful and it is a good place in which to rest and to dwell. Then Allah says:

## (قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي)

(Say: "My Lord pays attention to you only because of your invocation to Him...") meaning, He would not care to pay attention to you if you did not worship Him, for He only created mankind to worship Him Alone and to glorify Him morning and evening. His saying:

(فَقَدْ كَذَّبْتُمْ)

(But now you have indeed denied. ) "O you disbelievers."

(فَسَوْفَ يَكُونُ لِزَامًا)

(So the torment will be yours forever.) So your denial will remain with you forever, i.e., it will lead to your punishment, doom and destruction in this world and the Hereafter. This also refers to the day of Badr, as it was interpreted by `Abdullah bin Mas`ud, Ubayy bin Ka`b, Muhammad bin Ka`b Al-Qurazi, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others.

(فَسَوْفَ يَكُونُ لِزَامًا)

(So the torment will be yours forever.) Al-Hasan Al-Basri said: "The Day of Resurrection." And there is no conflict between the two interpretations. This is the end of the Tafsir of Surat Al-Furqan, all praise and thanks are due to Allah.

## The Tafsir of Surat Ash-Shu`ara

(Chapter - 26)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(طسّم - تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ - لَعَلَّكَ بَخِعٌ  
نَفْسَكَ اِلَّا يَكُوْنُوْا مُؤْمِنِيْنَ - اِنْ نَّشَأْ نُنَزِّلْ عَلَيْهِمْ  
مِّنَ السَّمَآءِ ءَايَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خَاضِعِيْنَ -  
وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحَدَّثٍ اِلَّا  
كَانُوْا عَنْهُ مُعْرِضِيْنَ - فَقَدْ كَذَّبُوْا فَسَيَأْتِيهِمْ اَنْبَاُ

مَا كَانُوا بِهِ يَسْتَهْزِءُونَ - أَوْلَمْ يَرَوْا إِلَى الْأَرْضِ  
كَمْ أَنْبَأْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ - إِنَّ فِي ذَلِكَ  
لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ - وَإِنَّ رَبَّكَ لَهُوَ  
الْعَزِيزُ الرَّحِيمُ )

(1. Ta Sn Mm.) (2. These are Ayat of the Book Mubin.) (3. It may be that you are going Bakhi` yourself, that they do not become believers.) (4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) (5. And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.) (6. So, they have indeed denied, then the news of what they mocked at will come to them.) (7. Do they not observe the earth -- how much of every good kind We cause to grow therein) (8. Verily, in this is an Ayah, yet most of them are not believers.) (9. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

### The Qur'an and the Disbelievers turning away;

They could be compelled to believe if Allah so willed At the beginning of the explanation of Surat Al-Baqarah we discussed the letters which appear at the beginning of some Surahs. Allah's saying:

(تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ)

(These are the Ayat of the Book Mubin.) means, these are the verses of the Clear Qur'an, i.e. the clear and unambiguous Book which distinguishes between truth and falsehood, misguidance and guidance.

(لَعَلَّكَ بَخِعٌ نَفْسًا)

(It may be that you are going Bakhi` yourself,) means, destroy yourself -- because of your keenness that they should be guided and your grief for them.

(أَلَّا يَكُونُوا مُؤْمِنِينَ)

(that they do not become believers.) Here Allah is consoling His Messenger for the lack of faith of those among the disbelievers who do not believe in him. This is like the Ayat:

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ)

(So destroy not yourself in sorrow for them) (35:8).

(فَلَعَلَّكَ بَخِعٌ بِنَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا  
بِهَذَا الْحَدِيثِ أَسَفًا )

(Perhaps, you would Bakhi` yourself, over their footsteps, because they believe not in this narration) (18:6). Mujahid, `Ikrimah, Qatadah, `Atiyyah, Ad-Dahhak, Al-Hasan and others said that:

(لَعَلَّكَ بَخِعٌ بِنَفْسِكَ)

(It may be that you are going Bakhi` yourself,) means, `kill yourself.' Then Allah says:

(إِنْ نَشَاءُ نُنزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ  
أَعْنَاقُهُمْ لَهَا خَاضِعِينَ )

(If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.) meaning, `if We so willed, We could send down a sign that would force them to believe, but We will not do that because We do not want anyone to believe except by choice.' Allah says:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ  
جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ )

(And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers.) (10:99)

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً)

(And if your Lord had so willed, He could surely, have made mankind one Ummah...) (11:118) But Allah's will has acted, His decree has come to pass, and His proof has been conveyed to mankind by mission of Messengers and the revelation of Books to them. Then Allah says:

(وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا  
كَانُوا عَنْهُ مُعْرِضِينَ )

(And never comes there unto them a Reminder as a recent revelation from the Most Gracious, but they turn away therefrom.) meaning, every time a Scripture comes from heaven to them, most of the people turn away from it. As Allah says:

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly.) (12:103)

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا  
كَانُوا بِهِ يَسْتَهْزِءُونَ )

(Alas for mankind! There never came a Messenger to them but they used to mock at him.)  
(36:30)

(ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ كُلَّ مَا جَاءَ أُمَّةً رَّسُولُهَا  
كَذَّبُوهُ)

(Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him...) (23:44). Allah says here:

(فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ )

(So, they have indeed denied, then the news of what they mocked at will come to them.) meaning, they denied the truth that came to them, so they will come to know the news of the consequences of this denial after a while.

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

(And those who do wrong will come to know by what overturning they will be overturned) (26:227). Then Allah tells those who dared to oppose His Messenger and disbelieve in His Book, that He is the Subduer, the Almighty, the All-Powerful, Who created the earth and caused every good kind of crop, fruit and animal to grow therein. Sufyan Ath-Thawri narrated from a man from Ash-Sha`bi that people are a product of the earth. So whoever enters Paradise is good and noble, and whoever enters Hell is base and vile.

(إِنَّ فِي ذَلِكَ لآيَةً)

(Verily, in this is an Ayah,) meaning an evidence of the power of the Creator of all things. He spread out the earth and raised the canopy of the heavens, yet despite that the majority of people do not believe, rather they deny Him, His Messengers, and His Books, and they go against His commands doing the things He had prohibited. His saying:

## (وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ)

(And verily your Lord, He is truly the All-Mighty,) means, the One Who has power over all things, to subdue and control them,

## (الرَّحِيمِ)

(the Most Merciful. ) means, towards His creation, for He does not hasten to punish the one who sins, but He gives him time to repent, and if he does not, then He seizes him with a mighty punishment. Abu Al-`Aliyah, Qatadah, Ar-Rabi` bin Anas and Ibn Ishaq said: "He is Almighty in His punishment of those who went against His commands and worshipped others besides Him." Sa`id bin Jubayr said: "He is Most Merciful towards those who repent to Him and turn to Him."

(وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنِ أَنْتَ الْقَوْمَ الظَّالِمِينَ -  
قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ - قَالَ رَبِّ إِنِّي أَخَافُ أَنْ  
يُكَذِّبُون - وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي  
فَأَرْسِلْ إِلَىٰ هَارُونَ - وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ  
يَقْتُلُون - قَالَ كَلَّا فَادْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ  
مُسْتَمِعُونَ - فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ  
الْعَالَمِينَ - أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ - قَالَ أَلَمْ  
تُرَبِّكُنَا فِيْنَا وَلِيدًا وَلِئِثَّتْ فِيْنَا مِنْ عُمْرِكَ سِنِينَ -  
وَفَعَلْتَ فَعَلْتَكِ الْتِي فَعَلْتَ وَأَنْتَ مِنَ الْكٰفِرِينَ -  
قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ - فَفَرَرْتُ مِنْكُمْ  
لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ  
الْمُرْسَلِينَ - وَتِلْكَ نِعْمَةٌ تَمُّهَا عَلَىٰ أَنْ عَبَّدتَّ  
بَنِي إِسْرَائِيلَ )

(10. And (remember) when your Lord called Musa (saying): "Go to the people who are wrongdoers.") (11. "The people of Fira`wn. Will they not have Taqwa") (12. He said: "My Lord! Verily, I fear that they will deny me,") (13. "And my breast straitens, and my tongue expresses not well. So send for Harun.") (14. "And they have a charge of crime against me, and I fear they will kill me. ") (15. (Allah) said: "Nay! Go you both with Our signs. Verily, We shall be with you, listening.") (16. "And go both of you to Fira`wn, and say: ` We are the Messengers of the Lord of Al-` Alamin,") (17. ` So allow the Children of Israel to go with us.") (18. (Fir`awn) said (to Musa): "Did we not bring you up among us as a child And you did dwell many years of your life with us.") (19. "And you did your deed, which you did. While you were one of the ingrates.") (20. Musa said: "I did it then, when I was in error.") (21. "So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.") (22. "And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.")

### Between Musa and Fir`awn

Allah tells us what He commanded His servant, son of `Imran and Messenger Musa, peace be upon him, who spoke with Him, to do, when He called him from the right side of the mountain, and conversed with him, and chose him, sent him, and commanded him to go to Fir`awn and his people. Allah says:

(وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنِ أَنْتَ الْقَوْمَ الظَّالِمِينَ -  
 قَوْمَ فِرْعَوْنَ أَلا يَتَّقُونَ - قَالَ رَبِّ إِنِّي أَخَافُ أَنْ  
 يُكذِّبُون - وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي  
 فَأَرْسِلْ إِلَىٰ هَارُونَ - وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ  
 يَقْتُلُون )

(And when your Lord called Musa: "Go to the people who are wrongdoers. The people of Fir`awn. Will they not have Taqwa" He said: "My Lord! Verily, I fear that they will deny me, And my breast straitens, and my tongue expresses not well. So send for Harun. And they have a charge of crime against me, and I fear they will kill me.") So, Musa asked Allah to remove these difficulties for him, as he said in Surah Ta Ha:

(قَالَ رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي  
 )

(Musa said: "O my Lord! Open for me my chest. And ease my task for me.") (20:25-26) until:

(قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ)

(You are granted your request, O Musa!) (20:36)

(وَلَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ)

(And they have a charge of crime against me, and I fear they will kill me.) because he had killed that Egyptian, which was the reason that he left the land of Egypt.

(قَالَ كَلَّا)

((Allah) said: "Nay!..." Allah told him: do not be afraid of anything like that. This is like the Ayah,

(سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَمَا سُلْطٰنًا)

(Allah said: "We will strengthen your arm through your brother, and give you both power) meaning, proof;

(فَلَا يَصِلُونَ إِلَيْكُمَا بِآيٰتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا  
الغٰلِبُونَ)

(so they shall not be able to harm you, with Our signs, you two as well as those who follow you will be the victors) (28:35),

(فَاذْهَبَا بِآيٰتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ)

(Go you both with Our signs. Verily, We shall be with you, listening.) This is like the Ayah,

(إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ)

(I am with you both, hearing and seeing) (20:46). Meaning, 'I will be with you by My protection, care, support and help.'

(فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعٰلَمِينَ)

(And go both of you to Fir`awn, and say: 'We are the Messengers of the Lord of the all that exists.') This is like the Ayah,

(إِنَّا رَسُولَا رَبِّكَ)



(Verily, we are both Messengers of your Lord) (20:47). which means, `both of us have been sent to you,'

(أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ )

(So allow the Children of Israel to go with us.) Meaning, `let them go, free them from your captivity, subjugation and torture, for they are the believing servants of Allah, devoted to Him, and with you they are in a position of humiliating torture.' When Musa said that to him, Fir`awn turned away and ignored him completely, regarding him with scorn and thinking little of him. Saying:

(أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا)

(Did we not bring you up among us as a child) meaning, we brought you up among us, in our home and on our bed, we nourished you and did favors for you for many years, and after all that you responded to our kindness in this manner: you killed one of our men and denied our favors to you.' So he said to him:

(وَأَنْتَ مِنَ الْكَافِرِينَ)

(While you were one of the ingrates.) meaning, one of those who deny favors. This was the view of Ibn `Abbas and `Abdur-Rahman bin Zayd bin Aslam, and was the view favored by Ibn Jarir.

(قَالَ فَعَلْتُهَا إِذَا)

((Musa) said: "I did it then...") meaning, at that time,

(وَأَنَا مِنَ الضَّالِّينَ)

(when I was in error.) meaning, `before revelation was sent to me and before Allah made me a Prophet and sent me with this Message.'

(فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا  
وَجَعَلَنِي مِنَ الْمُرْسَلِينَ )

(So, I fled from you when I feared you. But my Lord has granted me Hukm, and made me one of the Messengers.) means, `the first situation came to an end and another took its place. Now Allah has sent me to you, and if you obey Him, you will be safe, but if you oppose Him, you will be destroyed.' Then Musa said:

(وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ )

(And this is the past favor with which you reproach me, -- that you have enslaved the Children of Israel.) meaning, ` whatever favors you did in bringing me up are offset by the evil you did by enslaving the Children of Israel and using them to do your hard labor. Is there any comparison between your favors to one man among them and the evil you have done to all of them What you have mentioned about me is nothing compared to what you have done to them.'

(قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ - قَالَ رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ  
- قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ - قَالَ رَبُّكُمْ وَرَبُّ  
ءَابَائِكُمُ الْأَوَّلِينَ - قَالَ إِنْ رَسُولِكُمُ الَّذِي أُرْسِلَ  
إِلَيْكُمْ لَمَجْنُونٌ - قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا  
بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ )

(23. Fir`awn said: "And what is the Lord of Al-`Alamin") (24. (Musa) said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty.") (25. (Fir`awn) said to those around: "Do you not hear (what he says)") (26. (Musa) said: "Your Lord and the Lord of your ancient fathers!") (27. (Fir`awn) said: "Verily, your Messenger who has been sent to you is a madman!") (28. (Musa) said: "Lord of the east and the west, and all that is between them, if you did but understand!")

**Allah tells us about the disbelief, rebellion, oppression and denial  
of Fir`awn, as He says:**

(وَمَا رَبُّ الْعَالَمِينَ)

((Fir`awn said:) "And what is the Lord of the `Alamin") This is because he used to say to his people:

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(I know not that you have a god other than me.) (28:28)

## (فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ)

(Thus he fooled his people, and they obeyed him.) (43:54) They used to deny the Creator, may He be glorified, and they believed that they had no other lord than Fir`awn. When Musa said to them: "I am the Messenger of the Lord of the worlds," Fir`awn said to him, "Who is this who you are claiming is the Lord of Al-`Alamin other than me" This is how it was interpreted by the scholars of the Salaf and the Imams of later generations. As-Suddi said, "This Ayah is like the Ayah,

## (قَالَ فَمَنْ رَبُّكُمَا يَمُوسَى - قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى )

((Fir`awn) said: "Who then, O Musa, is the Lord of you two" He said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright.") (20:49-50) Those among the philosophers and others who claimed that this was a question about the nature or substance )of Allah( are mistaken. Fir`awn did not believe in the Creator in the first place, so he was in no position to ask about the nature of the Creator; he denied that the Creator existed at all, as is apparent from the meaning, even though proof and evidence had been established against him. When Fir`awn asked him about the Lord of Al-`Alamin, Musa said:

## (قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

((Musa) said: "The Lord of the heavens and the earth, and all that is between them..." meaning, the Creator, Sovereign and Controller of all that, their God Who has no partner or associate. He is the One Who has created all things. He knows the higher realms and the heavenly bodies that are in them, both those that are stationary and those that move and shine brightly. He knows the lower realms and what is in them; the oceans, continents, mountains, trees, animals, plants and fruits. He knows what is in between the two realms; the winds, birds, and whatever is in the air. All of them are servants to Him, submitting and humbling themselves before Him.

## (إِنْ كُنْتُمْ مُوقِنِينَ)

(if you seek to be convinced with certainty. ) means, if you have believing hearts and clear insight. At this, Fir`awn turned to the chiefs and leaders of his state around him, and said to them -- mockingly expressing his disbelief in Musa:

## (أَلَا تَسْتَمِعُونَ)

("Do you not hear") meaning, `are you not amazed by what this man is claiming -- that you have another god other than me' Musa said to them:

## (رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ)

(Your Lord and the Lord of your ancient fathers!) meaning, the One Who created you and your forefathers, those who came before Fir`awn and his time.

(قَالَ)

(He said) that is, Fir`awn said:

(إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ)

(Verily, your Messenger who has been sent to you is a madman!) meaning, there is no sense in his claim that there is any god other than me!

(قَالَ)

((Musa) said) -- to those in whose hearts Fir`awn had planted doubts:

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ)

(Lord of the east and the west, and all that is between them, if you did but understand!) `He is the One Who made the east the place where the heavenly bodies rise, and made the west the place where they set; this is the system to which He has subjugated all the heavenly bodies, stationary and moving. If what Fir`awn claims is true, that he is your lord and your god, then let him turn things around so that the heavenly bodies set in the east and rise in the west.' This is similar to the Ayah,

(الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ)

(who disputed with Ibrahim about his Lord, because Allah had given him the kingdom When Ibrahim said: "My Lord is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim said, "Verily, Allah brings the sun from the east. So cause it to rise from the west.") (2:258) So when Fir`awn was defeated in debate, he resorted to the use of his force and power, believing that this would be effective in dealing with Musa, peace be upon him, so he said, as Allah tells us:

(قَالَ لئن اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ  
 الْمَسْجُونِينَ - قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ - قَالَ  
 فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - فَأَلْقَى عَصَاهُ  
 فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ  
 لِلنَّظِيرِينَ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ  
 يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا  
 تَأْمُرُونَ قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ  
 حَاشِرِينَ يَاأْتُوكَ بِكُلِّ سِحَارٍ عَلِيمٍ )

(29. He said: "If you choose a god other than me, I will certainly put you among the prisoners.") (30. He said: "Even if I bring you something manifest") (31. He said: "Bring it forth then, if you are of the truthful!") (32. So he threw his stick, and behold, it was a serpent, manifest.) (33. And he drew out his hand, and behold, it was white to all beholders!) (34. He said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.") (35. "He wants to drive you out of your land by his sorcery: what is it then that you command") (36. They said: "Put him off and his brother (for a while), and send callers to the cities;") (37. "To bring up to you every well-versed sorcerer.")

### After the Rational Proof, Fir`awn resorts to Force

When proof had been established against Fir`awn, clearly and rationally, he resorted to using force against Musa, thinking that after this there would no further room for discussion. So he said:

(لئن اتَّخَذْتَ إِلَهًا غَيْرِي لأَجْعَلَنَّكَ مِنَ  
 الْمَسْجُونِينَ)

(If you choose a god other than me, I will certainly put you among the prisoners.) To this, Musa responded:

(أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ)

(Even if I bring you something manifest) meaning, clear and definitive proof.

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ - فَأَلْقَىٰ  
عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ (

(Fir`awn said: "Bring it forth then, if you are of the truthful!" So he threw his stick, and behold, it was a serpent, manifest.) meaning, it was very clear and obvious, with a huge body and a big mouth, terrifying in appearance.

وَنَزَعَ يَدَهُ) (

(And he drew out his hand,) meaning, from his sleeve,

فَإِذَا هِيَ بَيضٌ لِّلنّٰظِرِيْنَ)

(and behold, it was white to all beholders!) It was shining like a piece of the moon. Since Fir`awn was already doomed, he hastened to stubborn denial, and said to the chiefs around him:

إِنَّ هَٰذَا لَسِحْرٌ عَلِيمٌ)

(Verily, this is indeed a well-versed sorcerer.) One who knows a great deal of magic or witchcraft. Fir`awn was trying to convince them that this was sorcery, not a miracle. Then he provoked them against Musa, trying to make them oppose him and disbelieve in him, and said:

يُرِيدُ أَنْ يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِ)

(He wants to drive you out of your land by his sorcery...) meaning, `he wants to capture the people's hearts and win them over by doing this, so that they will support him, and help him and follow him, and he will defeat you in your own land and take the land from you. So advise me, what should I do with him'

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَٰشِرِينَ  
- يَأْتُوكَ بِكُلِّ سِحْرٍ عَلِيمٍ (

(They said: "Put him off and his brother, and send callers to the cities; to bring up to you every well-versed sorcerer.") meaning, `delay him and his brother until you gather together all the sorcerers from every city and region of your kingdom so that they may confront him and produce something like he produces, then you will defeat him and have the victory.' So Fir`awn did as they suggested, which is what Allah decreed would happen to them, so that all the

people would gather in one place and the signs and proof of Allah would be made manifest before them all in one day.

(فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ - وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ - لَعَلْنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ - فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا لِأَجْرٍ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ - قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلقُونَ - فَأَلْقَوْا حِبَلَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ - فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ - فَأَلْقَى السَّحَرَةُ سَجْدِينَ - قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ )

(38. So, the sorcerers were assembled at a fixed time on a day appointed.) (39. And it was said to the people: "Are you (too) going to assemble") (40. "That we may follow the sorcerers if they are the winners.") (41. So, when the sorcerers arrived, they said to Fir`awn: "Will there surely be a reward for us if we are the winners") (42. He said: "Yes, and you shall then verily be of those brought near (to myself).") (43. Musa said to them: "Throw what you are going to throw!") (44. So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!") (45. Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!) (46. And the sorcerers fell down prostrate.) (47. Saying: "We believe in the Lord of Al-`Alamin.") (48. "The Lord of Musa and Harun.")

**Between Musa, peace be upon him, and the Sorcerers Allah describes the actual encounter between Musa, peace be upon him, and the Egyptians in Surat Al-A`raf, Surah Ta Ha, and in this Surah.**

The Egyptians wanted to extinguish the Light of Allah with their words, but Allah insisted that His Light should prevail even though the disbelievers disliked that. This is the issue of disbelief and faith; they never confront one another but faith always prevails:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ  
زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ )

(Nay, We fling the truth against the falsehood, so it destroys it, and behold, it disappears. And woe to you for that which you ascribe.) (21:18)

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ)

(And say: "Truth has come and falsehood has vanished.") (17:81) The sorcerers of Egypt were the most skilled in the art of illusion, but when a huge group of them gathered from all corners of the land, and the people came together on that day whose exact numbers are known to Allah Alone, one of them said:

(لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ )

(That we may follow the sorcerers if they are the winners.) They did not say: `we will follow the truth, whether it rests with the sorcerers or with Musa;' the people were followers of the religion of their king.

(فَلَمَّا جَاءَ السَّحَرَةُ)

(So, when the sorcerers arrived,) means, when they reached the court of Fir`awn, and a pavilion had been erected for him. There he gathered his servants, followers, administrators, and provincial leaders, and the soldiers of his kingdom. The sorcerers stood before Fir`awn, asking him to treat them well and bring them closer to him if they prevailed in this matter which he had brought them together for. They said:

(فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَا لِأَجْرٍ  
إِنْ كُنَّا نَحْنُ الْغَالِبِينَ - قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ  
الْمُقَرَّبِينَ )

("Will there surely be a reward for us if we are the winners" He said: "Yes, and you shall then verily be of those brought near.") meaning, `and you will be given more than what you are asking for; I will make you among those who are close to me, those who sit with me.' So they went back to their places:



قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ  
مَنْ أَلْقَىٰ قَالَ بَلْ أَلْقُوا

(They said: "O Musa! Either you throw first or we be the first to throw" (Musa) said: "Nay, throw you (first)!") (20:65-66). Here the incident is described more briefly. Musa said to them:

أَلْقُوا مَا أَنْتُمْ مُلقُونَ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ  
وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ

("Throw what you are going to throw!" So, they threw their ropes and their sticks, and said: "By the might of Fir`awn, it is we who will certainly win!") This is what the ignorant masses say when they do something: `this is by the virtue of So-and-so!' In Surat Al-A`raf Allah mentioned that they:

سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرَهُبُوهُمْ وَجَاءُوا  
بِسِحْرِ عَظِيمٍ

(They bewitched the eyes of the people, and struck terror into them, and they displayed a great magic) (7:116). And in Surat Ta Ha He said:

فَإِذَا حِبَالُهُمْ وَعِصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ  
أَنَّهَا تَسْعَىٰ

(Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.) until Allah saying:

وَلَا يُفْلِحُ السَّحَرُ حَيْثُ أَتَىٰ

(and the magician will never be successful, whatever the amount (of skill) he may attain) (20:69). And here Allah says:

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

(Then Musa threw his stick, and behold, it swallowed up all that they falsely showed!) by snatching up and catching them from every corner and swallowing them up, and it did not leave any of them untouched. Allah says:

(فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ )

(Thus truth was confirmed, and all that they did was made of no effect.) until

(رَبِّ مُوسَى وَهَارُونَ )

(The Lord of Musa and Harun.) (7:118-122) This was a very serious matter, furnishing decisive proof leaving no room for any excuse. Fir`awn's supporters, who sought and hoped that they would prevail over Musa, were themselves defeated. At that moment they believed in Musa and prostrated to Allah, the Lord of Al` Alamin Who sent Musa and Harun with the truth and an obvious miracle. Fir`awn was defeated in a manner the likes of which the world had never seen, but he remained arrogant and stubborn despite the clear evidence, may the curse of Allah and the angels and all of mankind be upon him. He resorted to arrogance and stubbornness and propagating falsehood. He began to issue threats against them, saying:

(إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ)

(Verily, he is your chief who has taught you magic) (20:71).

(إِنَّ هَذَا لَمَكْرٌ مَّكْرْتُمُوهُ فِي الْمَدِينَةِ)

(Surely, this is a plot which you have plotted in the city) (7:123).

(قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَادِّنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمْ  
الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ  
أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَأَصْلَبَنَّكُمْ أَجْمَعِينَ  
- قَالُوا لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ - إِنَّا نَطْمَعُ  
أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ )

(49. He said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.") (50. They said: "No harm! Surely, to our Lord we are to return.") (51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers.")

**Between Fir`awn and the Sorcerers**

His threats against them resulted only in an increase in their faith and submission to Allah, for the veil of disbelief had been lifted from their hearts and the truth became clear to them because they knew something that their people did not: that what Musa had done could not have been done by any human being unless Allah helped him, making it proof and an evidence of the truth of what he had brought from his Lord. Then Fir`awn said to them:

(ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذِنَ لَكُمْ)

(You have believed in him before I give you leave.) meaning, `you should have asked my permission for what you did, and you did not consult with me; if I had given you permission you could have done it, and if I did not allow you, you should not have done it, for I am the ruler and the one to be obeyed.'

(إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ)

(Surely, he indeed is your chief, who has taught you magic!) This is stubborn talk, and anyone can see that it is nonsense, for they had never met Musa before that day, so how could he have been their chief who taught them how to do magic No rational person would say this. Then Fir`awn threatened to cut off their hands and feet, and crucify them. They said:

(لَا ضَيْرَ)

(No harm!) meaning, `no problem, that will not harm us and we do not care.'

(إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ)

(Surely, to our Lord we are to return.) means, `the return of us all is to Allah, may He be glorified, and He will never allow the reward of anyone who has done good to be lost. What you have done to us is not hidden from Him, and He will reward us in full for that.' So they said:

(إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا)

(Verily, we really hope that our Lord will forgive us our sins,) `the sins we have committed and the magic you forced us to do.'

(أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ)

(as we are the first of the believers,) means, because we are the first of our people, the Egyptians, to believe. So he killed them all.

(وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ  
 مَتَّبِعُونَ - فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ  
 - إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ - وَإِنَّهُمْ لَنَا  
 لَغَائِظُونَ - وَإِنَّا لَجَمِيعٌ حَازِرُونَ - فَأَخْرَجْنَاهُمْ  
 مِنْ جَبَّتٍ وَعُيُونٍ - وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ - كَذَلِكَ  
 وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ )

(52. And We revealed to Musa, saying: "Depart by night with My servants, verily, you will be pursued.") (53. Then Fir`awn sent callers to (all) the cities.) (54. (Saying): "Verily, these indeed are but a small band.") (55. "And verily, they have done what has enraged us.") (56. "But we are a host all assembled, amply forewarned.") (57. So, We expelled them from gardens and springs,) (58. Treasures, and every kind of honorable place.) (59. Thus and We caused the Children of Israel to inherit them.)

### The Exodus of the Children of Israel from Egypt

After Musa stayed in Egypt for a long time, and the proof of Allah was established against Fir`awn and his chiefs, yet they were still arrogant and stubborn, then there was nothing left for them but punishment and vengeance. So Allah commanded Musa, peace be upon him, to take the Children of Israel out of Egypt by night, and take them wherever he would be commanded. So Musa, peace be upon him, did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir`awn. As more than one of the scholars of Tafsir have said, they left when the moon was rising, and Mujahid, may Allah have mercy on him, said that the moon was eclipsed that night. And Allah knows best. Musa asked about the grave of Yusuf (Prophet Joseph), peace be upon him, and an old woman from among the Children of Israel showed him where it was, so he took the remains with them, and it was said that they were among the things that were carried by Musa himself, may peace be upon them both. It was also said that Yusuf, peace be upon him, had left instructions in his will that if the Children of Israel ever left Egypt, they should take his remains with them. The following morning, when there was nobody to be found in the Israelite quarters, Fir`awn became angry and his anger intensified since Allah had decreed that he was to be destroyed. So he quickly sent his callers to all his cities, i.e., to mobilize his troops and bring them together, and he called out to them:

(إِنَّ هَؤُلَاءِ)

(Verily, these) meaning, the Children of Israel,

(لَشِرْذِمَةً قَلِيلُونَ)

(indeed are but a small band. ) meaning, a small group.

(وَإِنَّهُمْ لَنَا لَغَائِظُونَ )

(And verily, they have done what has enraged us.) means, `every time we have heard anything about them, it has upset us and made us angry.'

(وَإِنَّا لَجَمِيعٌ حَازِرُونَ )

(But we are a host all assembled, amply forewarned.) means, `we are constantly taking precautions lest they betray us.' Some of the Salaf read this with the meaning, "we are constantly forewarned and forearmed. And I want to destroy them to the last man, and destroy all their lands and property." So he and his troops were punished with the very things he sought to inflict upon the Children of Israel. Allah says:

(فَأَخْرَجْنَاهُمْ مِّنْ جَنَّاتٍ وَعُيُونٍ - وَكُنُوزٍ وَمَقَامٍ  
كَرِيمٍ )

(So, We expelled them from gardens and springs, treasures, and every kind of honorable place.) meaning, they were thrown out of those blessings and into Hell, and they left behind the honorable places, gardens and rivers, wealth, provision, position and power in this world:

(كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ )

(Thus and We caused the Children of Israel to inherit them.) This is like the Ayat:

(وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ  
الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَارَكْنَا فِيهَا)

(And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed) (7: 137).

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي  
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ )

(And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors) The two Ayat thereafter: )28:5-6(.

(فَأَتَّبَعُوهُمْ مُشْرِقِينَ - فَلَمَّا تَرَاءَا الْجَمْعَانَ قَالَ  
أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ  
رَبِّي سَيَهْدِينِ - فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ  
بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ  
الْعَظِيمِ - وَأَزَلَفْنَا تَمَّ الْأَخْرِينَ - وَأَنْجَيْنَا مُوسَى  
وَمَنْ مَعَهُ أَجْمَعِينَ - ثُمَّ أَغْرَقْنَا الْأَخْرِينَ - إِنَّ فِي  
ذَلِكَ لَأَيَّةٍ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ  
لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(60. So, they pursued them at sunrise.) (61. And when the two hosts saw each other, the companions of Musa said: "We are sure to be overtaken.") (62. (Musa) said: "Nay, verily with me is my Lord. He will guide me.") (63. Then We revealed to Musa (saying): "Strike the sea with your stick." And it parted, and each separate part became like huge mountain.) (64. Then We brought near the others to that place.) (65. And We saved Musa and all those with him.) (66. Then We drowned the others.) (67. Verily, in this is indeed a sign, yet most of them are not believers.) (68. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

### **Fir`awn's Pursuit and Expulsion of the Children of Israel, and how He and His People were drowned**

More than one of the scholars of Tafsir said that Fir`awn set out with a huge group, a group containing the leaders and entire government of Egypt at that time, i.e., the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers.

(فَأَتَّبَعُوهُمْ مُشْرِقِينَ )

(So, they pursued them at sunrise.) means, they caught up with the Children of Israel at sunrise.

(فَلَمَّا تَرَاءَا الْجَمْعَانَ)

(And when the two hosts saw each other,) means, each group saw the other. At that point,

(قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ)

(the companions of Musa said: "We are sure to be overtaken.") This was because Fir`awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir`awn and his troops were behind them. Hence they said:

(قَلَمَّا تَرَآءَا الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا  
لَمُدْرَكُونَ - قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ )

("We are sure to be overtaken." (Musa) said: "Nay, verily with me is my Lord. He will guide me.") meaning, `nothing of what you fear will happen to you, for Allah is the One Who commanded me to bring you here, and He does not go back on His promise.' Harun, peace be upon him, was in the front, with Yusha` bin Nun and a believer from the family of Fir`awn, and Musa, peace be upon him, was in the rear. More than one of the scholars of Tafsir said that they stood there not knowing what to do, and Yusha` bin Nun or the believer from the family of Fir`awn said to Musa, peace be upon him, "O Prophet of Allah, is it here that your Lord commanded you to bring us" He said: "Yes." Then Fir`awn and his troops drew near and were very close indeed. At that point Allah commanded his Prophet Musa, peace be upon him, to strike the sea with his staff, so he struck it, and it parted, by the will of Allah. Allah says:

(فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ)

(And it parted, and each separate part became like huge mountain.) meaning, like mighty mountains. This was the view of Ibn Mas`ud, Ibn `Abbas, Muhammad bin Ka`b, Ad-Dahhak, Qatadah and others. `Ata' Al-Khurasani said, "It refers to a pass between two mountains." Ibn `Abbas said, "The sea divided into twelve paths, one for each of the tribes." As-Suddi added, "And in it there were windows through which they could see one another, and the water was erected like walls." Allah sent the wind to the sea bed to make it solid like the land. Allah says:

(فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ  
دَرْكًا وَلَا تَخْشَىٰ)

(and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid) (20:77). And here He says:

(وَأَزَلَقْنَا تَمَّ الْأَخْرِينَ )

(Then We brought near the others to that place.) Ibn `Abbas, `Ata' Al-Khurasani, Qatadah and As-Suddi said:

(وَأَزَلَقْنَا)

(Then We brought near) means, "We brought Fir`awn and his troops near to the sea."

(وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ - ثُمَّ أَغْرَقْنَا  
الْآخَرِينَ )

(And We saved Musa and all those with him. Then We drowned the others.) meaning: `We saved Musa and the Children of Israel and whoever followed their religion, and none of them were destroyed, but Fir`awn and his troops were drowned and not one of them remained alive, but was destroyed.' Then Allah says:

(إِنَّ فِي ذَلِكَ لآيَةً)

(Verily, in this is indeed a sign,) meaning, this story with its wonders and tales of aid to the believing servants of Allah is definitive proof and evidence of Allah's wisdom.

(إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ -  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(yet most of them are not believers. And verily your Lord, He is truly the All-Mighty, the Most Merciful. ) The explanation of this phrase has already been discussed above.

(وَإِتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا  
تَعْبُدُونَ - قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُّ لَهَا عَافِينَ -  
قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ - أَوْ يَنْفَعُونَكُمْ أَوْ  
يَضُرُّونَ - قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ  
- قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ - أَنْتُمْ وَعَابَاؤُكُمْ  
الْأَقْدَمُونَ - فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ )

(69. And recite to them the story of Ibrahim.) (70. When he said to his father and his people: "What do you worship") (71. They said: "We worship idols, and to them we are ever devoted.") (72. He said: "Do they hear you when you call") (73. "Or do they benefit you or do they cause



harm") (74. They said: "(Nay) but we found our fathers doing so.") (75. He said: "Do you observe that which you have been worshipping --") (76. "You and your ancient fathers") (77. "Verily, they are enemies to me, save the Lord of Al-`Alamin,")

### How the Close Friend of Allah, Ibrahim spoke out against Shirk

Here Allah tells us about His servant, Messenger and Close Friend, Ibrahim, upon him be peace, the leader of the pure monotheists. Allah commanded His Messenger Muhammad to recite this story to his Ummah so that they could follow this example of sincerity towards Allah, putting one's trust in Him, worshipping Him Alone with no partner or associate, and renouncing Shirk and its people. Allah granted guidance to Ibrahim before, i.e., from a very early age he had denounced his people's practice of worshipping idols with Allah, may He be exalted.

(إِذْ قَالَ لِأَيِّهِ وَقَوْمِهِ مَا تَعْبُدُونَ )

(When he said to his father and his people: "What do you worship") meaning: what are these statues to which you are so devoted

(قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِينَ )

(They said: "We worship idols, and to them we are ever devoted.") meaning: we are devoted to worshipping them and praying to them.

(قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ - أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ - قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ )

(He said: "Do they hear you when you call Or do they benefit you or do they cause harm" They said: "(Nay) but we found our fathers doing so.") They knew that their idols could not do anything, but they had seen their fathers doing this, so they made haste to follow in their footsteps. So Ibrahim said to them:

(قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ - أَنْتُمْ وَعَابَاؤُكُمْ  
الْأَقْدَمُونَ - فَإِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ )

(Do you observe that which you have been worshipping --you and your ancient fathers Verily, they are enemies to me, save the Lord of Al-`Alamin.) meaning, `if these idols mean anything and have any influence, then let them do me any kind of harm, for I am an enemy to them and I do not care about them or think anything of them.' This is akin to the way Allah described Nuh:

(فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ)

(So devise your plot, you and your partners) (10:71). And Hud, upon him be peace, said:

(إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ  
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ  
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ )

("I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship. 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 creature but He has the grasp of its forelock. Verily, my Lord is on the straight path) (11:54-56). rSimilarly, Ibrahim denounced their gods and idols and said:

(وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ  
أَشْرَكْتُمْ بِاللَّهِ)

(And how should I fear those whom you associate in worship with Allah, while you fear not that you have joined in worship with Allah) (6:81). And Allah said:

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ)

(Indeed there has been an excellent example for you in Ibrahim) until His saying;

(حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ)

(until you believe in Allah Alone) (60:4).

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا  
تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِين -  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ )

(And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring, that they may turn back) (43:26-28). meaning: "La Ilaha Illallah."

(الَّذِي خَلَقَنِي فَهُوَ يَهْدِين - وَالَّذِي هُوَ يُطْعِمُنِي  
وَيَسْقِين - وَإِذَا مَرَضْتُ فَهُوَ يَشْفِين - وَالَّذِي  
يُمِيتُنِي ثُمَّ يُحْيِين - وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي  
خَطِيئَتِي يَوْمَ الدِّينِ )

(78. Who has created me, and it is He Who guides me.) (79. And it is He Who feeds me and gives me to drink.) (80. And when I am ill, it is He Who cures me.) (81. And Who will cause me to die, and then will bring me to life. ) (82. And Who, I hope, will forgive me my faults on the Day of Recompense.)

### Ibrahim mentions Allah's Kindness towards Him

Ibrahim said, "I will not worship any but the One Who does these things:

(الَّذِي خَلَقَنِي فَهُوَ يَهْدِين )

(Who has created me, and it is He Who guides me.) He is the Creator Who has decreed certain things to which He guides His creation, so each person follows the path which is decreed for him. Allah is the One Who guides whomsoever He wills and leaves astray whomsoever He wills.

(وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِين )

(And it is He Who feeds me and gives me to drink.) He is my Creator Who provides for me from that which He has made available in the heavens and on earth. He drives the clouds and causes water to fall with which He revives the earth and brings forth its fruits as provision for mankind. He sends down the water fresh and sweet so that many of those whom He has created, animals and men alike, may drink from it.

(وَإِذَا مَرَضْتُ فَبِهِوَ يَشْفِينِ )

(And when I am ill, it is He Who cures me.) Here he attributed sickness to himself, even though it is Allah Who decrees it, out of respect towards Allah. By the same token, Allah commands us to say in the prayer,

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ )

(Guide us to the straight way) (1:6) to the end of the Surah. Grace and guidance are attributed to Allah, may He be exalted, but the subject of the verb with reference to anger is omitted, and going astray is attributed to the people. This is like when the Jinn said:

(وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ  
أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا )

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them a right path) (72:10) Similarly, Ibrahim said:

(وَإِذَا مَرَضْتُ فَبِهِوَ يَشْفِينِ )

(And when I am ill, it is He Who cures me.) meaning, 'when I fall sick, no one is able to heal me but Him, Who heals me with the means that may lead to recovery'.

(وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ )

(And Who will cause me to die, and then will bring me to life.) He is the One Who gives life and causes death, and no one besides Him is able to do that, for He is the One Who originates and repeats.

(وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ )

(And Who, I hope, will forgive me my faults on the Day of Recompense.) means, no one is able to forgive sins in this world or the Hereafter except Him. Who can forgive sins except Allah For He is the One Who does whatever He wills.

(رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ -  
وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ - وَاجْعَلْنِي

مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ - وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ  
الضَّالِّينَ - وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ - يَوْمَ لَا يَنْفَعُ  
مَالٌ وَلَا بَنُونَ - إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ )

(83. My Lord! Bestow Hukm on me, and join me with the righteous.) (84. And grant me an honorable mention in later generations.) (85. And make me one of the inheritors of the Paradise of Delight.) (86. And forgive my father, verily, he is of the erring.) (87. And disgrace me not on the Day when they will be resurrected.) (88. The Day whereon neither wealth nor sons will avail,) (89. Except him who brings to Allah a clean heart.)

### The Prayer of Ibrahim for Himself and for His Father

Here Ibrahim, upon him be peace, asks his Lord to give him Hukm. Ibn `Abbas said, "This is knowledge."

(وَأَلْحِقْنِي بِالصَّالِحِينَ)

(and join me with the righteous.) means, `make me one of the righteous in this world and the Hereafter.' This is like the words the Prophet said three times when he was dying:

«اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى»

(O Allah, with the Exalted Companion (of Paradise)).

(وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْأَخْرِينَ )

(And grant me an honorable mention in later generations.) meaning, `cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example.' This is like the Ayah,

(وَتَرَكْنَا عَلَيْهِ فِي الْأَخْرِينَ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ  
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ )

(And We left for him (a goodly remembrance) among the later generations: "Salam (peace) be upon Ibrahim. Thus indeed do we reward the good doers.) (37:108-110)

(وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ )

(And make me one of the inheritors of the Paradise of Delight.) meaning, `bless me in this world with honorable mention after I am gone, and in the Hereafter by making me one of the inheritors of the Paradise of Delight.'

(وَاعْفِرْ لَأَبِي)

(And forgive my father,) This is like the Ayah,

(رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ)

(My Lord! Forgive me, and my parents) (71:28). But this is something which Ibrahim, peace be upon him, later stopped doing, as Allah says:

(وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِيَّاهُ)

(And Ibrahim's supplication for his father's forgiveness was only because of a promise he had made to him) (9:114) until:

(إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ)

(Verily, Ibrahim was Awwah and was forbearing) (9:114). Allah stopped Ibrahim from asking for forgiveness for his father, as He says:

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ)

(Indeed there has been an excellent example for you in Ibrahim and those with him), until His saying:

(وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ)

(but I have no power to do anything for you before Allah. ) (60:4),

(وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ)

(And disgrace me not on the Day when they will be resurrected.) means, `protect me from shame on the Day of Resurrection and the Day when all creatures, the first and the last, will be raised.' Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«إِنَّ إِبْرَاهِيمَ رَأَىٰ أَبَاهُ يَوْمَ الْقِيَامَةِ عَلَيْهِ الْغَبْرَةُ  
وَالْقَتْرَةُ»

(Ibrahim will see his father on the Day of Resurrection, covered with dust and darkness.)  
According to another narration, also from Abu Hurayrah, may Allah be pleased with him, the  
Prophet said:

«يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ فَيَقُولُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي  
أَنَّكَ لَا تُخْزِينِي يَوْمَ يُبْعَثُونَ، فَيَقُولُ اللَّهُ تَعَالَى:  
إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ»

(Ibrahim will meet his father and will say: "O Lord, You promised me that You would not  
disgrace me on the Day when all creatures are resurrected." And Allah will say to him: "I have  
forbidden Paradise to the disbelievers.") He also recorded this in the Hadiths about the  
Prophets, upon them be peace, where the wording is:

«يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ، وَعَلَىٰ وَجْهِ  
آزَرَ قَتْرَةٌ وَغَبْرَةٌ، فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ  
لَا تَعْصِينِي، فَيَقُولُ أَبُوهُ: قَالِيَوْمَ لَا أُعْصِيكَ،  
فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَنْ لَا  
تُخْزِينِي يَوْمَ يُبْعَثُونَ، فَأَيُّ خِزْيٍ أَخْزَىٰ مِنْ أَبِي  
الْأَبْعَدِ فَيَقُولُ اللَّهُ تَعَالَى: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى  
الْكَافِرِينَ، ثُمَّ يُقَالُ: يَا إِبْرَاهِيمُ انْظُرْ تَحْتَ  
رَجْلِكَ، فَيَنْظُرُ، فَإِذَا هُوَ بِذِيخٍ مُتَلَطِّخٍ، فَيُؤْخَذُ  
بِقَوَائِمِهِ فَيُلْقَىٰ فِي النَّارِ»

(Ibrahim will meet his father Azar on the Day of Resurrection, and there will be dust and  
darkness on Azar's face. Ibrahim will say to him, "Did I not tell you not to disobey me" His father

will say to him: "Today I will not disobey you." Ibrahim will say: "O Lord, You promised me that You would not disgrace me on the Day when they are resurrected, but what disgrace can be greater than seeing my father in this state" Allah will say to him: "I have forbidden Paradise to the disbelievers." Then it will be said: "O Ibrahim! Look beneath your feet." So he will look and there he will see (that his father was changed into) a male hyena covered in dung, which will be caught by the legs and thrown in the Fire.) This was also recorded by Abu `Abdur-Fahman An-Nasa'i in the Tafsir of his Sunan Al-Kubra.

(يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ )

(The Day whereon neither wealth nor sons will avail,) means, a man's wealth will not protect him from the punishment of Allah, even if he were to pay a ransom equivalent to an earthful of gold.

(وَلَا بَنُونَ)

(nor sons) means, 'or if you were to pay a ransom of all the people on earth.' On that Day nothing will be of any avail except faith in Allah and sincere devotion to Him, and renunciation of Shirk and its people. Allah says:

(إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ )

(Except him who brings to Allah a clean heart. ) meaning, free from any impurity or Shirk. Ibn Srin said, "The clean heart knows that Allah is true, that the Hour will undoubtedly come and that Allah will resurrect those who are in the graves." Sa`id bin Al-Musayyib said, "The clean heart is the sound heart." This is the heart of the believer, for the heart of the disbeliever and the hypocrite is sick. Allah says:

(فِي قُلُوبِهِمْ مَّرَضٌ)

(In their hearts is a disease) (2:10). Abu `Uthman An-Nisaburi said, "It is the heart that is free from innovation and is content with the Sunnah."

(وَأَزَلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ - وَبُرِّزَتِ الْجَحِيمُ  
لِلْغَاوِينَ - وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ  
دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ -  
فَكَبَّبُوا فِيهَا هُمْ وَالْغَاوُونَ - وَجُنُودُ إِبْلِيسَ  
أَجْمَعُونَ - قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ - تَاللَّهِ إِنْ



كُنَّا لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوِّجُكُمْ بِرَبِّ الْعَالَمِينَ  
 - وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ - فَمَا لَنَا مِنْ شَافِعِينَ  
 - وَلَا صَدِيقٍ حَمِيمٍ - قُلُوا أَنْ لَنَا كَرَّةٌ فَنَكُونُ مِنَ  
 الْمُؤْمِنِينَ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ  
 مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(90. And Paradise will be brought near to those who had Taqwa.) (91. And the (Hell) Fire will be placed in full view of the astray.) (92. And it will be said to them: "Where are those that you used to worship.") (93. "Instead of Allah Can they help you or help themselves") (94. Then they will be thrown on their faces into it (the Fire), they and the astray.) (95. And all of the hosts of Iblis together.) (96. They will say while contending therein,) (97. "By Allah, we were truly in a manifest error,) (98. "When we held you as equals with the Lord of all that exists;" (99. "And none has brought us into error except the criminals.") (100. "Now we have no intercessors,") (101. "Nor a close friend.") (102. "(Alas! If we only had a chance to return, we shall truly be among the believers!") (103. Verily, in this is indeed a sign, yet most of them are not believers.) (104. And verily your Lord, He is truly the All-Mighty, the Most Merciful.)

### Those Who have Taqwa and the Astray on the Day of Resurrection, and the Arguments and Sorrow of the Erring

(وَأُزْلِفَتِ الْجَنَّةُ)

(And Paradise will be brought near) means, it will be brought close to its people, adorned and decorated for them to behold it. Its people are the pious who preferred it to whatever was in this world, and strove for it in this world.

(وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ )

(And the (Hell) Fire will be placed in full view of the astray.) meaning, it will be shown to them and a neck will stretch forth from it, moaning and sighing, and their hearts will reach their throats. It will be said to its people by way of reproach and rebuke:

(وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ - مِنْ دُونِ اللَّهِ  
 هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ )

(Where are those that you used to worship instead of Allah Can they help you or help themselves) meaning, `the gods and idols whom you used to worship instead of Allah cannot help you today, and they cannot even protect themselves. You and they are fuel for Hell today, which you will surely enter.'

(فَكُبِّبُوا فِيهَا هُمْ وَالْغَاوُونَ )

(Then they will be thrown on their faces into it (the Fire), they and the astray.) Mujahid said, "This means, they will be hurled into it." Others said: "They will be thrown on top of one another, the disbelievers and their leaders who called them to Shirk. "

(وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ )

(And all of the hosts of Iblis together.) they will all be thrown into it.

(قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ - تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ )

(They will say while contending therein, "By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.") The weak ones among them will say to their arrogant leaders: `Verily, we were following you; can you avail us anything from the Fire' Then they will realize that themselves are to blame and will say: a

(تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ - إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ )

(By Allah, we were truly in a manifest error, when we held you as equals with the Lord of all that exists.) meaning, `we obeyed your commands as we should have obeyed the commands of the Lord of the all that exists, and we worshipped you along with the Lord of all that exists.'

(وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ )

(And none has brought us into error except the criminals.) meaning, `nobody called us to do that except the evildoers.'

(فَمَا لَنَا مِنْ شَافِعِينَ )

(Now we have no intercessors.) This is like the Ayah which tells us that they will say:

فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ  
غَيْرَ الَّذِي كُنَّا نَعْمَلُ

(...now are there any intercessors for us that they might intercede on our behalf Or could we be sent back so that we might do deeds other than those deeds which we used to do) (7:53). Similarly, in this Surah, Allah tells us that they will say:

(فَمَا لَنَا مِنْ شَافِعِينَ - وَلَا صَدِيقٍ حَمِيمٍ )

(Now we have no intercessors, nor a close friend.)

(فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ )

((Alas!) If we only had a chance to return, we shall truly be among the believers!) They will wish that they could come back to this world so that they could do deeds of obedience to their Lord -- as they claim -- but Allah knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. Allah tells us in Surah Sad about how the people of Hell will argue with one another, as He says:

(إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ )

(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) (38:64) Then He says:

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ )

(Verily, in this is indeed a sign, yet most of them are not believers.) meaning, in the dispute of Ibrahim with his people and his proof of Tawhid there is a sign, i.e., clear evidence that there is no God but Allah.

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ -  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(yet most of them are not believers. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.)

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ  
 نُوحٌ أَلَا تَتَّقُونَ - إِنِّي لَكُمْ رَسُولٌ أَمِينٌ - فَاتَّقُوا  
 اللَّهَ وَأَطِيعُوا - وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ  
 أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ فَاتَّقُوا اللَّهَ  
 وَأَطِيعُوا )

(105. The people of Nuh denied the Messengers.) (106. When their brother Nuh said to them: "Will you not have Taqwa") (107. "I am a trustworthy Messenger to you.") (108. "So have Taqwa of Allah, and obey me.") (109. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.") (110. "So have Taqwa of Allah, and obey me.")

### Nuh's preaching to His People, and Their Response

Here Allah tells us about His servant and Messenger Nuh, peace be upon him, who was the first Messenger sent by Allah to the people of earth after they started to worship idols. Allah sent him to forbid that and to warn people of the consequences of idol worship. But his people belied him and continued their evil practice of worshipping idols besides Allah. Allah revealed that their disbelieving in him was akin to disbelieving in all the Messengers, So Allah said:

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ  
 نُوحٌ أَلَا تَتَّقُونَ )

(The people of Nuh belied the Messengers. When their brother Nuh said to them: "Will you not have Taqwa") meaning, `do you not fear Allah when you worship others instead of Him'

(إِنِّي لَكُمْ رَسُولٌ أَمِينٌ )

(I am a trustworthy Messenger to you.) means, `I am the Messenger of Allah to you, faithfully fulfilling the mission with which Allah has sent me. I convey the Messages of my Lord to you, and I do not add anything to them or take anything away from them.,

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ )

(So have Taqwa of Allah, and obey me. No reward do I ask of you for it;) means, `I do not want any payment for the advice I give you; I will save my reward for it with Allah. '

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا )

(So have Taqwa of Allah, and obey me.) `It is clear to you that I am telling the truth and that I am faithfully fulfilling the mission with which Allah has entrusted me.'

(قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ - قَالَ وَمَا  
عِلْمِي بِمَا كَانُوا يَعْمَلُونَ - إِنَّ حِسَابَهُمْ إِلَّا عَلَى  
رَبِّي لَوْ تَشْعُرُونَ - وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ -  
إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ )

(111. They said: "Shall we believe in you, when the inferior follow you") (112. He said: "And what knowledge have I of what they used to do") (113. "Their account is only with my Lord, if you could (but) know.") (114. "And I am not going to drive away the believers.") (115. "I am only a plain warner.")

### The Demand of the People of Nuh and His Response

They said: "We do not believe in you, and we will not follow you and become equal to the meanest of the people, who follow you and believe in you, and they are the lowest among us."

(قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ - قَالَ وَمَا  
عِلْمِي بِمَا كَانُوا يَعْمَلُونَ )

(They said: "Shall we believe in you, when the inferior follow you" He said: "And what knowledge have I of what they used to do") meaning, `what does it have to do with me if they follow me No matter what they used to do before, I do not have to check on them and examine their background; all I have to do is accept it if they believe in me; whatever is in their hearts is for Allah to know.'

(إِنَّ حِسَابَهُمْ إِلَّا عَلَى رَبِّي لَوْ تَشْعُرُونَ - وَمَا أَنَا  
بِطَارِدِ الْمُؤْمِنِينَ )

(Their account is only with my Lord, if you could (but) know. And I am not going to drive away the believers.) It seems that they asked him to drive these people away, then they would follow him, but he refused to do that, and said:

(وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ - إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ  
(

(And I am not going to drive away the believers. I am only a plain warner.) meaning, 'I have been sent as a warner, and whoever obeys me and follows me and believes in me, then he belongs to me and I to him, whether he is noble or common, upper-class or lower-class.'

(قَالُوا لَئِن لَّمْ تَنْتَهَ يَأْتِ بِكُفْرٍ مَّعِينٍ  
- قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ - فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ  
فَقُحَاً وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ - فَأَنْجَيْنَاهُ  
وَمَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُونِ - ثُمَّ أَغْرَقْنَا بَعْدُ  
الْبَاقِينَ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(116. They said: "If you cease not, O Nuh you will surely be among those stoned.") (117. He said: "My Lord! Verily, my people have denied me.") (118. "Therefore judge You between me and them, and save me and those of the believers who are with me.") (119. And We saved him and those with him in the laden ship.) (120. Then We drowned the rest thereafter.) (121. Verily, in this is indeed a sign, yet most of them are not believers.) (122. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

### His People's Threat, Nuh's Prayer against Them, and Their Destruction

Nuh stayed among his people for a long time, calling them to Allah night and day, in secret and openly. The more he repeated his call to them, the more determined were they to cling to their extreme disbelief and resist his call. In the end, they said:

(لَئِن لَّمْ تَنْتَهَ يَأْتِ بِكُفْرٍ مَّعِينٍ)

(If you cease not, O Nuh you will surely be among those stoned.) meaning, 'if you do not stop calling us to your religion,'

(لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ)

(you will surely be among those stoned.) meaning, 'we will stone you.' At that point, he prayed against them, and Allah responded to his prayer. Nuh said:

(رَبِّ إِنِّ قَوْمِي كَذَّبُوْنِ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا)

(My Lord! Verily, my people have denied me. Therefore judge You between me and them.) This is like the Ayah:

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!")(54:10) And Allah says here:

(فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ الْمَشْحُونِ - ثُمَّ  
أَغْرَقْنَا بَعْدَ الْبَاقِينَ)

(And We saved him and those with him in the laden ship. Then We drowned the rest thereafter.) The "laden ship" is one that is filled with cargo and the couples, one pair from every species, that were carried in it. This Ayah means: 'We saved Nuh and all of those who followed him, and We drowned those who disbelieved in him and went against his commands, all of them.'

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ  
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ)

(Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

(كَذَّبَتْ عَادُ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ  
أَلَا تَتَّقُونَ - إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ  
وَأَطِيعُوا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ  
إِلَّا عَلَى رَبِّ الْعَالَمِينَ أَتَبْنُونَ بِكُلِّ رِيْعٍ آيَةً  
تَعْبَثُونَ)

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ - وَإِذَا بَطَشْتُمْ  
بَطَشْتُمْ جَبَّارِينَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَاتَّقُوا الَّذِي  
أَمَدَّكُمْ بِمَا تَعْلَمُونَ أَمَدَّكُمْ بِأَنْعَمٍ وَبَنِينَ وَجَبَّتِ  
وَعُيُونَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ )

(123. `Ad denied the Messengers.) (124. When their brother Hud said to them: "Will you not have Taqwa") (125. "Verily, I am a trustworthy Messenger to you.") (126. "So, have Taqwa of Allah, and obey me.") (127. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.") (128. "Do you build on every Ri` an Ayah for your amusement") (129. "And do you get for yourselves Masani` as if you will live therein forever") (130. "And when you seize (somebody), seize you (him) as tyrants") (131. "So have Taqwa of Allah, and obey me.") (132. "And have Taqwa of Him, fear Him Who has aided you with all (good things) that you know.") (133. "He has aided you with cattle and children.") (134. "And gardens and springs.") (135. "Verily, I fear for you the torment of a Great Day.")

### Hud's preaching to His People ` Ad

Here Allah tells us about His servant and Messenger Hud, when he called his people `Ad. His people used to live in the Ahqaf, curved sand-hills near Hadramawt, on the borders of Yemen. They lived after the time of Nuh, as Allah says in Surat Al-A`raf:

وَإِذْ نَادَىٰ نُوْحٌ  
وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ  
وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً)

(And remember that He made you successors after the people of Nuh and increased you amply in stature) (7:69). This refers to the fact that they were physically strong and well-built, and very violent, and very tall; they had also been given a great deal of provisions, wealth, gardens, rivers, sons, crops and fruits. Yet despite all of that, they worshipped others besides Allah. So Allah sent Hud, one of their own, as a Messenger bringing them good news and delivering warnings. He called them to worship Allah alone, and he warned them of Allah's wrath and punishment if they were to go against him and treating him harshly. He said to them, as Nuh had said to his people:

(أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ )

(Do you build on every Ri` an Ayah for your amusement) The scholars of Tafsir differed over the meaning of the word Ri`. In brief, they said that it refers to an elevated location at a well-known crossroads, where they would build a huge, dazzling, sturdy structure, this is why he said:



(أَتَّبُونَ كُلَّ رِيعٍ ءَايَةً)

(Do you build on every Ri` an Ayah) i.e., a well-known landmark,

(تَعْبُونَ)

(for your amusement) meaning, `you are only doing that for the purpose of frivolity, not because you need it, but for fun and to show off your strength.' So their Prophet, peace be upon him, denounced them for doing that, because it was a waste of time and exhausted people's bodies for no purpose, and kept them busy with something that was of no benefit in this world or the next. He said:

(وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ)

(And do you get for yourselves Masani` as if you will live therein forever) Mujahid said, "This means fortresses built up strong and high and structures that are built to last."

(لَعَلَّكُمْ تَخْلُدُونَ)

(as if you will live therein forever) means, `so that you may stay there forever, but that is not going to happen, because they will eventually cease to be, just as happened in the case of those who came before you.'

(وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ)

(And when you seize (somebody), seize you (him) as tyrants) They are described as being strong, violent and tyrannical.

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا)

(So, have Taqwa of Allah, and obey me.) `Worship your Lord and obey your Messenger.' Then Hud began reminding them of the blessings that Allah had bestowed upon them. He said:

(وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ - أَمَدَّكُمْ بِأَنْعَمٍ  
وَبَنِينَ - وَجَبَّتِ وَعُيُونَ - إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ عَظِيمٍ)

(And have Taqwa of Him, Who has aided you with all that you know. He has aided you with cattle and children, and gardens and springs. Verily, I fear for you the torment of a Great Day.)

meaning, 'if you disbelieve and oppose (your Prophet).' So he called them to Allah with words of encouragement and words of warning, but it was to no avail.

(قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ  
الْوَعَّظِينَ - إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ - وَمَا نَحْنُ  
بِمُعَذَّبِينَ )

(فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ  
أَكْثَرُهُمْ مُؤْمِنِينَ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(136. They said: "It is the same to us whether you preach or be not of those who preach.") (137. "This is no other than Khuluq of the ancients,") (138. "And we are not going to be punished.") (139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.) (140. And verily your Lord, He is indeed the Almighty, the Most Merciful.)

### The Response of the People of Hud, and Their Punishment

Allah tells us how the people of Hud responded to him after he had warned them, encouraged them, and clearly explained the truth to them.

(قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ  
الْوَعَّظِينَ )

(They said: "It is the same to us whether you preach or be not of those who preach.") meaning, 'we will not give up our ways.'

(وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ  
لَكَ بِمُؤْمِنِينَ )

(And we shall not leave our gods for your (mere) saying! And we are not believers in you) (11:53). This is how it was, as Allah says:

(إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ  
تُنذِرْهُمْ لَا يُؤْمِنُونَ )

(Verily, those who disbelieve, it is the same to them whether you warn them or do not warn them, they will not believe) (2:6).

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ )

(Truly, those, against whom the Word of your Lord has been justified, will not believe) (10:96-97). And they said:

(إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ )

(This is no other than Khuluq of the ancients.) Some scholars read this: "Khalq". According to Ibn Mas`ud and according to `Abdullah bin `Abbas -- as reported from Al-`Awfi -- and `Alqamah and Mujahid, they meant, "What you have brought to us is nothing but the tales (Akhlaq) of the ancients." This is like what the idolators of Quraysh said:

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا )

(And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") (25:5) And Allah said:

(وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ  
وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخِرُونَ فَقَدْ جَاءُوا ظُلْمًا  
وَزُورًا وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ)

(Those who disbelieve say: "This is nothing but a lie that he has invented, and others have helped him in it. In fact, they have produced an injustice and a lie." And they say: "Tales of the ancients...") (25:4-5)

(وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أُسْطِيرُ  
الْأَوَّلِينَ )

(And when it is said to them: "What is it that your Lord has sent down" They say: "Tales of the ancient!") (16:24). Some other scholars recited it,

(إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ )

(This is no other than Khuluq of the ancients,) "as Khuluq," meaning their religion. What they were following was the religion of the ancients, their fathers and grandfathers, as if they were saying: "We are following them, we will live as they lived and die as they died, and there will be no resurrection and no judgement." Hence they said:

(وَمَا نَحْنُ بِمُعَدِّيْنَ )

(And we are not going to be punished.) Allah's saying;

(فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ)

(So they denied him, and We destroyed them.) meaning, they continued to disbelieve and stubbornly oppose Allah's Prophet Hud, so Allah destroyed them. The means of their destruction has been described in more than one place in the Qur'an: Allah sent against them a strong and furious wind, i.e., a fiercely blowing wind that was intensely cold. Thus the means of their destruction was suited to their nature, for they were the strongest and fiercest of people, so Allah overpowered them with something that was even stronger and fiercer than them, as Allah says:

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ )

(Have you not seen how your Lord dealt with `Ad of Iram Possesors of the pillars) (89:6-7). This refers to the former `Ad, as Allah says:

(وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى )

(And that it is He Who destroyed the former `Ad) (53:50). They were descendents of Iram bin Sam bin Nuh,

(ذَاتِ الْعِمَادِ)

(Possesors of the pillars) They used to live among pillars. Those who claim that Iram was a city take this idea from Isra'iliyyat narrations, from the words of Ka`b and Wahb, but there is no real basis for that. Allah says:

(الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ )

(The like of which were not created in the land) (89:8). meaning, nothing like this tribe was created in terms of might, power and tyranny. If what was meant was a city, it would have said, "The like of which was not built in the land." And Allah says:

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي  
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ  
(

(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 them. And they used to deny Our Ayat!) (41:15) And Allah says:

وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صِرَاصٍ عَاتِيَةٍ )

(And as for `Ad, they were destroyed by a furious violent wind!) until His saying:

(حُسُومًا)

(in succession) (69:6-7) meaning, consecutively (i. e., seven nights and eight days).

فَقَتَرَى الْقَوْمَ فِيهَا صَرَعى كَانَهُمْ أَعْجَازُ نَخْلِ  
خَاوِيَةٍ)

(so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date palms!) (69:7) means, they were left as headless bodies, because the wind would come and carry one of them, then drop him on his head, so that his brains were spilled out, his head was broken and he was thrown aside, as if they were uprooted stems of date-palms. They used to build fortresses in the mountains and caves, and they dug ditches half as deep as a man is tall, but that did not help them against the command of Allah at all.

إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ)

(Verily, the term given by Allah, when it comes, cannot be delayed) (71:4). Allah says here:

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ)

(So they denied him, and We destroyed them.)

(كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ  
صَالِحٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ  
وَأَطِيعُوا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ  
إِلَّا عَلَى رَبِّ الْعَالَمِينَ )

(141. Thamud denied the Messengers.) (142. When their brother Salih said to them: "Will you not have Taqwa") (143. "I am a trustworthy Messenger to you.") (144. "So, have Taqwa of Allah, and obey me.") (145. "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.")

### Salih and the People of Thamud

Here Allah tells us about His servant and Messenger Salih, whom He sent to his people Thamud. They were Arabs living in the city of Al-Hijr -- which is between Wadi Al-Qura and Greater Syria. Their location is well known. In our explanation of Surat Al-A`raf, we mentioned the Hadiths which tell how the Messenger of Allah passed by their dwelling place when he wanted to launch a raid on Syria. He went as far as Tabuk, then he went back to Al-Madinah to prepare himself for the campaign. Thamud came after `Ad and before Ibrahim, peace be upon him. Their Prophet Salih called them to Allah, to worship Him alone with no partner or associate, and to obey whatever commands were conveyed to them, but they refused, rejecting him and opposing him. He told them that he did not seek any reward from them for his call to them, but that he would seek the reward for that with Allah. Then he reminded them of the blessings of Allah.

(أَتُرْكُونَ فِي مَا هَاهُنَا ءَامِنِينَ - فِي جَبَّتٍ  
وَعُيُونٍ - وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ -  
وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ فَاتَّقُوا اللَّهَ  
وَأَطِيعُوا وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ الَّذِينَ  
يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ )

(146. "Will you be left secure in that which you have here") (147. "In gardens and springs.") (148. "And crops and date palms with soft clusters.") (149. "And you hew out in the mountains, houses with great skill.") (150. "So, have Taqwa of Allah, and obey me.") (151. "And follow not the command of the extravagant,") (152. Who make mischief in the land, and reform not.")

### A Reminder to Them of their Circumstances and the Blessings

They enjoyed Salih preached to them, warning them that the punishment of Allah could overtake them and reminding them of the blessings that Allah had bestowed upon them, by giving them ample provision and making them safe from all kinds of dangers, giving them gardens and flowing springs, and bringing forth for them crops and fruits.

(وَنَخْلٍ طَلْعَهَا هَضِيمٌ)

(and date palms with soft clusters.) Al-`Awfi narrated from Ibn `Abbas, "Ripe and rich." `Ali bin Abi Talhah narrated from Ibn `Abbas that this meant growing luxuriantly. Isma`il bin Abi Khalid narrated from `Amr bin Abi `Amr -- who met the Companions -- from Ibn `Abbas that this means, "When it becomes ripe and soft." This was narrated by Ibn Abi Hatim, then he said: "And something similar was narrated from Abu Salih."

(وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ)

(And you hew out in the mountains, houses with great skill.) Ibn `Abbas and others said, "With great skill." According to another report from him: "They were greedy and extravagant." This was the view of Mujahid and another group. There is no contradiction between the two views, because they built the houses which they carved in the mountains as a form of extravagant play, with no need for them as dwelling places. They were highly skilled in the arts of masonry and stone-carving, as is well known to anyone who has seen their structures. So, Salih said to them:

(فَاتَّقُوا اللَّهَ وَأَطِيعُوا)

(So, have Taqwa of Allah, and obey me.) Pay attention to that which could benefit you in this world and the Hereafter; worshipping your Lord Who created you, who granted you provisions so that you could worship Him alone and glorify Him morning and evening.

(وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ - الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ)

(And follow not the command of the extravagant, who make mischief in the land, and reform not.) meaning, their chiefs and leaders, who called them to Shirk, disbelief and opposition to the truth.

(قَالُوا إِيْمَا أَنْتَ مِنَ الْمُسْحَرِينَ - مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بَآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ - وَلَا

تَمَسُّوْهَا بِسُوْءٍ فَيَأْخُذْكُمْ عَذَابٌ يَوْمَ عَظِيْمٍ -  
 فَعَقَرُوْهَا فَأَصْبَحُوا نَدِيْمِيْنَ - فَأَخَذَهُمُ الْعَذَابُ إِنْ  
 فِيْ ذَٰلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِيْنَ )  
 وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ-

(153. They said: "You are only of those bewitched!") (154. "You are but a human being like us. Then bring us a sign if you are of the truthful.") (155. 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.") (156. "And touch her not with harm, lest the torment of a Great Day should seize you.") (157. But they killed her, and then they became regretful.) (158. So, the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.) (159. And verily, your Lord He is indeed the All-Mighty, the Most Merciful.)

### The Response of Thamud, Their Demand for a Sign, and Their Punishment

Allah tells us how Thamud responded to their Prophet Salih, upon him be peace, when he called them to worship their Lord, may He be glorified.

(قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِيْنَ )

(They said: "You are only of those bewitched!") Mujahid said, "They meant he was one affected by witchcraft." Then they said:

(مَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا)

(You are but a human being like us.) meaning, `how can you receive Revelation when we do not' This is like the Ayah where they are described as saying:

(أَعْلَقِيَ الذِّكْرُ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ -  
 سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ )

("Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!) (54:26-27) Then they asked him for a sign to prove that what he brought to them from their Lord was the truth. A crowd of them gathered and demanded that he immediately bring forth from the rock a she-camel that was ten months pregnant, and they pointed to a certain rock in their midst. Allah's



Prophet Salih made them promise that if he responded to their request, they would believe in him and follow him. So they agreed to that. The Prophet of Allah Salih, peace be upon him, stood and prayed, then he prayed to Allah to grant them their request. Then the rock to which they had pointed split open, revealing a she-camel that was ten months pregnant, exactly as they had requested. So some of them believed, but most of them disbelieved.

(قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ  
(

(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.) meaning, 'she will drink from your water one day, and on the next day you will drink from it.'

(وَلَا تَمَسُّوْهَا بِسُوءٍ فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ )

(And touch her not with harm, lest the torment of a Great Day should seize you.) He warned them of the punishment of Allah if they should do her any harm. The she-camel stayed among them for a while, drinking the water, eating leaves and grazing, and they benefitted from her milk which they took in sufficient quantities for every one to drink his fill. After this had gone on for a long time, and the time for their destruction drew near, they conspired to kill her:

(فَعَقَرُوهَا فَاصْبَحُوا نَدِمِينَ فَاْخَذَهُمُ الْعَذَابُ )

(But they killed her, and then they became regretful. So, the torment overtook them.) Their land was shaken by a strong earthquake, and there came to them an overwhelming Sayhah (shout) which took their hearts from their places. They were overtaken by events which they were not expecting, so they were left (dead), lying prostrate in their homes.

(إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ )

(وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

(كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ أَخُوهُمْ  
لُوطُ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ فَاتَّقُوا اللَّهَ

وَأَطِيعُونَ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ  
إِلَّا عَلَى رَبِّ الْعَالَمِينَ )

(160. The people of Lut denied the Messengers.) (161. When their brother Lut said to them: "Will you not have Taqwa") (162. "Verily, I am a trustworthy Messenger to you.") (163. "So, have Taqwa of Allah, and obey me.") (164. "No reward do I ask of you for it; my reward is only from the Lord of all that exists.")

### Lut and His Call

Here Allah tells us about His servant and Messenger Lut, peace be upon him. He was Lut bin Haran bin Azar, the nephew of Ibrahim Al-Khalil, upon him be peace. Allah sent him to a mighty nation during the lifetime of Ibrahim, peace be upon them both. They lived in Sadum (Sodom) and its environs, where Allah destroyed them and turned the area into a putrid, stinking lake, which is well-known in the land of Al-Ghur )the Jordan Valley(, bordering the mountains of Jerusalem, between the mountains and the land of Al-Karak and Ash-Shawbak. He called them to Allah, to worship Him alone with no partner or associate, and to obey the Messenger whom Allah sent to them. He forbade from disobeying Allah and committing the sin that they had invented which was unknown on earth before their time; intercourse with males instead of with females. Allah said:

(أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ - وَتَدْرُونَ مَا خَلَقَ  
لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ -  
قَالُوا لَئِنْ لَمْ تَنْتَهَ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ -  
قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ )

رَبِّ نَجْنِي وَأَهْلِي مِمَّا يَعْمَلُونَ- فَنجَيْنَهُ وَأَهْلَهُ  
أَجْمَعِينَ- إِلَّا عَجُوزاً فِي الْغَيْرِينَ- ثُمَّ دَمَرْنَا  
الْآخِرِينَ- وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ  
الْمُنذَرِينَ- إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ  
مُؤْمِنِينَ- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ-)

(165. "Go you in unto the males of Al-' Alamin (people),") (166. "And leave those whom Allah has created for you to be your wives Nay, you are a trespassing people!") (167. They said: "If

you cease not, O Lut, verily, you will be one of those who are driven out!") (168. He said: "I am indeed of those who disapprove with severe anger and fury your behavior.") (169. "My Lord! Save me and my family from what they do.") (170. So, We saved him and his family, all,) (171. Except an old woman among those who remained behind.) (172. Then afterward We destroyed the others.) (173. And We rained on them a rain, and how evil was the rain of those who had been warned!) (174. Verily, in this is indeed a sign, yet most of them are not believers.) (175. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

## Lut's Denunciation of His People's Deeds, Their Response and Their Punishment

The Prophet of Allah forbade them from committing evil deeds and intercourse with males, and he taught them that they should have intercourse with their wives whom Allah had created for them. Their response was only to say:

(لَئِن لَّمْ تَنْتَه يُلُوطُ)

(If you cease not, O Lut,) meaning, 'if you do not give up what you have brought,'

(لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ)

(verily, you will be one of those who are driven out!) meaning, 'we will expel you from among us.' This is like the Ayah,

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ)

(There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!") (27:56). When he saw that they would not give up their ways, and that they were persisting in their misguidance, he declared his innocence of them, saying:

(إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ)

(I am, indeed, of those who disapprove with severe anger and fury) 'Of those who are outraged, I do not like it and I do not accept it, and I have nothing to do with you. ' Then he prayed to Allah against them and said:

(رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ)

(My Lord! Save me and my family from what they do.) Allah says:

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ - إِلَّا عَجُوزًا فِي  
الْغَيْرِينَ )

(So, We saved him and his family, all. Except an old woman among those who remained behind.) This was his wife, who was a bad old woman. She stayed behind and was destroyed with whoever else was left. This is similar to what Allah says about them in Surat Al-A`raf and Surat Hud, and in Surat Al-Hijr, where Allah commanded him to take his family at night, except for his wife, and not to turn around when they heard the Sayhah as it came upon his people. So they patiently obeyed the command of Allah and persevered, and Allah sent upon the people a punishment which struck them all, and rained upon them stones of baked clay, piled up. Allah says:

ثُمَّ دَمَّرْنَا الْآخَرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا )

(Then afterward We destroyed the others. And We rained on them a rain) until Allah's saying;

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(And verily, your Lord, He is indeed the All-Mighty, the Most Merciful. )

كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ - إِذْ قَالَ لَهُمْ  
شُعَيْبٌ أَلَا تَتَّقُونَ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ )

فَاتَّقُوا اللَّهَ وَأَطِيعُوا - وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ  
إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ - )

(176. The companions of Al-Aykah denied the Messengers.) (177. When Shu`ayb said to them: "Will you not have Taqwa") (178. "I am a trustworthy Messenger to you.") (179. "So, have Taqwa of Allah, and obey me.") (180. "No reward do I ask of you for it; my reward is only from the Lord of Al-`Alamin.")

### Shu`ayb and His Preaching to the Dwellers of Al-Aykah

The companions of Al-Aykah were the people of Madyan, according to the most correct view. The Prophet of Allah Shu`ayb was one of them, but it does not say here, their brother Shu`ayb, because they called themselves by a name denoting their deification of Al-Aykah, which was a tree which they used to worship; it was said that it was a group of trees which were tangled, like trees in a thicket. For this reason, when Allah said that the companions of Al-Aykah denied the Messengers, He did not say, "When their brother Shu`ayb said to them." Rather, He said:

(إِذْ قَالَ لَهُمْ شُعَيْبٌ)

(When Shu` ayb said to them) He is not described as belonging to them because of the meaning that was inherent in the name given to them even though he was their brother by blood. Some people did not notice this point, so they thought that the dwellers of Al-Aykah were different from the people of Madyan, and claimed that Shu` ayb was sent to two nations; some said that he was sent to three.

(أَصْحَابُ لَيْكَةِ)

(The companions of Al-Aykah) were the people of Shu` ayb. This was the view of Ishaq bin Bishr. Someone besides Juwaybir said, "The dwellers of Al-Aykah and the people of Madyan are one and the same." And Allah knows best. Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different places. Shu` ayb preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.

(أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ - وَزِنُوا  
بِالْقِسْطِ الْمُسْتَقِيمِ)

(وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي  
الْأَرْضِ مُفْسِدِينَ-)

(وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحِيلَةَ الْأُولِينَ-)

(181. "Give full measure, and cause no loss (to others).") (182. "And weigh with the true and straight balance.") (183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.") (184. "And have Taqwa of Him Who created you and the generations of the men of old.")

### The Command to give Full Measure

Allah commanded them to give full measure, and forbade them to give short measure. He said:

(أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ)

(Give full measure, and cause no loss.) meaning, 'when you give to people, give them full measure, and do not cause loss to them by giving them short measure, while taking full measure when you are the ones who are taking. Give as you take, and take as you give.'

(وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ )

(And weigh with the true and straight balance.) The balance is the scales.

(وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ)

(And defraud not people by reducing their things,) means, do not shortchange them.

(وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)

(nor do evil, making corruption and mischief in the land.) means, by engaging in banditry. This is like the Ayah,

(وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ)

(And sit not on every road, threatening) (7:86).

(وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحَيَلَةَ الْأُولِينَ )

(And have Taqwa of Him Who created you and the generations of the men of old. ) Here he is frightening them with the punishment of Allah Who created them and created their forefathers. This is like when Musa, peace be upon him, said:

(رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ)

(Your Lord and the Lord of your ancient fathers!) (26:26). Ibn `Abbas, Mujahid, As-Suddi, Sufyan bin `Uyaynah and `Abdur-Rahman bin Zayd bin Aslam said:

(وَالْحَيَلَةَ الْأُولِينَ)

(the generations of the men of old.) means, He created the early generations. And Ibn Zayd recited:

(وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا)

(And indeed he (Shaytan) did lead astray a great multitude of you) (36:62).

(قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ )  
وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ-  
(  
فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ-) )  
قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ-) )  
فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ  
يَوْمٍ عَظِيمٍ-) )  
إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ- وَإِنَّ  
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ-) )

(185. They said: "You are only one of those bewitched!") (186. "You are but a human being like us and verily, we think that you are one of the liars!") (187. "So, cause a piece of the heaven to fall on us, if you are of the truthful!") (188. He said: "My Lord is the Best Knower of what you do.") (189. But they denied him, so the torment of the Day of Shadow (a gloomy cloud) seized them. Indeed that was the torment of a Great Day.) (190. Verily, in this is indeed a sign, yet most of them are not believers.) (191. And verily your Lord, He is indeed the All-Mighty, the Most Merciful.)

### **The Response of Shu`ayb's People, Their Disbelief in Him and the coming of the Punishment upon Them**

Allah tells us how his people responded, and how it was like the response of Thamud to their Messenger -- for they were of like mind -- when they said:

(إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ)

(You are only one of those bewitched!) meaning, `you are one of those who are affected by witchcraft.'

(وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ الْكٰذِبِينَ  
(

(You are but a human being like us and verily, we think that you are one of the liars!) means, `we think you are deliberately lying to us in what you say, and Allah has not sent you to us.'

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ)

(So cause a piece of the heaven to fall on us,) Ad-Dahhak said: "One side of the heavens." Qatadah said: "A piece of the heaven." As-Suddi said: "A punishment from heaven." This is like what the Quraysh said, as Allah tells us:

(وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ  
يَبُوعًا )

(And they say: "We shall not believe in you, until you cause a spring to gush forth from the earth for us) until:

(أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ  
تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلاً )

(Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face.") (17:90-92)

(وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ)

(And (remember) when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky....") (8:32). Similarly, these ignorant disbelievers said:

(فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ)

(So, cause a piece of the heaven to fall on us, if you are of the truthful!)



(قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ )

(He said: "My Lord is the Best Knower of what you do.") means, 'Allah knows best about you, and if you deserve that, He will punish you therewith, and He will not treat you unjustly.' So this is what happened to them -- as they asked for -- an exact recompense. Allah says:

(فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمَ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ  
يَوْمٍ عَظِيمٍ )

(But they denied him, so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.) This is what they asked for, when they asked for a part of the heaven to fall upon them. Allah made their punishment in the form of intense heat which overwhelmed them for seven days, and nothing could protect them from it. Then He sent a cloud to shade them, so they ran towards it to seek its shade from the heat. When all of them had gathered underneath it, Allah sent sparks of fire and flames and intense heat upon them, and caused the earth to convulse beneath them, and He sent against them a mighty Sayhah which destroyed their souls. Allah says:

(إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ)

(Indeed that was the torment of a Great Day.) Allah has mentioned how they were destroyed in three places in the Qur'an, in each of which it is described in a manner which fits the context. In Surat Al-A`raf He says that the earthquake seized them, and they lay (dead), prostrate in their homes. This was because they said:

(لنُخْرِجَنَّكَ يَشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنَ  
قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا)

("We shall certainly drive you out, O Shu`ayb, and those who have believed with you from our town, or else you (all) shall return to our religion.") (7:88). They had sought to scare the Prophet of Allah and those who followed him, so they were seized by the earthquake. In Surah Hud, Allah says:

(وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ)

(And As-Sayhah seized the wrongdoers) (11:94). This was because they mocked the Allah's Prophet when they said:

أَصْلَوْتُكَ تَأْمُرُكَ أَنْ تَتْرُكَ مَا يَعْبُدُ ءَابَاؤُنَا أَوْ أَنْ  
تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ  
الرَّشِيدُ

("Does your Salah command that we give up what our fathers used to worship, or that we give up doing what we like with our property Verily, you are the forbearer, right-minded!") (11:87). They had said this in a mocking, sarcastic tone, so it was befitting that the Sayhah should come and silence them, as Allah says:

فَأَخَذْتَهُمُ الصَّيْحَةَ

(So As-Saihah overtook them) (15:73).

وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ

(And As-Saihah seized the wrongdoers) (11:94). And here, they said:

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ

(So, cause a piece of the heaven to fall on us,) in a stubborn and obstinate manner. So, it was fitting that something they never thought would happen should befall them:

فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ  
عَظِيمٍ

(so the torment of the Day of Shadow seized them. Indeed that was the torment of a Great Day.) Muhammad bin Jarir narrated from Yazid Al-Bahili: "I asked Ibn ` Abbas about this Ayah:

فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ

(so the torment of the Day of Shadow seized them. ) He said: `Allah sent upon them thunder and intense heat, and it terrified them )so they entered their houses and it pursued them to the innermost parts of their houses and terrified them further(, and they ran fleeing from their houses into the fields. Then Allah sent upon them clouds which shaded them from the sun, and they found it cool and pleasant, so they called out to one another until they had all gathered beneath the cloud, then Allah sent fire upon them.' Ibn ` Abbas said, ` That was the torment of the Day of Shadow, indeed that was the torment of a Great Day."

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ -  
وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ )

(Verily, in this is an Ayah, yet most of them are not believers. And verily, your Lord, He is truly, the All-Mighty, the Most Merciful.) (26:8-9) meaning, He is All-Mighty in His punishment of the disbelievers, and Most Merciful towards His believing servants.

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ  
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ - بِلِسَانٍ  
عَرَبِيٍّ مُبِينٍ )

(192. And truly, this is a revelation from the Lord of all that exists,) (193. Which the trustworthy Ruh (Jibril) has brought down.) (194. Upon your heart that you may be (one) of the warners,) (195. In the plain Arabic language.)

### The Qur'an was revealed by Allah

Here Allah tells us about the Book which He revealed to His servant and Messenger Muhammad.

(وَإِنَّهُ)

(And truly, this) refers to the Qur'an, which at the beginning of the Surah was described as

(وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ)

(and never comes there unto them a Reminder as a recent revelation from the Most Gracious...) (26:5).

(لَتَنْزِيلُ رَبِّ الْعَالَمِينَ)

(is a revelation from the Lord of Al-'Alamin.) means, Allah has sent it down to you and revealed it to you.

(نَزَلَ بِهِ الرُّوحُ الْأَمِينُ )

(Which the trustworthy Ruh has brought down.) This refers to Jibril, peace be upon him. This was the view of more than one of the Salaf: Ibn `Abbas, Muhammad bin Ka`b, Qatadah,

`Atiyah Al-`Awfi, As-Suddi, Ad-Dahhak, Az-Zuhri and Ibn Jurayj. This is an issue concerning which there is no dispute. Az-Zuhri said, "This is like the Ayah:

(قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ  
بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ)

(Say: "Whoever is an enemy to Jibril -- for indeed he has brought it down to your heart by Allah's permission, confirming what came before it...") (2:97).

(عَلَى قَلْبِكَ)

(Upon your heart) `O Muhammad, free from any contamination, with nothing added or taken away.'

(لِتَكُونَ مِنَ الْمُنذِرِينَ)

(that you may be of the warners,) means, `so that you may warn people with it of the punishment of Allah for those who go against it and disbelieve in it, and so that you may give glad tidings with it to the believers who follow it.'

(بِلِسَانٍ عَرَبِيٍّ مُبِينٍ)

(In the plain Arabic language.) meaning, `this Qur'an which We have revealed to you, We have revealed in perfect and eloquent Arabic, so that it may be quite clear, leaving no room for excuses and establishing clear proof, showing the straight path.'

(وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ أَوْلَمِيكُنْ لَهُمْ آيَةٌ أَنْ  
يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ نَزَّلْنَاهُ عَلَى بَعْضِ  
الْأَعْجَمِينَ)

(فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ-)

(196. And verily, it is in the Zubur of the former people.) (197. Is it not a sign to them that the learned scholars of the Children of Israel knew it) (198. And if We had revealed it unto any of the non-Arabs,) (199. And he had recited it unto them, they would not have believed in it.)

**The Qur'an was mentioned in the Previous Scriptures**

Allah says: this Qur'an was mentioned and referred to in the previous Scriptures that were left behind by their Prophets who foretold it in ancient times and more recently. Allah took a covenant from them that they would follow it, and the last of them stood and addressed his people with the good news of Ahmad:

(وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَيْنِي إِسْرَائِيلَ إِنِّي  
رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ  
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ  
أَحْمَدُ)

(And (remember) when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.) (61:6) Zubur here refers to Books; Zubur is the plural of Az-Zabur, which is also the name used to refer to the Book given to Dawud. Allah says:

(وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ )

(And everything they have done is noted in the Az-Zubur.) (54:52), meaning, it is recorded against them in the books of the angels. Then Allah says:

(أُولَئِكَ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي  
إِسْرَائِيلَ)

(Is it not a sign to them that the learned scholars of the Children of Israel knew it) meaning, is it not sufficient witness to the truth for them that the scholars of the Children of Israel found this Qur'an mentioned in the Scriptures which they study The meaning is: the fair-minded among them admitted that the attributes of Muhammad and his mission and his Ummah were mentioned in their Books, as was stated by those among them who believed, such as `Abdullah bin Salam, Salman Al-Farisi and others who met the Prophet . Allah said:

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ)

(Those who follow the Messenger, the Prophet who can neither read nor write ...) (7:157)

### The Intense Disbelief of Quraysh

Then Allah tells us how intense the disbelief of Quraysh was, and how stubbornly they resisted the Qur'an. If this Book with all its eloquence had been revealed to a non-Arab who did not know one word of Arabic, they still would not have believed in him. Allah says:

(وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ )  
فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ -)

(And if We had revealed it unto any of the non-Arabs, And he had recited it unto them, they would not have believed in it.) And Allah says:

(وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ  
يَعْرُجُونَ لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا)

(And even if We opened to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: "Our eyes have been dazzled..." (15:14-15)

(وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ)

(And even if We had sent down unto them angels, and the dead had spoken unto them...) (6:111)

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ )

(Truly, those, against whom the Word of your Lord has been justified, will not believe.) (10:96)

(كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ - لَا يُؤْمِنُونَ  
بِهِ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ - فَيَأْتِيهِمْ بَغْتَةً وَهُمْ  
لَا يَشْعُرُونَ - فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ -  
أَفْبِعَادَانَا يَسْتَعْجِلُونَ - أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ  
- ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَغْنَىٰ عَنْهُمْ  
مَا كَانُوا يُمْتَعُونَ - وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا  
مُنْذِرُونَ )

## ذِكْرِي وَمَا كُنَّا ظَالِمِينَ-

(200. Thus have We caused it to enter the hearts of the criminals.) (201. They will not believe in it until they see the painful torment.) (202. It shall come to them of a sudden, while they perceive it not.) (203. Then they will say: "Can we be respited") (204. Would they then wish for Our torment to be hastened on) (205. Think, if We do let them enjoy for years,) (206. And afterwards comes to them that which they had been promised.) (207. All that with which they used to enjoy shall not avail them.) (208. And never did We destroy a township but it had its warners) (209. By way of reminder, and We have never been unjust.)

### The Deniers will never believe until They see the Torment

Allah says: `thus We caused denial, disbelief, rejection and stubbornness to enter the hearts of the sinners.'

(لَا يُؤْمِنُونَ بِهِ)

(They will not believe in it), i.e., the truth,

(حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(until they see the painful torment.) means, when their excuses will be of no avail, and the curse will be upon them, and theirs will be an evil abode.

(فَيَأْتِيهِمْ بَعْتَةٌ)

(It shall come to them of a sudden,) means, the punishment of Allah will come upon them suddenly,

(وَهُمْ لَا يَشْعُرُونَ فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ)

(while they perceive it not. Then they will say: "Can we be respited") means, when they see the punishment, then they will wish they had a little more time so that they can obey Allah -- or so they claim. This is like the Ayah:

(وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ)

(And warn mankind of the Day when the torment will come unto them) until:

(مَا لَكُمْ مِّنْ زَوَالٍ)

(that you would not leave) (14: 44). When every sinner and evildoer sees his punishment, he will feel intense regret. Such was the case of Fir`awn, when Musa prayed against him:

رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا  
فِي الْحَيَاةِ الدُّنْيَا

(Our Lord! "You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world) until:

قَالَ قَدْ أُجِيبَتِ دَعْوَتُكُمَا

((Allah) said: "Verily, the invocation of you both is accepted.") (10:88-89). This supplication had an effect on Fir`awn: he did not believe until he saw the painful torment:

حَتَّىٰ إِذَا أُدْرِكُهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ  
إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَائِيلَ

(till when drowning overtook him, he said: "I believe that none has the right to be worshipped but He in Whom the Children of Israel believe.") until:

وَكُنْتَ مِنَ الْمُفْسِدِينَ

(and you were one of the mischief-makers) (10:90-91). And Allah says:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ

(so when they saw Our punishment, they said: "We believe in Allah Alone...") (40:84-85).

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ

(Would they then wish for Our torment to be hastened on) This is a denunciation and a threat, because they used to say to the Messenger, by way of denial, thinking it unlikely ever to happen:

اِنْتِنَا بِعَذَابِ اللَّهِ

(Bring Allah's torment upon us) (29:29). This is as Allah said:



(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ)

(And they ask you to hasten on the torment...) (29:53-55). Then Allah says:

(أَفْرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ - ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ - مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ )

(Think, if We do let them enjoy for years, and afterwards comes to them that which they had been promised, all that with which they used to enjoy shall not avail them.) meaning, `even if We delay the matter and give them respite for a short while or for a long time, then the punishment of Allah comes upon them, what good will their life of luxury do them then'

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا )

(The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning) (79:46). And Allah says:

(يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحٍ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ)

(Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment) (2:96).

(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى )

(And what will his wealth avail him when he goes down) (92:11) Allah says here:

(مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ )

(All that with which they used to enjoy shall not avail them.) According to an authentic Hadith:

«يُوتَىٰ بِالْكَافِرِ فَيُعْمَسُ فِي النَّارِ غَمْسَةً ثُمَّ يُقَالُ لَهُ: هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ رَأَيْتَ نَعِيمًا قَطُّ؟»

فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، وَيُوتَى بِأَشَدِّ النَّاسِ بُؤْسًا  
كَانَ فِي الدُّنْيَا، فَيُصْبَعُ فِي الْجَنَّةِ صَبْغَةً، ثُمَّ يُقَالُ  
لَهُ: هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبُّ»

(The disbelievers will be brought and once dipped into the Fire, then it will be said to him: "Did you ever see anything good Did you ever see anything good" He will say, "No, O Lord!" Then the most miserable person who ever lived on earth will be brought, and he will be put in Paradise for a brief spell, then it will be said to him, "Did you ever see anything bad" He will say, "No, O Lord.") meaning: as if nothing ever happened. Then Allah tells us of His justice towards His creation, in that He does not destroy any nation until after He has left them with no excuse, by warning them, sending Messengers to them and establishing proof against them. He says:

(وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ )  
(ذِكْرَى وَمَا كُنَّا ظَالِمِينَ )

(And never did We destroy a township but it had its warners by way of reminder, and We have never been unjust.) This is like the Ayat:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا )

(And We never punish until We have sent a Messenger) (17:15).

(وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمَّهَاتِهَا  
رَسُولًا يَلُوكَ عَلَيْهِمْ ءَايَاتِنَا)

(And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Ayat.) until;

(وَأَهْلُهَا ظَالِمُونَ)

(the people thereof are wrongdoers) (28:59).

(وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ - وَمَا يَنْبَغِي لَهُمْ وَمَا  
يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ )

(210. And it is not the Shayatin (devils) who have brought it down.) (211. Neither would it suit them nor are they able.) (212. Verily, they have been removed far from hearing it.)

### **The Qur'an was brought down by Jibril, not Shaytan**

tells us about His Book, which falsehood cannot approach from before or behind it, sent down by the All-Wise, Worthy of all praise. He states that it has been brought down by the trustworthy Ruh (i.e., Jibril) who is helped by Allah,

(وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ )

(And it is not the Shayatin who have brought it down.) Then He tells us that it could not be the case for three reasons that the Shayatin brought it down. One is that it would not suit them, i.e., they have no desire to do so and they do not want to, because their nature is to corrupt and misguide people, but this contains words enjoining what is right and forbidding what is evil, and light, guidance and mighty proofs. There is a big difference between this and the Shayatin, Allah says:

(وَمَا يَنْبَغِي لَهُمْ)

(Neither would it suit them)

(وَمَا يَسْتَطِيعُونَ)

(nor are they able.) meaning, even if they wanted to, they could not do it. Allah says:

(لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا  
مُتَّصِدًّا مِّنْ خَشْيَةِ اللَّهِ)

(Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah) (59:21). Then Allah explains that even if they wanted to and were able to bear it and convey it, they still would not be able to achieve that, because they were prevented from hearing the Qur'an when it was brought down, for the heavens were filled with guardians and shooting stars at the time when the Qur'an was being revealed to the Messenger of Allah , so none of the Shayatin could hear even one letter of it, lest there be any confusion in the matter. This is a part of Allah's mercy towards His servants, protection of His Laws, and support for His Book and His Messenger . Allah says:

(إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُورُونَ )

(Verily, they have been removed far from hearing it.) This is like what Allah tells us about the Jinn:

وَأَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مَلِيئَاتٍ حَرَسًا شَدِيدًا  
وَشُهَبًا - وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ  
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا )

(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 any who listens now will find a flaming fire watching him in ambush.) until;

(أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا)

(or whether their Lord intends for them a right path) )72:8-10(.

(فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ  
- وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ - وَاخْفِضْ جَنَاحَكَ  
لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ - فَإِنْ عَصَوْكَ فَقُلْ إِنَّي  
بَرِيءٌ مِمَّا تَعْمَلُونَ - وَتَوَكَّلْ عَلَى الْعَزِيزِ  
الرَّحِيمِ - الَّذِي يَرَاكَ حِينَ تَقُومُ )  
وَتَقْلَبُكَ فِي السَّجْدِينَ- إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ-)

(213. So, invoke not with Allah another god lest you should be among those who receive punishment.) (214. And warn your tribe of near kindred.) (215. And be kind and humble to the believers who follow you.) (216. Then if they disobey you, say: "I am innocent of what you do.") (217. And put your trust in the All-Mighty, the Most Merciful,) (218. Who sees you when you stand up.) (219. And your movements among those who fall prostrate.) (220. Verily, He, only He, is the All-Hearer, the All-Knower.)

### The Command to warn His Tribe of near Kindred

Here Allah commands (His Prophet ) to worship Him alone, with no partner or associate, and tells him that whoever associates others in worship with Him, He will punish them. Then Allah commands His Messenger to warn his tribe of near kindred, i.e., those who were most closely related to him, and to tell them that nothing could save any of them except for faith in Allah. Allah also commanded him to be kind and gentle with the believing servants of Allah who followed him, and to disown those who disobeyed him, no matter who they were. Allah said:

(فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ )

(Then if they disobey you, say: "I am innocent of what you do.") This specific warning does not contradict the general warning; indeed it is a part of it, as Allah says elsewhere:

(لِنُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ )

(In order that you may warn a people whose forefathers were not warned, so they are heedless.) (36:6),

(لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا)

(that you may warn the Mother of the Towns and all around it) (42:7),

(وَأُنذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ)

(And warn therewith those who fear that they will be gathered before their Lord) (6:51),

(لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا)

(that you may give glad tidings to those who have Taqwa, and warn with it the most quarrelsome people.) (19:97),

(لَأُنذِرَكُم بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19), and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17). According to Sahih Muslim, )the Prophet said:(

«وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ  
الْأُمَّةِ يَهُودِيٌّ وَلَا نَصْرَانِيٌّ، ثُمَّ لَا يُؤْمِنُ بِي إِلَّا  
دَخَلَ النَّارَ»

(By the One in Whose Hand is my soul, no one from these nations -- Jewish or Christian -- hears of me then does not believe in me, but he will enter Hell.) Many Hadiths have been narrated

concerning the revelation of this Ayah, some of which we will quote below: Imam Ahmad, may Allah have mercy on him, recorded that Ibn `Abbas, may Allah be pleased with him, said: "When Allah revealed the Ayah,

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ )

(And warn your tribe of near kindred.), the Prophet went to As-Safa', climbed up and called out,

«يَا صَبَاحَاهُ»

(O people!) The people gathered around him, some coming of their own accord and others sending people on their behalf to find out what was happening. The Messenger of Allah said:

«يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي لُؤَيٍّ،  
أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ تُرِيدُ  
أَنْ تُغِيرَ عَلَيْكُمْ صَدَقْتُمُونِي؟»

(O Bani `Abd Al-Muttalib, O Bani Fihr, O Bani Lu'ayy! What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you -- would you believe me) They said, "Yes." He said:

«فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

(Then I warn you of a great punishment that is close at hand.) Abu Lahab said, "May you perish for the rest of the day! You only called us to tell us this" Then Allah revealed:

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ )

(Perish the two hands of Abu Lahab and perish he!) )111:1( This was also recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i. Imam Ahmad recorded that `A'ishah, may Allah be pleased with her said: "When the Ayah:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ )

(And warn your tribe of near kindred) was revealed, the Messenger of Allah stood up and said:

«يَا فَاطِمَةَ ابْنَةَ مُحَمَّدٍ، يَا صَفِيَّةَ ابْنَةَ  
عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ  
مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ»

(O Fatimah daughter of Muhammad, O Safiyyah daughter of ` Abd Al-Muttalib, O Bani ` Abd Al-Muttalib, I cannot help you before Allah. Ask me for whatever you want of my wealth.) This was recorded by Muslim. Imam Ahmad recorded that Qabisah bin Mukhariq and Zuhayr bin ` Amr said: "When the Ayah:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ )

(And warn your tribe of near kindred.) was revealed, the Messenger of Allah climbed on top of a rock on the side of a mountain and started to call out:

«يَا بَنِي عَبْدِ مَنَافٍ، إِنَّمَا أَنَا نَذِيرٌ، وَإِنَّمَا مَثَلِي  
وَمَثَلُكُمْ كَرَجُلٍ رَأَى الْعَدُوَّ فَذَهَبَ يَرَبُّهُ أَهْلَهُ  
يَخْشَى أَنْ يَسْبِقُوهُ، فَجَعَلَ يُنَادِي وَيَهْتَفُ: يَا  
صَبَاحَاهُ»

(O Bani ` Abd Manaf, I am indeed a warner, and the parable of me and you is that of a man who sees the enemy so he goes to save his family, fearing that the enemy may reach them before he does.) And he started to call out, (O people!) It was also recorded by Muslim and An-Nasa'i. Allah's saying:

(وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ )

(And put your trust in the All-Mighty, the Most Merciful,) means, `in all your affairs, for He is your Helper, Protector and Supporter, and He is the One Who will cause you to prevail and will make your word supreme.'

(الَّذِي يَرَاكَ حِينَ تَقُومُ )

(Who sees you when you stand up. ) means, He is taking care of you. This is like the Ayah,

(وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا)

(So wait patiently for the decision of your Lord, for verily, you are under Our Eyes) (52:48) Ibn `Abbas said that the Ayah,

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(Who sees you when you stand up.) means, "To pray." `Ikrimah said: "He sees him when he stands and bows and prostrates." Al-Hasan said:

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(Who sees you when you stand up.) "When you pray alone." Ad-Dahhak said:

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(Who sees you when you stand up.) "When you are lying in bed and when you are sitting." Qatadah said:

(الَّذِي يَرَاكَ)

(Who sees you) "When you are standing, when you are sitting, and in all other situations."

(وَتَقَلُّبِكَ فِي السَّجِدِينَ)

(And your movements among those who fall prostrate.) Qatadah said:

(الَّذِي يَرَاكَ حِينَ تَقُومُ)

(وَتَقَلُّبِكَ فِي السَّجِدِينَ-)

(Who sees you when you stand up. And your movements among those who fall prostrate.) "When you pray, He sees you when you pray alone and when you pray in congregation." This was also the view of `Ikrimah, `Ata' Al-Khurasani and Al-Hasan Al-Basri.

(إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(Verily, He, only He, is the All-Hearer, the All-Knower.) He hears all that His servants say and He knows all their movements, as He says:



(وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْءَانٍ  
وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ  
نُفِيضُونَ فِيهِ)

(Neither you do any deed nor recite any portion of the Qur'an, nor you do any deed, but We are Witness thereof, when you are doing it) (10:61).

(هَلْ أَنْبَيْتُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيْطَانُ - نَزَّلَ  
عَلَىٰ كُلِّ أَقَّاكٍ أَثِيمٍ - يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ  
كَذِبُونَ - وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ - أَلَمْ تَرَ  
أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ - وَأَنَّهُمْ يَقُولُونَ مَا لَا  
يَفْعَلُونَ - إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا  
وَسَيَعْلَمَ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ )

(221. Shall I inform you upon whom the Shayatin descend) (222. They descend on every lying, sinful person (Athim).) (223. Who gives ear, and most of them are liars.) (224. As for the poets, the astray follow them,) (225. See you not that they speak about every subject in their poetry) (226. And that they say what they do not do.) (227. Except those who believe and do righteous deeds, and remember Allah much and vindicate themselves after they have been wronged. And those who do wrong will come to know by what overturning they will be overturned.)

### Refutation of the Fabrications of the Idolators

Here Allah addresses those idolators who claimed that what was brought by the Messenger was not the truth but was merely something that he had made up by himself, or that it came to him in visions from the Jinn. Allah stated that His Messenger was above their claims and fabrications, and that what he had brought did indeed come from Allah, and that it was a revelation and inspiration, brought down by a noble, trustworthy and mighty angel. It did not come from the Shayatin, because they have no desire for anything like this Noble Qur'an -- they descend upon those who are like them, the lying fortune-tellers. Allah says:

(هَلْ أَنْبِئُكُمْ)

(Shall I inform you) meaning, shall I tell you,

(هَلْ أَنْبِئُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ - تَنْزَلُ  
عَلَىٰ كُلِّ أَقَاكٍ أَثِيمٍ )

(upon whom the Shayatin descend They descend on every lying, sinful person (Athim))  
meaning, one whose speech is lies and fabrication.

(أَثِيمٍ)

(Athim) means, whose deeds are immoral. This is the person upon whom the Shayatin descend,  
fortune-tellers and other sinful liars. The Shayatin are also sinful liars.

(يُلْقُونَ السَّمْعَ)

(Who gives ear, ) means, they try to overhear what is said in the heavens, and they try to hear  
something of the Unseen, then they add to it a hundred lies and tell it to their human  
comrades, who then tell it to others. Then the people believe everything they say because they  
were right about the one thing which was heard from the heavens. This was stated in an  
authentic Hadith recorded by Al-Bukhari from `A'ishah, may Allah be pleased with her, who  
said, "The people asked the Prophet about fortune-tellers, and he said:

«إِنَّهُمْ لَيَسُوا بِشَيْءٍ»

(They are nothing.) They said: "O Messenger of Allah, they say things that come true." The  
Prophet said:

«تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنِّيُّ فَيُقْرِقِرُهَا  
فِي أُذُنِ وَلِيِّهِ كَقْرِقَرَةِ الدَّجَاجِ، فَيَخْلِطُونَ مَعَهَا  
أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ»

(That is a word of truth which the Jinn snatches, then he gabbles it like the clucking of a  
chicken into the ear of his friend, but he mixes it with more than one hundred lies.) Al-Bukhari  
also recorded that Abu Hurayrah said, "The Prophet said:

«إِذَا قَضَى اللَّهُ الْأَمْرَ فِي السَّمَاءِ ضَرَبَتِ  
الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهَا سِلْسِلَةٌ  
عَلَى صَفْوَانٍ، فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا  
قَالَ رَبُّكُمْ؟ قَالُوا (لِلَّذِي قَالَ): الْحَقُّ، وَهُوَ الْعَلِيُّ  
الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرْقُو السَّمْعِ، وَمُسْتَرْقُو  
السَّمْعِ هَكَذَا بَعْضُهُمْ فَوْقَ بَعْضٍ وَصَفَ سُقْيَانُ  
بِيَدِهِ، فَحَرَفَهَا وَبَدَّدَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ  
فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخِرُ إِلَى مَنْ  
تَحْتَهُ، حَتَّى يُلْقِيهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ،  
فَرُبَّمَا أَدْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا  
أَلْقَاهَا قَبْلَ أَنْ يُدْرَكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ  
كَذِبَةٍ، فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا: كَذَا  
وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنْ  
السَّمَاءِ»

(When Allah decrees a matter in heaven, the angels beat their wings in submission to His decree, a chain beating on a rock. And when the fear in their hearts subsides, they say: "What is it that your Lord has said" They say: "The truth. And He is the Most High, the Most Great." Then when the Jinn who are listening out, one above the other) -- and Sufyan illustrated this with a gesture, holding his hand vertically with his fingers outspread -- (when they hear this, they throw it down from one to another, until it is passed to the fortune-teller or soothsayer. The shooting star may strike the Jinn before he passes it on, or he may pass it on before he is struck, and he adds to it one hundred lies, thus it is said: "Did he not tell us that on such and such a day, such and such would happen" So they believe him because of that one thing which was heard from the heavens.) This was recorded by Al-Bukhari. Al-Bukhari recorded from `Aishah, may Allah be pleased with her, that the Prophet said:

«إِنَّ الْمَلَائِكَةَ تَحَدَّثُ فِي الْعَنَانِ وَالْعَنَانُ: الْغَمَامُ  
بِالْأَمْرِ (يَكُونُ) فِي الْأَرْضِ، فَتَسْمَعُ الشَّيَاطِينُ  
الْكَلِمَةَ، فَتَقْرُهَا فِي أُذُنِ الْكَاهِنِ كَمَا تُقْرُ  
الْقَارُورَةُ، فَيَزِيدُونَ مَعَهَا مِائَةَ كَذِبَةٍ»

(The angels speak in the clouds about some matter on earth, and the Shayatin overhear what they say, so they tell it to the fortune-teller, gurgling into his ear like (a liquid poured) from a glass bottle, and he adds to it one hundred lies.)

### Refutation of the Claim that the Prophet was a Poet

(وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ )

(As for the poets, the astray ones follow them.) `Ali bin Abi Talhah reported from Ibn `Abbas that this means: "The disbelievers follow the misguided among mankind and the Jinn." This was also the view of Mujahid, `Abdur-Rahman bin Zayd bin Aslam, and others. `Ikrimah said, "Two poets would ridicule one another in verse, with one group of people supporting one and another group supporting the other. Hence Allah revealed the Ayah,

(وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ )

(As for the poets, the erring ones follow them.)

(أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ )

(See you not that they speak about every subject in their poetry) `Ali bin Abi Talhah reported from Ibn `Abbas that this means: "They indulge in every kind of nonsense." Ad-Dahhak reported that Ibn `Abbas said, "They engage in every kind of verbal art." This was also the view of Mujahid and others.

(وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ )

(And that they say what they do not do. ) Al-`Awfi reported that Ibn `Abbas said that at the time of the Messenger of Allah , two men, one from among the Ansar and one from another tribe, were ridiculing one another in verse, and each one of them was supported by a group of his own people, who were the foolish ones, and Allah said:

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ - أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ  
وَادٍ يَهِيمُونَ - وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ )

(As for the poets, the erring ones follow them. See you not that they speak about every subject in their poetry And that they say what they do not do.) What is meant here is that the Messenger , to whom this Qur'an was revealed, was not a soothsayer or a poet, because his situation was quite obviously different to theirs, as Allah says:

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ  
وَقُرْءَانٌ مُّبِينٌ )

(And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.) (36:69),

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ - وَمَا هُوَ بِقَوْلِ شَاعِرٍ  
قَلِيلًا مَّا تُوْمِنُونَ - وَلَا يَقُولُ كَمَا هِن قَلِيلًا مَّا  
تَذْكُرُونَ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ )

(That this is verily, the word of an honored Messenger. It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of all that exists.) (69:40-43)

### The Exception of the Poets of Islam

(إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Except those who believe and do righteous deeds,) Muhammad bin Ishaq narrated from Yazid bin `Abdullah bin Qusayt, that Abu Al-Hasan Salim Al-Barrad, the freed servant of Tamim Ad-Dari said: "When the Ayah --

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ )

(As for the poets, the erring ones follow them.) was revealed, Hassan bin Thabit, `Abdullah bin Rawahah and Ka' b bin Malik came to the Messenger of Allah , weeping, and said: "Allah knew when He revealed this Ayah that we are poets. The Prophet recited to them the Ayah,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Except those who believe and do righteous deeds,) and said:

«أَنْتُمْ»

((This means) you.)

وَذَكِّرُوا اللَّهَ كَثِيرًا)

(and remember Allah much). He said:

«أَنْتُمْ»

((This means) you.)

وَأَنْتَصِرُوا مِنْ بَعْدِ مَا ظَلَمُوا)

(and vindicate themselves after they have been wronged. ) He said:

«أَنْتُمْ»

((This means) you.) This was recorded by Ibn Abi Hatim and Ibn Jarir from the narration of Ibn Ishaq. But this Surah was revealed in Makkah, so how could the reason for its revelation be the poets of the Ansar This is something worth thinking about. The reports that have been narrated about this are all Mursal and cannot be relied on. And Allah knows best. But this exception could include the poets of the Ansar and others. It even includes those poets of the Jahiliyyah who indulged in condemning Islam and its followers, then repented and turned to Allah, and gave up what they used to do and started to do righteous deeds and remember Allah much, to make up for the bad things that they had previously said, for good deeds wipe out bad deeds. So they praised Islam and its followers in order to make up for their insults, as the poet ( `Abdullah bin Az-Zab`ari said when he became Muslim: "O Messenger of Allah, indeed my tongue will try to make up for things it said when I was bad -- When I went along with the Shaytan during the years of misguidance, and whoever inclines towards his way is in a state of loss." Similarly, Abu Sufyan bin Al-Harith bin `Abd Al-Muttalib was one of the most hostile people towards the Prophet , even though he was his cousin, and he was the one who used to mock him the most. But when he became Muslim, there was no one more beloved to him than the Messenger of Allah . He began to praise the Messenger of Allah where he had mocked him, and take him as a close friend where he had regarded him as an enemy.

وَأَنْتَصِرُوا مِنْ بَعْدِ مَا ظَلَمُوا)

(and vindicate themselves after they have been wronged.) Ibn ` Abbas said, "They responded in kind to the disbelievers who used to ridicule the believers in verse." This was also the view of Mujahid, Qatadah and several others. It was also recorded in the Sahih that the Messenger of Allah said to Hassan:

«اَفْجُهُمْ»

(Ridicule them in verse.) Or he said:

«هَاجِهِمْ وَحَبْرِيْلُ مَعَكَ»

(Ridicule them in verse, and Jibril is with you.) Imam Ahmad recorded that Ka` b bin Malik said to the Prophet , "Allah has revealed what He revealed about the poets. The Messenger of Allah said:

«إِنَّ الْمُؤْمِنَ يُجَاهِدُ بِسَيْفِهِ وَلِسَانِهِ، وَالَّذِي نَفْسِي  
بِيَدِهِ لَكَأَنَّ مَا تَرْمُونَهُمْ بِهِ نَضْحُ النَّبْلِ»

(The believer wages Jihad with his sword and with his tongue, By the One in Whose Hand is my soul, it is as if you are attacking them with arrows.)

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

(And those who do wrong will come to know by what overturning they will be overturned.) This is like the Ayah,

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ)

(The Day when their excuses will be of no profit to wrongdoers) (40: 52). According to the Sahih, the Messenger of Allah said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ»

(Beware of wrongdoing, for wrongdoing will be darkness on the Day of Resurrection.) Qatadah bin Di` amah said concerning the Ayah --

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

(And those who do wrong will come to know by what overturning they will be overturned.) this refers to the poets and others. This is the end of the Tafsir Surat Ash-Shu` ara'. Praise be to Allah, Lord of the worlds.

## The Tafsir of Surat An-Naml

(Chapter - 27)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(طس تلك آيات القرآن وكتب مبين - هدى  
وبشرى للمؤمنين - الذين يقيمون الصلوة  
ويؤتون الزكوة وهم بالآخرة هم يوقنون - إن  
الذين لا يؤمنون بالآخرة زينا لهم أعمالهم فهم  
يعمهمون - أولئك الذين لهم سوء العذاب وهم  
في الآخرة هم الأخسرون - وإنك لتلقى القرآن  
من لدن حكيم عليم )

(1. Ta Sn. These are the Ayat of the Qur'an, and (it is) a Book (that is) clear.) (2. A guide and glad tidings for the believers.) (3. Those who perform the Salah and give the Zakah and they believe with certainty in the Hereafter.) (4. Verily, those who believe not in the Hereafter, We have made their deeds fair seeming to them, so that they wander about blindly.) (5. They are those for whom there will be an evil torment. And in the Hereafter they will be the greatest losers.) (6. And verily, you are being taught the Qur'an from One, All

**The Qur'an is Guidance and Glad Tidings for the Believers, a  
Warning to the Disbelievers, and it is from Allah**

In (the comments on) Surat Al-Baqarah, we discussed the letters which appear at the beginning of some Surahs.

(تلك آيات القرآن وكتب مبين)

(These are the Ayat of the Qur'an, and (it is) a Book (that is) clear.) It is plain and evident.



## (هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ)

(A guide and glad tidings for the believers.) meaning, guidance and good news may be attained from the Qur'an for those who believe in it, follow it and put it into practice. They establish obligatory prayers, pay Zakah and believe with certain faith in the Hereafter, the resurrection after death, reward and punishment for all deeds, good and bad, and Paradise and Hell. This is like the Ayat:

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears..." (41:44).

(لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا)

(that you may give glad tidings to those who have Taqwa, and warn with it the Ludd (most quarrelsome) people) (19: 97). Allah says here:

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(Verily, those who believe not in the Hereafter,) meaning, those who deny it and think that it will never happen,

(زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ)

(We have made their deeds fair seeming to them, so that they wander about blindly.) means, 'We have made what they are doing seem good to them, and We have left them to continue in their misguidance, so they are lost and confused.' This is their recompense for their disbelief in the Hereafter, as Allah says:

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time) (6:110).

(أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ)

(They are those for whom there will be an evil torment.) in this world and the Hereafter.

(وَهُمْ فِي الْآخِرَةِ هُمُ الْآخِسْرُونَ)

(And in the Hereafter they will be the greatest losers.) means, no one but they, among all the people who will be gathered, will lose their souls and their wealth.

(وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ )

(And verily, you are being taught the Qur'an from One, All-Wise, All-Knowing.)

(وَإِنَّكَ)

(And verily, you) O Muhammad. Qatadah said:

(لَتُلَقَّى)

(are being taught) "Are receiving."

(الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ)

(the Qur'an from One, All-Wise, All-Knowing.) from One Who is Wise in His commands and prohibitions, and Who knows all things, major and minor. Whatever He says is absolute Truth, and His rulings are entirely fair and just, as Allah says:

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice) (6:115).

(إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ  
مِنْهَا بِخَبْرٍ أَوْ آتِيكُمْ بِسِهَابٍ قَبَسٍ لَعَلَّكُمْ  
تَصْطَلُونَ - فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي  
النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ -  
يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ - وَأَلْقِ

عَصَاكَ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا  
وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى  
الْمُرْسَلُونَ - إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ  
فَأِنِّي غَفُورٌ رَحِيمٌ - وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ  
تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَى  
فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ - فَلَمَّا  
جَاءَهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ -  
وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ )

(7. (Remember) when Musa said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning ember, that you may warm yourselves.") (8. But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of all that exists.") (9. "O Musa! Verily, it is I, Allah, the All-Mighty, the All-Wise.") (10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Musa! Fear not: verily, the Messengers fear not in front of Me.") (11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.") (12. "And put your hand into opening of your garment, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir`awn and his people. Verily, they are a people who are rebellious.") (13. But when Our Ayat came to them, clear to see, they said: "This is a manifest magic.") (14. And they belied them wrongfully and arrogantly, though they themselves were convinced thereof. So, see what was the end of the mischief-makers.)

### The Story of Musa and the End of Fir`awn

Here Allah tells His Messenger Muhammad about what happened to Musa, peace be upon him, how Allah chose him, spoke with him and gave him mighty, dazzling signs and overwhelming proof, and sent him to Fir`awn and his people, but they denied the proof, disbelieved in him and arrogantly refused to follow him. Allah says:

(إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ)

(when Musa said to his household), meaning, remember when Musa was traveling with his family and lost his way. This was at night, in the dark. Musa had seen a fire beside the mountain, i.e., he had noticed a fire burning brightly, and said,

(لَأَهْلِهِ إِنِّي أَنَسْتُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبْرٍ)

(to his household: "Verily, I have seen a fire; I will bring you from there some information..." meaning, `about the way we should take.'

(أَوْ ءَاتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ)

(or I will bring you a burning ember, that you may warm yourselves.) meaning, so that they could keep warm. And it was as he said: "He came back with great news, and a great light." Allah says:

(فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا)

(But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!") meaning, when he came to it, he saw a great and terrifying sight: the fire was burning in a green bush, and the fire was burning ever brighter while the bush was growing ever more green and beautiful. Then he raised his head, and saw that its light was connected to the clouds of the sky. Ibn `Abbas and others said, "It was not a fire, rather it was shining light." According to one report narrated from Ibn `Abbas, it was the Light of the Lord of the worlds. Musa stood amazed by what he was seeing, and

(نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ)

(he was called: "Blessed is whosoever is in the fire...") Ibn `Abbas said, "This means, Holy is (whosoever is in the fire)."

(وَمَنْ حَوْلَهَا)

(and whosoever is round about it) means, of the angels. This was the view of Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Al-Hasan and Qatadah.

(وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ)

(And glorified be Allah, the Lord of all that exists), Who does whatever He wills and there is nothing like Him among His creation. Nothing He has made can encompass Him, and He is the Exalted, the Almighty, Who is utterly unlike all that He has created. Heaven and earth cannot contain Him, but He is the One, the Self-Sufficient Master, Who is far above any comparison with His creation.

(يُمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ )

(O Musa! Verily, it is I, Allah, the All-Mighty, the All-Wise.) Allah told him that the One Who was addressing him was his Lord Allah, the All-Mighty, Who has subjugated and subdued all things, the One Who is Wise in all His words and deeds. Then He commanded him to throw down the stick that was in his hand, so that He might show him clear proof that He is the One Who is able to do all things, whatever He wills. When Musa threw that stick down, it changed into the form of a huge and terrifying snake, moving quickly despite its size. Allah says:

(فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ)

(But when he saw it moving as if it were a Jann (snake).) Jann refers to a type of snake that is the fastest-moving and most agile. When Musa saw that with his own eyes,

(وَلَّى مُذِيراً وَلَمْ يُعَقِّبْ)

(he turned in flight, and did not look back.) meaning, he did not turn around, because he was so afraid. Allah's saying:

(يُمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ)

(O Musa! Fear not: verily, the Messengers fear not in front of Me.) means, 'do not be afraid of what you see, for I want to choose you as a Messenger and make you a great Prophet.'

(إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ)

(Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.) This is an exception of the exclusionary type. This is good news for mankind, for whoever does an evil deed then gives it up and repents and turns to Allah, Allah will accept his repentance, as He says:

(وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى )

(And verily, I am indeed forgiving to him who repents, believes and does righteous good deeds, and then Ahtada.) (20:82)

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ)

(And whoever does evil or wrongs himself...) (4:110). And there are many other Ayat which say the same.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ  
سُوءٍ

(And put your hand into the opening of your garment, it will come forth white without hurt.) This is another sign, further brilliant proof of the ability of Allah to do whatever He wills. It is also confirmation of the truth of the one to whom the miracle was given. Allah commanded him to put his hand into the opening of his garment, and when he put his hand in and took it out again, it came out white and shining as if it were a piece of the moon or a flash of dazzling lightning.

(فِي تِسْعِ آيَاتٍ)

(among the nine signs) means, 'these are two of the nine signs which you will be supported with and which will serve as proof for you.'

(إِلَى فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(to Fir`awn and his people. Verily, they are a people who are rebellious.) These were the nine signs of which Allah said:

(وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ)

(And indeed We gave Musa nine clear signs) (17:101) -- as we have stated there.

(فَلَمَّا جَاءَهُمْ آيَاتُنَا مُبْصِرَةً)

(But when Our Ayat came to them, clear to see,) i.e., clear and obvious,

(قَالُوا هَذَا سِحْرٌ مُّبِينٌ)

(they said: "This is a manifest magic".) They wanted to oppose it with their own magic, but they were defeated and were returned disgraced.

(وَجَحَدُوا بِهَا)

(And they belied them) means, verbally,

(وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ)

(though they themselves were convinced thereof.) means, they knew deep down that this was truth from Allah, but they denied it and were stubborn and arrogant.

(ظُلْمًا وَعُلُوًّا)

(wrongfully and arrogantly) means, wronging themselves because this was the despicable manner to which they were accustomed, and they were arrogant because they were too proud to follow the truth. Allah said:

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ)

(So, see what was the end of the mischief-makers.) meaning, `see, O Muhammad, what were the consequences of their actions when Allah destroyed them and drowned every last one of them in a single morning.' The point of this story is: beware, `O you who disbelieve in Muhammad and deny the Message that he has brought from his Lord, lest the same thing that befell them befall you also.' But what is worse, is that Muhammad is nobler and greater than Musa, and his proof is stronger than that of Musa, for the signs that Allah has given him are combined with his presence and his character, in addition to the fact that previous Prophets foretold his coming and took a covenant from the people that they would follow him if they should see him, may the best of blessings and peace from his Lord be upon him.

(وَلَقَدْ ءَاتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ  
لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ -  
وَوَرَّثَ سُلَيْمَانَ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا  
مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ  
الْفَضْلُ الْمُبِينُ - وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ  
الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ - حَتَّى إِذَا  
أَتَوْا عَلَى وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ  
ادْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ  
وَهُمْ لَا يَشْعُرُونَ - فَنبَسَمَ ضَحِكًا مِّنْ قَوْلِهَا

وَقَالَ رَبُّ أَوْزَعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ  
عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ  
وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ )

(15. And indeed We gave knowledge to Dawud and Sulayman, and they both said: "All praise be to Allah, Who has preferred us above many of His believing servants!") (16. And Sulayman inherited from Dawud. He said: "O mankind! We have been taught the language of birds, and we have been given from everything. This, verily, is an evident grace.") (17. And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).) (18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.") (19. So he (Sulayman) smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your mercy among Your righteous servants.")

### **Dawud and Sulayman (peace be upon them), the organization of Sulayman's Troops and His passage through the Valley of the Ants**

Here Allah tells us about the great blessings and favors which He bestowed upon two of His servants and Prophets, Dawud (David) and his son Sulayman (Solomon), peace be upon them both, and how they enjoyed happiness in this world and the Hereafter, power and authority in this world, and the position of being Prophets and Messengers. Allah says:

(وَلَقَدْ ءَاتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ  
لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ )

(And indeed We gave knowledge to Dawud and Sulayman, and they both said: "All the praises and thanks be to Allah, Who has preferred us above many of His believing servants!")

(وَوَرِثَ سُلَيْمَانُ دَاوُودَ)

(And Sulayman inherited from Dawud.) means, in kingship and prophethood. What is meant here is not wealth, because if that were the case, Sulayman would not have been singled out from among the sons of Dawud, as Dawud had one hundred wives. Rather what is meant is the inheritance of kingship and prophethood, for the wealth of the Prophets cannot be inherited, as the Messenger of Allah said:



«نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ، مَا تَرَكَنَاهُ فَهُوَ  
صَدَقَةٌ»

(We Prophets cannot be inherited from; whatever we leave behind is charity.) And Sulayman said:

(يَأْتِيهَا النَّاسُ عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ  
شَيْءٍ)

(O mankind! We have been taught the language of birds, and we have been given from everything.) Here Sulayman was speaking of the blessings that Allah bestowed upon him, by giving him complete authority and power, whereby mankind, the Jinn and the birds were subjugated to him. He also knew the language of the birds and animals, which is something that had never been given to any other human being -- as far as we know from what Allah and His Messenger told us. Allah enabled Sulayman to understand what the birds said to one another as they flew through the air, and what the different kinds of animals said. Sulayman said:

(عَلَّمْنَا مَنطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ)

(We have been taught the language of birds, and we have been given from everything.) i.e., all things that a king needs.

(إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ)

(This, verily, is an evident grace.) means, `this is clearly the blessings of Allah upon us.'

(وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ  
وَالتَّيْرِ فَهُمْ يُوزَعُونَ)

(And there were gathered before Sulayman his hosts of Jinn and men, and birds, and they all were set in battle order.) means, all of Sulayman's troops of Jinn, men and birds were gathered together, and he rode with them in a display of might and glory, with people marching behind him, followed by the Jinn, and the birds flying above his head. When it was hot, they would shade him with their wings.

(فَهُمْ يُوزَعُونَ)

(and they all were set in battle order.) The first and the last of them were brought together, so that none of them would step out of place. Mujahid said: "Officials were appointed to keep each group in order, and to keep the first and the last together so that no one would step out of line -- just as kings do nowadays."

(حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِي النَّمْلِ)

(Till, when they came to the valley of the ants,) meaning, when Sulayman, the soldiers and the army with him crossed the valley of the ants,

(قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ)

(one of the ants said: "O ants! Enter your dwellings, lest Sulayman and his armies should crush you, while they perceive not.") Sulayman, peace be upon him, understood what the ant said,

(فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ)

(So he smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your favors which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, ) meaning: `inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You.'

(وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ)

(and that I may do righteous good deeds that will please You,) means, `deeds that You love which will earn Your pleasure.'

(وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ)

(and admit me by Your mercy among Your righteous servants.) means, `when You cause me to die, then join me with the righteous among Your servants, and the Higher Companion among Your close friends.'

(وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ  
مِنَ الْغَائِبِينَ - لِأَعَذِّبَهُ عَذَابًا شَدِيدًا أَوْ لِأَذْبَحَنَّهُ  
أَوْ لِيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ )

(20. He inspected the birds, and said: "What is the matter that I see not the hoopoe Or is he among the absentees") (21. "I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.")

### The Absence of the Hoopoe

Mujahid, Sa`id bin Jubayr and others narrated from Ibn `Abbas and others that the hoopoe was an expert who used to show Sulayman where water was if he was out in open land and needed water. The hoopoe would look for water for him in the various strata of the earth, just as a man looks at things on the surface of the earth, and he would know just how far below the surface the water was. When the hoopoe showed him where the water was, Sulayman would command the Jinn to dig in that place until they brought water from the depths of the earth. One day Sulayman went to some open land and checked on the birds, but he could not see the hoopoe.

(فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ)

(and (Sulayman) said: "What is the matter that I see not the hoopoe Or is he among the absentees") One day `Abdullah bin `Abbas told a similar story, and among the people was a man from the Khawarij whose name was Nafi` bin Al-Azraq, who often used to raise objections to Ibn `Abbas. He said to him, "Stop, O Ibn `Abbas; you will be defeated (in argument) today!" Ibn `Abbas said: "Why" Nafi` said: "You are telling us that the hoopoe can see water beneath the ground, but any boy can put seed in a trap and cover the trap with dirt, and the hoopoe will come and take the seed, so the boy can catch him in the trap." Ibn `Abbas said, "If it was not for the fact that this man would go and tell others that he had defeated Ibn `Abbas in argument, I would not even answer." Then he said to Nafi` : "Woe to you! When the decree strikes a person, his eyes become blind and he loses all caution." Nafi` said: "By Allah I will never dispute with you concerning anything in the Qur'an. "

(لِأَعَذِّبَهُ عَذَابًا شَدِيدًا)

(I will surely punish him with a severe torment) Al-A`mash said, narrating from Al-Minhal bin `Amr from Sa`id that Ibn `Abbas said: "He meant, by plucking his feathers." `Abdullah bin Shaddad said: "By plucking his feathers and exposing him to the sun." This was also the view of more than one of the Salaf, that it means plucking his feathers and leaving him exposed to be eaten by ants.

(أَوْ لِأَذْبَحَنَّهُ)

(or slaughter him,) means, killing him.

(أَوْ لِيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ)

(unless he brings me a clear reason.) i.e., a valid excuse. Sufyan bin `Uyaynah and `Abdullah bin Shaddad said: "When the hoopoe came back, the other birds said to him: "What kept you Sulayman has vowed to shed your blood." The hoopoe said: "Did he make any exception )did he say `unless'(" They said, "Yes, he said:

(لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي  
بِسُلْطَنٍ مُّبِينٍ )

(I will surely punish him with a severe torment or slaughter him, unless he brings me a clear reason.) The hoopoe said, "Then I am saved."

(فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِطُ بِهِ  
وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ - إِنِّي وَجَدْتُ امْرَأَةً  
تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ  
- وَجَدْتُهُمْ وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ  
وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ  
فَهُمْ لَا يَهْتَدُونَ - أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ  
الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ  
وَمَا تُعْلِنُونَ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ  
الْعَظِيمِ )

(22. But (the hoopoe) stayed not long, he said: "I have grasped which you have not grasped and I have come to you from Saba' with true news.") (23. "I found a woman ruling over them, she has been given all things, and she has a great throne.") (24. "I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them to prevent them from the way, so they have no guidance.") (25. So they do not prostrate themselves before Allah, Who brings to light what is hidden in the heavens and the earth, and

knows what you conceal and what you reveal.) (26. Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!")

### How the Hoopoe came before Sulayman and told Him about Saba'

Allah says:

(فَمَكَثَ غَيْرَ بَعِيدٍ)

(But (the hoopoe) stayed not long,) meaning, he was absent for only a short time. Then he came and said to Sulayman:

(أَحْطْتُ بِمَا لَمْ تُحِطْ بِهِ)

(I have grasped which you have not grasped) meaning, 'I have come to know something that you and your troops do not know.'

(وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ)

(and I have come to you from Saba' with true news.) meaning, with true and certain news. Saba' (Sheba) refers to Himyar, they were a dynasty in Yemen. Then the hoopoe said:

(إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ)

(I found a woman ruling over them,) Al-Hasan Al-Basri said, "This is Bilqis bint Sharahil, the queen of Saba'." Allah's saying:

(وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ)

(she has been given all things,) means, all the conveniences of this world that a powerful monarch could need.

(وَلَهَا عَرْشٌ عَظِيمٌ)

(and she has a great throne.) meaning, a tremendous chair adorned with gold and different kinds of jewels and pearls. The historians said, "This throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening. This is why the hoopoe said:

وَجَدْتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ  
وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ  
السَّبِيلِ

(I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them, and has prevented them from the way,) meaning, from the way of truth,

(فَهُمْ لَا يَهْتَدُونَ)

(so they have no guidance.) Allah's saying:

وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ  
السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ إِلَّا يَسْجُدُوا لِلَّهِ

(and Shaytan has made their deeds fair seeming to them, and has prevented them from the way, so they have no guidance, so they do not prostrate themselves before Allah.) They do not know the way of truth, prostrating only before Allah alone and not before anything that He has created, whether heavenly bodies or anything else. This is like the Ayah:

وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا  
تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي  
خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

(And from among His signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you indeed worship Him.) (41:37)

(الَّذِي يُخْرِجُ الخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ)

(Who brings to light what is hidden in the heavens and the earth,) `Ali bin Abi Talhah reported that Ibn `Abbas said: "He knows everything that is hidden in the heavens and on earth." This was also the view of `Ikrimah, Mujahid, Sa`id bin Jubayr, Qatadah and others. His saying:

(وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ)

(and knows what you conceal and what you reveal.) means, He knows what His servants say and do in secret, and what they say and do openly. This is like the Ayah:

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ )

(It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day) (13:10). His saying:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ )

(Allah, La ilaha illa Huwa, the Lord of the Supreme Throne!) means, He is the One to be called upon, Allah, He is the One other than Whom there is no god, the Lord of the Supreme Throne, and there is none greater than Him in all of creation. Since the hoopoe was calling to what is good, and for people to worship and prostrate to Allah alone, it would have been forbidden to kill him. Imam Ahmad, Abu Dawud and Ibn Majah recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet forbade killing four kinds of animals: ants, bees, hoopoes and the sparrow hawks. Its chain of narration is Sahih.

(قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ -  
اذهب بكتابي هذا فألقه إليهم ثم تول عنهم  
فانظرو ماذا يرجعون - قالت يا أيها الملأ إني ألقى  
إلى كتاب كريم - إنه من سليمان وإنه بسم الله  
الرحمن الرحيم - ألا تعلوا علي وأتوني  
مسلمين )

(27. (Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars.")  
(28. "Go you with this letter of mine and deliver it to them, then draw back from them and see what they return.") (29. She said: "O chiefs! Verily, here is delivered to me a noble letter,  
") (30. "Verily, it is from Sulayman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful;') (31. `Be you not exalted against me, but come to me submitting (as Muslims).')

### Sulayman's Letter to Bilqis

Allah tells us what Sulayman said to the hoopoe when he told him about the people of Saba' and their queen:

(قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَذِبِينَ )

((Sulayman) said: "We shall see whether you speak the truth or you are (one) of the liars." meaning, `are you telling the truth'

(أَمْ كُنْتَ مِنَ الْكَذِبِينَ)

(or you are (one) of the liars.) meaning, `or are you telling a lie in order to save yourself from the threat I made against you'

(اذهب بكتّابي هذا فألقه إليهم ثمّ تولّ عنهم  
فانظروا ماذا يرجعون )

(Go you with this letter of mine and deliver it to them then draw back from them and see what they return.) Sulayman wrote a letter to Bilqis and her people and gave it to the hoopoe to deliver. It was said that he carried it on his wings, as is the way with birds, or that he carried it in his beak. He went to their land and found the palace of Bilqis, then he went to her private chambers and threw the letter through a small window, then he stepped to one side out of good manners. Bilqis was amazed and confused when she saw that, then she went and picked up the letter, opened its seal and read it. The letter said:

(إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
- أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ )

(it is from Sulayman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).') So she gathered her commanders and ministers and the leaders of her land, and said to them:

(يَأَيُّهَا الْمَلَأَ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ)

("O chiefs! Verily, here is delivered to me a noble letter.") She described it as such because of the wondrous things she had seen, that it was delivered by a bird who threw it to her, then stood aside out of good manners. This was something that no king could do. Then she read the letter to them:



إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
- أَلَّا تَعْلُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ )

(Verily, it is from Sulayman, and it (reads): `In the Name of Allah, the Most Gracious, the Most Merciful; Be you not exalted against me, but come to me submitting (as Muslims).') Thus they knew that it was from Allah's Prophet Sulayman, upon him be peace, and that they could not match him. This letter was the utmost in brevity and eloquence, coming straight to the point.

(أَلَّا تَعْلُوا عَلَيَّ)

(Be you not exalted against me,) Qatadah said: "Do not be arrogant with me.

(وَأَتُونِي مُسْلِمِينَ)

(but come to me submitting (as Muslims). )" `Abdur-Rahman bin Zayd bin Aslam said: "Do not refuse or be too arrogant to come to me

(وَأَتُونِي مُسْلِمِينَ)

(but come to me submitting (as Muslims).)"

(قَالَتْ يَا أَيُّهَا الْمَلَأَ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ  
قَطِيعَةً أَمْرًا حَتَّى تَشْهَدُونَ - قَالُوا نَحْنُ أَوْلُوا قُوَّةً  
وَأَوْلُوا بِأَسْ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا  
تَأْمُرِينَ - قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً  
أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ  
- وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ  
الْمُرْسَلُونَ )

(32. She said: "O chiefs! Advise me in case of mine. I decide no case till you are present with me.") (33. They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command.") (34. She said: "Verily, kings, when they enter a town, they destroy it and make the most honorable among its people the lowest. And

thus they do.") (35. "But verily, I am going to send him a present, and see with what (answer) the messengers return.")

### Bilqis consults with Her Chiefs

When she read Sulayman's letter to them and consulted with them about this news, she said:

يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَطِيعَةً  
أَمْرًا حَتَّى تَشْهَدُونَ

("O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me." meaning, `until you come together and offer me your advice.'

قَالُوا نَحْنُ أَوْلُوا قُوَّةٍ وَأَوْلُوا بِأَسْرِ شَدِيدٍ

(They said: "We have great strength, and great ability for war...") They reminded her of their great numbers, preparedness and strength, then they referred the matter to her and said:

وَالْأَمْرُ إِلَيْكَ فَانظُرِي مَاذَا تَأْمُرِينَ

(but it is for you to command; so think over what you will command.) meaning, `we have the power and strength, if you want to go to him and fight him.' The matter is yours to decide, so instruct us as you see fit and we will obey. Ibn `Abbas said: "Bilqis said:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا  
أَعِزَّةَ أَهْلِهَا أَذِلَّةً

(Verily, kings, when they enter a town, they destroy it and make the most honorable amongst its people the lowest.) And Allah said:

وَكَذَلِكَ يَفْعَلُونَ

(And thus they do. ) Then she resorted to peaceful means, seeking a truce and trying to placate Sulayman, and said:

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ  
الْمُرْسَلُونَ

(But verily, I am going to send him a present, and see with what the messengers return.) meaning, 'I will send him a gift befitting for one of his status, and will wait and see what his response will be. Perhaps he will accept that and leave us alone, or he will impose a tax which we can pay him every year, so that he will not fight us and wage war against us.' Qatadah said: "May Allah have mercy on her and be pleased with her -- how wise she was as a Muslim and (before that) as an idolator! She understood how gift-giving has a good effect on people." Ibn `Abbas and others said: "She said to her people, if he accepts the gift, he is a king, so fight him; but if he does not accept it, he is a Prophet, so follow him."

(قَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي  
اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ -  
ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا  
وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ )

(36. So, when (the messengers with the gift) came to Sulayman, he said: "Will you help me in wealth What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!") (37. "Go back to them. We verily, shall come to them with armies that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased.")

### The Gift and the Response of Sulayman

More than one of the scholars of Tafsir among the Salaf and others stated that she sent him a huge gift of gold, jewels, pearls and other things. It is apparent that Sulayman, peace be upon him, did not even look at what they brought at all and did not pay any attention to it, but he turned away and said, rebuking them:

(أَتُمِدُّونَنِ بِمَالٍ)

("Will you help me in wealth") meaning, 'are you trying to flatter me with wealth so that I will leave you alone with your Shirk and your kingdom'

(فَمَا آتَانِي اللَّهُ خَيْرٌ مِّمَّا آتَاكُمْ)

(What Allah has given me is better than that which He has given you!) means, 'what Allah has given to me of power, wealth and troops, is better than that which you have.'

(بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ)

(Nay, you rejoice in your gift!) means, 'you are the ones who are influenced by gifts and presents; we will accept nothing from you except Islam or the sword.'

(ارْجِعْ إِلَيْهِمْ)

(Go back to them) means, with their gift,

(قَلْنَاتِيَّيَهُمْ بِجُنُودٍ لَّا قِبَلَ لَهُمْ بِهَا)

(We verily, shall come to them with armies that they cannot resist,) they have no power to match them or resist them.

(وَلَنُخْرِجَهُمْ مِّنْهَا أَذِلَّةً)

(and we shall drive them out from there in disgrace,) `we shall drive them out in disgrace from their land.'

(وَهُمْ صَغُرُونَ)

(and they will be abased.) means, humiliated and expelled. When her messengers came back to her with her undelivered gift, and told her what Sulayman said, she and her people paid heed and obeyed him. She came to him with her troops in submission and humility, honoring Sulayman and intending to follow him in Islam. When Sulayman, peace be upon him, realized that they were coming to him, he rejoiced greatly.

(قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ  
يَأْتُونِي مُسْلِمِينَ - قَالَ عِفْرِيْتُ مِّنَ الْجِنِّ أَنَا  
ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ  
لَقَوِيٌّ أَمِينٌ - قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا  
ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَءَاهُ  
مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي  
أَعَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ  
وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ )

(38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims)") (39. An `lfrit from the Jinn said: "I will

bring it to you before you rise from your place. And verily, I am indeed strong and trustworthy for such work.") (40. One with whom was knowledge of the Scripture, said: "I will bring it to you within the twinkling of an eye!" Then when he saw it placed before him, he said: "This is by the grace of my Lord -- to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself; and whoever is ungrateful, certainly my Lord is Rich, Bountiful.")

## How the Throne of Bilqis was brought in an Instant

Muhammad bin Ishaq reported from Yazid bin Ruman: "When the messengers returned with word of what Sulayman said, she said: `By Allah, I knew he was more than a king, and that we have no power to match him, and that we can gain nothing by being stubborn with him. So, she sent word to him saying: "I am coming to you with the leaders of my people to see what you will instruct us to do and what you are calling us to of your religion." Then she issued commands that her throne, which was made of gold and inlaid with rubies, chrysolite and pearls, should be placed in the innermost of seven rooms, one within the other, and all the doors should be locked. Then she told her deputy whom she was leaving in charge, "Take care of my people and my throne, and do not let anyone approach it or see it until I come back to you." Then she set off to meet Sulayman with twelve thousand of her commanders from the leaders of Yemen, under each of whose command were many thousands of men. Sulayman sent the Jinn to bring him news of her progress and route every day and night, then when she drew near, he gathered together the Jinns and humans who were under his control and said:

(يَأْيُهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي  
مُسْلِمِينَ)

(O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience (as Muslims))."

(قَالَ عِفْرِيْتُ مِنَ الْجِنِّ)

(An `Ifrit from the Jinn said: ) Mujahid said, "A giant Jinn." Abu Salih said, "It was as if he was a mountain."

(أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ)

(I will bring it to you before you rise from your place.) Ibn `Abbas, may Allah be pleased with him, said, "Before you get up from where you are sitting." As-Suddi and others said: "He used to sit to pass judgements and rulings over the people, and to eat, from the beginning of the day until noon."

(وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ)

(And verily, I am indeed strong and trustworthy for such work.) Ibn `Abbas said: "Strong enough to carry it and trustworthy with the jewels it contains. Sulayman, upon him be peace, said, "I want it faster than that." From this it seems that Sulayman wanted to bring this throne as a

demonstration of the greatness of the power and authority that Allah had bestowed upon him and the troops that He had subjugated to him. Power such as had never been given to anyone else, before or since, so that this would furnish proof of his prophethood before Bilqis and her people, because this would be a great and wondrous thing, if he brought her throne as if he were in her country, before they could come to it, although it was hidden and protected by so many locked doors. When Sulayman said, "I want it faster than that,

(قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ)

(One with whom was knowledge of the Scripture said: ) Ibn `Abbas said, "This was Asif, the scribe of Sulayman." It was also narrated by Muhammad bin Ishaq from Yazid bin Ruman that he was Asif bin Barkhiya' and he was a truthful believer who knew the Greatest Name of Allah. Qatadah said: "He was a believer among the humans, and his name was Asif."

(أَنَا ءَاتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ)

(I will bring it to you within the twinkling of an eye!) Meaning, lift your gaze and look as far as you can, and before you get tired and blink, you will find it before you. Then he got up, performed ablution and prayed to Allah, may He be exalted. Mujahid said: "He said, O Owner of majesty and honor." When Sulayman and his chiefs saw it before them,

(قَالَ هَذَا مِن فَضْلِ رَبِّي)

(he said: "This is by the grace of my Lord...") meaning, 'this is one of the blessings which Allah has bestowed upon me.'

(لِيَبْلُوَنِي أَءَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ)

(to test whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for himself;) This is like the Ayat:

(مَّنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَن أَسَاءَ فَعَلِيَهَا)

(Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself.) (41:46)

(وَمَن عَمِلَ صَالِحًا فَلَا نَفْسِهِمْ يَمْهَدُونَ)

(and whosoever does righteous good deed, then such will prepare a good place for themselves.) (30:44).

(وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ)

(and whoever is ungrateful, certainly my Lord is Rich, Bountiful.) He has no need of His servants or their worship.

(كَرِيمٌ)

(Bountiful) He is Bountiful in and of Himself, even if no one were to worship Him. His greatness does not depend on anyone. This is like what Musa said: p

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.) (14:8). It is recorded in Sahih Muslim:

«يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ  
وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَنْفَى قَلْبِ  
رَجُلٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يَا عِبَادِي  
لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى  
أَفْجَرِ قَلْبِ رَجُلٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي  
شَيْئًا. يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ  
أَوْقِيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ  
وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ»

(Allah, may He be exalted, says: "O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as pious as the most pious among you, that would not add to My dominion in the slightest. O My servants, if the first of you and the last of you, mankind and Jinn alike, were all to be as evil as the most evil one among you, that would not detract from My dominion in the slightest. O My servants, these are deeds which I am recording for you, and I will judge you according to them, so whoever finds something good, let him praise Allah, and whoever finds otherwise, let him blame no one but himself.")

(قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ  
 مِنَ الَّذِينَ لَا يَهْتَدُونَ - فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا  
 عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا  
 وَكُنَّا مُسْلِمِينَ - وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ  
 اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ - قِيلَ لَهَا ادْخُلِي  
 الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ  
 سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ قَالَتْ  
 رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ  
 رَبِّ الْعَالَمِينَ )

(41. He said: "Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.") (42. So when she came, it was said, "Is your throne like this" She said: "As though it were the very same." And he said, "Knowledge was bestowed on us before her, and we had submitted to Allah (as Muslims).") (43. And Saddaha that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.) (44. It was said to her: "Enter As-Sarh," but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. Sulayman said: "Verily, it is a Sarh Mumarrad of Qawarir." She said: "My Lord! Verily, I have wronged myself, and I submit, together with Sulayman to Allah, the Lord of all that exists.")

### The Test of Bilqis

When Sulayman brought the throne of Bilqis before she and her people arrived, he issued orders that some of its features should be altered, so that he could test her and see whether she recognized it and how composed she would be when she saw it. Would she hasten to say either that it was her throne or that it was not So he said:

(نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ  
 الَّذِينَ لَا يَهْتَدُونَ)

(Disguise her throne for her that we may see whether she will be guided, or she will be one of those not guided.) Ibn `Abbas said: "Remove some of its adornments and parts." Mujahid said:



"He issued orders that it should be changed, so whatever was red should be made yellow and vice versa, and whatever was green should be made red, so everything was altered." `Ikrimah said, "They added some things and took some things away." Qatadah said, "It was turned upside down and back to front, and some things were added and some things were taken away."

(فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ)

(So when she came, it was said: "Is your throne like this") Her throne, which had been altered and disguised, with some things added and others taken away, was shown to her. She was wise and steadfast, intelligent and strong-willed. She did not hasten to say that this was her throne, because it was far away from her. Neither did she hasten to say that it was not her throne, when she saw that some things had been altered and changed. She said,

(كَأَنَّهُ هُوَ)

((It is) as though it were the very same. ) This is the ultimate in intelligence and strong resolve.

(وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ)

(Knowledge was bestowed on us before her, and we had submitted to Allah.) Mujahid said, "This was spoken by Sulayman."

(وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ  
مِنْ قَوْمٍ كَافِرِينَ )

(And Saddaha that which she used to worship besides Allah has prevented her, for she was of a disbelieving people.) This is a continuation of the words of Sulayman -- according to the opinion of Mujahid and Sa`id bin Jubayr, may Allah be pleased with them both -- i.e., Sulayman said:

(وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ)

(Knowledge was bestowed on us before her, and we had submitted to Allah.) and what stopped her from worshipping Allah alone was

(مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ  
كَافِرِينَ)

(that which she used to worship besides Allah, for she was of a disbelieving people.) What Mujahid and Sa`id said is good; it was also the view of Ibn Jarir. Then Ibn Jarir said, "It could be that the subject of the verb.

(وَصَدَّهَا)

(And Saddaha) refers to Sulayman or to Allah, so that the phrase now means:

(مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ)

(She would not worship anything over than Allah.)

(إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ)

(for she was of a disbelieving people.) I say: the opinion of Mujahid is supported by the fact that she declared her Islam after she entered the Sarh, as we shall see below.

(قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً  
وَكشفت عن ساقَيْهَا)

(It was said to her: "Enter As-Sarh" but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs.) Sulayman had commanded the Shayatin to build for her a huge palace of glass beneath which water was flowing. Anyone who did not know the nature of the building would think that it was water, but in fact there was a layer of glass between a person walking and the water.

**Verily, it is a Sarh Mumarrad of Qawarir Sarh means a palace or any lofty construction.**

Allah says of Fir`awn -- may Allah curse him -- that he said to his minister Haman:

(ابن لي صرحاً لعلني أبلغ الأَسْبَابَ)

(Build me a Sarh that I may arrive at the ways.) (40:36-37) Sarh is also used to refer to the high constructed palaces in Yemen. Mumarrad means sturdily constructed and smooth.

(مِن قَوَارِيرَ)

(of Qawarir) means, made of glass, i.e., it was built with smooth surfaces. Marid is a fortress in Dawmat Al-Jandal. What is meant here is that Sulayman built a huge, lofty palace of glass for this queen, in order to show her the greatness of his authority and power. When she saw for herself what Allah had given him and how majestic his position was, she submitted to the command of Allah and acknowledged that he was a noble Prophet, so she submitted to Allah and said:

(رَبِّ إِنِّي ظَلَمْتُ نَفْسِي)

(My Lord! Verily, I have wronged myself,) meaning, by her previous disbelief and Shirk and by the fact that she and her people had worshipped the sun instead of Allah.

(وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ)

(and I submit, together with Sulayman to Allah, the Lord of all that exists.) meaning, following the religion of Sulayman, worshipping Allah alone with no partner or associate, Who created everything and measured it exactly according to its due measurements.

(وَلَقَدْ أَرْسَلْنَا إِلَىٰ تَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا  
اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ - قَالَ يَقَوْمِ لِمَ  
تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ  
اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ - قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ  
مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُقْتَلُونَ )

(45. And indeed We sent to Thamud their brother Salih, (saying): "Worship Allah." Then look! They became two parties quarreling with each other.) (46. He said: "O my people! Why do you seek to hasten the evil before the good Why seek you not the forgiveness of Allah, that you may receive mercy") (47. They said: "We augur an omen from you and those with you." He said: "Your omen is of Allah; nay, but you are a people that are being tested.")

### Salih and Thamud

Allah tells us about Thamud and how they responded to their Prophet Salih, when Allah sent him to call them to worship Allah alone, with no partner or associate.

(فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ)

(Then look! They became two parties quarreling with each other.) Mujahid said, "These were believers and disbelievers." This is like the Ayah,

(قَالَ الْمَلَأَ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ  
اسْتُضِعُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا

مُرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ  
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ  
كٰفِرُونَ

(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.") (7:75-76)

(قَالَ يَقَوْمٌ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ)

(He said: "O my people! Why do you seek to hasten the evil before the good") meaning, 'why are you praying for the punishment to come, and not asking Allah for His mercy' Then he said:

(لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ قَالُوا اظْهَرْنَا  
بِكَ وَيَمَن مَّعَكَ)

("Why seek you not the forgiveness of Allah, that you may receive mercy" They said: "We augur an omen from you and those with you.") This means: "We do not see any good in your face and the faces of those who are following you." Since they were doomed, whenever anything bad happened to any of them they would say, "This is because of Salih and his companions." Mujahid said, "They regarded them as bad omens." This is similar to what Allah said about the people of Fir`awn:

(فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ  
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَّعَهُ)

(But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they saw it as an omen about Musa and those with him) (7:131). And Allah says:

(وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ  
وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ  
مِّنْ عِنْدِ اللَّهِ)

(And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah.") (4:78) i.e., by virtue of His will and decree. And Allah tells us about the dwellers of the town, when the Messengers came to them:

(قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ  
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ )  
(قَالُوا طَيْرُكُمْ مَعَكُمْ)

(They (people) said: "For us, we see an omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us." They (Messengers) said: "Your omens are with yourselves!) (36:18) And these people )Thamud( said:

(اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ)

("We augur an omen from you and those with you." He said: "Your omen is of Allah;) meaning, Allah will punish you for that.

(بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ)

(nay, but you are a people that are being tested.) Qatadah said: "You are being tested to see whether you will obey or disobey." The apparent meaning of the phrase

(تُفْتَنُونَ)

(are being tested) is: you will be left to get carried away in your state of misguidance.

(وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي  
الْأَرْضِ وَلَا يُصْلِحُونَ - قَالُوا تَقَاسَمُوا بِاللَّهِ  
لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ  
أَهْلِهِ وَإِنَّا لَصَادِقُونَ - وَمَكْرُؤًا مَكَرًا وَمَكْرَنَا  
مَكَرًا وَهُمْ لَا يَشْعُرُونَ - فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

مَكْرِهِمْ أَنَا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ - فَتِلْكَ  
بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ  
يَعْلَمُونَ - وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ )

(48. And there were in the city nine Rahtin, who made mischief in the land, and would not reform.) (49. They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: `We witnessed not the destruction of his household, and verily, we are telling the truth.'" ) (50. So, they plotted a plot, and We planned a plan, while they perceived not.) (51. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.) (52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah for people who know.) (53. And We saved those who believed, and had Taqwa of Allah.)

### The Plot of the Mischief-Makers and the End of the People of Thamud

Allah tells us about the evildoers of Thamud and their leaders who used to call their people to misguidance and disbelief, and to deny Salih. Eventually they killed the she-camel and were about to kill Salih too. They plotted to let him sleep with his family at night, then they would assassinate him and tell his relatives that they knew nothing about what happened to him, and that they were telling the truth because none of them had seen anything. Allah says:

(وَكَانَ فِي الْمَدِينَةِ)

(And there were in the city) meaning, in the city of Thamud,

(تِسْعَةَ رَهْطٍ)

(nine Raht,) meaning, nine people,

(يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ)

(who made mischief in the land, and would not reform.) They forced their opinions on the people of Thamud, because they were the leaders and chiefs. Al-`Awfi reported that Ibn `Abbas said: "These were the people who killed the she-camel," Meaning, that happened upon their instigation, may Allah curse them. Allah says:

(فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ )

(But they called their comrade and he took (a sword) and killed (the she-camel). ) (54:29)

## (إِذِ انبَعَثَ أَشْقَاهَا )

(When the most wicked man among them went forth (to kill the she-camel).) (91:12) `Abdur-Razzaq said that Yahya bin Rabi` ah As-San` ani told them, "I heard `Ata' -- i.e. Ibn Abi Rabah -- say:

(وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي  
الْأَرْضِ وَلَا يُصْلِحُونَ )

(And there were in the city nine Raht, who made mischief in the land, and would not reform.)  
`They used to break silver coins.'" They would break off pieces from them, as if they used to trade with them in terms of numbers) as opposed to weight(, as the Arabs used to do. Imam Malik narrated from Yahya bin Sa` id that Sa` id bin Al-Musayyib said: "Cutting gold and silver (coins) is part of spreading corruption on earth." What is meant is that the nature of these evil disbelievers was to spread corruption on earth by every means possible, one of which was that mentioned by these Imams.

(قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَهُ وَأَهْلَهُ)

(They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household...") They took a mutual oath, pledging that during the night, whoever met the Allah's Prophet Salih, peace be upon him, he would assassinate him. But Allah planned against them and caused their plot to backfire. Mujahid said, "They took a mutual oath pledging to kill him, but before they could reach him, they and their people were all destroyed." `Abdur-Rahman bin Abi Hatim said: "When they killed the she-camel, Salih said to them:

(تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعَدُّ غَيْرُ  
مَكْدُوبٍ)

("Enjoy yourselves in your homes for three days. This is a promise (i.e., a threat) that will not be belied.") (11:65). They said: `Salih claims that he will finish with us in three days, but we will finish him and his family before the three days are over.' Salih had a place of worship in a rocky tract in a valley, where he used to pray. So they set out to go to a cave there one night, and said, `When he comes to pray, we will kill him, then we will return. When we have finished him off, we will go to his family and finish them off too.' Then Allah sent down a rock upon them from the mountains round about; they feared that it would crush them, so they ran into the cave and the rock covered the mouth of the cave while they were inside. Their people did not know where they were or what had happened to them. So Allah punished some of them here, and some of them there, and He saved Salih and the people who were with him. Then he recited:

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ  
فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ  
وَقَوْمَهُمْ يُؤْتِيهِمْ خَاوِيَةً

(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,) i.e., deserted."

(فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً  
لِّقَوْمٍ يَعْلَمُونَ - وَأَنْجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا  
يَتَّقُونَ )

(for they did wrong. Verily, in this is indeed an Ayah for people who know. And We saved those who believed, and had Taqwa of Allah.)

(وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحِشَةَ وَأَنْتُمْ  
تُبْصِرُونَ - أَعْيَبْتُمْ لِتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ  
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ - فَمَا كَانَ جَوَابَ  
قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ  
إِنَّهُمْ أَنْاسٌ يَّتَطَهَّرُونَ - فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ  
قَدَّرْنَا مِنَ الْغَابِرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا  
فَسَاءَ مَطَرُ الْمُنذَرِينَ )

(54. And (remember) Lut! When he said to his people: "Do you commit immoral sins while you see") (55. "Do you practice your lusts on men instead of women Nay, but you are a people who behave senselessly.") (56. There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!") (57. So, We saved him and his family, except his wife. We destined her to be of those who remained behind. ) (58. And We rained down on them a rain. So, evil was the rain of those who were warned.)



## Lut and His People

Allah tells us about His servant and Messenger Lut, peace be upon him, and how he warned his people of Allah's punishment for committing an act of immorality which no human ever committed before them -- intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e., homosexuality). Lut said:

(أَتَأْتُونَ الْفَحِشَةَ وَأَنْتُمْ تُبْصِرُونَ)

(Do you commit immoral sins while you see) meaning, `while you see one another, and you practice every kind of evil in your meetings.'

(أَعْيَبَكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ )

(Do you practice your lusts on men instead of women Nay, but you are a people who behave senselessly.) means, `you do not know anything of what is natural or what is prescribed by Allah.' This is like the Ayah:

(أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ - وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ )

(Go you in unto the males of mankind, and leave those whom Allah has created for you to be your wives Nay, you are a trespassing people!) (26:165-166)

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَّتَطَهَّرُونَ )

(There was no other answer given by his people except that they said: "Drive out the family of Lut from your city. Verily, these are men who want to be clean and pure!") means, `they feel embarrassed because of the deeds you are doing, and because you approve of your actions, so expel them from among yourselves, for they are not fit to live among you in your city.' So, the people resolved to do that, and Allah destroyed them, and a similar end awaits the disbelievers. Allah says:

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا مِنْ الْغَابِرِينَ  
(

(So, We saved him and his family, except his wife. We destined her to be of those who remained behind.) meaning, she was one of those who were destroyed, with her people, because she was a helper to what they did and she approved of their evil deeds. She told them about the guests of Lut so that they could come to them. She did not do the evil deeds herself, which was because of the honor of the Lut and not because of any honor on her part.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا)

(And We rained down on them a rain.) means; stones of Sjjil, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evildoers. Allah said:

فَسَاءَ مَطَرُ الْمُنْذَرِينَ)

(So, evil was the rain of those who were warned.) meaning, those against whom proof was established and whom the warning reached, but they went against the Messenger and denied him, and resolved to drive him out from among them.

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ  
ءَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ - أَمَّنْ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ  
حَدَائِقَ دَاتَ بِهَجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا  
إِلَهُ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ )

(59. Say : "Praise and thanks be to Allah, and peace be on His servants whom He has chosen! Is Allah better, or what they ascribe as partners") (60. Is not He Who created the heavens and the earth, and sends down for you water from the sky, whereby We cause to grow wonderful gardens full of beauty and delight It is not in your ability to cause the growth of their trees. Is there any god with Allah Nay, but they are a people who ascribe equals!)

## The Command to praise Allah and send Blessings on His Messengers

Allah commands His Messenger to say:

## (الْحَمْدُ لِلَّهِ)

(Praise and thanks be to Allah,) meaning, for His innumerable blessings upon His servants and for His exalted Attributes and most beautiful Names. And He commands him to send peace upon the servants of Allah whom He chose and selected, i.e., His noble Messengers and Prophets, may the best of peace and blessings from Allah be upon them. This was the view of `Abdur-Rahman bin Zayd bin Aslam and others; the meaning of the servants He has chose is the Prophets. He said, "This like He said in the Ayah;

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ )

(وَسَلِّمْ عَلَى الْمُرْسَلِينَ - وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ )

(Glorified be your Lord, the Lord of honor and power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.) (37:180-182)." Ath-Thawri and As-Suddi said, "This refers to the Companions of Muhammad , may Allah be pleased with them all." Something similar was also narrated from Ibn `Abbas, and there is no contradiction between the two views, because they were also among the servants of Allah whom He had chosen, although the description is more befitting of the Prophets.

(ءَاللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ)

(Is Allah better, or what they ascribe as partners (to Him)) This is a question aimed at denouncing the idolators for their worship of other gods besides Allah. Some more Proofs of Tawhid Then Allah begins to explain that He is the Only One Who creates, provides and controls, as He says:

(أَمَّنْ خَلَقَ السَّمَوَاتِ)

(Is not He Who created the heavens) meaning, He created those heavens which are so high and serene, with their shining stars and revolving planets. And He created the earth, with its varying heights and densities, and He created everything in it, mountains, hills, plains, rugged terrain, wildernesses, crops, trees, fruits, seas and animals of all different kinds and colors and shapes, etc.

(وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً)

(and sends down for you water from the sky,) means, He sends it as a provision for His servants,

(فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ)

(whereby We cause to grow wonderful gardens full of beauty and delight) means, beautiful and delightful to behold.

(مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا)

(It is not in your ability to cause the growth of their trees.) meaning, `you are not able to cause their trees to grow. The One Who is able to do that is the Creator and Provider, Who is doing all this Alone and Independent of any idol and other rival.' The idolators themselves admitted this, as Allah says in another Ayah:

(وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)

(And if you ask them: "Who has created them" they will certainly say: "Allah.") (31:25)

(وَلَئِن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ  
الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ)

(And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death" they will surely reply: "Allah.") (29:63) Meaning they will admit that He is the One Who does all these things, Alone, with no partner or associate, but then they worship others alongside Him, others who they admit cannot create or provide anything. But the Only One Who deserves to be worshipped is the Only One Who can create and provide, Allah says:

(أَلِلَّهُ مَعَ اللَّهِ)

(Is there any god with Allah) meaning, `is there any god that can be worshipped alongside Allah, when it is clear to you and anyone who with reason that He is the Creator and Provider, as you yourselves admit' Then Allah says:

(بَلْ هُمْ قَوْمٌ يَعْدِلُونَ)

(Nay, but they are a people who ascribe equals (to Him)!) meaning, they describe others as being equal and comparable to Allah.

(أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا  
وَجَعَلَ لَهَا رَوَاسِيًا وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا  
أَعْلَهُ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ )

(61. Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water) Is there any ilah (god) with Allah Nay, but most of them know not!) Allah says:

(أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا)

(Is not He Who has made the earth as a fixed abode,) meaning, stable and stationary, so that it does not move or convulse, because if it were to do so, it would not be a good place for people to live on. But by His grace and mercy, He has made it smooth and calm, and it is not shaken or moved. This is like the Ayah,

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ  
بِنَاءً)

(Allah, Who has made for you the earth as a dwelling place and the sky as a canopy) (40:64).

(وَجَعَلَ خِلَالَهَا أَنْهَارًا)

(and has placed rivers in its midst,) means, He has placed rivers which are fresh and sweet, cutting through the earth, and He has made them of different types, large rivers, small rivers and some in between. He has caused them to flow in all directions, east, west, south, north, according to the needs of mankind in different areas and regions, as He has created them throughout the world and sends them their provision according to their needs.

(وَجَعَلَ لَهَا رَوَاسِيًا)

(and has placed firm mountains therein, ) means, high mountains which stabilize the earth and make it steadfast, so that it does not shake.

(وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا)

(and has set a barrier between the two seas) means, He has placed a barrier between the fresh water and the salt water, to prevent them from mixing lest they corrupt one another. Divine wisdom dictates that each of them should stay as it is meant to be. The sweet water is that which flows in rivers among mankind, and it is meant to be fresh and palatable so that it may

be used to water animals and plants and fruits. The salt water is that which surrounds the continents on all sides, and its water is meant to be salty and undrinkable lest the air be corrupted by its smell, as Allah says:

(وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ  
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخاً وَحِجْراً  
مَّحْجُوراً )

(And it is He Who has let free the two seas, this is palatable and sweet, and that is salty and bitter; and He has set a barrier and a complete partition between them.) (25:53) Allah says:

(أَعْلَهُ مَعَ اللَّهِ)

(Is there any god with Allah) meaning, any god who could do this, or who deserves to be worshipped Both meanings are indicated by the context.

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(Nay, but most of them know not!) means, in that they worship others than Allah.

(أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ  
وَيَجْعَلُكُمْ حُلَفَاءَ الْأَرْضِ أَعْلَهُ مَعَ اللَّهِ قَلِيلاً مَّا  
تَذَكَّرُونَ )

(62. Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations Is there any god with Allah Little is that you remember!) Allah points out that He is the One upon Whom people call in times of difficulty, and He is the One to Whom they turn when calamity strikes, as He says elsewhere:

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِيَّاهُ)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him) (17:67),

﴿ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْرُونَ﴾

(Then, when harm touches you, unto Him you cry aloud for help) (16:53). Similarly, Allah says here:

﴿أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ﴾

(Is not He Who responds to the distressed one, when he calls on Him,) meaning, Who is the only One to Whom the person in desperate need turns, and the only One Who can relieve those who are stricken by harm Imam Ahmad reported that a man of Balhajim said: "O Messenger of Allah, what are you calling for" He said:

﴿أَدْعُو إِلَى اللَّهِ وَحْدَهُ الَّذِي إِنْ مَسَّكَ ضُرٌّ  
فَدَعَوْتَهُ كَشَفَ عَنْكَ، وَالَّذِي إِنْ أَضَلَّتْ بِأَرْضٍ  
فَقَرَّ فَدَعَوْتَهُ رَدَّ عَلَيْكَ، وَالَّذِي إِنْ أَصَابَتْكَ سَنَةٌ  
فَدَعَوْتَهُ أَنْبَتَ لَكَ﴾

(I am calling people to Allah Alone, the One Who, if you call on Him when harm befalls you, will relieve you; and when you are lost in the wilderness, you call on Him and He brings you back: and when drought (famine) strikes, you call on Him and He makes your crops grow.) He said: "Advise me." He said:

﴿لَا تَسِبَّنْ أَحَدًا وَلَا تَزْهَدَنَّ فِي الْمَعْرُوفِ، وَلَوْ  
أَنْ تَلْقَى أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ، وَلَوْ أَنْ  
تُفْرغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَقِي، وَاتَّزِرْ إِلَى  
نِصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَاِلَى الْكَعْبَيْنِ، وَإِيَّاكَ  
وَإِسْبَالَ الْإِزَارِ فَإِنْ إِسْبَالَ الْإِزَارِ مِنَ الْمَخِيلَةِ  
وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ﴾

(Do not slander anyone and do not think of any good deed as insignificant, even if it is only meeting your brother with a cheerful face or emptying your vessel into the vessel of one who is asking for water. Wear your lower garment at mid-calf length, or -- if you insist -- let it reach

your ankles, and beware of lowering the garment below the ankles along the ground, for it is a form of showing-off, and Allah does not like showing-off.)

## The Story of a Mujahid who fought for the sake of Allah

In his biography of Fatimah bint Al-Hasan Umm Ahmad Al-`Ajaliyyah, Al-Hafiz bin `Asakir reported that she said: "One day the disbelievers defeated the Muslims in a battle. There was a good horse which belonged to a rich man who was also righteous. The horse just stood there, so its owner said, `What is the matter with you Woe to you! I was only preparing you for a day such as this.' The horse said to him: `How can you expect me not to perform badly, when you delegated my feeding to the grooms, and they mistreated me and only fed me a little' The man said, `I make you a promise before Allah that from this day on, only I will feed you from my own lap.' So the horse began to run, and his owner was saved, and after that he only ever fed the horse from his own lap. This story became well known among the people, and they started to come to him to hear the story from his own lips. News of this reached the king of Byzantium, and he said: `A city where this man is, will be kept safe from harm.' He wanted to bring the man to his own city, so he sent an apostate (a man who had left Islam) who was living in his city to go to him, and when he reached him, he pretended that his intentions towards Islam and its followers were good, so the Mujahid trusted him. One day they went out walking along the shore, but the apostate made a pact with another person, a follower of the Byzantine king, to come and help him take the Mujahid prisoner. When they made their move, he lifted his gaze to the sky and said, `O Allah! He has deceived me by swearing in Your Name, so protect me in whatever way You will.' Then two wild animals came out and seized them, and the Mujahid came back safe and sound. " The Inheritance of the Earth

(وَيَجْعَلْكُمْ حُلَفَاءَ الْأَرْضِ)

(and makes you inheritors of the earth,) means, each generation inherits from the generation that came before them, one after the other, as Allah says:

(إِنْ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ  
كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ)

(if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people) (6:133),

(وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ وَرَفَعَ  
بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ)

(And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others) (6:165),



وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ  
خٰلِفَةً

(And (remember) when your Lord said to the angels: "Verily, I am going to place generations after generations on earth.") (2:30) meaning, people who will come after one another, as we have already stated. Allah's saying:

(وَيَجْعَلُكُمْ حُلَفَاءَ الْاَرْضِ)

(and makes you inheritors of the earth,) means, nation after nation, generation after generation, people after people. If He had willed, He could have created them all at one time, and not made some of them the offspring of others. If He had willed, He could have created them all together, as He created Adam from dust. If He had willed, He could have made some of them the offspring of others, but not caused any of them to die until they all died at one time; in this case the earth would have become constricted for them and it would be too difficult for them to live and earn a living, and they would have caused inconvenience and harm to one another. But His wisdom and decree ruled that they should be created from one soul, then their numbers should be greatly increased, so He created them on the earth and made them generation after generation, nation after nation, until their time will come to an end and there will be no one left on earth, as Allah has decreed and as He has completely counted out their numbers. Then the Resurrection will come to pass, and each person will be rewarded or punished according to his deeds. Allah says:

(اَمَّنْ يُجِيبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْءَ  
وَيَجْعَلُكُمْ حُلَفَاءَ الْاَرْضِ اَعْلَهُ مَعَ اللّٰهِ)

(Is not He Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations Is there any god with Allah) meaning, is there anyone else able to do that, or a god with Allah worth worshipping -- while you know that He is the only one who can do that, having no partners

(قَلِيْلًا مَّا تَذْكُرُوْنَ)

(Little is that you remember!) meaning, how little they think about that which would guide them to the truth and show them the straight path.

(اَمَّنْ يَهْدِيْكُمْ فِى ظُلْمَتِ الْبَرِّ وَالْبَحْرِ وَمَنْ  
يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ اَعْلَهُ مَعَ  
اللّٰهِ تَعَالٰى اللّٰهُ عَمَّا يُشْرِكُوْنَ )

(63. Is not He Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His mercy Is there any god with Allah Exalted be Allah above all that they associate as partners!) Allah says,

(أَمَّن يَهْدِيكُمْ فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ)

(Is not He Who guides you in the darkness of the land and the sea,) meaning, by means of what He has created of heavenly and earthly signposts. This is like the Ayah,

(وَعَلَامَتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ )

(And landmarks and by the stars, they guide themselves.) (16:16)

(وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلْمَتِ الْبَرِّ وَالْبَحْرِ)

(It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea...) (6:97)

(وَمَنْ يُرْسِلِ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ)

(and Who sends the winds as heralds of glad tidings, going before His mercy) meaning, ahead of the clouds which bring rain, by means of which Allah shows His mercy to His servants who are suffering drought and despair.

(أَأَلِهَةٌ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ)

(Is there any god with Allah Exalted be Allah above all that they associate as partners!)

(أَمَّن يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَأَلِهَةٌ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ )

(64. Is not He Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth Is there any god with Allah Say: "Bring forth your proofs, if you are truthful.") He is the One Who, by His might and power, originates creation and then repeats it. This is like the Ayat:

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ )

(Verily, the punishment of your Lord is severe and painful. Verily, He it is Who begins and repeats.) (85:12-13)

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.) (30:27)

(وَمَنْ يَرْزُقْكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ)

(and Who provides for you from heaven and earth) with the rain He sends down from the sky causing the blessings of the earth to grow, as He says elsewhere:

(وَالسَّمَاءِ ذَاتِ الرَّجْعِ - وَالْأَرْضِ ذَاتِ الصَّدْعِ )

(By the sky which gives rain, again and again. And the earth which splits.) (86:11-12)

(يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا)

(He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it) (34:2). Allah, may He be blessed and exalted, sends down water from the sky as a blessing, and causes it to penetrate the earth, and then come forth as springs. After that, by means of the water He brings forth all kinds of crops, fruits and flowers, in all their different forms and colors.

(كُلُوا وَارْعَوْا أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى )

(Eat and pasture your cattle; verily, in this are signs for men of understanding) (20:54). Allah says:

(الَّهِ مَعَ اللَّهِ)

(Is there any god with Allah) meaning, who did this Or, according to another interpretation: after this (who could be worth worship)

(قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ)

(Say: "Bring forth your proofs, if you are truthful.") Produce the evidence of that. But it is known that they have no proof or evidence, as Allah says:

(وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ )

(And whoever invokes besides Allah, any other god, of whom he has no proof; then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.) (23:117)

(قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ - بَلْ أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ )

(65. Say: "None in the heavens and the earth knows the Unseen except Allah, nor can they perceive when they shall be resurrected.") (66. Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.)

### The One Who knows the Unseen is Allah

Allah commands His Messenger to inform all of creation that no one among the dwellers of heaven and earth knows the Unseen, except Allah.

(إِلَّا اللَّهُ)

(except Allah) This is an absolute exception, meaning that no one knows this besides Allah, He is alone in that regard, having no partner in that knowledge. This is like the Ayat:

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ)

(And with Him are the keys of the Unseen, none knows them but He) (6:59).

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ)

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain) (31:34). until the end of the Surah. And there are many Ayat which mention similar things.

(وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ)

(nor can they perceive when they shall be resurrected.) That is, the created beings who dwell in the heavens and on earth do not know when the Hour will occur, as Allah says:

(تَقَلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً)

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden) (7: 187). meaning, it is a grave matter for the dwellers of heaven and earth.

(بَلْ أَدْرَاكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ  
مِّنْهَا)

(Nay, their knowledge will perceive that in the Hereafter. Nay, they are in doubt about it.) means their knowledge and amazement stops short of knowing its time. Other scholars read this with the meaning "their knowledge is all the same with regard to that," which reflects the meaning of the Hadith in Sahih Muslim which states that the Messenger of Allah said to Jibril, when the latter asked him when the Hour would come: s

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one who is being asked about it does not know any more than the one who is asking.) In other words, they were both equal in the fact that their knowledge did not extend that far.

(بَلْ هُمْ فِي شَكٍّ مِّنْهَا)

(Nay, they are in doubt about it.) This refers to the disbelievers in general as Allah says elsewhere:

وَعَرِّضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا  
خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّن نَجْعَلَ لَكُمْ  
مَوْعِدًا )

(And they will be set before your Lord in rows, (and Allah will say:) "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us). ") (18:48) i.e., the disbelievers among you. By the same token, Allah says here:

(بَلْ هُمْ فِي شَكٍّ مِنْهَا)

(Nay, they are in doubt about it.) meaning, they doubt that it will come to pass.

(بَلْ هُمْ مِنْهَا عَمُونَ)

(Nay, they are in complete blindness about it.) They are blind and completely ignorant about it.

(وَقَالَ الَّذِينَ كَفَرُوا أَءِذَا كُنَّا تُرَابًا وَّءَابَاؤُنَا أَءِنَّا  
لَمُخْرَجُونَ - لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَّءَابَاؤُنَا مِنْ  
قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ )

(قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُجْرِمِينَ - وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ  
فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ )

(67. And those who disbelieve say: "When we have become dust -- we and our fathers -- shall we really be brought forth") (68. "Indeed we were promised this -- we and our forefathers before, verily, these are nothing but tales of ancients.") (69. Say to them: "Travel in the land and see how has been the end of the criminals.") (70. And grieve you not over them, nor be straitened (in distress) because of what they plot.)

## Scepticism about the Resurrection and Its Refutation

Allah tells us about the idolators who deny the Resurrection, considering it extremely unlikely that bodies will be re-created after they have become bones and dust. Then He says:

(لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ قَبْلُ)

(Indeed we were promised this -- we and our forefathers before,) meaning, 'we and our forefathers have been hearing this for a long time, but in reality, we have never seen it happen.'

(إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ)

(verily, these are nothing but tales of ancients.) the promises that bodies will be restored are

(إِلَّا أَسْطِيرُ الْأَوَّلِينَ)

(nothing but tales of ancients.) meaning that they were taken by the people who came before us from books which were handed down from one to the other, but they have no basis in reality. Responding to their thoughts of disbelief and their belief that there would be no Resurrection, Allah said,

(قُلْ)

(Say) 'O Muhammad, to these people,'

(سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الْمُجْرِمِينَ)

(Travel in the land and see how has been the end of the criminals. ) meaning, those who denied the Messengers and their message of the Resurrection and other matters. See how the punishment and vengeance of Allah struck them and how Allah saved from among them the noble Messengers and the believers who followed them. This will be an indication of the truth of the Message brought by the Messengers. Then, to comfort the Prophet , Allah says:

(وَلَا تَحْزَنَ عَلَيْهِمْ)

(And grieve you not over them,) meaning, 'but do not feel sorry for them or kill yourself with regret for them,'

(وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ)

(nor be straitened because of what they plot.) means, 'because they plot against you and reject what you have brought, for Allah will help and support you, and cause your religion to prevail over those who oppose you and stubbornly resist you in the east and in the west.'

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُلْ  
عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي  
تَسْتَعْجِلُونَ وَإِنَّ رَبَّكَ لَدُو فَضْلٍ عَلَى النَّاسِ  
وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا  
تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ وَمَا مِنْ غَائِبَةٍ فِي  
السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ )

(71. And they say: "When this promise, if you are truthful") (72. Say: "Perhaps that which you wish to hasten on, may be close behind you.") (73. Verily, your Lord is full of grace for mankind, yet most of them do not give thanks.) (74. And verily, your Lord knows what their breasts conceal and what they reveal.) (75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book.) Allah tells us about how the idolators asked about the Day of Resurrection, but thought it unlikely that it would ever come to pass.

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ )

(And they say: "When (will) this promise (be fulfilled), if you are truthful") Allah said, responding to them:

(قُلْ)

(Say) 'O Muhammad,'

(عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي  
تَسْتَعْجِلُونَ)

(Perhaps that which you wish to hasten on, may be close behind you.) Ibn `Abbas said, "That which you wish to hasten on has come close to you, or some of it has come close." This was also the view of Mujahid, Ad-Dahhak, `Ata Al-Khurasani, Qatadah and As-Suddi. This is also what is meant in the Ayat:



(وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا)

(And they say: "When will that be" Say: "Perhaps it is near!") (17:51)

(يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ  
بِالْكَافِرِينَ)

(They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers) (29:54).

(عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ)

(may be close behind you.) means, it is being hastened for you. This was reported from Mujahid. Then Allah says:

(وَإِنَّ رَبَّكَ لَدُوٌّ فَضِّلِ عَلَى النَّاسِ)

(Verily, your Lord is full of grace for mankind,) meaning, He abundantly bestows His blessings on them even though they wrong themselves, yet despite that they do not give thanks for those blessings, except for a few of them.

(وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ)

(And verily, your Lord knows what their breasts conceal and what they reveal.) means, He knows what is hidden in their hearts just as He knows what is easily visible.

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ)

(It is the same (to Him) whether any of you conceals his speech or declares it openly) (13:10),

(يَعْلَمُ السِّرَّ وَأَخْفَى)

(He knows the secret and that which is yet more hidden) (20: 7),

(أَلَا حِينَ يَسْتَعْشُونَ نِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا  
يُعْلِنُونَ)

(Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal) (11:5). Then Allah tells us that He is the Knower of the unseen in the heavens and on earth, and that He is the Knower of the unseen and the seen, i. e., that which is unseen by His servants and that which they can see. And Allah says:

(وَمَا مِنْ غَائِبَةٍ)

(and there is nothing hidden) Ibn ` Abbas said, "This means, there is nothing

(فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ)

(in the heaven and the earth but it is in a Clear Book.) This is like the Ayah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ  
ذَلِكَ فِي كِتَابٍ إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ )

(Know you not that Allah knows all that is in the heaven and on the earth Verily, it is (all) in the Book. Verily, that is easy for Allah.) (22:70)

(إِنَّ هَذَا الْقُرْآنَ أَنْ يَقْضَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ  
الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ - وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ - إِنْ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ  
الْعَزِيزُ الْعَلِيمُ - فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ  
الْمُبِينِ - إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ  
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ - وَمَا أَنْتَ بِهَادِي الْعُمْى  
عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ  
مُسْلِمُونَ )

(76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.) (77. And truly, it is a guide and a mercy for the believers.) (78. Verily, your Lord will decide between them by His judgement. And He is the All-Mighty, the All-Knowing.) (79. So, put your trust in Allah; surely, you are on manifest truth.) (80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call, when they flee, turning their backs.) (81. Nor can

you lead the blind out of their error. You can only make to hear those who believe in Our Ayat, so they submit (became Muslims).)

## **The Qur'an tells the Story of the Differences among the Children of Israel, and Allah judges between Them**

Allah tells us about His Book and the guidance, proof and criterion between right and wrong that it contains. He tells us about the Children of Israel, who were the bearers of the Tawrah and Injil.

(أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ)

(most of that in which they differ.) such as their different opinions about `Isa. The Jews lied about him while the Christians exaggerated in praise for him, so the Qur'an came with the moderate word of truth and justice: that he was one of the servants of Allah, and one of His noble Prophets and Messengers, may the best of peace and blessings be upon him, as the Qur'an says:

(ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ  
يَمْتَرُونَ)

(Such is `Isa, son of Maryam. (It is) a statement of truth, about which they doubt) (19:34).

(وَإِنَّهُ لَهْدَىٰ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ)

(And truly, it is a guide and a mercy for the believers.) meaning, it is guidance for the hearts of those who believe in it, and a mercy to them. Then Allah says:

(إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ)

(Verily, your Lord will decide between them) meaning, on the Day of Resurrection,

(بِحُكْمِهِ وَهُوَ الْعَزِيزُ)

(by His judgement. And He is the All-Mighty,) means, in His vengeance,

(الْعَلِيمُ)

(the All-Knowing.) Who knows all that His servants do and say.

## The Command to put One's Trust in Allah and to convey the Message

(فَتَوَكَّلْ عَلَى اللَّهِ)

(So, put your trust in Allah;) in all your affairs, and convey the Message of your Lord.

(إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ)

(surely, you are on manifest truth.) meaning, you are following manifest truth, even though you are opposed by those who oppose you because they are doomed. The Word of your Lord has been justified against them, so that they will not believe even if all the signs are brought to them. Allah says:

(إِنَّكَ لَا تَسْمِعُ الْمَوْتَى)

(Verily, you cannot make the dead to hear) meaning, you cannot cause them to hear anything that will benefit them. The same applies to those over whose hearts is a veil and in whose ears is deafness of disbelief. Allah says:

(وَلَا تَسْمِعُ الصَّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ)

وَمَا أَنْتَ بِهَادِي الْعُمْى عَنْ ضَلَّاتِهِمْ إِنْ تُسْمِعُ  
إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ-

(nor can you make the deaf to hear the call, when they flee, turning their backs. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayat, so they submit (became Muslims).) meaning, those who have hearing and insight will respond to you, those whose hearing and sight are of benefit to their hearts and who are humble towards Allah and to the Message that comes to them through the mouths of the Messengers, may peace be upon them.

(وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ  
الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا  
يُوقِنُونَ)

(82. And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat.)

## The Emergence of the Beast of the Earth

This is the beast which will emerge at the end of time, when mankind has become corrupt and neglected the commands of Allah and changed the true religion. Then Allah will cause a beast to emerge from the earth. It was said that it will be brought from Makkah, or from somewhere else, as we shall discuss in detail below, if Allah wills. The beast will speak to people about matters. Ibn `Abbas, Al-Hasan and Qatadah said, and it was also narrated from `Ali, may Allah be pleased with him, that it will speak words, meaning, it will address them. Many Hadiths and reports have been narrated about the beast, and we will narrate as many of them as Allah enables us to, for He is the One Whose help we seek. Imam Ahmad recorded that Hudhayfah bin Asid Al-Ghifari said, "The Messenger of Allah came out from his room while we were discussing the matter of the Hour. He said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعُ  
الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانُ وَالذَّابَّةُ وَخُرُوجُ  
يَاجُوجَ وَمَأْجُوجَ، وَخُرُوجُ عِيسَى ابْنِ مَرْيَمَ  
عَلَيْهِ السَّلَامُ، وَالذَّجَّالُ، وَثَلَاثَةُ حُسُوفٍ: حَسْفٌ  
بِالْمَغْرِبِ، وَحَسْفٌ بِالْمَشْرِقِ، وَحَسْفٌ بِجَزِيرَةِ  
العَرَبِ، وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَسُوقُ أَوْ  
تَحْشُرُ النَّاسَ، تَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا وَتَقِيلُ  
مَعَهُمْ حَيْثُ قَالُوا»

(The Hour will not come until you see ten signs: the rising of the sun from the west; the smoke (Ad-Dukhan); emergence of the beast; the emergence of Ya'juj and Ma'juj; the appearance of `Isa bin Maryam, upon him be peace; the Dajjal; and three land cave-ins, one in the west, one in the east and one in the Arabian Peninsula; and a Fire which will emerge from the midst of Yemen, and will drive or gather the people, stopping with them whenever they stop for the night or to rest during the day.)" This was also recorded by Muslim and the Sunan compilers from Hudhayfah, in a Mawquf report. At-Tirmidhi said, "It is Hasan Sahih." It was also recorded by Muslim from Hudhayfah in a Marfu` report. And Allah knows best.

## Another Hadith

Muslim bin Al-Hajjaj recorded that `Abdullah bin `Amr said, "I memorized a Hadith from the Messenger of Allah which I never forgot afterwards. I heard the Messenger of Allah say:

«إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحَى، وَأَيُّهُمَا مَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَالْآخَرَى عَلَى إِثْرَهَا قَرِيبًا»

(The first of the signs to appear will be the rising of the sun from the west, and the emergence of the beast to mankind in the forenoon. Whichever of them appears first, the other will follow close behind it.)

### Another Hadith

his Sahih, Muslim recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا، طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانَ، وَالذَّجَالَ، وَالدَّابَّةَ، وَخَاصَّةً أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

(Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the Dajjal; the beast; the (death) of one of your favorite, or general affliction.) This was recorded by Muslim alone. Muslim also recorded that Abu Hurayrah, may Allah be pleased with him, said that the the Prophet said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: الذَّجَالَ، وَالذُّخَانَ، وَدَابَّةَ الْأَرْضِ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَأَمْرَ الْعَامَّةِ، وَخُويصَّةً أَحَدِكُمْ»

(Hasten to do good deeds before six things appear: the Dajjal; the smoke; the beast of the earth; the rising of the sun from the west; and the (death of one of your favorite) or general affliction.)

### Another Hadith

Ibn Majah recorded from Anas bin Malik that the Messenger of Allah said:

«بَادِرُوا بِالْأَعْمَالِ سِتًّا: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانَ، وَالذَّابَّةَ، الدَّجَالَ، وَخَوَيْصَةَ أَحَدِكُمْ، وَأَمْرَ الْعَامَّةِ»

(Hasten to do good deeds before six things appear: the rising of the sun from the west; the smoke; the beast; the Dajjal; and the (death of one of your favorite) or general affliction.) He was the only one who recorded this version.

### Another Hadith

Abu Dawud At-Tayalisi recorded from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«تَخْرُجُ دَابَّةُ الْأَرْضِ وَمَعَهَا عَصَا مُوسَى وَخَاتَمُ سُلَيْمَانَ عَلَيْهِمَا السَّلَامُ، فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْعَصَا، وَتُجَلِّي وَجْهَ الْمُؤْمِنِ بِالْخَاتَمِ، حَتَّى يَجْتَمِعَ النَّاسُ عَلَى الْخِوَانِ يُعْرِفُ الْمُؤْمِنُ مِنَ الْكَافِرِ»

(A beast will emerge from the earth, and with it will be the staff of Musa and the ring of Sulayman, peace be upon them both. It will strike the nose of the disbelievers with the staff, and it will make the face of the believer bright with the ring, until when people gather to eat, they will be able to recognize the believers from the disbelievers.) It also was recorded by Imam Ahmad, with the wording:

«فَتَخْطِمُ أَنْفَ الْكَافِرِ بِالْخَاتَمِ، وَتَجْلُو وَجْهَ الْمُؤْمِنِ بِالْعَصَا، حَتَّى إِنَّ أَهْلَ الْخِوَانِ الْوَاحِدِ

لِيَجْتَمِعُونَ فَيَقُولُ هَذَا: يَا مُؤْمِنُ، وَيَقُولُ هَذَا: يَا  
كَافِرُ»

(It will strike the nose of the disbelievers with the ring, and will make the face of the believer bright with the staff, until when people gather for a meal, they will say to one another, O believer, or O disbeliever.) It was also recorded by Ibn Majah. Ibn Jurayj reported that Ibn Az-Zubayr described the beast and said, "Its head is like the head of a bull, its eyes are like the eyes of a pig, its ears are like the ears of an elephant, its horns are like the horns of a stag, its neck is like the neck of an ostrich, its chest is like the chest of a lion, its color is like the colour of a tiger, its haunches are like the haunches of a cat, its tail is like the tail of a ram, and its legs are like the legs of a camel. Between each pair of its joints is a distance of twelve cubits. It will bring out with it the staff of Musa and the ring of Sulayman. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result; and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, `How much is this, O believer' `How much is this, O disbeliever' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: `O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: `O so-and-so, you are among the people of Hell,' This is what Allah says:

(وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ  
الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا  
يُوقِنُونَ )

(And when the Word is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat.)

(وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ  
بِآيَاتِنَا فَهُمْ يُوزَعُونَ )

(حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا  
بِهَا عِلْمًا أَمْ دَا كُنْتُمْ تَعْمَلُونَ - وَوَقَعَ الْقَوْلُ  
عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ - أَلَمْ يَرَوْا أَنَّا



جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ )

(83. And (remember) the Day when We shall gather out of every nation a Fawj of those who denied Our Ayat, and they shall be driven,) (84. Till, when they come, He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge, or what was it that you used to do") (85. And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.) (86. See they not that We have made the night for them to rest therein, and the day sight-giving Verily, in this are Ayat for the people who believe.)

### Gathering the Wrongdoers on the Day of Resurrection

Allah tells us about the Day of Resurrection when the wrongdoers who disbelieved in the signs and Messengers of Allah will be gathered before Allah, so that He will ask them about what they did in this world, rebuking, scolding and belittling them.

(وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا)

(And the Day when We shall gather out of every nation, a Fawj) means, from every people and generation a group

(مِّمَّنْ يُكْذِبُ بِآيَاتِنَا)

(of those who denied Our Ayat). This is like the Ayat:

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

("Assemble those who did wrong, together with their companions (from the devils).") (37:22)

(وَإِذَا النُّفُوسُ زُوِّجَتْ )

(And when the souls are joined with their bodies) (81:7).

(فَهُمْ يُوزَعُونَ)

(and they shall be driven,) Ibn `Abbas, may Allah be pleased with him, said: "They will be pushed." `Abdur-Rahman bin Zayd bin Aslam said: "They will be driven."

(حَتَّىٰ إِذَا جَاءُوا)

(Till, when they come,) and stand before Allah, may He be glorified and exalted, in the place of reckoning,

(قَالَ أَكذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا كُنْتُمْ تَعْمَلُونَ)

(He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge, or what was it that you used to do") meaning they will be asked about their beliefs and their deeds. Since they are among the doomed and, as Allah says:

(فَلَا صَدَقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى )

(He neither believed nor performed Salah! But on the contrary, he denied and turned away!) (75:31-32) Then the proof will be established against them and they will have no excuse whatsoever, as Allah says:

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ )

(That will be a Day when they shall not speak. And they will not be permitted to put forth any excuse) (77:35-36). Similarly, Allah says here:

(وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ )

(And the Word will be fulfilled against them, because they have done wrong, and they will be unable to speak.) They will be stunned and speechless, unable to give any answer. This is because they wronged themselves in the world, and now they have returned to the One Who sees the unseen and the seen, from Whom nothing can be hidden. Then Allah points out His complete power, immense authority and greatness, all dictating that He is to be obeyed and that His commands must be followed, and that the message of inescapable truth brought by His Prophets must be believed in. Allah says:

(أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ)

(See they not that We have made the night for them to rest therein,) Due to the darkness of the night they halt their activities and calm themselves down, to recover from the exhausting efforts of the day.

(وَالنَّهَارَ مُبْصِرًا)

(and the day sight-giving) meaning filled with light, so that they can work and earn a living, and travel and engage in business, and do other things that they need to do.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are Ayat for the people who believe.)

(وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ  
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ  
دَخِرِينَ - وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ  
تَمُرٌّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ  
إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ - مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ  
خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعِ يَوْمِئِذٍ ءَامِنُونَ - وَمَنْ  
جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ  
تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ )

(87. And (remember) the Day on which the Trumpet (Sur) will be blown -- and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah wills. And all shall come to Him, humbled.) (88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The work of Allah, Who perfected all things, verily, He is well-acquainted with what you do.) (89. Whoever brings a good deed, will have better than its worth; and they will be safe from the terror on that Day.) (90. And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do")

### **The Terrors of the Day of Resurrection, the Rewards for Good Deeds and the Punishments for Evil Deeds**

Allah tells us about the terrors of the Day when the Sur will be blown. The Sur, as described in the Hadith, is,

«قَرْنٌ يُنْفَخُ فِيهِ»

(a horn which is blown into.) According to the Hadith about the Sur (Trumpet), it is (the angel) Israfil who will blow into it by the command of Allah, may He be exalted. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified,

## (إِلَّا مَنْ شَاءَ اللَّهُ)

(except him whom Allah wills.) these are the martyrs, for they are alive, with their Lord, and being provided for. Imam Muslim bin Al-Hajjaj recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that a man came to him and said, "What is this Hadith that you are narrating, that the Hour will come upon such and such people" He said, "Subhan Allah or `La Ilaha Illallah (or something similar), I had decided that I would not narrate anything to anyone now. I had only said that after a little while, you will see a major event which will destroy the House )the Ka`bah(, and such and such will happen." Then he said, "The Messenger of Allah said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمُكْتُ أَرْبَعِينَ لَأ  
أُدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ  
عَامًا فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بِنُ  
مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ، ثُمَّ يَمُكْتُ النَّاسُ سَبْعَ  
سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ رِيحًا  
بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ  
أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا  
قَبَضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ  
لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ»

(The Dajjal will emerge in my Ummah, and will remain for forty -- I do not know whether he said forty days, or forty months, or forty years -- then Allah will send `Isa son of Maryam, who looks like `Urwah bin Mas`ud, and he will search for him and destroy him. Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allah will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.)" He said, "I heard it from the Messenger of Allah who said:

«فَيَبْقَى شِرَارُ النَّاسِ فِي خِقَّةِ الطَّيْرِ وَأَحْلَامِ  
السَّبَّاحِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،  
فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيُونَ؟  
فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ،  
وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ  
فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْثًا وَرَفَعَ  
لَيْثًا قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ  
إِيلِهِ، قَالَ: فَيَصْنَعُ وَيَصْنَعُ النَّاسُ، ثُمَّ يُرْسِلُ  
اللَّهُ أَوْ قَالَ يُنْزِلُ اللَّهُ مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ  
قَالَ: الطَّلُّ نُعْمَانُ الشَّاكِّ فَتَنْبِتُ مِنْهُ أَجْسَادُ  
النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ،  
ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ وَقِفُوا هُمْ  
إِنَّهُمْ مَسْئُورُونَ، ثُمَّ يُقَالُ: أَخْرَجُوا بَعَثَ النَّارَ،  
فَيُقَالُ: مِنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ  
وَتِسْعَةَ وَتِسْعِينَ، قَالَ: فَذَلِكَ يَوْمَ يَجْعَلُ الْوِلْدَانَ  
شِيبًا، وَذَلِكَ يَوْمَ يُكْشَفُ عَنْ سَاقٍ»

(Then the most evil of people will remain, and they will be as nimble as birds and will be more temperamental than wild beasts. They will not recognize anything good or denounce anything evil. The Shaytan will appear to them and will say, "Will you do as I tell you" They will say, "What do you command us to do" He will command them to worship idols but in spite of this their provision will be plentiful and they will lead comfortable lives. Then the Sur (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound. The first person to hear it will be a man who is setting up the tank for watering his camels. He will fall

down, and all the other people will also fall down. Then Allah will send -- or send down -- rain like dew -- or he said, like shade (Nu'man was the one who was not sure) -- from which will grow the bodies of the people. Then the Trumpet will be blown again, and they will get up and look around. Then it will be said: "O mankind! Go to your Lord!" And they will be stopped, for they are to be questioned. Then it will be said: "Bring forth the people who are to be sent to the Fire." It will be asked: "How many are they" It will be said, "Out of every thousand, nine hundred and ninety-nine." That will be the Day which will make the children grey-headed, and that will be the Day when the Shin shall be uncovered.) His saying;

«ثُمَّ يُنْفَخُ فِي الصُّورِ قَلْبًا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى  
لِيَنَّا وَرَفَعَ لِيَنَّا»

(Then the Sur (Trumpet) will be blown, and no one will hear it but he will tilt his head to hear the sound.) means that they will tilt their heads so that they can better hear the sound coming from the heavens. That is the blast of the Sur which will terrify everyone, then after that will come the blast which will cause them to die, then the blast which will resurrect them to meet the Lord of the worlds -- this is when all of the creation will be brought forth from their graves. Allah says:

(وَكُلُّ أُنثَىٰ ذَخِيرِينَ)

(And all shall come to Him, humbled.) meaning, humbling themselves and obeying Him, and no one will go against His command. This is like the Ayat:

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ)

(On the Day when He will call you, and you will answer with His praise and obedience) (17:52).

(ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ  
تَخْرُجُونَ)

(Then afterwards when He will call you by a single call, behold, you will come out from the earth) (30:25). According to the Hadith about the Sur, when it is blown for the third time, Allah will command the souls to be put into the hole of the Sur (Trumpet), then Israfil will blow into it, after the bodies have grown in their graves and resting places, and when he blows into the Sur (Trumpet), the souls will fly, the believers' souls glowing with light, and the disbelievers' souls looking like darkness. And Allah will say: "By My might and majesty, every soul will go back to its body." And the souls will come back to their bodies and go through them like poison going through a person who is bitten or stung by a poisonous creature. Then they will get up, brushing off the dirt of their graves. Allah says:

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَأَنَّهُمْ إِلَى  
نُصْبٍ يُوفِضُونَ )

(The Day when they will come out of the graves quickly as racing to a goal.) (70:43)

(وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ  
السَّحَابِ)

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.) (27:88) meaning, you will see them as if they are fixed and as if they will remain as they are, but they will pass away as the passing away of the clouds, i.e., they will move away from their places. This is like the Ayat:

(يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا - وَتَسِيرُ الْجِبَالُ سَيْرًا )

(On the Day when the heaven will shake with a dreadful shaking, And the mountains will move away with a (horrible) movement.) (52:9-10)

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -  
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا  
أَمْتًا )

(And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.") (20:105-107),

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً )

(And (remember) the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47).

(صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ)

(The work of Allah, Who perfected all things,) means, He does that by His great power.

(الَّذِي أَتَقَّنَ كُلَّ شَيْءٍ)

(Who perfected all things,) means, He has perfected all that He has created, and has fashioned it according to His wisdom.

(إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ)

(verily, He is well-acquainted with what you do) means, He knows all that His servants do, good or evil, and He will reward or punish them accordingly. Then Allah describes the state of the blessed and the doomed on that Day, and says:

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا)

(Whoever brings a good deed, will have better than its worth.) Qatadah said, "That is sincerely for Allah alone." Allah has explained elsewhere in the Qur'an that He will give ten like it.

(وَهُمْ مِّنْ فَرَعٍ يَوْمَئِذٍ ءَامِنُونَ)

(and they will be safe from the terror on that Day.) This is like the Ayah,

(لَا يَحْزَنُهُمُ الْفَرَعُ الْأَكْبَرُ)

(The greatest terror will not grieve them) (21:103) and Allah said:

(أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) (41:40),

(وَهُمْ فِي الْعُرْفِ ءَامِنُونَ)

(and they will reside in the high dwellings in peace and security) (34:37).

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ)

(And whoever brings an evil deed, they will be cast down on their faces in the Fire.) means, whoever comes to Allah with evil deeds, and with no good deeds to his credit, or whose evil deeds outweigh his good deeds. Allah says:



(هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

((And it will be said to them) "Are you being recompensed anything except what you used to do")

(إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي  
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ  
الْمُسْلِمِينَ - وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا  
يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ  
الْمُنذِرِينَ - وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ  
فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ )

(91. I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.) (92. And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners.") (93. And say: "All the praises and thanks be to Allah. He will show you His Ayat, and you shall recognize them. And your Lord is not unaware of what you do.")

### The Command to worship Allah and to call People with the Qur'an

Allah commands His Messenger to say:

(إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي  
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ)

(I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything.) This is like the Ayah,

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا  
أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ  
الَّذِي يَتَوَقَّأَكُمُ

(Say: "O you mankind! If you are in doubt as to my religion, then (know that) I will never worship those whom you worship besides Allah. But I worship Allah Who causes you to die.) (10:104) The fact that the word "Rabb" (Lord) is connected to the word city (in the phrase "the Lord of this city") is a sign of honor and divine care for that city. This is like the Ayah,

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُم مِّن  
جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ )

(So let them worship the Lord of this House (the Ka` bah), Who has fed them against hunger, and has made them safe from fear.) (106:3-4)

(الَّذِي حَرَّمَهَا)

(Who has sanctified it) means, the One Who made it a sanctuary by His Law and by His decree, making it sanctified. It was recorded in the Two Sahihs that Ibn ` Abbas said: "On the day of the conquest of Makkah, the Messenger of Allah said:

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ  
الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْقَرُ صَيْدُهُ وَلَا  
يَلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاهَا»

(Verily, this city was made sacred by Allah the day He created the heavens and the earth, so it is sacred by the sanctity of Allah until the Day of Resurrection. Its thorny bushes should not be cut, its game should not be chased, and its lost property should not be picked up except by one who would announce it publicly and none is allowed to uproot its thorny shrubs...) This was reported in Sahih, Hasan, Musnad narrations, through various routes, by such a large group that it is absolutely unquestionable, as has been explained in the appropriate place in the book Al-Ahkam, to Allah is the praise and thanks.

(وَلَهُ كُلُّ شَيْءٍ)

(and to Whom belongs everything.) This is a statement of general application following a specific statement, i.e., He is the Lord of this city, and the Lord and Sovereign of all things, there is no god worthy of worship besides Him.

(وَأْمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ)

(And I am commanded to be from among the Muslims. ) means, those who believe in Allah alone, who are sincere towards Him and who obediently follow His commands.

(وَأَنْ أَتْلُوَ الْقُرْآنَ)

(And that I should recite the Qur'an,) means, to people, so as to convey it to them. This is like the Ayah,

(ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ )

(This is what We recite to you of the Ayat and the Wise Reminder.) (3:58)

(نَتْلُوا عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ)

(We recite to you some of the news of Musa and Fir`awn in truth.) (28:3) meaning, 'I am a conveyer and a warner.'

(فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ  
إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ)

(then whosoever receives guidance, receives it for the good of himself; and whosoever goes astray, say (to him): "I am only one of the warners.") meaning, 'I have an example to follow in the Messengers who warned their people, and did what they had to do in order to convey the Message to them and fulfil the covenant they had made.' Allah will judge their nations to whom they were sent, as He says:

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning) (13: 40).

(إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ)

(But you are only a warner. And Allah is a Protector over all thing) (11:12).

(وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا)

(And say: "All the praises and thanks be to Allah. He will show you His Ayat (signs), and you shall recognize them.) means, praise be to Allah, Who does not punish anyone except after establishing plea against him, warning him )and leaving him with no excuse(. Allah says:

(سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا)

(He will show you His Ayat (signs), and you shall recognize them.) This is like the Ayah,

(سُرِّيهِمْ آيَاتِنَا فِي الْأُفُقِ وَفِي أَنْفُسِهِمْ حَتَّى  
يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ)

(We will show them Our signs in the universe, and in themselves, until it becomes manifest to them that this is the truth) (41:53).

(وَمَا رَبُّكَ بِغَفْلٍ عَمَّا تَعْمَلُونَ)

(And your Lord is not unaware of what you do.) means, on the contrary, He witnesses and sees all things. It was recorded that Imam Ahmad, may Allah have mercy upon him, used to recite the following two lines of verse, whether they were written by him or someone else: "If you are alone one day, do not say, `I am alone.' Rather say, `Someone is watching me.' Do not think that Allah will let His attention wander for even an instant, or that anything is hidden from Him." This is the end of the Tafsir of Surat An-Naml. All praise and thanks be to Allah.

## The Tafsir of Surat Al-Qasas

(Chapter - 28)

### Which was revealed in Makkah

Imam Ahmad bin Hanbal, may Allah have mercy on him, recorded that Ma`diykarib said: "We came to `Abdullah and asked him to recite to us:

(طسم)

(Ta Sin Mim.) the two hundred. He said, `I do not know it; you should go to someone who learned it from the Messenger of Allah Khabbab bin Al-Aratt.' So we went to Khabbab bin Al-Aratt and he recited it to us, may Allah be pleased with him."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(طسم - تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ - لَعَلَّكَ بَخِعٌ  
 نَفْسَكَ إِلَّا يَكُونُوا مُؤْمِنِينَ - إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ  
 مِّنَ السَّمَاءِ ءَايَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ -  
 وَمَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا  
 كَانُوا عَنْهُ مُعْرِضِينَ - فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءٌ  
 مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(1. Ta Sn Mim) (2. These are the Ayat of the manifest Book.) (3. We recite to you some of the news of Musa and Fir`awn in truth, for a people who believe.) (4. Verily, Fir`awn exalted himself in the land and made its people Shiya`a, weakening a group among them: killing their sons, and letting their females live. Verily, he was of the mischief-makers.) (5. And We wished to do a favor to those who were weak in the land, and to make them rulers and to make them the inheritors,) (6. And to establish them in the land, and We let Fir`awn and Haman and their armies receive from them that which they feared.)

### The Story of Musa and Fir`awn, and what Allah intended for Their Peoples

We have already discussed the significance of the separate letters.

( تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ )

(These are the Ayat of the manifest Book.) means the Book which is clear and makes plain the true reality of things, and tells us about what happened and what will happen.

( نَنْتَلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ )

(We recite to you some of the news of Musa and Fir`awn in truth,) This is like the Ayah,

( نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ )

(We relate unto you the best of stories) (12:3). which means, `We tell you about things as they really were, as if you are there and are seeing them yourself.' Then Allah says:

(إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ)

(Verily, Fir`awn exalted himself in the land) means, he was an arrogant oppressor and tyrant.

(وَجَعَلَ أَهْلَهَا شِيَعًا)

(and made its people Shiya`) means, he made them into different classes, each of which he used to do whatever he wanted of the affairs of his state.

(يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ)

(weakening a group among them. ) This refers to the Children of Israel, who at that time were the best of people, even though this tyrant king overpowered them, using them to do the most menial work and forcing them to hard labor night and day for him and his people. At the same time, he was killing their sons and letting their daughters live, to humiliate them and because he feared that there might appear among them the boy who would be the cause of his destruction and the downfall of his kingdom. So Fir`awn took precautions against that happening, by ordering that all boys born to the Children of Israel should be killed, but this precaution did not protect him against the divine decree, because when the term of Allah comes, it cannot be delayed, and for each and every matter there is a decree from Allah. Allah says:

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي  
الْأَرْضِ)

(And We wished to do a favor to those who were weak in the land,) until His saying;

(يَحْذَرُونَ)

(which they feared.) And Allah did indeed do this to them, as He says:

(وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ)

(And We made the people who were considered weak) until His saying;

(يَعْرِشُونَ)

(they erected) (7:137). And Allah said:

(كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ)

(Thus and We caused the Children of Israel to inherit them) (26: 59). Fir`awn hoped that by his strength and power he would be saved from Musa, but that did not help him in the slightest. Despite his great power as a king he could not oppose the decree of Allah, which can never be overcome. On the contrary, Allah's ruling was carried out, for it had been written and decreed from past eternity that Fir`awn would meet his doom at the hands of Musa.

(وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفَتْ  
عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا  
رَادُّوهُ إِلَيْكَ وَجَعَلُوهُ مِنَ الْمُرْسَلِينَ - فَالْتَقَطَهُ  
ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ  
وَهُمَّنَّ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ - وَقَالَتِ  
امْرَأَتُ فِرْعَوْنَ قُرَّةَ عَيْنٍ لِي وَلَكَ لَا تَقْلُبُوهُ  
عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ  
(

(7. And We inspired the mother of Musa: "Suckle him (Musa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of the Messengers.") (8. Then the household of Fir`awn picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir`awn, Haman and their armies were sinners.) (9. And the wife of Fir`awn said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not.)

### **How Musa's Mother was inspired and shown what to do**

It was mentioned that when Fir`awn killed so many of the males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the heavy labor that the Children of Israel used to do. So they said to Fir`awn, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Fir`awn issued orders that the boys should be killed one year, and left alone the following year. Harun, peace be upon him, was born in a year when the boys were not killed, and Musa was born in a year when the boys were being killed. Fir`awn had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend her except for Coptic women. If the woman gave birth to a girl, they would leave her alone and go away, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child, then they would go away; may Allah curse them. When the mother of Musa became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a

boy, she became very distressed and did not know what to do with him. She was extremely scared for him, because she loved him very much. No one ever saw Musa, peace be upon him, but they loved him, and the blessed ones were those who loved him both as a natural feeling and because he was a Prophet. Allah says:

(وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي)

(And I endued you with love from Me) (20:39).

### Musa, peace be upon him, in the House of Fir`awn

When Musa's mother became so worried and confused, it was inspired into her heart and mind what she should do, as Allah says:

(وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَعَلُوهُ مِنَ الْمُرْسَلِينَ )

(And We inspired the mother of Musa (telling): "Suckle him, but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers.") Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would go and put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Fir`awn, where some servant women picked the box up and took it to Fir`awn's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her. When the box was opened, they saw it was a child with the most beautiful features. Allah filled her heart with love for him when she saw him; this was because she was blessed and because Allah wanted to honor her and cause her husband's doom. Allah says:

(فَالْتَقَطَهُ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا)

(Then the household of Fir`awn picked him up, that he might become for them an enemy and a cause of) grief.) Allah says:

(إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ)

(Verily, Fir`awn, Haman and their armies were sinners.)



(وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّةَ عَيْنٍ لِي وَلَكَ)

(And the wife of Fir`awn said: "A comfort of the eye for me and for you...") means, when Fir`awn saw him, he wanted to kill him, fearing that he was one of the Children of Israel. But his wife Asiyah bint Muzahim came to the child's defence and tried to endear him to Fir`awn, saying,

(قُرَّةَ عَيْنٍ لِي وَلَكَ)

(A comfort of the eye for me and for you.) Fir`awn said: "For you he may be, but not for me. And this was indeed the case: Allah guided her because of him, and destroyed him at his hands.

(عَسَى أَنْ يَنْفَعَنَا)

(perhaps he may be of benefit to us.) This is indeed what happened in her case, for Allah guided her through him and caused her to dwell in Paradise because of him.

(أَوْ نَتَّخِذُهُ وَلَدًا)

(or we may adopt him as a son.) She wanted to take him and adopt him as a son, because she had no children from Fir`awn.

(وَهُمْ لَا يَشْعُرُونَ)

(And they perceived not.) means, they did not know what Allah planned for them when they picked him up, by His great wisdom and definitive proof.

(وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي  
بِهِ لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ  
- وَقَالَتِ لِأَخْتِهِ فَصِيهٍ فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ  
وَهُمْ لَا يَشْعُرُونَ - وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ  
قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ  
وَهُمْ لَهُ نَاصِحُونَ - فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ

عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ )

(10. And the heart of the mother of Musa became empty. She was very near to disclose his (case), had We not strengthened her heart, so that she might remain as one of the believers.) (11. And she said to his sister: "Follow him." So she watched him from a far place (secretly), while they perceived not.) (12. And We had already forbidden foster suckling mothers for him, until she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner") (13. So We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not.)

### The intense Grief of Musa's Mother, and how He was returned to Her

Allah tells us how, when her child was lost in the river, the heart of Musa's mother became empty, i.e., she could not think of any matter in this world except Musa. This was the view of Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu `Ubaydah, Ad-Dahhak, Al-Hasan Al-Basri, Qatadah and others.

(إِنْ كَادَتْ لَتُبْدِي بِهِ)

(She was very near to disclose his (case),) means, because of the intensity of her grief, she almost told people that she had lost a son. She would have disclosed her situation, if Allah had not given her strength and patience. Allah says:

(لَوْلَا أَنْ رَبَّنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ  
الْمُؤْمِنِينَ قَالَتْ لِأُخْتِهِ قُصِّيهِ)

(had We not strengthened her heart, so that she might remain as one of the believers. And she said to his sister: "Follow him.") means, she told her daughter, who was older and was of an age to understand things,

(قُصِّيهِ)

(Follow him.) means, follow his traces and look for information about him, try to find out about him around the city. So she went out to do that.

(فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ)

(So she watched him from a far place (secretly),) Ibn `Abbas said, "Off to the side." Mujahid said, "It means she looked from afar. Qatadah said: "She started to look at him as if she was not

really interested." When Musa had settled into the house of Fir`awn, after the king's wife had begun to love him and asked Fir`awn not to kill him, they brought to him the wet nurses who were to be found in their household, and he did not accept any of them, refusing to take milk from them. So they took him out to the marketplace, hoping to find a woman who would be suitable to nurse him. When (his sister) saw him in their arms, she recognized him, but she did not give any indication nor did they suspect her. Allah says:

(وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ)

(And We had already forbidden foster suckling mothers for him,) Because of his honored status with Allah, it was forbidden by divine decree. It was decreed that no one should nurse him except his own mother, and Allah caused this to be the means reuniting him with his mother so that she could nurse him and feel safe after having felt such fear. When (his sister) saw that they were confused over who should nurse the child,

(فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ)

(she said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner") Ibn `Abbas said: When she said that, they had some doubts about her, so they seized her and asked her, How do you know these people will be sincere and will care for him" She said to them, "They will be sincere and will care for him because they want the king to be happy and because they hope for some reward." So they let her go. After what she said, being safe from their harm, they took her to their house and brought the baby to his mother. She gave him her breast and he accepted it, so they rejoiced and sent the glad tidings to the wife of Fir`awn. She called for Musa's mother, treating her kindly and rewarding her generously. She did not realize that she was his real mother, but she saw that the baby accepted her breast. Then Asiyah asked her to stay with her and nurse the baby, but she refused, saying, "I have a husband and children, and I cannot stay with you, but if you would like me to nurse him in my own home, I will do that." The wife of Fir`awn agreed to that, and paid her a regular salary and gave her extra gifts and clothing and treated her kindly. The mother of Musa came back with her child, happy that after a time of fear Allah granted her security, prestige, and ongoing provision. There was only a short time between the distress and the way out, a day and night, or thereabouts -- and Allah knows best. Glory be to the One in Whose hands are all things; what He wills happens and what He does not will does not happen. He is the One Who grants those who fear Him, a way out from every worry and distress, Allah said:

(فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا)

(So We restored him to his mother, that her eye might be comforted,) means, by him,

(وَلَا تَحْزَنُ)

(and that she might not grieve, ) means, for him.

وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ

(and that she might know that the promise of Allah is true.) meaning, 'We had promised her to return him to her and to make him one of the Messengers.' When he was returned to her, she realized that he was one of the Messengers, so as she brought him up, she treated him both as a child (with kindness) and as a Messenger (with respect).

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

(But most of them know not.) means, they do not know the wisdom of Allah in His actions and their good consequences, for which He is to be praised in this world and the Hereafter. For a thing may happen that people do not like, but its consequences are good, as Allah says:

وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

(and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you) (2:216).

فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

(it may be that you dislike a thing and Allah brings through it a great deal of good) (4:19).

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا  
وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ - وَدَخَلَ الْمَدِينَةَ عَلَىٰ  
حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ  
هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَنْتَهُ الَّذِي  
مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ  
فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ  
عَدُوٌّ مُّضِلٌّ مُّبِينٌ - قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي

فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ - قَالَ  
رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهيراً  
لِلْمُجْرِمِينَ )

(14. And when he reached maturity, and was complete, We bestowed on him Hukm and knowledge. And thus do We reward the doers of good.) k(15. And he entered the city when its people were unaware: and he found there two men fighting, -- one of his party, and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa struck him with his fist and he died. He said: "This is of Shaytan's doing, verily, he is a plain misleading enemy.") (16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.) (17. He said: "My Lord! For that with which You have favored me, I will nevermore be a helper of the criminals!")

### How Musa killed a Coptic Man

Having described Musa's beginnings, Allah then tells us that when he reached maturity, and was complete in stature, Allah gave him Hukm and religious knowledge. Mujahid said that this means prophethood.

(وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(And thus do We reward the doers of good.) Then Allah describes how Musa reached the status that was decreed for him, that of Prophethood and speaking to Allah, as a direct consequence of killing the Coptic, which was the reason why he left Egypt and went to Madyan. Allah says:

(وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا)

(And he entered the city when its people were unaware.) Ibn Jurayj narrated from `Ata' Al-Khurasani, from Ibn `Abbas, "That was between Maghrib and `Isha'." Ibn Al-Munkadir narrated from `Ata' bin Yasar from Ibn `Abbas, "That was in the middle of the day." This was also the view of Sa`id bin Jubayr, `Ikrimah, As-Suddi and Qatadah.

(فَوَجَدَ فِيهَا رَجُلَيْنِ يُقَاتِلَانِ)

(and he found there two men fighting,) meaning, hitting one another and struggling with one another.

(هَذَا مِنْ شِيعَتِهِ)

(one of his party, ) meaning, an Israelite,

(وَهَذَا مِنْ عَدُوِّهِ)

(and the other of his foes.) meaning, a Coptic. This was the view of Ibn `Abbas, Qatadah, As-Suddi and Muhammad bin Ishaq. The Israelite man asked Musa, peace be upon him, for help, and Musa took advantage of the fact that people were not paying attention, so he went to the Coptic man and

(فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ)

(so Musa struck him with his fist and he died.) Mujahid said, "This means he punched him with his fist." And then he died.

(قَالَ)

(He said) refers to Musa.

(وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغْتَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ - قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ)

("This is of Shaytan's doing, verily, he is a plain misleading enemy." He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He said: "My Lord! For that with which You have favored me,) meaning, ` what You have given me of prestige, power and blessings -- '

(قَلَنْ أَكُون ظَهِيرًا)

(I will nevermore be a helper of the criminals!) ` those who disbelieve in You and go against Your commands.'

(فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي  
اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى  
إِنَّكَ لَغَوِيٌّ مُّبِينٌ )

(فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ  
يَمُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ  
إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا  
تُرِيدُ أَنْ تَكُونَ مِنَ الْمَصْلِحِينَ )

(18. So he became afraid, looking about in the city, when behold, the man who had sought his help the day before, called for his help (again). Musa said to him: "Verily, you are a plain misleader!") (19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Musa! Is it your intention to kill me as you killed a man yesterday Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right.")

### How the Secret of this Killing became known

Allah tells us that when Musa killed that Coptic,

(فِي الْمَدِينَةِ خَائِفًا)

(he became afraid in the city) meaning, of the consequences of his action,

(يَتَرَقَّبُ)

(looking about) means, turning around and watching out, waiting for the consequences of his action to befall him. He went out and about, and saw the man who sought his help the day before, fighting with another Coptic. When Musa passed by him, he called for his help again, against this other Coptic. Musa said to him:

(إِنَّكَ لَغَوِيٌّ مُّبِينٌ)

(Verily, you are a plain misleader!) meaning, 'you obviously lead people astray and are very evil.' Then Musa intended to attack that Coptic, but the Israelite -- because of his own

cowardice and weakness -- thought that Musa wanted to hit him because of what he had said, so he said, in self-defence --

(يَمُوسَى أُثْرِيْدُ أَنْ تَقْتُلْنِي كَمَا قَتَلْتَ نَفْسًا  
بِالْأَمْسِ)

(O Musa! Is it your intention to kill me as you killed a man yesterday) Nobody except him and Musa, peace be upon him, knew about it, but when the other Coptic heard this, he took the news to Fir`awn's gate and told him about it. So Fir`awn came to know of it, and he became very angry and resolved to kill Musa, so he sent people after him to bring him to him.

(وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ  
يَمُوسَى إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ  
إِنِّي لَكَ مِنَ النَّاصِحِينَ )

(20. And there came a man running, from the farthest end of the city. He said: "O Musa! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you.")

(وَجَاءَ رَجُلٌ)

(And there came a man) He is described as being a man because he had the courage to take a different route, a shorter route than those who were sent after Musa, so he reached Musa first and said to him: "O Musa,

(إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ)

(Verily, the chiefs are taking counsel together about you.)," meaning, `they are consulting with one another about you.'

(لِيَقْتُلُوكَ فَاخْرُجْ)

(to kill you, so escape.) means, from this land.

(إِنِّي لَكَ مِنَ النَّاصِحِينَ)

(Truly, I am one of the good advisers to you.)



(فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ  
 الْقَوْمِ الظَّالِمِينَ - وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ  
 عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ - وَلَمَّا وَرَدَ  
 مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ  
 وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا  
 خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ  
 وَأَبُونَا شَيْخٌ كَبِيرٌ - فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى  
 الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ  
 (

(21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are wrongdoers!") (22. And when he went towards Madyan, he said: "It may be that my Lord guides me to the right way.") (23. And when he arrived at the water of Madyan, he found there a group of men watering, and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you" They said: "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.") (24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!")

### **Musa, peace be upon him, in Madyan, and how He watered the Flocks of the Two Women**

When the man told Musa about how Fir`awn and his chiefs were conspiring against him, he left Egypt on his own. He was not used to being alone, because before that he had been living a life of luxury and ease, in a position of leadership.

(فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ)

(So he escaped from there, looking about in a state of fear.) meaning, turning around and watching.

(قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ)

(My Lord! Save me from the people who are wrongdoers!) means, from Fir`awn and his chiefs. It was mentioned that Allah sent to him an angel riding a horse, who showed him the way. And Allah knows best.

(وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ)

(And when he went towards (the land of) Madyan,) means, he took a smooth and easy route -- and he rejoiced because of that.

(قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ)

(he said: "It may be that my Lord guides me to the right way.") meaning, the most straight route. And Allah did indeed do that, for He guided him to the straight path in this world and the Hereafter, and caused him to be guided and to guide others.

(وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ)

(And when he arrived at the water (a well) of Madyan,) means, when he reached Madyan and went to drink from its water, for it had a well where shepherds used to water their flocks,

(وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ)

(he found there a group of men watering, and besides them he found two women who were keeping back.) means, they were stopping their sheep from drinking with the sheep of those shepherds, lest some harm come to them. When Musa, peace be upon him, saw them, he felt sorry for them and took pity on them.

(قَالَ مَا خَطْبُكُمَا)

(He said: "What is the matter with you") meaning, `why do you not water your flocks with these people'

(قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءُ)

(They said: "We cannot water until the shepherds take...") meaning, `we cannot water our flocks until they finish.'

(وَأَبُونَا شَيْخٌ كَبِيرٌ)

(And our father is a very old man.) means, `this is what has driven us to what you see.'

(فَسَقَى لَهُمَا)

(So he watered (their flocks) for them, )

(ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ  
مِنْ خَيْرٍ فَقِيرٌ)

(then he turned back to shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!")

(إِلَى الظِّلِّ)

(to shade,) Ibn `Abbas, Ibn Mas`ud and As-Suddi said: "He sat beneath a tree." `Ata' bin As-Sa'ib said: "When Musa said:

(رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ)

("My Lord! Truly, I am in need of whatever good that You bestow on me!") the women heard him."

(فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ  
أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ  
وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ  
الْقَوْمِ الظَّالِمِينَ - قَالَتْ إِحْدَاهُمَا يَا بَتِ اسْتَجِرْهُ  
إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ - قَالَ إِنِّي  
أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ  
تَأْجُرَنِي تَمَانِي حَجَجَ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ  
عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ  
اللَّهُ مِنَ الصَّالِحِينَ - قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا

الْأَجْلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا  
نَقُولُ وَكِيلٌ )

(25. Then there came to him one of them, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are wrongdoers.") (26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.") (27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.") (28. He (Musa) said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.")

### Musa, the Father of the Two Women, and His Marriage to One of Them

When the two women came back quickly with the sheep, their father was surprised that they returned so soon. He asked them what had happened, and they told him what Musa, peace be upon him, had done. So he sent one of them to call him to meet her father. Allah says:

(فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ)

(Then there came to him one of them, walking shyly.) meaning, she was walking like a free woman, as it was narrated from the Commander of the faithful, `Umar, may Allah be pleased with him: "She was covering herself from them with the folds of her garment." Ibn Abi Hatim recorded that `Amr bin Maymun said, `Umar, may Allah be pleased with him, said: "She came walking shyly, putting her garment over her face. She was not one of those audacious women who come and go as they please." This chain of narrators is Sahih.

(قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ  
لَنَا)

(She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us.") This is an example of good manners: she did not invite him directly lest he have some suspicious thoughts about her. Rather she said: "My father is inviting you so that he may reward you for watering our sheep," i.e., give you some payment for that.

(فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ)

(So when he came to him and narrated the story, ) means, he told him about his story and why he had to leave his country.

(قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)

(he said: "Fear you not. You have escaped from the people who are wrongdoers.") He was saying: 'calm down and relax, for you have left their kingdom and they have no authority in our land.' So he said:

(نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ)

(You have escaped from the people who are wrongdoers.)

(قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ  
اسْتَجَرْتُ الْقَوِيَّ الْأَمِينُ)

(And said one of them: "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.") One of the two daughters of the man said this, and it was said that she was the one who had walked behind Musa, peace be upon him. She said to her father:

(يَا أَبَتِ اسْتَجِرْهُ)

(O my father! Hire him!) as a shepherd to look after the sheep. `Umar, Ibn `Abbas, Shurayh Al-Qadi, Abu Malik, Qatadah, Muhammad bin Ishaq and others said: "When she said:

(إِنَّ خَيْرَ مَنْ اسْتَجَرْتُ الْقَوِيَّ الْأَمِينُ)

(Verily, the best of men for you to hire is the strong, the trustworthy.) her father said to her, 'What do you know about that' She said to him, 'He lifted a rock which could only be lifted by ten men, and when I came back with him, I walked ahead of him, but he said to me, walk behind me, and if I get confused about the route, throw a pebble so that I will know which way to go.'" `Abdullah (Ibn Mas`ud) said, "The people who had the most discernment were three: Abu Bakr's intuition about `Umar; the companion of Yusuf when he said, 'Make his stay comfortable'; and the companion of Musa, when she said:

(يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَجَرْتُ الْقَوِيَّ  
الْأَمِينُ)

(O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.)"

(إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ)

(I intend to wed one of these two daughters of mine to you,) means, this old man asked him to take care of his flocks, then he would marry one of his two daughters to him.

(عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجَ فَإِنْ أُثْمَمْتَ  
عَشْرًا فَمِنْ عِنْدِكَ)

(on condition that you serve me for eight years; but if you complete ten years, it will be (a favor) from you.) meaning, `on the condition that you tend my flocks for eight years, and if you want to give me two extra years, that is up to you, but if you do not want to, then eight years is enough.'

(وَمَا أُرِيدُ أَنْ أَمُتَّكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ  
مِنَ الصَّالِحِينَ)

(But I intend not to place you under a difficulty. If Allah wills, you will find me one of the righteous.) means, `I do not want to put pressure on you or cause you any inconvenience or argue with you.' Ibn Abi Hatim recorded that `Ali bin Rabah Al-Lakhmi said, "I heard `Utbah bin An-Nadar As-Sulami, the Companion of the Messenger of Allah narrating that the Messenger of Allah said:

«إِنَّ مُوسَى عَلَيْهِ السَّلَامُ آجَرَ نَفْسَهُ بِعِقَّةِ فَرْجِهِ  
وَطَعْمَةِ بَطْنِهِ»

(Musa, peace be upon him, hired himself out for the purpose of keeping chaste and to feed himself.) And Allah tells us about Musa, peace be upon him:

(قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا  
عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ)

(He said: "That (is settled) between me and you: whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.") Musa said to his father-in-law, "The matter is as you say. You have hired me for eight years, and if I complete ten years, that is my choice, but if I do the lesser amount, I will still have fulfilled the covenant and met the conditions." So he said:

(أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ)

(whichever of the two terms I fulfill, there will be no injustice to me,) meaning, 'there will be no blame on me. The complete term is permissible but it is still regarded as something extra.' This is like the Ayah,

﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ  
فَلَا إِثْمَ عَلَيْهِ﴾

(But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him) (2:203). And the Messenger of Allah said to Hamzah bin `Amr Al-Aslami, may Allah be pleased with him, who used to fast a great deal and who asked him about fasting while traveling:

«إِنْ شِئْتَ فَصُمْ، وَإِنْ شِئْتَ فَأَفْطِرْ»

(If you wish, then fast, and if you wish, do not fast.) even though it is better to fast, according to the evidence of other reports. And there is evidence which indicates that Musa, peace be upon him, fulfilled the longer of the two terms. Al-Bukhari recorded that Sa`id bin Jubayr said: "A Jew from the people of Hirah asked me; 'Which of the two terms did Musa fulfill?' I said, 'I do not know until I go to the scholar of the Arabs and ask him.' So I went to Ibn `Abbas, may Allah be pleased with him, and asked him. He said: 'He fulfilled the longer and better of them, for when a Messenger of Allah said he would do a thing, he did it.'" This is how it was recorded by Al-Bukhari.

﴿فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ  
جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ  
نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ  
لَعَلَّكُمْ تَصْطَلُونَ - فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ  
الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ  
أَنْ يَمُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ - وَأَنْ أَلْقِ  
عَصَاكَ فَلَمَّا رآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا  
وَلَمْ يُعَقِّبْ يَمُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ  
الْآمِنِينَ - اسْأَلْكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ

مِنْ غَيْرِ سُوءٍ وَأَضْمَمُ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ  
فَذَانِكَ بُرْهَانِنِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَأْتَهُ إِنَّهُمْ  
كَانُوا قَوْمًا فَاسِقِينَ )

(29. Then, when Musa had fulfilled the term, and was traveling with his family, he saw a fire in the direction of At-Tur. He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves.") (30. So when he reached it, he was called from the right side of the valley, in the blessed place, from the tree: "O Musa! Verily, I am Allah, the Lord of all that exists!") (31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Musa! Draw near, and fear not. Verily, you are of those who are secure.") (32. "Put your hand into the opening of your garment, it will come forth white without a disease; and draw your hand close to your side to be free from the fear. These are two proofs from your Lord to Fir`awn and his chiefs. Verily, they are the people who are rebellious.")

### **Musa's Return to Egypt and how he was honored with the Mission and Miracles on the Way**

In the explanation of the previous Ayah, we have already seen that Musa completed the longer and better of the two terms, which may also be understood from the Ayah where Allah says:

(فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ)

(Then, when Musa had fulfilled the term,) meaning, the longer of the two; and Allah knows best.

(وَسَارَ بِأَهْلِهِ)

(and was traveling with his family,) They said: "Musa missed his country and his relatives, so he resolved to visit them in secret, without Fir`awn and his people knowing. So he gathered up his family and the flocks which his father-in-law had given to him, and set out on a cold, dark, rainy night. They stopped to camp, and whenever he tried to start a fire, he did not succeed. He was surprised by this, and while he was in this state,

(ءَانَسَ مِنْ جَانِبِ الطُّورِ نَارًا)

(he saw a fire in the direction of At-Tur) he saw a fire burning from a far.

(فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا)

(He said to his family: "Wait, I have seen a fire..." ) meaning, `wait while I go there, '



(لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ)

(perhaps I may bring to you from there some information,) This was because they lost their way.

(أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ)

(or a burning firebrand that you may warm yourselves.) so that they could get warm and find relief from the cold.

(فَلَمَّا أَتَاهَا نُودِيَ مِن شَاطِئِئِ الْوَادِي الْأَيْمَنِ)

(So when he reached it (the fire), he was called from the right side of the valley,) From the side of the valley that adjoined the mountain on his right, to the west. This is like the Ayah,

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ  
الْأَمْرَ)

(And you were not on the western side, when We made clear to Musa the commandment) (20:44). This indicates that when Musa headed for the fire, he headed in the direction of the Qiblah with the western mountain on his right. He found the fire burning in a green bush on the side of the mountain adjoining the valley, and he stood there amazed at what he was seeing. Then his Lord called him:

(مِن شَاطِئِئِ الْوَادِي الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ  
مِنَ الشَّجَرَةِ)

(from the right side of the valley, in the blessed place, from the tree.)

(أَن يَمُوسَىٰ إِنَّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ)

(O Musa! Verily, I am Allah, the Lord of all that exists!) meaning, `the One Who is addressing you and speaking to you is the Lord of all that exists, the One Who does what He wills, the One apart from Whom there is no other god or lord, may He be exalted and sanctified, the One Who by His very nature, attributes, words and deeds is far above any resemblance to His creation, may He be glorified.

(وَأَنْ أَلْقِ عَصَاكَ)

(And throw your stick!) `the stick that is in your hand' -- as was stated in the Ayah,

(وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَى - قَالَ هِيَ عَصَايَ  
أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلَى غَنَمِي وَلِيَ فِيهَا  
مَأْرَبٌ أُخْرَى )

("And what is that in your right hand, O Musa" He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.") (20:17-18). The meaning is: `this stick, which you know so well;'

(قَالَ أَلْقَهَا يَا مُوسَى - فَأَلْقَهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى  
(

("Cast it down, O Musa!" He cast it down, and behold! It was a snake, moving quickly.) (20:19-20). Musa knew that the One Who was speaking to him was the One Who merely says to a thing, "Be!" and it is, as we have already stated in (the explanation of) Surah Ta Ha. And here Allah says:

(فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا)

(But when he saw it moving as if it were a snake, he turned in flight,) It moved so quickly, even though it was so big, and its mouth was so huge, with its jaws snapping. It swallowed every rock it passed, and every rock that fell into its mouth fell with a sound like a rock falling into a valley. When he saw that:

(وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ)

(he turned in flight, and looked not back.) he did not turn around, because it is human nature to flee from such a thing. But when Allah said to him:

(يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمْنِينَ)

(O Musa! Draw near, and fear not. Verily, you are of those who are secure.) he came back to his original position. Then Allah said:

(اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ  
سُوءٍ)

(Put your hand into the opening of your garment, it will come forth white without a disease;) meaning, `when you put your hand in your garment and then draw it out, it will be shining white as if it were a piece of the moon or a flash of lightning.' Allah said:

(مِنْ غَيْرِ سُوءٍ)

(without a disease) i.e., with no trace of leukoderma.

(وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ)

(and draw your hand close to your side to be free from the fear.) Mujahid said, "To be free from terror." Qatadah said, "To be free from fear." Musa was commanded, when he felt afraid of anything, to draw his hand close to his side to be free from the fear. If he did that, whatever fear he felt would be gone. Perhaps if a person does this, following the example of Musa, and puts his hand over his heart, his fear will disappear or be lessened, if Allah wills; in Allah we place our trust.

(فَدَانِكَ بِرَهَانِنِ مِنْ رَبِّكَ)

(These are two proofs from your Lord) This refers to the throwing down of his stick, whereupon it turned into a moving snake, and his putting his hand into his garment and bringing it forth white without a disease. These were two clear and definitive proofs of the power of the One Who does as He chooses, and of the truth of the prophethood of the one at whose hands these miracles occurred. Allah said:

(إِلَى فِرْعَوْنَ وَمَلَئِهِ)

(to Fir`awn and his chiefs.) meaning his leaders and prominent followers.

(إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(Verily, they are the people who are rebellious.) means, who are disobedient towards Allah and who go against His commands and His religion.

(قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ  
- وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ  
مَعِيَ رَدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَدِّبُونَ - قَالَ  
سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا

يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنْ اتَّبَعَكُمَا  
الْغَالِبُونَ )

(33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.") (34. "And my brother Harun -- he is more eloquent in speech than me, so send him with me as a helper to confirm me. Verily, I fear that they will deny me.") (35. Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat; you two as well as those who follow you, will be the victors.")

### How Musa asked for the Support of His Brother and was granted that by Allah

When Allah commanded him to go to Fir`awn, the one who he had run away from and whose vengeance he feared,

(قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا)

(Musa said: My Lord! I have killed a man among them,) meaning, that Coptic,

(فَأَخَافُ أَنْ يَقْتُلُونِ)

(and I fear that they will kill me.) i.e., `when they see me.'

(وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا)

(And my brother Harun -- he is more eloquent in speech than me,) Musa, peace be upon him, had a speech defect, because when he had been given the choice between a date and a pearl, he mistakenly picked up a coal and placed it on his tongue, so he found it difficult to speak clearly. Musa said:

(وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي - يَفْقَهُوا قَوْلِي - وَاجْعَلْ  
لِي وَزِيرًا مِّنْ أَهْلِي - هَارُونُ أَخِي - اشْدُدْ بِهِ  
أَزْرِي - وَأَشْرِكْهُ فِي أَمْرِي )

("And loose the knot (the defect) from my tongue. That they understand my speech. And appoint for me a helper from my family, Harun, my brother. Increase my strength with him, And let him share my task.") (20:27-32) meaning, `give me someone to keep me company in this immense task of prophethood and conveying the Message to this arrogant, tyrannical and stubborn king. ' Hence Musa said:

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ  
مَعِيَ رِدْءًا)

(And my brother Harun -- he is more eloquent in speech than me: so send him with me as a helper) meaning, as a support to give strength to my cause and confirm what I say and convey from Allah, because the word of two carries more weight in people's minds than the word of one. So he said:

(إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ)

(Verily, I fear that they will deny me.) Muhammad bin Ishaq said: c

(رِدْءًا يُصَدِّقُنِي)

(as a helper to confirm me.) means, `to explain to them what I say, for he can understand me where they may not.' When Musa asked for this, Allah said to him:

(سَنَشُدُّ عَضُدَكَ بِأَخِيكَ)

(We will strengthen your arm through your brother,) meaning, `We will add strength to your cause and give you help through your brother, who you have asked to be made a Prophet alongside you.' This is like the Ayat;

(قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى)

(You are granted your request, O Musa!) (20:36)

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا )

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy) (19:53). One of the Salaf said, "There is no one who has ever done a greater favor to his brother than Musa did for Harun, may peace be upon them both, for he interceded for him until Allah made him a Prophet and Messenger with him to Fir`awn and his chiefs. Allah said concerning Musa:

(وَكَانَ عِنْدَ اللَّهِ وَجِيهًا)

(he was honorable before Allah) (33:69).

(وَنَجْعَلُ لَكُمْ سُلْطٰنًا)

(and (We will) give you both power) means, overwhelming evidence.

فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا

(so they shall not be able to harm you, with Our Ayat;) means, `they will have no way or means of harming you because you are conveying the signs of Allah.' This is like the Ayat:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ

(O Messenger! Proclaim (the Message) which has been sent down to you from your Lord.) until His saying:

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

(Allah will protect you from mankind) (5:67).

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ

(Those who convey the Message of Allah) until His saying:

وَكَفَى بِاللَّهِ حَسِيبًا

(And sufficient is Allah as a Reckoner) (33:39). And sufficient is Allah as a Helper and Supporter. And Allah told them the consequences in this world and the next, for them and for those who followed them,

أَنْتُمْ وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ

(you two as well as those who follow you will be the victors.) This is like the Ayat:

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.) (58:21)

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life) (40:51) to the end of the Ayah.

(فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا  
إِلَّا سِحْرٌ مُّقْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا  
الْأُولَٰئِينَ - وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ  
بِالهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ  
لَا يُفْلِحُ الظَّالِمُونَ )

(36. Then when Musa came to them with Our Clear Ayat, they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old.") (37. Musa said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the wrongdoers will not be successful.")

### Musa before Fir`awn and His People

Allah tells us how Musa and his brother Harun came before Fir`awn and his chiefs, and showed them the clear miracles and overwhelming proof that Allah had given them to confirm the truth of what they were saying about Allah being One and that His commandments were to be followed. Fir`awn and his chiefs saw that with their own eyes and realized that it was certainly from Allah, but because of their disbelief and sin they resorted to stubbornness and false arguments. This was because they were too evil and arrogant to follow the truth. They said:

(مَا هَذَا إِلَّا سِحْرٌ مُّقْتَرَىٰ)

(This is nothing but invented magic.) meaning, fabricated and made up. They wanted to oppose him by means of their own tricks and their position and power, but this did not work.

(وَمَا سَمِعْنَا بِهَذَا فِي ءَابَائِنَا الْأُولَٰئِينَ)

(Never did we hear of this among our fathers of old.) They were referring worshipping Allah Alone, with no partner or associate. They said: "We have never seen anyone among our forefathers following this religion; we have only ever seen people associating other gods in worship with Allah. Musa said in response to them:

(رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالهُدَىٰ مِنْ عِنْدِهِ)

(My Lord knows best him who came with guidance from Him,) meaning, 'of me and you, and He will decide between me and you.' So he said:

## (وَمَنْ تَكُونُ لَهُ عَقِبَةُ الدَّارِ)

(and whose will be the happy end in the Hereafter. ) meaning, who will be supported and will prevail.

## (إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ)

(Verily, the wrongdoers will not be successful.) refers to the idolators who associate others in worship with Allah.

(وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ  
غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي  
صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لأظنُّهُ  
مِنَ الْكَاذِبِينَ - وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ -  
فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاَنْظُرْ كَيْفَ  
كَانَ عَقِبَةُ الظَّالِمِينَ - وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ  
إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ - وَأَتْبَعْنَاهُمْ  
فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنْ  
الْمَقْبُوحِينَ )

(38. Fir`awn said: "O chiefs! I know not that you have a god other than me. So kindle for me (a fire), O Haman, to bake clay, and set up for me a Sarh in order that I may look at the God of Musa; and verily, I think that he (Musa) is one of the liars.") (39. And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.) (40. So, We seized him and his armies, and We threw them all into the sea. So, behold what was the end of the wrongdoers.) (41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among disgraced.)



## The Arrogance of Fir`awn and His ultimate Destiny

Allah tells us of Fir`awn's disbelief and wrongdoing, and how he falsely claimed divinity for his evil self, may Allah curse him.

(فَاسْتَخَفَّ قَوْمَهُ فَاَطَاعُوهُ)

(Thus he fooled his people, and they obeyed him.) 43:54( He called on his people to recognize his divinity, and they responded, because of their weak and foolish minds. So, he said:

(يَأْيُهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِّنْ إِلَهٍ غَيْرِي)

(O chiefs! I know not that you have a god other than me.) Allah tells us about Fir`awn:

(فَحَشَرَ فَنَادَى - فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - فَأَخَذَهُ  
اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى - إِنَّ فِي ذَلِكَ لَعِبْرَةً  
لِّمَنْ يَخْشَى )

(Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allah, seized him with punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allah.) (79:23-26) meaning: he brought his people together and called to them in a loud voice, shouting that, and they responded to him obediently. So Allah took revenge on him, and made him a lesson to others in this world and the Hereafter. He even confronted Musa with that, and said:

(لَئِن آتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ  
الْمَسْجُونِينَ)

(If you choose a god other than me, I will certainly put you among the prisoners) (26:29).

(فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا  
لَّعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى)

(So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarh in order that I may look at the God of Musa;) He commanded his minister and adviser Haman to bake bricks for him, i.e., to make bricks in order to build a Sarh, a exalted towering palace. This is like the Ayah,

وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرِحًا لَعَلِّي أَبْلُغُ  
الْأَسْبَابَ - أَسْبَابَ السَّمَوَاتِ فَأَطَّلَعَ إِلَى إِلِهِ  
مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ  
سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ  
إِلَّا فِي تَبَابٍ )

(And Fir`awn said: "O Haman! Build me a Sarh that I may arrive at the ways -- the ways of the heavens, and I may look upon the God of Musa, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir`awn led to nothing but loss and destruction) (40:36-37). Fir`awn built this tower, which was the highest structure ever seen on earth, because he wanted to show his people that Musa was lying when he claimed that there was a God other than Fir`awn. Fir`awn said:

(وَإِنِّي لِأَظُنُّهُ مِنَ الْكَذِبِينَ)

(and verily, I think that he (Musa) is one of the liars.) meaning, `when he says that there is a lord other than me.' The issue was not whether Allah had sent Musa, because he did not acknowledge the existence of the Creator in the first place. On the contrary, he said:

(وَمَا رَبُّ الْعَالَمِينَ)

(And what is the Lord of Al-`Alamin) (26:23) and:

(لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ  
الْمَسْجُونِينَ)

(If you choose a god other than me, I will certainly put you among the prisoners.) (26:29) and he said:

(يَأَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(O chiefs! I know not that you have a god other than me.) This was the view of Ibn Jarir.

(وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
وَوَظَنُوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ )

(And he and his armies were arrogant in the land, without right, and they thought that they would never return to Us.) means, they were arrogant oppressors who spread much mischief in the land, and they believed that there would be no Resurrection.

(فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوَاطِرَ عَذَابٍ - إِنَّ رَبَّكَ  
لِبَالِمِرْصَادٍ )

(So, your Lord poured on them different kinds of severe torment. Verily, your Lord is Ever Watchful (over them).) (89:13-14). Allah says here:

(فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ)

(So, We seized him and his armies, and We threw them all into the sea.) meaning, 'We drowned them in the sea in a single morning, and not one of them was left.'

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ وَجَعَلْنَاهُمْ أَئِمَّةً  
يَدْعُونَ إِلَى النَّارِ)

(So, behold what was the end of the wrongdoers. And We made them leaders inviting to the Fire) for those who followed them and took the same path as they did, rejecting the Messengers and denying the Creator.

(وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ)

(and on the Day of Resurrection, they will not be helped.) their humiliation in this world is combined with and connected to their humiliation in the Hereafter, as Allah says:

(أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ)

(We have destroyed them. And there was none to help them) (47:13).

(وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً)

(And We made a curse to follow them in this world,) Allah decreed that they and their king Fir`awn should be cursed by the believers among His servants who follow His Messengers, just as in this world they were cursed by the Prophets and their followers.

(وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ)

(and on the Day of Resurrection, they will be among disgraced.) Qatadah said, "This Ayah is like the Ayah,

(وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَمَةِ بِئْسَ الرَّفْدُ  
الْمَرْفُودُ)

(They were pursued by a curse in this (life) and on the Day of Resurrection. Evil indeed is the gift given.) (11:99)."

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى بِصَائِرٍ لِلنَّاسِ وَهَدَى وَرَحْمَةً  
لَعَلَّهُمْ يَتَذَكَّرُونَ)

(43. And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture as an enlightenment for mankind, and a guidance and a mercy, that they might remember.)

### The Blessings which Allah bestowed upon Musa

Allah tells us about the blessings which He gave His servant and Messenger Musa, the speaker, may the best of peace and blessings from his Lord be upon him, He revealed the Tawrah to him after He destroyed Fir`awn and his chiefs.

(مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى)

(after We had destroyed the generations of old) After the revelation of the Tawrah, no nation would again be punished with an overwhelming calamity; instead the believers were now commanded to fight the enemies of Allah among the idolators, as Allah says:

(وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ  
- فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً)

(And Fir`awn, and those before him, and the cities overthrown committed sin. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment) (69:9-10).

## (بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً)

(as an enlightenment for mankind, and a guidance and a mercy,) guidance from blindness and error. A guidance to the truth and a mercy means, to show the way towards doing righteous deeds.

## (لَعَلَّهُمْ يَتَذَكَّرُونَ)

(that they might remember.) means, that the people might be reminded and guided by it.

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ  
الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ - وَلَكِنَّا أَنْشَأْنَا  
قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًّا فِي  
أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ -  
وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَحْمَةً  
مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ  
لَعَلَّهُمْ يَتَذَكَّرُونَ - وَلَوْ لَا أَن تُصِيبَهُم مُّصِيبَةٌ بِمَا  
قَدَّمْتَ أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا  
رَسُولًا فَنُتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ )

(44. And you were not on the western side (of the Mount), when We made clear to Musa the commandment, and you were not among the witnesses.) (45. But We created generations, and long were the ages that passed over them. And you were not a dweller among the people of Madyan, reciting Our Ayat to them. But it is We Who kept sending (Messengers).) (46. And you were not at the side of At-Tur when We called. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.) (47. And if (We had) not (sent you to the people of Makkah) in case a calamity should seize them for what their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger We would then have followed Your Ayat and would have been among the believers.")

## Proof of the Prophethood of Muhammad

Allah points out the proof of the prophethood of Muhammad , whereby he told others about matters of the past, and spoke about them as if he were hearing and seeing them for himself. But he was an illiterate man who could not read books, and he grew up among a people who knew nothing of such things. Similarly, Allah told him about Maryam and her story, as Allah said:

(وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلقُونَ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ  
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ)

(You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed) (3:44), meaning, `you were not present then, but Allah has revealed this to you.' Similarly, Allah told him about Nuh and his people, and how He saved Nuh and drowned his people, then He said:

(تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ  
تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ  
الْعَقَبَةَ لِلْمُتَّقِينَ )

(This is of the news of the Unseen which We reveal unto you ; neither you nor your people knew it before this. So, be patient. Surely, the (good) end is for those who have Taqwa) (11:49). And at the end of the same Surah (Hud) Allah says:

(ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقِصُهُ عَلَيْكَ)

(That is some of the news of the towns which We relate unto you) (11: 100). And here, after telling the story of Musa from beginning to end and how Allah began His revelation to him and spoke with him, Allah says:

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى  
الْأَمْرَ)

(And you were not on the western side (of the Mount), when We made clear to Musa the commandment,) meaning, `you -- O Muhammad -- were not on the western side of the mountain where Allah spoke to Musa from the tree which was to the east of it, in the valley.'

(وَمَا كُنْتَ مِنَ الشَّاهِدِينَ)

(and you were not among the witnesses.) `to that event, but Allah has revealed this to you,' so that it may be evidence and proof of events which happened centuries ago, for people have forgotten the evidence that Allah established against them and what was revealed to the earlier Prophets.

(وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ  
ءَايَاتِنَا)

(And you were not a dweller among the people of Madyan, reciting Our Ayat to them.) meaning, `you were not living among the people of Madyan reciting Our Ayat to them, when you started to tell about Our Prophet Shu`ayb and what he said to his people and how they responded.'

(وَلَكِنَّا كُنَّا مُرْسِلِينَ)

(But it is We Who kept sending. ) means, `but We revealed that to you and sent you to mankind as a Messenger.'

(وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا)

(And you were not at the side of At-Tur when We called.) Qatadah said that:

(وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا)

(And you were not at the side of At-Tur when We did call.) refers to Musa, and this -- and Allah knows best -- is like the Ayah:

(وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَىٰ  
الْأَمْرَ)

(And you were not on the western side (of the Mount), when We made clear to Musa the commandment.) Here Allah puts it in a different and more specific way by describing it as a call. This is like the Ayat:

(وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ)

(And (remember) when your Lord called Musa) (26:10).

(إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى)

(When his Lord called him in the sacred valley of Tuwa) (79:16).

(وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا  
(

(And We called him from the right side of At-Tur, and made him draw near to Us for a talk with him) (19:52).

(وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ)

(But (you are sent) as a mercy from your Lord,) means, 'you were not a witness to any of those things, but Allah has revealed them to you and told you about them as a mercy from Him to you and to His servants, by sending you to them,'

(لِنُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ)

(to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.) means, 'so that they may be guided by that which you bring from Allah.'

(وَلَوْ لَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمْت أَيْدِيهِمْ  
فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا)

(And if (We had) not (sent you to the people of Makkah) -- in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger) meaning: 'and We have sent you to them to establish proof against them, and to give them no excuse when the punishment of Allah comes to them because of their disbelief, lest they offer the excuse that no Messenger or warner came to them.' This is like what Allah says about the situation after He revealed His blessed Book the Qur'an:

(أَن تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِن  
قَبْلِنَا وَإِن كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ أَوْ تَقُولُوا لَوْ  
أَنَّا أَنْزَلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ  
بَيِّنَةٌ مِّن رَّبِّكُمْ وَهَدَى وَرَحْمَةً)



(Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy) (6:156-157).

(رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى  
اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ)

(Messengers as bearers of good news as well as warning in order that mankind should have no plea against Allah after the Messengers) (4:165).

(يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى  
فِتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ  
وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ)

(O People of the Scripture! Now has come to you Our Messenger making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner." But now has come unto you a bringer of glad tidings and a warner) (5:19). And there are many similar Ayat.

(فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ  
مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ  
مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظْهَرَا وَقَالُوا إِنَّا  
بِكُلِّ كَافِرُونَ - قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ  
أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ - فَإِنْ لَّمْ  
يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ  
أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ

لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ  
لَعَلَّهُمْ يَتَذَكَّرُونَ )

(48. But when the truth has come to them from Us, they say: "Why is he not given the like of what was given to Musa Did they not disbelieve in that which was given to Musa of old" They say: "Two kinds of magic, each helping the other!" And they say: "Verily, in both we are disbelievers." (49. Say: "Then bring a Book from Allah, which is a better guide than these two, that I may follow it, if you are truthful.") (50. But if they answer you not, then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah Verily, Allah guides not the people who are wrongdoers.) (51. And indeed now We have conveyed the Word to them, in order that they may remember.)

### The stubborn Response of the Disbelievers

Allah tells us that if people were to be punished before proof was established against them, they would use the excuse that no Messenger came to them, but when the truth did come to them through Muhammad , in their stubbornness, disbelief, ignorance and misguided thinking, they said:

(لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى)

(Why is he not given the like of what was given to Musa) Meaning -- and Allah knows best -- many signs like the staff, the hand, the flood, the locusts, the lice, the frogs, the blood, the destruction of crops and fruits -- which made things difficult for the enemies of Allah -- and the parting of the sea, the clouds (following the Children of Israel in the wilderness and) shading them, the manna and quails, and other clear signs and definitive proof, miracles which Allah wrought at the hands of Musa as evidence and proof against Fir`awn and his chiefs and the Children of Israel. But all of this had no effect on Fir`awn and his chiefs; on the contrary, they denied Musa and his brother Harun, as Allah tells us:

(أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَاءَنَا وَتَكُونُ  
لَكُمْ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ  
بِمُؤْمِنِينَ)

(Have you come to us to turn us away from what we found our fathers following, and that you two may have greatness in the land We are not going to believe you two!) (10:78)

(فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ )

(So they denied them both and became of those who were destroyed.) (23:48)

## The Rebellious do not believe in Miracles

Allah says here:

(أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِن قَبْلُ)

(Did they not disbelieve in that which was given to Musa of old) Did not mankind disbelieve in those mighty signs which were given to Musa

(قَالُوا سِحْرَانِ تَظْهَرَا)

(They say: "Two kinds of magic, each helping the other!") cooperating or working one with the other.

(وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ)

(And they say: "Verily, in both we are disbelievers.") meaning, ` we disbelieve in each of them.' Because of the close relationship between Musa and Harun, mention of one includes the other.

### **False Accusation that Musa and Harun (peace be upon them both) practiced Magic**

bin Jabr said, "The Jews told Quraysh to say this to Muhammad , then Allah said: ` Did they not disbelieve in that which was given to Musa of old They say: Two kinds of magic, each helping the other!' This refers to Musa and Harun, may the peace and blessings of Allah be upon them both,

(تَظْهَرَا)

(each helping the other) i.e., working together and supporting one another." This was also the view of Sa`id bin Jubayr and Abu Razin that the phrase "two kinds of magic" referred to Musa and Harun. This is a good suggestion. And Allah knows best.

## The Response to this False Accusation

(سِحْرَانِ تَظْهَرَا)

(Two kinds of magic, each helping the other!) ` Ali bin Abi Talhah and Al-`Awfi reported that Ibn `Abbas said that this refers to the Tawrah and the Qur'an, because Allah says next:

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا  
أَتَّبِعُهُ

(Say: "Then bring a Book from Allah, which is a better guide than these two that I may follow it.") Allah often mentions the Tawrah and the Qur'an together, as in the Ayat:

قُلْ مَنْ أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا  
وَهَدًى لِلنَّاسِ

(Say: "Who then sent down the Book which Musa brought, a light and a guidance to mankind...") until:

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ

(And this is a blessed Book which We have sent down.) (6:91-92) And at the end of the same Surah, Allah says:

ثُمَّ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ تَمَامًا عَلَىٰ الَّذِي  
أَحْسَنَ

(Then, We gave Musa the Book, to complete (Our favor) upon those who would do right) (6:154).

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ  
تُرْحَمُونَ

(And this is a blessed Book which We have sent down, so follow it and have Taqwa of Allah, that you may receive mercy) (6:155). And the Jinn said:

إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا  
بَيْنَ يَدَيْهِ

(Verily, we have heard a Book sent down after Musa, confirming what came before it) (46:30). Waraqah bin Nawfal said, "This is An-Namus, who came down to Musa." And those who are possessed of insight know instinctively that among the many Books which He has sent down to

His Prophets, there is no Book more perfect, more eloquent or more noble than the Book which He revealed to Muhammad, which is the Qur'an. Next to it in status and greatness is the Book which Allah revealed to Musa bin `Imran, which is the Book concerning which Allah says:

(إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا  
النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ  
وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا  
عَلَيْهِ شُهَدَاءَ)

(Verily, We did send down the Tawrah, therein was guidance and light, by which the Prophets, who submitted themselves to Allah's will, judged for the Jews. And the rabbis and the priests, for to them was entrusted the protection of Allah's Book, and they were witnesses thereto) (5:44). The Injil was revealed as a continuation and complement of the Tawrah and to permit some of the things that had been forbidden to the Children of Israel. Allah says:

(قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا  
أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ )

(Then bring a Book from Allah, which is a better guide than these two, that I may follow it, if you are truthful.) meaning, `in your efforts to refute the truth with false arguments.'

(فَإِن لَّمْ يَسْتَجِيبُوا لَكَ)

(But if they answer you not,) means, `if they do not respond to what you tell them, and do not follow the truth,'

(فَاعْلَمْ أَنَّمَا يُبِيعُونَ أَنفُسَهُمْ)

(then know that they only follow their own lusts.) means, with no basis or evidence. p

(وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ)

(And who is more astray than one who follows his own lusts, without guidance from Allah) means, with no guidance taken from the Book of Allah.

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(Verily, Allah guides not the people who are wrongdoers.)

(وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ)

(And indeed now We have conveyed the Word) Mujahid said: "We have explained the Word to them." As-Suddi said something similar. Qatadah said: "Allah is saying, `He has told them what He did in the past and what He will do in the future."

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) Mujahid and others said:

(وَصَّلْنَا لَهُمْ)

(We have conveyed the Word) means, to Quraysh.

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -  
وَإِذَا يُنطَلَى عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا  
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ - أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ  
مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - وَإِذَا سَمِعُوا اللَّعْوَ  
أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلِكُمْ  
سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ )

(52. Those to whom We gave the Scripture before it, they believe in it.) (53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.") (54. These will be given their reward twice over, because they are patient, and repel evil with good, and spend out of what We have provided for them.) (55. And when they hear evil vain talk, they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.")

### The Believers among the People of the Book

Allah tells us that the pious scholars among the People of the Book believe in the Qur'an, as He says:

(الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَئِكَ  
يُؤْمِنُونَ بِهِ)

(Those to whom We gave the Book recite it as it should be recited, they are the ones who believe therein) (2:121).

(وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ  
إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشَعِينَ لِلَّهِ)

(And there are, certainly, among the People of the Scripture, those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah) (3:199).

(قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ  
مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا -  
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
(

(Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in humble prostration. And they say: "Glory be to our Lord! Truly, the promise of our Lord must be fulfilled.") (17:107-108)

(وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا  
إِنَّا نَصَارَىٰ)

(And you will find the nearest in love to the believers those who say: "We are Christians. ") until:

(فَاكْتُبْنَا مَعَ الشَّاهِدِينَ)

(so write us down among the witnesses) (5:82-83). Sa' id bin Jubayr said, "This was revealed concerning seventy priests who were sent by An-Najashi (ruler of Ethiopia). When they came to the Prophet , he recited to them:

## (يس - وَالْقُرْآنَ الْحَكِيمَ )

(Ya Sn. By the Qur'an, full of wisdom.) (36:1-2) until he completed the Surah. They began to weep, and they embraced Islam. These other Ayat were revealed concerning them:

(الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ -  
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا  
إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ )

(Those to whom We gave the Scripture before it, they believe in it. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from Muslims.") meaning, `even before the Qur'an came we were Muslims, i.e., we believed in One God and were sincerely responding to Allah's commands.'

(أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا)

(These will be given their reward twice over, because they are patient,) means, those who have this characteristic -- that they believed in the first Book and then in the second. Allah says:

(بِمَا صَبَرُوا)

(because they are patient,) meaning, in their adherence to the truth, for taking such thing upon oneself is not easy for people. It was reported in the Sahih from the Hadith of `Amir Ash-Sha`bi from Abu Burdah that Abu Musa Al-Ash`ari, may Allah be pleased with him, said that the Messenger of Allah said:

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ  
الْكِتَابِ آمَنَ بِنَبِيِّهِ ثُمَّ آمَنَ بِي، وَعَبْدٌ مَمْلُوكٌ أَدَّى  
حَقَّ اللَّهِ وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ،  
فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا»

(There are three who will be given their reward twice: a man among the People of the Book who believed in his Prophet then believed in me; a slave who fulfills his duty towards Allah and towards his master; and a man who has a slave woman and educates her and teaches her good manners, then he frees her and marries her.) Imam Ahmad recorded that Abu Umamah said:



"On the day of the Conquest )of Makkah( I was walking alongside the Messenger of Allah as he was riding, and he said some very beautiful words, including the following:

«مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابَيْنِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا»

(Whoever among the people of the two Books becomes Muslim, he will have his reward twice, and he has the same rights and duties as we do. Whoever among the idolators becomes Muslim will have one reward, and he has the same rights and duties as we do.)" Allah's saying:

(وَيَذَرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ)

(and repel evil with good,) means, they do not respond to evil in kind, rather they forgive and overlook.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and spend out of what We have provided for them.) meaning, 'from the lawful provision that We have given them, they spend on their families and relatives as they are required to do, and they pay Zakah and give voluntary charity.'

(وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ)

(And when they hear evil vain talk, they withdraw from it) meaning, they do not mix with the people who indulge in such talk, rather they do as Allah says:

(وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا)

(and if they pass by some evil vain talk, they pass by it with dignity) (25:72).

(وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ)

(and they say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.") means, if some foolish person speaks to them in a foolish manner and says something to which it does not befit them to respond, they turn away from him and do not respond in kind with ugly speech. They never say anything but good words. Allah says of them that they say:

لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي  
الْجَاهِلِينَ)

(To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant.) meaning, 'we do not seek the way of the ignorant and we do not like it.'

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ - وَقَالُوا إِنْ نَتَّبِعِ  
الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا أَوَلَمْ نُمْكِّنْ لَهُمْ  
حَرَمًا ءَامِنًا يُجِبِي إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا  
مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ )

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

### Allah guides Whom He wills

Allah says to His Messenger : ` O Muhammad:

(لَا تَهْدِي مَنْ أَحْبَبْتَ)

(Verily, you guide not whom you like)' meaning, 'the matter does not rest with you; all that you have to do is convey the Message, and Allah will guide whom He wills, and His is the ultimate wisdom,' as He says:

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.) (2:272)

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly.) (12:103) This Ayah is even more specific than the following:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ )

(Verily, you guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.) meaning: Allah knows best who deserves to be guided and who deserves to be misguided. It was recorded in the Two Sahihs that this Ayah was revealed concerning Abu Talib, the paternal uncle of the Messenger of Allah . He used to protect the Prophet, support him and stand by him. He loved the Prophet dearly, but this love was a natural love, i.e., born of kinship, not a love that was born of the fact that he was the Messenger of Allah . When he was on his deathbed, the Messenger of Allah called him to Faith and to enter Islam, but the decree overtook him and he remained a follower of disbelief, and Allah's is the complete wisdom. Az-Zuhri said: "Sa`id bin Al-Musayyib narrated to me that his father, Al-Musayyib bin Hazan Al-Makhzumi, may Allah be pleased with him, said: "When Abu Talib was dying, the Messenger of Allah came to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umayyah bin Al-Mughirah with him. The Messenger of Allah said:

«يَا عَمَّ قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ  
اللَّهِ»

(O my uncle, say La ilaha illallah, a word which I may use as evidence in your favor before Allah )in the Hereafter(.) Abu Jahl bin Hisham and `Abdullah bin Abi Umayyah said: `O Abu Talib, will you leave the religion of `Abdul-Muttalib' The Messenger of Allah kept urging him to say La ilaha illallah, and they kept saying, `Will you leave the religion of `Abdul-Muttalib' -- until, at the very end, he said that he was on the religion of `Abdul-Muttalib, and he refused to say La ilaha illallah. The Messenger of Allah said:

«وَاللَّهِ لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحِ عَنْكَ»

(By Allah, I shall certainly seek forgiveness for you unless I am told not to.) Then Allah revealed:

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ)

(It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin) (9:113). And there was revealed concerning Abu Talib the Ayah,

(إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Verily, you guide not whom you like, but Allah guides whom He wills.)" This was recorded (by Al-Bukhari and Muslim) from the Hadith of Az-Zuhri.

### The Excuses made by the People of Makkah for not believing, and the Refutation of Their Excuses

(وَقَالُوا إِنْ تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا)

(And they say: "If we follow the guidance with you, we would be snatched away from our land.") Allah tells us that this is the excuse which was given by some of the disbelievers for not following true guidance. They said to the Messenger of Allah :

(إِنْ تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا)

(If we follow the guidance with you, we would be snatched away from our land.), meaning, 'we are afraid that if we follow the message of guidance that you have brought, and go against the pagan Arab tribes around us, they will seek to do us harm and wage war against us, and they may snatch us away from wherever we may be.' Allah said in response to them:

(أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا ءَامِنًا)

(Have We not established for them a secure sanctuary,) meaning, the excuse they give is a lie and is false, because Allah has put them in a secure city and a venerated sanctuary which has been safe from the time it was built -- how could this sanctuary be safe for them when they believed in disbelief and Shirk, and how could it not be safe for them when they become Muslims and follow the truth

(يُجَبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ)

(to which are brought fruits of all kinds, ) means, all kinds of fruits from the surrounding regions, from At-Ta'if and elsewhere. Similarly, the people of Makkah engaged in trade and other goods also came to their city.

(رِزْقًا مِّنْ لَّدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(a provision from Ourselves, but most of them know not.) - this is why they said what they said.

(وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا فَتِلْكَ  
مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ  
الْوَارِثِينَ - وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى  
يَبْعَثَ فِي أُمَّهَاتِ رُسُلًا يَلُوكَ عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا  
مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ )

(58. And how many a town have We destroyed, which was thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the heirs.) (59. And never will your Lord destroy the towns until He sends to their mother town a Messenger reciting to them Our Ayat. And never would We destroy the towns unless the people thereof are wrongdoers.)

### **The Destruction of Towns, which are not destroyed until Evidence is established against Them**

Referring to the people of Makkah, Allah says:

(وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا)

(And how many a town have We destroyed, which was thankless for its means of livelihood! They were arrogant transgressors who denied Allah's blessing of giving them ample provision. This is like the Ayah, o

(وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً  
يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ)

(And Allah puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place) until:

(فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ)

(So the torment overtook them while they were wrongdoers.) (16:112-113) Allah said:

(فَتِلْكَ مَسْكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا)

(And those are their dwellings, which have not been inhabited after them except a little.) Their land became empty and desolate, and you can see nothing but their dwellings.

(وَكُنَّا نَحْنُ الْوَرَثِينَ)

(And verily, We have been the heirs.) Their towns became ruins, with none remaining. Then Allah tells us of His justice and that He does not destroy anyone unjustly; on the contrary, He destroys those whom He destroys after establishing proof against them. So, he says:

(وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا)

(And never will your Lord destroy the towns until He sends to their mother town) i.e., Makkah -

(رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا)

(a Messenger reciting to them Our Ayat.) This indicates that the Unlettered Prophet, Muhammad was sent from the Mother of Cities as a Messenger to all cities and towns, Arab and non-Arab alike. This is like the Ayat:

(لِنُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا)

(so that you may warn the Mother of Towns and all those around it) (6:92).

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158),

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(That I may therewith warn you and whomsoever it may reach.) (6:19)

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place.) (11:17).

(وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ  
أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا)

(And there is not a town but We shall destroy it before the Day of Resurrection, or punish it with a severe torment.) (17:58). Allah tells us that He will destroy every town before the Day of Resurrection, as He says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger.) (17:15). Allah has sent the Unlettered Prophet to all the towns (all of mankind), because he has been sent to the Mother of Cities, their source to which they all return. It was recorded in the Two Sahihs that the Prophet said:

«بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ»

(I have been sent to the red and the black.) Prophethood ended with him, and there is no Prophet or Messenger to come after him, but his way will remain as long as night and day remain, until the Day of Resurrection.

(وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا  
وَزِينْتُمْ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ -  
أَفَمَنْ وَعَدْنَاهُ وَعَدَاً حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ  
مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ  
الْمُحْضَرِينَ )

(60. And whatever you have been given is an enjoyment of the life of the world and its adornment, and that which is with Allah is better and will remain forever. Have you then no sense) (61. Is he whom We have promised an excellent promise -- which he will find true -- like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up)

**This World is transient and the One Whose concern is this World is  
not equal to the One Whose concern is the Hereafter**

Allah tells us about the insignificance of this world and its contemptible adornments which are nothing in comparison to the great and lasting delights which Allah prepared for His righteous servants in the Hereafter. As Allah says:

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ)

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (16:96).

(وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ)

(and that which is with Allah is the best for the most righteous.) (3:198)

(وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَعٌ)

(whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.) (13:26)

(بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى)

(Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.) (87:16-17). The Messenger of Allah said:

«وَاللَّهِ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَغْمِسُ أَحَدُكُمْ إصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ مَاذَا يَرْجِعُ إِلَيْهِ»

(By Allah, the life of this world in comparison to the Hereafter is as if one of you were to dip his finger in the sea; let him see what comes back to him. ) Allah's saying:

(أَفَلَا تَعْقِلُونَ)

(Have you then no sense) means, do those who prefer this world to the Hereafter have no sense



(أَفَمَنْ وَعَدْنَاهُ وَعَدَاً حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ  
مَتَّعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ  
الْمُحْضَرِينَ )

(Is he whom We have promised an excellent promise -- which he will find true -- like him whom We have made to enjoy the luxuries of the life of the world, then on the Day of Resurrection, he will be among those brought up) Is the one who believes in the reward which Allah has promised in return for righteous deeds, which he will undoubtedly attain, like one who disbelieves in the meeting with Allah and in His promises and threats He is only enjoying a few days in this life,

(ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ)

(then on the Day of Resurrection, he will be among those brought up.) Mujahid and Qatadah said: "He will be among those who are punished." It was said that this was revealed concerning the Messenger of Allah and Abu Jahl, or that it was revealed concerning Hamzah and Ali, and Abu Jahl. Both views were narrated from Mujahid. The apparent meaning is that it is more general than that. This is like the Ayah where Allah describes a believer in Paradise looking out at his companion who is in Hell, and saying:

(وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ )

(Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).) (37:57) And Allah says:

(وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ)

(but the Jinn know well that they have indeed to appear (before Him)) (37:158).

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ  
تَزْعُمُونَ - قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا  
هُؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا  
إِلَيْكَ مَا كَانُوا إِلَّا نَا يَعْبُدُونَ - وَقِيلَ ادْعُوا  
شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا

الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ - وَيَوْمَ يُنْدِيهِمْ  
 فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ - فَعَمِيَتْ عَلَيْهِمُ  
 الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ - فَأَمَّا مَنْ تَابَ  
 وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ  
 الْمُفْلِحِينَ )

(62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert") (63. Those about whom the Word will have been fulfilled will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.") (64. And it will be said: "Call upon your partners," and they will call upon them, but they will give no answer to them, and they will see the torment. If only they had been guided!) (65. And the Day He will call to them, and say: "What answer gave you to the Messengers") (66. Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.) (67. But as for him who repented, believed, and did righteous deeds, then perhaps he will be among those who are successful.)

### The Idolators and Their Partners and the Enmity between Them in the Hereafter

Allah informs of how He will rebuke the idolators on the Day of Resurrection, when He will call them and say:

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

("Where are My (so-called) partners whom you used to assert") meaning, 'where are the gods which you used to worship in the world, the idols and rivals Can they help you or save you' This is said in the nature of a rebuke and warning, as in the Ayah,

(وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ  
 وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ  
 مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ  
 لَقَدْ نَقَطَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ )

(And truly, you have come unto Us alone as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you

claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.) (6:94) His saying:

(قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ)

(Those about whom the Word will have been fulfilled) means the Shayatin and evil Jinn, and those who used to advocate disbelief.

(رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا  
تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ)

("Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence before You. It was not us they worshipped.") They will testify against them and say that they led them astray, then they will declare their innocence of their worship. This is like the Ayat:

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِيْلَهَةً لِيُكُونُوا لَهُمْ عِزًّا )

(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.) (19:81-82)

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَمْ يَنْجِبْ لَهُ  
يَوْمَ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

(And who is more astray than one who calls besides Allah, who will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they will become their enemies and will deny their worshipping.) (46:5-6). Ibrahim Al-Khalil, peace be upon him, said to his people:

(إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي  
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ  
وَيَلْعَنُ بَعْضُكُم بَعْضًا)

(You have taken idols instead of Allah. 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.) (29:25)

(إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا  
الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ)

(When those who were followed disown those who followed, and they see the torment, then all their relations will be cut off from them) until:

(وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ)

(And they will never get out of the Fire.) (2:166-167). Allah says:

(وَقِيلَ ادْعُوا شُرَكَاءَكُمْ)

(And it will be said (to them): "Call upon your partners,") meaning, 'to save you from the predicament you are in, as you hoped that they would do in this world.'

(فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوْا الْعَذَابَ)

(and they will call upon them, but they will give no answer to them, and they will see the torment.) means, they will realize for sure that they are inevitably destined for the Fire. His saying:

(لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ)

(If only they had been guided!) means, when they see the punishment with their own eyes, they will wish that they had been among the guided in this world. This is like the Ayah,

(وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ  
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا -

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا  
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا )

(And the Day He will say: "Call those partners of Mine whom you claimed." Then they will cry unto them, but they will not answer them, and We shall put a Mawbiq (a barrier) between them. And the criminals, shall see the Fire and apprehend that they have to fall in it. And they will find no way of escape from there.) (18:52-53) Their attitude towards the Messengers on the Day of Resurrection

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ )

(And the Day He will call to them, and say: "What answer gave you to the Messengers") The first call will be concerning the issue of Tawhid, which includes evidences of the prophethood -- `What was your response to the Messengers who were sent to you How did you deal with them' This is like the questions which will be asked of a person in his grave: `who is your Lord who is your Prophet and what is your religion' The believer will testify that there is no God except Allah and that Muhammad is His servant and Messenger, but the disbelievers will say, "Oh, oh, I do not know." So he will have no answer on the Day of Resurrection except to remain silent, because whoever is blind in this world (i.e., does not see Allah's signs and believes not in Him), will be blind in the Hereafter, and more astray. Allah says:

(فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ )

(Then the news of a good answer will be obscured to them on that Day, and they will not be able to ask one another.) Mujahid said: "The proof will be obscured from them," so they will not be able to ask one another for help by virtue of their blood ties. Allah's saying:

(فَأَمَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا )

(But as for him who repented, believed, and did righteous deeds,) means, in this world.

(فَعَسَى أَن يَكُونَ مِنَ الْمُفْلِحِينَ )

(then perhaps he will be among those who are successful.) means, on the Day of Resurrection. And the word; perhaps (عَسَى), when used in reference to Allah, may He be exalted, implies that the thing described will inevitably come to pass, and this will undoubtedly happen by the grace and mercy of Allah.

(وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ  
الْخَيْرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ -

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ - وَهُوَ  
اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ  
وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ )

(68. And your Lord creates whatsoever He wills and chooses, no choice have they. Glorified is Allah, and exalted above all that they associate.) (69. And your Lord knows what their breasts conceal, and what they reveal.) (70. And He is Allah; La ilaha illa Huwa, His is the praise in the first and in the last, and His is the decision, and to Him shall you be returned.)

### **Allah Alone is the One Who has the Power of Creation, Knowledge and Choice**

Allah tells us that He is the only One Who has the power to create and make decisions, and there is no one who can dispute with Him in that or reverse His judgement. His saying:

(وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ)

(And your Lord creates whatsoever He wills and chooses,) means, whatever He wills, for what He wills, happens; and what He does not will, does not happen. All things, good and bad alike, are in His Hands and will return to Him.

(مَا كَانَ لَهُمُ الْخِيَرَةُ)

(no choice have they.) is a negation, according to the correct view. This is like the Ayah,

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ  
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision) (33:36). Then Allah says:

(وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ )

(And your Lord knows what their breasts conceal, and what they reveal.) He knows what is hidden in their hearts, just as He knows what they do openly.

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ )

(It is the same whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.) (13:10).

(وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ)

(And He is Allah; La ilaha illa Huwa,) meaning, He is unique in His divinity, for none is to be worshipped besides Him, and there is no lord who can create what he wills and chooses besides Him.

(لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ)

(His is the praise, in the first and in the last,) in all that He does, He is to be praised for His justice and wisdom.

(وَلَهُ الْحُكْمُ)

(His is the decision,) that none can put back, because of His might, power, wisdom and mercy.

(وَالِيهِ تُرْجَعُونَ)

(and to Him shall you be returned.) means, all of you on the Day of Resurrection, and everyone will be rewarded or punished according to his deeds, good and evil alike, and absolutely none of their deeds will be concealed from Him.

(قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ أَوْ لَيْلٍ تَسْمَعُونَ - قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ - وَمِنْ رَحْمَتِهِ

جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ  
فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ )

(71. Say: "Tell me! If Allah made the night continuous for you till the Day of Resurrection, which god besides Allah could bring you light Will you not then hear") (72. Say: "Tell me! If Allah made the day continuous for you till the Day of Resurrection, which god besides Allah could bring you night wherein you rest Will you not then see") (73. It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty -- and in order that you may be grateful.)

### **Night and Day are among the Blessings of Allah and are Signs of Tawhid**

Allah reminds His servants of His favors towards them by subjugating for them the night and day, without which they could not survive. He explains that if He made the night continuous, lasting until the Day of Resurrection, that would be harmful for them and would cause boredom and stress. So He says:

(مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ)

(which god besides Allah could bring you light) meaning, 'with which you could see things and which would bring you relief'

(أَفَلَا تَسْمَعُونَ)

(Will you not then hear) Then Allah tells us that if He had made the day continuous, lasting until the Day of Resurrection, that would also be harmful for them and their bodies would get tired from so much movement and activity. Allah says:

(مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِلَيْلٍ تَسْكُنُونَ فِيهِ)

(which god besides Allah could bring you night wherein you rest) meaning, 'to rest from your work and activity.'

(أَفَلَا تُبْصِرُونَ وَمِنْ رَحْمَتِهِ)

(Will you not then see It is out of His mercy) towards you,

(جَعَلَ لَكُمْ اللَّيْلَ وَالنَّهَارَ)

(that He has made for you the night and the day) He created both,



(لِتَسْكُنُوا فِيهِ)

(that you may rest therein) during the night,

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(and that you may seek of His bounty) during the day, by traveling, moving about and working.

(وَلَعَلَّكُمْ تَشْكُرُونَ)

(and in order that you may be grateful.) So that you may give thanks to Allah by performing all kinds of acts of worship at night and during the day. Whoever misses something during the night can make it up during the day, and vice versa. This is like the Ayah,

(وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ  
يَذْكُرَ أَوْ أَرَادَ شُكُورًا)

(And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.) (25:62). And there are many similar Ayat.

(وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ  
تَزْعُمُونَ وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا  
بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ)

(74. And the Day when He will call to them, and will say: "Where are My (so-called) partners, whom you used to assert") (75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allah, and the lies which they invented will disappear from them.)

### Rebuking the Idolators

This is another call by way of rebuke for those who worshipped other gods besides Allah. The Lord, may He be exalted, will call to them before all the witnesses, and will say:

(أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ)

(Where are My (so-called) partners, whom you used to assert) meaning, in this world.

(وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا)

(And We shall take out from every nation a witness,) Mujahid said, "This means a Messenger."

(فَقُلْنَا هَاتُوا بُرْهَانَكُمْ)

(and We shall say: "Bring your proof.") meaning, 'of the truth of your claim that Allah had any partners.'

(فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ)

(Then they shall know that the truth is with Allah,) meaning, that there is no god besides Him. Then they will not speak and they will not be able to find any answer.

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ)

(and the lies which they invented will disappear from them.) they will vanish and will be of no benefit to them.

(إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ  
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ  
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا  
يُحِبُّ الْفَرِحِينَ - وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ  
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ  
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ )

(76. Verily, Qarun was of Musa's people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.") (77. "But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allah has

been generous to you, and seek not mischief in the land. Verily, Allah likes not the mischief-makers.")

## Qarun and His People's exhortation

It was recorded that Ibn ` Abbas said:

(إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى)

(Verily, Qarun was of Musa's people,) "He was the son of his paternal uncle." This was also the view of Ibrahim An-Nakha`i, `Abdullah bin Al-Harith bin Nawfal, Sammak bin Harb, Qatadah, Malik bin Dinar, Ibn Jurayj and others; they all said that he was the cousin of Musa, peace be upon him. Ibn Jurayj said: "He was Qarun bin Yashar bin Qahith, and Musa was the son of `Imran bin Qahith.

(وَأَتَيْنَاهُ مِنَ الْكُنُوزِ)

(And We gave him of the treasures,) meaning, of wealth;

(مَا إِنْ مَفَاتِحَهُ لَتَنُوءَ بِالْعُصْبَةِ أُولَى الْقُوَّةِ)

(that of which the keys would have been a burden to a body of strong men.) Groups of strong men would not have been able to carry them because they were so many. Al-A`mash narrated from Khaythamah, "The keys of Qarun's treasure were made of leather, each key like a finger, and each key was for a separate storeroom. When he rode anywhere, the keys would be carried on sixty mules with white blazes on their foreheads and white feet." Other views were also given, and Allah knows best.

(إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ  
الْفَرِحِينَ)

(Remember when his people said to him: "Do not exult. Verily, Allah likes not those who exult.") means, the righteous ones among his people exhorted him. By way of sincere advice and guidance, they said: "Do not exult in what you have," meaning, `do not be arrogant and proud of your wealth.'

(إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ)

(Verily, Allah likes not those who exult.) Ibn ` Abbas said, "This means, those who rejoice and gloat." Mujahid said, "It means those who are insolent and reckless, and do not thank Allah for what He has given them." His saying:

(وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ  
نَصِيْبَكَ مِنَ الدُّنْيَا)

(But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world;) means, 'use this great wealth and immense blessing Allah has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter.'

(وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا)

(and forget not your portion of lawful enjoyment in this world;) 'That which Allah has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due.'

(وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ)

(and be generous as Allah has been generous to you, ) 'Be generous to His creatures, as He has been generous to you.'

(وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ)

(and seek not mischief in the land.) meaning: 'do not let your aim be to spread corruption on earth and do harm to Allah's creation.'

(إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ)

(Verily, Allah likes not the mischief-makers.)

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي أَوْلَمْ يَعْلَمْ أَنَّ  
اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ  
مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ دُنُوبِهِمْ  
الْمُجْرِمُونَ)

(78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in

might and greater in the amount they had collected But the criminals will not be questioned of their sins.)

**Allah informs us how Qarun responded to the exhortations of his people when they sought to guide him to what is good.**

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي)

(He said: "This has been given to me only because of the knowledge I possess.") meaning, 'I have no need of your advice; Allah has only given me this wealth because He knows that I deserve it and because He loves me.' In other words: 'He has given it to me because He knows that I am fit for this.' This is like the Ayat:

(فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ)

(When harm touches man, he calls upon Us; then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it.") (39:49) An alternative interpretation of this Ayah says that the meaning is: "Only because of what Allah knows about me did I obtain this favor." This is like His saying:

(وَلَئِنْ أَدْقَنَاهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي)

(And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is from me.") (41:50) meaning, "I deserved it." Imam `Abdur-Rahman bin Zayd bin Aslam explained this Ayah very well. Concerning the phrase,

(قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي)

(He said: "This has been given to me only because of the knowledge I possess.") He said: "Were it not for the fact that Allah is pleased with me and knows my virtue, He would not have given me this wealth." And He said:

(أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا)

(Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount they had collected) This is what those who have

little knowledge say when they see a person whom Allah has granted a lot of wealth; they say that if he did not deserve it, Allah would not have given it to him.

(فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ  
الْحَيَاةَ الدُّنْيَا يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ  
لُدُو حَظٌّ عَظِيمٌ - وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ  
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا  
يُلَاقَاهَا إِلَّا الصَّابِرُونَ )

(79. So, he went forth before his people in his finery. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.") e(80. But those who had been given knowledge said: "Woe to you! The reward of Allah is better for those who believe and do righteous deeds, and this none shall attain except the patient.")

### How Qarun went forth in His Finery, and His People's Comments

Allah tells us how Qarun went forth one day before his people with his magnificent regalia; wearing his fine clothes, accompanied by his fine horses, his servants and retinue. When those whose desires and inclinations were for the world saw his adornments and splendor, they wished that they could have the same as he had been given, and said:

(يَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لُدُو حَظٌّ  
عَظِيمٌ)

(Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.) meaning, 'he is very lucky and has a great share in this world.' When the people of beneficial knowledge heard this, they said to them:

(وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ  
صَالِحًا)

(Woe to you! The reward of Allah is better for those who believe and do righteous deeds,) 'Allah's reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic Hadith:

«يَقُولُ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا  
لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ  
بَشَرٍ وَاقْرَأُوا إِن شِئْتُمْ:

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً  
بِمَا كَانُوا يَعْمَلُونَ )

(Allah has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish: (No person knows what is kept hidden for them of joy as a reward for what they used to do.)) (32:17).

(وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ)

(and this none shall attain except the patient.) As-Suddi said: "None shall reach Paradise except for the patient" -- as if this were the completion of the statement made by the people of knowledge. Ibn Jarir said, "This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allah, stating this fact."

(فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ  
يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ  
- وَأَصْبَحَ الَّذِينَ تَمَتَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ  
وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَيَقْدِرُ لَوْ لَا أَنَّ مِنَ اللَّهِ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ  
لَا يُفْلِحُ الْكَافِرُونَ )

(81. So, We caused the earth to swallow him and his dwelling place. Then he had no group to help him against Allah, nor was he one of those who could save themselves.) (82. And those who desired his position the day before, began to say: "Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up! Know you not that the disbelievers will never be successful.")

## How Qarun and His Dwelling Place were swallowed up by the Earth

After telling us about Qarun's conceit and pride in his adornments, and how he was arrogant towards his people and transgressed against them, Allah then tells us how he and his dwelling place were swallowed up by the earth. This was also reported in the Sahih by Al-Bukhari from Salim, who said that his father told him that the Messenger of Allah said:

«بَيْنَمَا رَجُلٌ يَجْرُ إِزَارَهُ إِذْ حُسِفَ بِهِ، فَهُوَ  
يَتَجَلَجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ»

(While a man was dragging his lower garment, he was swallowed up and he will remain sinking down into the earth until the Day of Resurrection.) He also recorded something similar from Salim from Abu Hurayrah from the Prophet . Imam Ahmad recorded that Abu Sa' id said, "The Messenger of Allah said:

«بَيْنَمَا رَجُلٌ فِيْمَنْ كَانَ قَبْلَكُمْ خَرَجَ فِي بُرْدَيْنِ  
أَخْضَرَيْنِ يَخْتَالُ فِيهِمَا، أَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ،  
فَإِنَّهُ لَيَتَجَلَجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

(When a man among the people who came before you went out wearing two green garments, walking proudly and arrogantly, Allah commanded the earth to swallow him up, and he will remain sinking down into it until the Day of Resurrection.) This version was recorded only by Ahmad, and its chain of narration is Hasan (sound).

(فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا  
كَانَ مِنَ الْمُنتَصِرِينَ)

(Then he had no group to help him against Allah, nor was he one of those who could save themselves.) means, his wealth, group, servants and retinue were of no avail to him; they could not protect him from the wrath and vengeance of Allah. Nor could he help himself or save himself. There was no one to help him, neither himself nor anybody else.

## His People learned a Lesson from Him being swallowed up

Allah's saying:

(وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ)



(And those who had desired his position the day before,) means, those witnessed him with his finery and said:

﴿قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لَئِن لَّمْ نَمُوتْ لَآ أُوتَىٰ قَارُونُ إِنَّهُ لَكُوْنٌ عَظِيْمٌ﴾

(Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qarun has been given! Verily, he is the owner of a great fortune.") When he was swallowed up in the earth, they began to say:

﴿وَيَكُوْنُ اللّٰهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ﴾

(Know you not that it is Allah Who expands the provision or restricts it to whomsoever He pleases of His servants.) Wealth does not indicate that Allah is pleased with its owner, for Allah gives and withholds, allows times of difficulty and times of ease, raises and lowers, His is the most complete wisdom and most convincing proof. According to a Hadith narrated by Ibn Mas`ud,

«إِنَّ اللّٰهَ قَسَمَ بَيْنَكُمْ أَخْلَاقَكُمْ كَمَا قَسَمَ أَرْزَاقَكُمْ، وَإِنَّ اللّٰهَ يُعْطِي الْمَالَ مَنْ يُحِبُّ وَمَنْ لَّا يُحِبُّ، وَلَا يُعْطِي الْإِيْمَانَ إِلَّا مَنْ يُحِبُّ»

(Allah has allotted character among you just as He has allotted your provision. Allah gives wealth to those whom He loves and those whom He does not love, but He gives Faith only to those whom He loves.)

﴿لَوْ لَّا أَنْ مَنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا﴾

(Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up!) meaning, 'were it not for the kindness and grace of Allah towards us, we could have been swallowed up by the earth just as he was swallowed up, because we wanted to be like him.'

﴿وَيَكُوْنُ لَآ يُقْلِحُ الْكٰفِرُوْنَ﴾

(Know you not that the disbelievers will never be successful.) He was a disbeliever, and the disbelievers will never be successful before Allah in this world or in the Hereafter.

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا  
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ )

(مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ  
بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا  
كَانُوا يَعْمَلُونَ )

(83. That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwa.)

(84. Whosoever brings good, he shall have the better thereof; and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.)

### The Blessings of the Hereafter for the humble Believers

Allah tells us that He has made the home of the Hereafter, and its eternal delights which will never change or fade away, for His believing, humble servants who do not rebel against the truth with pride and oppression in the land. They do not exalt themselves above the creatures of Allah, arrogantly oppressing them and spreading corruption among them. `Ikrimah said that this phrase referred to haughtiness and arrogance. Ibn Jurayj said:

(لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ)

(those who do not want to exalt themselves in the land) "Arrogance and tyranny,

(وَلَا فَسَادًا)

(nor cause corruption) committing sins." Ibn Jarir recorded that `Ali said, "If a man wants the straps of his sandals to be better than the straps of his companion's sandals, then he is one of those referred to in the Ayah,

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا  
فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ )

(That is the home of the Hereafter, We shall assign to those who do not want to exalt themselves in the land nor cause corruption. And the good end is for those who have Taqwa.) This is understood to mean that if his intention is to show off and appear better than others, then that is to be condemned, as it was reported in the Sahih that the Prophet said:

«إِنَّهُ أَوْحِيَ إِلَيَّ أَنْ تَوَاضَعُوا حَتَّىٰ لَا يَفْخَرَ أَحَدٌ عَلَىٰ أَحَدٍ وَلَا يَبْغِيَ أَحَدٌ عَلَىٰ أَحَدٍ»

(It has been revealed to me that you should be humble to the extent that none of you boasts to others or mistreats others. ) But if a person simply likes to look good, then there is nothing wrong with that. It was recorded that a man said: "O Messenger of Allah, I like to have my garment looking good and my shoes looking good -- is this a kind of arrogance" The Prophet said:

«لَا، إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

(No, for Allah is beautiful and loves beauty...) And Allah says:

(مَنْ جَاءَ بِالْحَسَنَةِ)

(Whosoever brings good,) meaning, on the Day of Resurrection,

(قَلَهُ خَيْرٌ مِّنْهَا)

(he shall have the better thereof;) meaning, the reward of Allah is better than the good deeds of His servant -- how can it not be, when Allah has multiplied it many times over This is the position of generosity. Then Allah says:

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(and whosoever brings evil, then those who do evil deeds will only be requited for what they used to do.) This is like the Ayah,

(وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ )

(And whoever brings an evil deed, they will be cast down on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do") (27: 90). This is the position of generosity and justice.

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ  
 قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي  
 ضَلَالٍ مُّبِينٍ - وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ  
 الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا  
 لِلْكَافِرِينَ - وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذٍ  
 أَنْزَلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ  
 الْمُشْرِكِينَ - وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ  
 إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ  
 تُرْجَعُونَ )

(85. Verily, He Who has given you the Qur'an, will surely bring you back to the return. Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.") (86. And you were not expecting that the Book would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.) (87. And let them not turn you away from the Ayat of Allah after they have been sent down to you, and invite to your Lord and be not of idolators.) (88. And invoke not any other god along with Allah, La ilaha illa Huwa. Everything will perish save His Face. His is the decision, and to Him you shall be returned.)

### The Command to convey the Message of Tawhid

Here Allah commands His Messenger to convey the Message and recite the Qur'an to people. He tells him that he will be brought back to the return, which is the Day of Resurrection, where he will be asked about the prophethood he was entrusted with. So Allah says:

(إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ  
 مَعَادٍ)

(Verily, He Who has given you the Qur'an, will surely bring you back to the return.) meaning, 'the One Who has commanded you to put it into practice among mankind,'

(لَرَادُّكَ إِلَىٰ مَعَادٍ)

(will surely bring you back to the return.) ` On the Day of Resurrection, where He will question you concerning that,' as Allah said:

(قَلَنَسَلَنَ الَّذِيْنَ أَرْسَلْنَا إِلَيْهِمْ وَلَنَسَلَنَ الْمُرْسَلِينَ )

(Then surely, We shall question those to whom it was sent and verily, We shall question the Messengers.) (7:6) Allah said:

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received") (5:109). And He said:

(وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(and the Prophets and the witnesses will be brought forward) (39: 69) In his Tafsir of his Sahih, Al-Bukhari recorded that Ibn ` Abbas commented on the Ayah:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) "To Makkah." This was also recorded by An-Nasa'i in his Tafsir in his Sunan, and by Ibn Jarir. Al-` Awfi also reported from Ibn ` Abbas that the phrase:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) means, "will surely bring you back to Makkah as He brought you out of it." Muhammad bin Ishaq recorded that Mujahid commented on:

(لِرَأْدِكَ إِلَى مَعَادٍ)

(will surely bring you back to the return.) He said, "Back to your place of birth in Makkah." Ibn ` Abbas is also reported to have interpreted it variously referring to death, to the Day of Resurrection which will come after death, and to Paradise which will be his reward and his destiny for putting the Message of Allah into practice and conveying it to the humans and Jinns, and because he is the most perfect, most eloquent and most noble of all the creation of Allah. Allah's saying:

(قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ)

(Say: "My Lord is Aware of him who brings guidance, and of him who is in manifest error.") means: "Say, O Muhammad, to those among your people who oppose you and disbelieve you, among the idolators and those who follow them in their disbelief, `My Lord knows best which of us, you or I, is rightly guided, and you will come to know for which of us will be the (happy) end in the Hereafter, and for which of us will be a good end and victory in this world and in the Hereafter'." Then Allah reminds His Prophet the numerous blessings He granted to him and mankind by virtue of sending him to them:

(وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ)

(And you were not expecting that the Book would be sent down to you,) `Before the revelation was sent down to you, you did not expect that revelation would be sent down to you.'

(وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ)

(but it is a mercy from your Lord.) means, `but revelation has been sent down to you from Allah as a mercy to you and to mankind because of you. Since Allah has granted you this great blessing,'

(فَلَا تَكُونَنَّ ظَهِيرًا)

(So never be a supporter) i.e., a helper,

(لِلْكَافِرِينَ)

(of the disbelievers.) rather, separate from them, `express your hostility towards them and oppose them. '

(وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ)

(And let them not turn you away from the Ayat of Allah after they have been sent down to you.) meaning, `Do not let their opposition to you affect you or put people off from following your way; do not worry about that or pay any attention to it, for Allah will make your word supreme, will support your religion and will make the Message with which He has sent you prevail over all other religions.' So He says:

(وَادْعُ إِلَىٰ رَبِّكَ)

(and invite to your Lord) to worship your Lord Alone, with no partners or associates,

(وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ)

(and be not of idolators.)

(وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ)

(And invoke not any other god along with Allah, there is no God but Him.) means, it is not appropriate to worship anything or anybody except Him, and divinity does not befit any except His glory.

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) Here Allah is telling us that He is Eternal, Ever Lasting, Ever Living, Self-Sustaining, Who, although His creation dies, He will never die, as He says:

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَى وَجْهُ رَبِّكَ ذُو  
الْجَلَلِ وَالْإِكْرَامِ)

(Whatsoever is on it will perish. And the Face of your Lord full of majesty and honor will remain forever.) (55:26-27). Allah used the word "Face" to refer to Himself, as He says here:

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.) meaning, everything except Him. It was reported in the Sahih via Abu Salamah that Abu Hurayrah said, "The Messenger of Allah said:

«أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ لَبِيدٌ أَلَّا كُلُّ شَيْءٍ مَّا  
خَلَا اللَّهَ بَاطِلٌ»

(The truest word of a poet was the saying of Labid - indeed everything except Allah is false.)

(لَهُ الْحُكْمُ)

(His is the decision,) means, dominion and control, and there is none who can reverse His judgement or decision.

(وَالِيهِ تُرْجَعُونَ)

(and to Him you shall be returned.) means, on the Day when you will be brought back, and He will reward or punish you according to your deeds: if they are good, then you will be rewarded, and if they are bad, then you will be punished. This is the end of the Tafsir of Surat Al-Qasas. To Allah be praise and blessings.

## The Tafsir of Surat Al-` Ankabut

(Chapter - 29)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(الم - ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ -  
الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا  
رَزَقْنٰهُمْ يُنْفِقُوْنَ - وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنزِلَ اِلَيْكَ  
وَمَا اُنزِلَ مِنْ قَبْلِكَ وَيَاْخِرَةَ هُمْ يُوقِنُوْنَ )

(1. Alif Lam Mim.) (2. Do people think that they will be left alone because they say: "We believe," and will not be tested.) (3. And We indeed tested those who were before them so that Allah will indeed know those who are true, and He will know those who are liars.) (4. Or think those who do evil deeds that they can outstrip Us Evil is that which they judge!)

**The Believers are tested so that it may be known Who is Sincere and Who is Lying In the beginning of the Tafsir of Surat Al-Baqarah, we discussed the letters which appear at the beginning of some Surahs.**

(اَحْسِبَ النَّاسُ اَنْ يُرْكَبُوْا اَنْ يَقُوْلُوْا ءَاْمَنَّا وَهُمْ  
لَا يُقِنُوْنَ )

(Do people think that they will be left alone because they say: "We believe," and will not be tested.) This is a rebuke in the form of a question, meaning that Allah will inevitably test His believing servants according to their level of faith, as it recorded in the authentic Hadith:

«اَشَدُّ النَّاسِ بَلَاءَ الْاَنْبِيَاءِ، ثُمَّ الصَّالِحُوْنَ، ثُمَّ  
الْاُمَمُ الْقَائِمَةُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِيْنِهِ،  
فَاِنْ كَانَ فِيْ دِيْنِهِ صَلَابَةٌ زَيْدٌ لَهُ فِي الْبَلَاءِ»



(The people most severely tested are the Prophets, then the righteous, then the next best and the next best. A man will be tested in accordance with the degree of his religious commitment; the stronger his religious commitment, the stronger his test.) This Ayah is like the Ayah,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ )

(Do you think that you will enter Paradise without Allah knowing those of you who fought (in His cause) and knowing those who are the patient) (3:142) There is a similar Ayah in Surat At-Tawbah. And Allah says:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ  
خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ  
وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ  
مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ نَصْرَ اللَّهِ قَرِيبٌ )

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!) (2:214) Allah says here:

(وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ  
صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ )

(And We indeed tested those who were before them so that Allah will know those who are true, and will know those who are liars.) meaning, He will make know which are sincere in their claim to be believers from those who are lying. Allah, may He be glorified and exalted, knows what has happened in the past and what is yet to come, and He knows how that which will not happen would have happened if it were to happen. All the Imams of Ahlus-Sunnah wal-Jama`ah are agreed on this. This is the view of Ibn `Abbas and others concerning phrases such as the Ayah,

(إِلَّا لِنَعْلَمَ)

(only that We know) (2:143). Meaning, only to see -- because seeing has to do with what is there, but knowledge is broader than seeing, since it includes what is not present as well as what is.

**The Evildoers cannot escape from Allah Allah said:**

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا  
سَاءَ مَا يَحْكُمُونَ )

(Or think those who do evil deeds that they can outstrip Us Evil is that which they judge!) means, those who are not believers should not think that they will escape such trials and tests, for ahead of them lies a greater and more severe punishment. Allah says:

(أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا)

(Or think those who do evil deeds that they can outstrip Us) meaning, "escape" from Us.

(سَاءَ مَا يَحْكُمُونَ)

(Evil is that which they judge!) what they think is evil.

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ  
السَّمِيعُ الْعَلِيمُ - وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ  
اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ - وَالَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ  
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ )

(5. Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.) (6. And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures. ) (7. Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.)

**Allah will fulfill the Hopes of the Righteous Allah's saying;**

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ)

(Whoever hopes in meeting with Allah,) means, in the Hereafter, and does righteous deeds, and hopes for a great reward with Allah, then Allah will fulfill his hopes and reward him for his

deeds in full. This will undoubtedly come to pass, for He is the One Who hears all supplications, He knows and understands the needs of all created beings. Allah says:

(مَنْ كَانَ يَرْجُو لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ  
السَّمِيعُ الْعَلِيمُ)

(Whoever hopes in meeting with Allah, then Allah's term is surely coming, and He is the All-Hearer, the All-Knower.)

(وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ)

(And whosoever strives, he strives only for himself.) This is like the Ayah,

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ)

(Whosoever does righteous good deed, it is for himself) (41:46). Whoever does a righteous deed, the benefit of that deed will come back to him, for Allah has no need of the deeds of His servants, and even if all of them were to be as pious as the most pious man among them, that would not add to His dominion in the slightest. Allah says:

(وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ  
الْعَالَمِينَ)

(And whosoever strives, he strives only for himself. Verily, Allah stands not in need of any of the creatures.) Then Allah tells us that even though He has no need of His creatures, He is kind and generous to them. He will still give to those who believe and do righteous deeds the best of rewards, which is that He will expiate for them their bad deeds, and will reward them according to the best deeds that they did. He will accept the fewest good deeds and in return for one good deed will give anything between ten rewards and seven hundred, but for every bad deed, He will give only one evil merit, or even that He may overlook and forgive. This is like the Ayah,

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكَ حَسَنَةً  
يُضَعِفَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(Surely, Allah wrongs not even the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.) (4:40). And He says here:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ  
سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ )

(Those who believe, and do righteous good deeds, surely, We shall expiate from them their evil deeds and We shall indeed reward them according to the best of that which they used to do.)

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ  
لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَى  
مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ - وَالَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي  
الصَّالِحِينَ )

(8. And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, which you have no knowledge of, then obey them not. Unto Me is your return and I shall tell you what you used to do.) (9. And for those who believe and do righteous deeds, surely, We shall admit them among the righteous.)

### The Command to be Good and Dutiful to Parents

Allah commands His servants to be dutiful to parents, after urging them to adhere to belief in His Tawhid, because a person's parents are the cause of his existence. So he must treat them with the utmost kindness and respect, his father for spending on him and his mother because of her compassion for him. Allah says:

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ  
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا  
فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا - وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا )

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them, but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.") (17:23-24) Although Allah orders us to show kindness, mercy and respect towards them in return for their previous kindness, He says:

(وَإِنْ جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(but if they strive to make associate with Me, which you have no knowledge of, then obey them not.) meaning, if they are idolators, and they try to make you follow them in their religion, then beware of them, and do not obey them in that, for you will be brought back to Me on the Day of Resurrection, and Allah will reward you for your kindness towards them and your patience in adhering to your religion. It is Allah Who will gather you with the group of the righteous, not with the group of your parents, even though you were the closest of people to them in the world. For a person will be gathered on the Day of Resurrection with those whom he loves, meaning, religious love. Allah says:

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ)

(And for those who believe and do righteous good deeds, surely, We shall make them enter with the righteous.) In his Tafsir of this Ayah, At-Tirmidhi recorded that Sa`d said: "Four Ayat were revealed concerning me -- and he told his story. He said: "Umm Sa`d said: `Did Allah not command you to honor your parents By Allah, I will not eat or drink anything until I die or you renounce Islam.' When they wanted to feed her, they would force her mouth open. Then this Ayah was revealed:

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا)

(And We have enjoined on man to be dutiful to his parents; but if they strive to make you associate with Me, of which you have no knowledge, then obey them not.)" This Hadith was also recorded by Imam Ahmad, Muslim, Abu Dawud and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih.

(وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ

نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ  
بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ - وَلَيَعْلَمَنَّ اللَّهُ  
الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ )

(10. Of mankind are some who say: "We believe in Allah." But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, they will say: "Verily, we were with you." Is not Allah Best Aware of what is in the breasts of the creatures) (11. And indeed Allah knows those who believe, and verily, He knows the hypocrites.)

### **The Attitudes of the Hypocrites and the Ways in which Allah tests People**

Allah mentions the descriptions of the liars who falsely claim faith with their lips, while faith is not firm in their hearts. When a test or trial comes in this world, they think that this is a punishment from Allah, so they leave Islam. Allah says:

(وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي  
اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ)

(Of mankind are some who say: "We believe in Allah." But if they are made to suffer for Allah, they consider the trial of mankind as Allah's punishment;) Ibn ` Abbas said, "Meaning that their trial is leaving Islam if they are made to suffer for Allah." This was also the view of others among the Salaf. This Ayah is like the Ayah,

(وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ  
أَصَابَهُ خَيْرٌ اطمأنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انقلبَ  
عَلَىٰ وَجْهِهِ)

(And among mankind is he who worships Allah as it were upon the edge: if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face...) until:

(ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ)

(That is a straying far away) )22:11-12(. Then Allah says:

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ

(and if victory comes from your Lord, they will say: "Verily, we were with you.") meaning, "if victory comes from your Lord, O Muhammad, and there are spoils of war, these people will say to you, 'We were with you,' i.e., we are your brothers in faith." This is like the Ayat:

(الَّذِينَ يَتَّبِعُونَ بِكُم مِّنَ الَّذِينَ  
قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِن كَان لِّلْكَافِرِينَ نَصِيبٌ  
قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِّنَ الْمُؤْمِنِينَ)

(Those who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers") (4:141).

(فَعَسَى اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ  
فَيُصِيبُكُمْ عَلَى مَا أَسْرَبْتُمْ فِي أَنفُسِهِمْ نَادِمِينَ)

(Perhaps Allah may bring a victory or a decision according to His will. Then they will become regretful for what they have been keeping as a secret in themselves) (5:52). And Allah tells us about them here:

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولَنَّ إِنَّا كُنَّا مَعَكُمْ

(and if victory comes from your Lord, they will say: "Verily, we were with you.") Then Allah says:

(أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ)

(Is not Allah Best Aware of what is in the breasts of the creatures) meaning, 'does Allah not know best what is in their hearts and what they store secretly within themselves, even though outwardly they may appear to be in agreement with you'

(وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ )

(And indeed Allah knows those who believe, and verily He knows the hypocrites.) Allah will test the people with calamities and with times of ease, so that He may distinguish the believers from the hypocrites, to see who will obey Allah both in times of hardship and of ease, and who will obey Him only when things are going in accordance with their desires. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ  
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ )

(And surely, We shall try you till We test those who strive hard and the patient, and We shall test your facts.) (47:31) After the battle of Uhud, with its trials and tribulations for the Muslims, Allah said:

(مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good...) (3:179)

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا اتَّبِعُوا سَبِيلَنَا  
وَلْنَحْمِلَ خَطِيئَتَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ  
مِّنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ - وَلِيَحْمِلَنَّ أَثْقَالَهُمْ  
وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا  
يَفْتَرُونَ )

(12. And those who disbelieve say to those who believe: "Follow our way and let us bear your sins." Never will they bear anything of their sins. Surely, they are liars.) (13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.)

### **The Arrogant Claim of the Disbelievers that They would carry the Sins of Others if They would return to Disbelief**

Allah tells us that the disbelievers of Quraysh said to those who believed and followed the truth: leave your religion, come back to our religion, and follow our way;

(وَلْنَحْمِلَ خَطِيئَتَكُمْ)

(and let us bear your sins.) meaning, `if there is any sin on you, we will bear it and it will be our responsibility'. It is like a person saying: "Do this, and your sin will be on my shoulders." Allah says, proving this to be a lie:



وَمَا هُمْ بِحَامِلِينَ مِنْ خَطِيئَتِهِمْ مِنْ شَيْءٍ إِنَّهُمْ  
لَكَاذِبُونَ

(Never will they bear anything of their sins. Surely, they are liars.) in their claim that they will bear the sins of others, for no person will bear the sins of another. Allah says:

وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ  
وَلَوْ كَانَ ذَا قُرْبَىٰ

(and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin) (35:18).

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَ

(And no friend will ask a friend (about his condition), though they shall be made to see one another) (70:10-11).

وَلِيَحْمِلْنَ أَنْقَالَهُمْ وَأَنْقَالًا مَعَ أَنْقَالِهِمْ

(And verily, they shall bear their own loads, and other loads besides their own.) Here Allah tells us that those who call others to disbelief and misguidance will, on the Day of Resurrection, bear their own sins and the sins of others, because of the people they misguided. Yet that will not detract from the burden of those other people in the slightest, as Allah says:

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ  
الَّذِينَ يَضِلُّونَهُمْ بِغَيْرِ عِلْمٍ

(That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge) (16:25). In the Sahih, it says:

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ  
مَنْ اتَّبَعَهُ إِلَىٰ يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ  
أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَىٰ ضَلَالَةٍ كَانَ عَلَيْهِ

مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ اتَّبَعَهُ إِلَى يَوْمِ الْقِيَامَةِ مِنْ  
غَيْرِ أَنْ يَنْقُصَ مِنْ آثَامِهِمْ شَيْئًا»

(Whoever calls others to true guidance, will have a reward like that of those who follow him until the Day of Resurrection, without it detracting from their reward in the slightest. Whoever calls others to misguidance, will have a burden of sin like that of those who follow him until the Day of Resurrection, without it detracting from their burden in the slightest.) In the Sahih, it also says:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ  
كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

(No person is killed unlawfully, but a share of the guilt will be upon the first son of Adam, because he was the first one to initiate the idea of killing another.)

(وَلَيُسَلَّنَنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَقْتَرُونَ)

(and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.) means, the lies they used to tell and the falsehood they used to fabricate. Ibn Abi Hatim recorded that Abu Umamah, may Allah be pleased with him, said that the Messenger of Allah conveyed the Message with which he was sent, then he said:

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ اللَّهَ يَعْزِمُ يَوْمَ الْقِيَامَةِ فَيَقُولُ:  
وَعِزَّتِي وَجَلَالِي لَا يَجُوزُنِي الْيَوْمَ ظُلْمٌ، ثُمَّ يُنَادِي  
مُنَادٍ فَيَقُولُ: أَيُّنَ فُلَانُ بْنُ فُلَانٍ؟ فَيَأْتِي بِتَبَعِهِ مِنَ  
الْحَسَنَاتِ أَمْثَالَ الْجِبَالِ، فَيَشْخَصُ النَّاسُ إِلَيْهَا  
أَبْصَارَهُمْ، حَتَّى يَقُومَ بَيْنَ يَدَيِ الرَّحْمَنِ عِزٌّ  
وَجَلٌّ، ثُمَّ يَأْمُرُ الْمُنَادِي فَيُنَادِي: مَنْ كَانَتْ لَهُ  
تِبَاعَةٌ أَوْ ظُلَامَةٌ عِنْدَ فُلَانِ بْنِ فُلَانٍ فَهَلُمَّ، فَيُقْبَلُونَ  
حَتَّى يَجْتَمِعُوا قِيَامًا بَيْنَ يَدَيِ الرَّحْمَنِ، فَيَقُولُ

الرَّحْمَنُ: اقضُوا عَنْ عَبْدِي، فَيَقُولُونَ: كَيْفَ  
نَقْضِي عَنْهُ؟ فَيَقُولُ: خُذُوا لَهُمْ مِنْ حَسَنَاتِهِ، فَلَا  
يَزَالُونَ يَأْخُذُونَ مِنْهَا حَتَّى لَا يَبْقَى مِنْهَا حَسَنَةٌ،  
وَقَدْ بَقِيَ مِنْ أَصْحَابِ الظُّلَمَاتِ، فَيَقُولُ: اقضُوا  
عَنْ عَبْدِي، فَيَقُولُونَ: لَمْ يَبْقَ لَهُ حَسَنَةٌ، فَيَقُولُ:  
خُذُوا مِنْ سَيِّئَاتِهِمْ فَأَحْمِلُوهَا عَلَيْهِ»

(Beware of injustice, for Allah will swear an oath of the Day of Resurrection and will say: "By My glory and majesty, no injustice will be overlooked today." Then a voice will call out, "Where is so-and-so the son of so-and-so" He will be brought forth, followed by his good deeds which appear like mountains while the people are gazing at them in wonder, until he is standing before the Most Merciful. Then the caller will be commanded to say: "Whoever is owed anything by so-and-so the son of so-and-so, or has been wronged by him, let him come forth." So they will come forth and gather before the Most Merciful, then the Most Merciful will say: "Settle the matter for My servant." They will say, "How can we settle the matter" He will say, "Take from his good deeds and give it to them." They will keep taking from his good deeds until there is nothing left, and there will still people with scores to be settled. Allah will say, "Settle the matter for My servant." They will say, "He does not have even one good deed left." Allah will say, "Take from their evil deeds and give them to him.") Then the Prophet quoted this Ayah:

(وَلِيَحْمِلَنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ  
الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ )

(And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.) There is a corroborating report in the Sahih with a different chain of narration:

«إِنَّ الرَّجُلَ لِيَأْتِيَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالَ  
الْجِبَالِ وَقَدْ ظَلَمَ هَذَا، وَأَخَذَ مَالَ هَذَا، وَأَخَذَ مِنْ  
عَرَضِ هَذَا، فَيَأْخُذُ هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ

حَسَنَاتِهِ، فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ، أُخِذَ مِنْ سَيِّئَاتِهِمْ  
فَطُرِحَ عَلَيْهِ»

(A man will come on the Day of Resurrection with good deeds like mountains, but he had wronged this one, taken the wealth of that one and slandered the honor of another. So each of them will take from his good deeds. And if there is nothing left of his good deeds, it will be taken from their evil and placed on him.)

(وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ  
سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ  
ظَالِمُونَ - فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا  
آيَةً لِّلْعَالَمِينَ )

(14. And indeed We sent Nuh to his people, and he stayed among them a thousand years less fifty years; so the Deluge overtook them while they were wrongdoers.) (15. Then We saved him and the Companions of the Boat, and made it an Ayah for all people.)

### Nuh and His People

Here Allah consoles His servant and Messenger Muhammad by telling him that Nuh, peace be upon him, stayed among his people for this long period of time, calling them night and day, in secret and openly, but in spite of all that they still persisted in their aversion to the truth, turning away from it and disbelieving in him. Only a few of them believed with him. Allah says:

(فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ  
الطُّوفَانُ وَهُمْ ظَالِمُونَ)

(and he stayed among them a thousand years less fifty years; and the Deluge overtook them while they were wrongdoers.) meaning, `after this long period of time, when the Message and the warning had been of no avail, so, O Muhammad, do not feel sorry because of those among your people who disbelieve in you, and do not grieve for them, for Allah guides whomsoever He wills and leaves astray whomsoever He wills. The matter rests with Him and all things will return to Him.'

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ وَلَوْ  
جَاءَتْهُمْ كُلُّ آيَةٍ

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them) (10:96-97). Know that Allah will help you and support you and cause you to prevail, and He will defeat and humiliate your enemies, and make them the lowest of the low. It was recorded that Ibn `Abbas said: "Nuh received his mission when he was forty years old, and he stayed among his people for a thousand years less fifty; after the Flood he lived for sixty years until people had increased and spread."

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ

(Then We saved him and the Companions of the Boat,) means, those who believed in Nuh, peace be upon him. We have already discussed this in detail in Surah Hud, and there is no need to repeat it here.

وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ

(and made it (the ship) an Ayah for all people.) means, `We caused that ship to remain,' whether in itself, as Qatadah said, that it remained until the beginning of Islam, on Mount Judi, or whether the concept of sailing in ships was left as a reminder to mankind of how Allah had saved them from the Flood. This is like the Ayat: s

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ  
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ )

(And an Ayah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride) until:

وَمَتَاعًا إِلَىٰ حِينٍ

(and as an enjoyment for a while) )36:41-44(.

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -  
لِنَجْعَلَهَا لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُنْذُنٌ وَعَيْةٌ )

(Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and that it might be retained by the retaining ears.) (69:11-12) And Allah says here:

فَأُنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً  
لِّلْعَالَمِينَ )

(Then We saved him and the Companions of the Boat, and made it an Ayah for all people.) This is a shift from referring to one specific ship to speaking about ships in general. A similar shift from specific to general is to be seen in the Ayat:

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا  
رُجُومًا لِّلشَّيَاطِينِ )

(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps missiles to drive away the Shayatin (devils)) (67:5). meaning, `We have made these lamps missiles, but the lamps which are used as missiles are not the same lamps as are used to adorn the heaven.' And Allah says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِن سُلَالَةٍ مِّن طِينٍ - ثُمَّ  
جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ )

(And indeed We created man out of an extract of clay. Thereafter We made him a Nutfah in a safe lodging.) (23:12-13). There are many other similar examples.

(وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ  
خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ - إِنَّمَا تَعْبُدُونَ مِن  
دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ  
مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ  
اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ  
- وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى  
الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ )

(16. And (remember) Ibrahim when he said to his people: "Worship Allah, and have Taqwa of Him, that is better for you if you know.") (17. 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 from Allah your provision, and worship Him, and be grateful to Him. To Him you will be brought back.) (18. And if you deny, then nations before you have denied. And the duty of the Messenger is only to convey plainly.)"

### Ibrahim's preaching to His People

Allah tells us how His servant, Messenger and close friend Ibrahim, the Imam of the monotheists, called his people to worship Allah alone, with no partner or associate, to fear Him alone, to seek provision from Him alone, with no partner or associate, to give thanks to Him alone, for He is the One to Whom thanks should be given for the blessings which none can bestow but He. Ibrahim said to his people:

(اعْبُدُوا اللَّهَ وَاتَّقُوهُ)

(Worship Allah, and have Taqwa of Him,) meaning worship Him and fear Him Alone, with all sincerity.

(ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ)

(that is better for you if you know.) if you do that you will attain good in this world and the next, and you will prevent evil from yourselves in this world and the Hereafter. Then Allah states that the idols which they worshipped were not able to do any harm or any good, and tells them, "You made up names for them and called them gods, but they are created beings just like you." This interpretation was reported by Al-`Awfi from Ibn `Abbas. It was also the view of Mujahid and As-Suddi. Al-Walibi reported from Ibn `Abbas: "You invent falsehood, means, you carve idols," which do not have the power to provide for you.

(فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ)

(so seek from Allah your provision,) This emphasizes the idea of asking Allah Alone. This is like the Ayat:

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ)

(You (Alone) we worship, and You (Alone) we ask for help.) (1:5) And His saying:

(رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ)

(My Lord! Build for me, with You, a home in Paradise) (66:11). Allah says here:

(فَابْتَغُوا)

(so seek) meaning, ask for

(عِنْدَ اللَّهِ الرَّزْقَ)

(from Allah your provision,) meaning, do not seek it from anyone or anything other than Him, for no one else possesses the power to do anything.

(وَاعْبُدُوهُ وَاشْكُرُوا لَهُ)

(and worship Him, and be grateful to Him.) Eat from what He has provided and worship Him Alone, and give thanks to Him for the blessings He has given you.

(إِلَيْهِ تُرْجَعُونَ)

(To Him you will be brought back.) means, on the Day of Resurrection, when He will reward or punish each person according to his deeds. His saying:

(وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ)

(And if you deny, then nations before you have denied.) means, 'you have heard what happened to them by way of punishment for opposing the Messengers.'

(وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ)

(And the duty of the Messenger is only to convey plainly.) All the Messengers have to do is to convey the Message as Allah has commanded them. Allah guides whoever He wills and leaves astray whoever He wills, so strive to be among the blessed. Qatadah said concerning the Ayah:

(وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ)

(And if you deny, then nations before you have denied.) "These are words of consolation to His Prophet, peace be upon him." This suggestion by Qatadah implies that the narrative (about Ibrahim) is interrupted here, and resumes with the words "And nothing was the answer of (Ibrahim's) people..." in Ayah 24. This was also stated by Ibn Jarir. From the context it appears that Ibrahim, peace be upon him, said all of what is in this section. Here he establishes proof against them that the Resurrection will indeed come to pass, because at the end of this passage it says:

(فَمَا كَانَ جَوَابَ قَوْمِهِ)

("And nothing was the answer of his people...")(29:24) And Allah knows best.



(أولم يروا كيف يُبدىءُ اللهُ الخلقَ ثمَّ يُعيدُهُ إنَّ ذلكَ على اللهِ يسيرٌ - قلُ سِيرُوا فِي الأَرْضِ فَانظُرُوا كَيْفَ بدأ الخلقَ ثمَّ اللهُ يُنشِئُ النَّشْأَةَ الأُخْرَةَ إنَّ اللهُ على كُلِّ شَيْءٍ قَدِيرٌ - يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ - وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ - وَالَّذِينَ كَفَرُوا بِآيَاتِ اللهِ وَلِقَائِهِ أُولَئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ )

(19. See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.) (20. Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter. Verily, Allah is able to do all things.") (21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.) (22. And you cannot escape in the earth or in the heaven. And besides Allah you have neither any protector nor any helper.) (23. And those who disbelieve in the Ayat of Allah and meeting with Him, such have no hope of My mercy: and for such there is a painful torment.)

### The Evidence for Life after Death

Allah tells us that Ibrahim, peace be upon him, showed them the proof of life after death, which they denied, in their souls. For Allah created them after they had been nothing at all, then they came into existence and became people who could hear and see. The One Who originated this is able to repeat it, it is very easy for Him. Then he taught them to contemplate the visible signs on the horizons and the things that Allah has created: the heavens with their stars and planets, moving and stationary, the earth with its plains and mountains, its valleys, deserts and wildernesses, trees and rivers, fruits and oceans. All of that indicates that these are themselves created things, and that there must be a Creator Who does as He chooses, Who merely says to a thing "Be!" and it is. Allah says:

(أولم يروا كيف يُبدىءُ اللهُ الخلقَ ثمَّ يُعيدُهُ إنَّ ذلكَ على اللهِ يسيرٌ )

(See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah.)  
This is like the Ayah:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him)  
(30:27). Then Allah says:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ  
ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ)

(Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth  
the creation of the Hereafter.") meaning, the Day of Resurrection.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(Verily, Allah is able to do all things.)

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ)

(He punishes whom He wills, and shows mercy to whom He wills;) He is the Ruler Who is in  
control, Who does as He wishes and judges as He wants, and there is none who can put back  
His judgement. None can question Him about what He does; rather it is they who will be  
questioned, for His is the power to create and to command, and whatever He decides is fair  
and just, for He is the sovereign who cannot be unjust in the slightest. According to a Hadith  
recorded by the Sunan compilers:

«إِنَّ اللَّهَ لَوْ عَذَّبَ أَهْلَ سَمَاوَاتِهِ وَأَهْلَ أَرْضِهِ  
لَعَذَّبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ»

(If Allah willed to punish the dwellers of His heavens and His earth, He would do so, while He  
would not be unjust to them.) Allah says:

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ  
(

(He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.) You will return to Him on the Day of Resurrection.

(وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ)

(And you cannot escape on the earth or in the heaven. ) No one in heaven or on earth can flee from Him, for He is the Subduer Who is above His servants, and everything fears Him and is in need of Him, while He is the One Who is Independent of all else.

(وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا  
نَصِيرٍ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ)

(And besides Allah you have neither any protector nor any helper. And those who disbelieve in the Ayat of Allah and the meeting with Him,) Those who disbelieved in the signs of Allah and denied the Resurrection,

(أُولَئِكَ يَسُؤُوا مِنْ رَحْمَتِي)

(such have no hope of My mercy) they will have no share in it,

(وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(and for such there is a painful torment.) meaning, extremely painful, in this world and the next.

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ  
حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يُؤْمِنُونَ وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّنْ دُونِ اللَّهِ  
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ  
يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا  
وَمَا أَوْلَاكُمْ النَّارُ وَمَا لَكُمْ مِّنْ نَّصِيرِينَ)

(24. So nothing was the answer of 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.) (25. And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the

life of this world, but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire, and you shall have no helper.")

## The Response of Ibrahim's People -- and how Allah controlled the Fire

Allah tells us how Ibrahim's people stubbornly and arrogantly disbelieved, and how they resisted the truth with falsehood. After Ibrahim addressed them with his words of clear guidance,

(إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ)

(except that they said: "Kill him or burn him.") This was because proof had clearly been established against them, so they resorted to using their power and strength.

(قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ - فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ )

(They said: "Build for him a building and throw him into the blazing fire!" So they plotted a plot against him, but We made them the lowest.) (37:97-98). They spent a long time gathering a huge amount of firewood, they built a fence around it, then they set it ablaze until its flames reached up to the sky. No greater fire had ever been lit. Then they went to Ibrahim, seized him and put him into a catapult, then they threw him into the fire. But Allah made it cool and safe for him, and after spending several days in it, he emerged unscathed. For this reason and others, Allah made him an Imam for mankind, for he offered himself to the Most Merciful, he offered his body to the flames, he offered his son as a sacrifice, and he gave his wealth to care for his guests. For all of these reasons he is beloved by the followers of all religions.

(فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ)

(Then Allah saved him from the fire. ) means, He rescued him from it by making it cool and safe for him.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are indeed signs for a people who believe.) Ibrahim, peace be upon him, explains to his people that idols are incapable of doing anything,

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ  
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا

(And (Ibrahim) said: "You have taken idols instead of Allah. The love between you is only in the life of this world,) Here Ibrahim was rebuking his people for their evil deed of worshipping idols, and telling them: `You have taken these as gods and you come together to worship them so that there is friendship and love among you in this world,'

(ثُمَّ يَوْمَ الْقِيَامَةِ)

(but on the Day of Resurrection,) the situation will be the opposite, and this love and friendship will turn into hatred and enmity. Then

(يَكْفُرُ بَعْضُكُم بِبَعْضٍ)

(you shall deny each other,) meaning, `you will denounce one another and deny whatever was between you,'

(وَيَلْعَنُ بَعْضُكُم بَعْضًا)

(and curse each other, ) means, the followers will curse their leaders and the leaders will curse their followers.

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters (the Fire), it curses its sister nation (that went before)) (7:37).

(الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ)

(Friends on that Day will be foes one to another except those who have Taqwa.) (43:67) And Allah says here:

(ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ  
بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ)

(but on the Day of Resurrection, you shall deny each other, and curse each other, and your abode will be the Fire,) meaning, `your ultimate destiny after all accounts have been settled, will be the fire of Hell, and you will have no one to help you or save you from the punishment of Allah.' This will be the state of the disbelievers. As for the believers, it will be an entirely different matter.

(فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ  
هُوَ الْعَزِيزُ الْحَكِيمُ - وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَعَاتَيْنَاهُ أُجْرَهُ  
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ )

(26. So, Lut believed in him. He said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.") (27. And We bestowed on him, Ishaq and Ya`qub, and We ordained among his offspring prophethood and the Book, and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.)

### The Faith of Lut and His Emigration with Ibrahim

Allah tells us that Lut believed in Ibrahim. It was said that he was the son of Ibrahim's brother, and that his name was Lut bin Haran bin Azar. None of Ibrahim's people believed in Ibrahim besides Lut and Sarah the wife of Ibrahim. But if it is asked how we may reconcile this Ayah with the Hadith narrated in the Sahih which says that when Ibrahim passed by that tyrant and he asked about Sarah and what her relationship was to him, Ibrahim said, "My sister." Then he went to her and said, "I told him that you are my sister, so do not let him think I am lying, for there are no believers on earth except for you and I, and you are my sister in faith." It seems -- and Allah knows best -- that the meaning here is, there is no other Muslim couple on earth apart from you and I. Among his people, only Lut believed in him and migrated with him to Syria, then during Ibrahim's lifetime he was sent as a Messenger to the people of Sadum (Sodom) where he settled. We have already discussed their story and more is to come.

(وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي)

(He (Ibrahim) said: "I will emigrate for the sake of my Lord.") It may be that the pronoun in the verb "he said" refers to Lut, because he was the last person mentioned before this phrase; or it may refer to Ibrahim. Ibn `Abbas and Ad-Dahhak said that Ibrahim is the one who is referred in the phrase.

(فَأَمَّنَ لَهُ لُوطٌ)

(So, Lut believed in him.) i.e., out of all his people. Then Allah tells us that he chose to leave them so that he might be able to follow his religion openly. So he said:

(إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ)

(Verily, He is the All-Mighty, the All-Wise.) Power belongs to Him and to His Messenger and to those who believe in him, and He is Wise in all that He says and does, and in all His rulings and decrees, both universal and legislative. Qatadah said, "They migrated together from Kutha, which is on the outskirts of Kufa, and went to Syria." Allah gave Ibrahim, Ishaq and Ya`qub, and ordained Prophethood in His Offspring

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ)

(And We bestowed on him, Ishaq and Ya`qub,) This is like the Ayah,

(فَلَمَّا اعْتَرَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا)

(So, when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya`qub, and each one of them We made a Prophet.) (19:49) That is, when he left his people, Allah gave him joy in a righteous son who was also a Prophet, to whom in turn was born, in his grandfather's lifetime, a righteous son who was also a Prophet. Allah also says:

(وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً)

(And We bestowed upon him Ishaq, and Ya`qub in addition) (21:72) meaning, as an additional gift. This is like the Ayah,

(فَبَشِّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(But We gave her glad tidings of Ishaq, and after Ishaq, of Ya`qub.) (11:71) meaning, to this son would be born a son during their lives, who would be a delight to them.

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(and We ordained among his offspring prophethood and the Book,) This is a tremendous blessing. Not only did Allah take him as a close friend and make him an Imam for mankind, but He also ordained prophethood and the Book among his offspring. After the time of Ibrahim there was no Prophet who was not from among his descendants. All of the Prophets of the Children of Israel were from among his descendants, from Ya`qub bin Ishaq bin Ibrahim to the last of them, `Isa bin Maryam, who stood in the midst of his people and announced the good news of the Hashimi Qurashi Arab Prophet, the last of all the Messengers, the leader of the sons of Adam in this world and the next, whom Allah chose from the heart of the Arab nation, from the descendants of Isma`il bin Ibrahim, may peace be upon them. There is no Prophet from the line of Isma`il besides him, may the best of blessings and peace be upon him.

(وَعَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ  
الصَّالِحِينَ)

(and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.) Allah granted him happiness in this world that was connected to happiness in the Hereafter, for in this world he had plentiful provision, a splendid home, a beautiful and righteous wife, and he was and still is spoken of highly, for everyone loves him and regards him as a friend. Ibn `Abbas, Mujahid, Qatadah and others said: "He obeyed Allah in all ways." This is like the Ayah,

(وَإِبْرَاهِيمَ الَّذِي وَفَّى )

(And of Ibrahim who fulfilled all.) (53:37) He did all that he was commanded to do and obeyed his Lord to the utmost. Allah says:

(وَعَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ  
الصَّالِحِينَ)

(and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.) And He says:

(إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ  
الْمُشْرِكِينَ )

(Verily, Ibrahim was an Ummah, Qanit to Allah, a Hanif, and he was not one of the idolators) until:

(وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ)

(and in the Hereafter he shall be of the righteous) (16:120-122).

(وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَحِشَةَ مَا  
سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ - أُنِيبُكُمْ لَتَأْتُونَ  
الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمْ



الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا  
بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ - قَالَ رَبِّ  
انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ )

(28. And (remember) Lut, when he said to his people: "You commit immoral sins which none has preceded you in (committing) it in all creatures.") (29. "Verily, you practice sodomy with men, and rob the wayfarer! And practice Al-Munkar in your meetings." But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.") (30. He said: "My Lord! Give me victory over the people who are corrupt.")

### The preaching of Lut and what happened between Him and His People

Allah tells us that His Prophet Lut, peace be upon him, denounced his people for their evil deed and their immoral actions in having intercourse with males, a deed which none of the sons of Adam had ever committed before them. As well as doing this, they also disbelieved in Allah and rejected and opposed His Messenger, they robbed wayfarers, they would lie in wait on the road, kill people and loot their possessions.

(وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرَ)

(And practice Al-Munkar in your meetings.) This means, 'in your gatherings you do and say things that are not befitting, and you do not denounce one another for doing such things.' Some said that they used to have intercourse with one another in public; this was the view of Mujahid. Some said that they used to compete in passing gas and laughing. This was the view of `A'ishah, may Allah be pleased with her, and Al-Qasim. Some of them said that they used to make rams fight one another, or organize cockfights. They used to do all of these things, and they were even eviler than that.

(فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ  
اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ)

(But his people gave no answer except that they said: "Bring Allah's torment upon us if you are one of the truthful.") This is indicative of their disbelief, scornful attitude and stubbornness. So Allah's Prophet asked for help against them, and said:

(رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ)

(My Lord! Give me victory over the people who are corrupt.)

(وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ - قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ - وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُواكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ - إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ - وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ )

(31. And when Our messengers came to Ibrahim with the glad tidings they said: "Verily, we are going to destroy the people of this town; truly, its people have been wrongdoers.") (32. Ibrahim said: "But there is Lut in it." They said: "We know better who is there. We will verily, save him and his family - except his wife, she will be of those who remain behind.") (33. And when Our messengers came to Lut, he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind.") (34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.") (35. And indeed We have left thereof an evident Ayah for a folk who understand.)

### **The Angels went to Ibrahim and then to Lut, may peace be upon them both**

When Lut, peace be upon him, asked Allah to help him against them, Allah sent angels to help him. They first came to Ibrahim in the form of guests, so he offered them hospitality in the appropriate manner. When he saw that they had no interest in the food, he felt some mistrust of them and was fearful of them. They started to calm him down and gave him the news of a righteous son born by his wife Sarah, who was present, and she was astonished by this, as we have already explained in our Tafsir of Surat Hud and Surat Al-Hijr. When they brought this news to Ibrahim and told him that they were sent to destroy the people of Lut, he began to speak up for them, hoping to win more time for them so that they might be guided by Allah. When they said, "We have come to destroy the people of this township,"

(قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا  
لِنُنَجِّيَهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ )

((Ibrahim) said: "But there is Lut in it." They said: "We know better who is there. We will verily, save him and his family except his wife, she will be of those who remain behind.") meaning, one of those who will be destroyed, because she used to support them in their disbelief and wrongdoing. Then the angels left him and visited Lut in the form of handsome young men. When he saw them like that,

(سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا)

(he was grieved because of them, and felt straitened on their account.) means, he was worried since if he had them as guests then he was afraid for them and what his people might do to them, but if he did not host them, he was still afraid of what might happen to them. At that point he did not know who they were.

(وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ  
بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَ  
وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ - إِنَّا  
مُنزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ  
بِمَا كَانُوا يَفْسُقُونَ )

(They said: "Have no fear, and do not grieve! Truly, we shall save you and your family except your wife: she will be of those who remain behind. Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious.") Jibril, peace be upon him, uprooted their town from the depths of the earth, lifted it up to the sky, then threw it upside down upon them. Allah rained upon them:

(فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَيْهَا سَافِلَهَا وَأَمْطَرْنَا  
عَلَيْهَا حِجَارَةً مِّنْ سِجِّيلٍ مَّنْضُودٍ - مُّسَوِّمَةٌ عِنْدَ  
رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بَبَعِيدٍ )

(stones of Sjjil, in a well-arranged manner one after another. Marked from your Lord; and they are not ever far from the evil doers.) 11:82-83 (Allah turned the place where they had lived into a putrid, stinking lake, which will remain as a lesson to mankind until the Day of

Resurrection, and they will be among those who are most severely punished on the Day of Resurrection. Allah says:

(وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً)

(And indeed We have left thereof an evident Ayah) i. e., a clear sign, n

(لِقَوْمٍ يَعْقِلُونَ)

(for a folk who understand.) This is like the Ayah,

(وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَبِالْأَيْلِ أَفْلَا  
تَعْقِلُونَ)

(Verily, you pass by them in the morning And at night; will you not then reflect) (37:137-138)

(وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَوْمَ اعْبُدُوا اللَّهَ  
وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ - فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
دَارِهِمْ جَاثِمِينَ)

(36. And to Madyan, We sent their brother Shu`ayb. He said: "O my people! Worship Allah and hope for the last Day, and commit no mischief on the earth as mischief-makers.") (37. And they denied him; so the earthquake seized them, and they lay, prostrate in their dwellings.)

### Shu`ayb and His People

Allah tells us that His servant and Messenger Shu`ayb, peace be upon him, warned his people, the people of Madyan, and commanded them to worship Allah Alone with no partner or associate, and to fear the wrath and punishment of Allah on the Day of Resurrection. He said:

(يَوْمَ اعْبُدُوا اللَّهَ وَاَرْجُوا الْيَوْمَ الْآخِرَ)

(O my people! Worship Allah and hope for the last Day,) Ibn Jarir said: "Some of them said that this meant: Fear the Last Day." This is like the Ayah,

(لَمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ)

(for those who look forward to (meeting with) Allah and the Last Day) (60:6).

(وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ)

(and commit no mischief on the earth as mischief-makers.) This is forbidding them to make mischief on earth by spreading corruption, which means going around doing evil to people. They used to cheat in weights and measures, and ambush people on the road; this is in addition to their disbelief in Allah and His Messenger. So Allah destroyed them with a mighty earthquake that convulsed their land, and the Sayhah (shout) which tore their hearts from their bodies, and the torment of the Day of Shade, when their souls were taken. This was the torment of a great day. We have already examined their story in detail in Surat Al-A'raf, Surat Hud and Surat Ash-Shu'ara'.

(فَأَصْبَحُوا فِي دَارِهِمْ جَثْمِينَ)

(and they lay, prostrate in their dwellings.) Qatadah said, "They were dead." Others said that they were thrown on top of one another.

(وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ وَزَيْنَ  
لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا  
مُسْتَبْصِرِينَ - وَقُرُونِ وَفِرْعَوْنَ وَهَمَانَ وَلَقَدْ  
جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
وَمَا كَانُوا سَاقِينَ - فَكَلَّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَنْ  
أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ  
وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا  
وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يَظْلِمُونَ)

(38. And `Ad and Thamud! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaytan made their deeds fair seeming to them, and turned them away from the path, though they were intelligent.) (39. And Qarun, Fir`awn, and Haman. And indeed

Musa came to them with clear Ayat, but they were arrogant in the land, yet they could not outstrip Us.) (40. So, We punished each for his sins, of them were some on whom We sent a Hasib, and of them were some who were overtaken by As-Sayhah, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allah Who wronged them, but they wronged themselves.)

## The Destruction of Nations Who rejected Their Messengers

Allah tells us about these nations who disbelieved in their Messengers, and how He destroyed them and sent various kinds of punishments and vengeance upon them. `Ad, the people of Hud, peace be upon him, used to live in the Ahqaf (curved sand-hills), near Hadramawt, in the Yemen. Thamud, the people of Salih, lived in Al-Hijr, near Wadi Al-Qura. The Arabs used to know their dwelling place very well, and they often used to pass by it. Qarun was the owner of great wealth and had the keys to immense treasures. Fir`awn, the king of Egypt at the time of Musa, and his minister Haman were two Coptics who disbelieved in Allah and His Messenger, peace be upon him.

(فَكَلَّا أَخَذْنَا بِذَنبِهِ)

(So, We punished each for his sins,) their punishments fit their crimes.

(فَمِنْهُمْ مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا)

(of them were some on whom We sent a Hasib,) This was the case with `Ad, and this happened because they said: "Who is stronger than us" So, there came upon them a violent, intensely cold wind, which was very strong and carried pebbles which it threw upon them. It carried them through the air, lifting a man up to the sky and then hurling him headlong to the ground, so that his head split and he was left as a body without a head, like uprooted stems of date palms.

(وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ)

(and of them were some who were overtaken by As-Sayhah,) This is what happened to Thamud, against whom evidence was established because of the she-camel who came forth when the rock was split, exactly as they had asked for. Yet despite that they did not believe, rather they persisted in their evil behavior and disbelief, and threatening to expel Allah's Prophet Salih and the believers with him, or to stone them. So the Sayhah struck them, taking away their powers of speech and movement.

(وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ)

(and of them were some whom We caused the earth to swallow,) This refers to Qarun who transgressed, he was evil and arrogant. He disobeyed his Lord, the Most High, and paraded through the land in a boastful manner, filled with self-admiration, thinking that he was better than others. He showed off as he walked, so Allah caused the earth to swallow him and his house, and he will continue sinking into it until the Day of Resurrection.

(وَمِنْهُمْ مَّنْ أُغْرِقْنَا)

(and of them were some whom We drowned.) This refers to Fir`awn, his minister Haman and their troops, all of whom were drowned in a single morning, not one of them escaped.

(وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ)

(It was not Allah Who wronged them,) in what He did to them,

(وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ)

(but they wronged themselves.) that happened to them as a punishment for what they did with their own hands.

(مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ  
الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ  
الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ - إِنَّ اللَّهَ يَعْلَمُ مَا  
يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ  
- وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا  
الْعَالِمُونَ )

(41. The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.) (42. Verily, Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.) (43. And these are the examples We give for mankind; but none will understand them except those who have knowledge (of Allah).)

### Likening the gods of the Idolators to the House of a Spider

This is how Allah described the idolators in their reverence of gods besides Him, hoping that they would help them and provide for them, and turning to them in times of difficulties. In this regard, they were like the house of a spider, which is so weak and frail, because by clinging to these gods they were like a person who holds on to a spider's web, who does not gain any benefit from that. If they knew this, they would not take any protectors besides Allah. This is unlike the Muslim believer, whose heart is devoted to Allah, yet he still does righteous deeds and follows the Laws of Allah, for he has grasped the most trustworthy handle that will never break because it is so strong and firm. Then Allah warns those who worship others besides Him

and associate others with Him that He knows what they do and the rivals they associate with Him. He will punish them for their attribution, for He is All-Wise and All-Knowing. Then He says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا  
الْعَلَمُونَ )

(And these are the examples We give for mankind; but none will understand them except those who have knowledge.) meaning, no one understands them or ponders them except those who are possessed of deep knowledge. Ibn Abi Hatim recorded that `Amr bin Murrah said, "I never came across an Ayah of the Book of Allah that I did not know, but it grieved me, because I heard that Allah says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا  
الْعَلَمُونَ )

(And these are the examples We give for mankind; but none will understand them except those who have knowledge. )"

(خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي  
ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ - ائْتِ مَا أُوحِيَ إِلَيْكَ مِنَ  
الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ )

(44. Allah created the heavens and the earth with truth. Verily, therein is surely a sign for those who believe.) (45. Recite what has been revealed to you of the Book, and perform the Salah. Verily, the Salah prevents from Al-Fahsha' (immoral sins) and Al-Munkar (evil deeds) and the remembering (praising) of Allah is greater indeed. And Allah knows what you do.) Allah tells us of His immense power, that He created the heavens and the earth with truth, meaning for a higher purpose than mere play,

(لِنُجْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَى)

(that every person may be rewarded for that which he strives) (20:15).



(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best) (53:31).

(إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ)

(Verily, therein is surely a sign for those who believe. ) meaning, there is clear evidence that Allah is alone in creating, controlling, and in His divinity.

### **The Command to convey the Message, to recite the Qur'an and to pray**

Then Allah commands His Messenger and the believers to recite the Qur'an, which means both reciting it and conveying it to people.

(وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ)

(and perform the Salah. Verily, the Salah prevents from Al-Fahsha' and Al-Munkar and the remembrance of Allah is greater indeed.) Prayer includes two things: the first of which is giving up immoral behavior and evil deeds, i.e., praying regularly enables a person to give up these things. Imam Ahmad recorded that Abu Hurayrah said: "A man came to the Prophet and said, 'So-and-so prays at night, but when morning comes, he steals.' The Prophet said:

«إِنَّهُ سَيَنْهَاهُ مَا تَقُولُ»

(What you are saying (i.e., the Salah) will stop him from doing that.)" Prayer also includes the remembering of Allah, which is the higher objective, Allah says:

(وَلَذِكْرُ اللَّهِ أَكْبَرُ)

(and the remembrance of Allah is greater indeed.) more important than the former.

(وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ)

(And Allah knows what you do.) means, He knows all that you do and say. Abu Al-`Aliyah commented on the Ayah:

## (إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

(Verily, the Salah prevents from immoral sins and evil wicked deeds) "Prayer has three attributes, and any prayer that contains none of these attributes is not truly prayer: Being done purely and sincerely for Allah alone (Ikhlas), fear of Allah, and remembrance of Allah. Ikhlas makes a person do good deeds, fear prevents him from doing evil deeds, and the remembrance of Allah is the Qur'an which contains commands and prohibitions." Ibn `Awn Al-Ansari said: "When you are praying, you are doing good, it is keeping you away from immoral sins and evil wicked deeds and what you are doing is part of the remembrance of Allah which is greater."

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ  
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ  
إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ  
مُسْلِمُونَ )

(46. And argue not with the People of the Scripture, except with that which is better -- except with such of them as do wrong; and say (to them): "We believe in that which has been revealed to us and revealed to you; our God and your God is One, and to Him we have submitted.")

### Arguing with the People of the Book

What is meant here is that anyone who wants to find out about religion from them should argue with them in a manner that is better, as this will be more effective. Allah says:

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ  
الْحَسَنَةِ)

(Invite to the way of your Lord with wisdom and fair preaching...) (16:125) And Allah said to Musa and Harun when he sent them to Fir`awn:

(فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى )

(And speak to him mildly, perhaps he may accept admonition or fear.) (20:44) Allah says here:

(إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)

(except with such of them as do wrong;) meaning, those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant. In this case you should progress from debate to combat, fighting them in such a way as to deter them from committing aggression against you. Allah says:

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ  
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ  
بَأْسٌ شَدِيدٌ)

(Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice. And We brought forth iron wherein is mighty power) until: r

(إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

(Verily, Allah is All-Strong, All-Mighty) (57:25). Jabir said: "We were commanded to strike with the sword whoever opposes the Book of Allah." And His saying:

(وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأَنْزَلَ إِلَيْكُمْ)

(and say (to them): "We believe in that which has been revealed to us and revealed to you;) means, `if they tell you something which you do not know to be true or false, say to them: We do not hasten to say it is a lie, because it may be true, and we do not hasten to say it is true because it may be false. We believe in it in general, under the condition that it has been revealed and has not been altered or deliberately misinterpreted.' Imam Al-Bukhari, may Allah have mercy on him, recorded that Abu Hurayrah, may Allah be pleased with him, said, "The People of the Book used to read the Tawrah in Hebrew and explain it in Arabic to the Muslims. The Messenger of Allah said:

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكَدِّبُوهُمْ، وَقُولُوا:  
آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْكُمْ، وَإِلَهُنَا  
وَإِلَهُكُمْ وَاحِدٌ، وَنَحْنُ لَهُ مُسْلِمُونَ»

(Do not believe the People of the Book and do not deny them. Say: "We believe in Allah and what has been revealed to us and what has been revealed to you. Our God and your God is One, and to Him we have submitted.")" This Hadith was narrated only by Al-Bukhari. Al-Bukhari recorded that Ibn `Abbas said: "How can you ask the People of the Book about anything, when your Book that was revealed to the Messenger of Allah is more recent, you read it pure and uncontaminated, it tells you that the People of the Book altered and changed the Book, that they write the Book with their own hands and then say, `This is from Allah,' to purchase with it a small price Should not the knowledge that you have, prevent you from asking them No, by

Allah, we have never seen any of them asking you about what was sent down to you." Al-Bukhari recorded that Humayd bin `Abdur-Rahman heard Mu`awiyah talking to a group of Quraysh in Al-Madinah. He mentioned Ka`b Al-Ahbar, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies." I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great Ummah.

(وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ ءَاتَيْنَاهُمُ  
الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ  
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ - وَمَا كُنْتَ تَتْلُو  
مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِأَنَّكَ  
الْمُبْطِلُونَ - بَلْ هُوَ ءَايَةٌ بَيِّنَةٌ فِي صُدُورِ  
الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ  
(

(47. And thus We have sent down the Book to you, and those whom We gave the Scripture believe therein as also do some of these and none but the disbelievers reject Our Ayat.) (48. Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted.) (49. Nay, but it is clear Ayat, (preserved) in the breasts of those who have been given knowledge. And none but the wrongdoers deny Our Ayat.)

### Evidence for the Fact that the Qur'an was revealed from Allah

Ibn Jarir said: "Allah says, `just as We revealed the Books to the Messengers who came before you, O Muhammad, so We have also revealed this Book to you.'" What he said is good and fits the context. Allah's saying:

(فَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ)

(and those whom We gave the Scripture believe therein) means, those knowledgeable rabbis and scholars among them who learned it and recited it properly, such as `Abdullah bin Salam, Salman Al-Farisi and others like them.

(وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ)

(as also believe therein some of these) meaning, the Quraysh Arabs and others.

(وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ)

(and none but the disbelievers reject Our Ayat.) No one disbelieves and rejects them except those who conceal the truth with falsehood, and those who try to hide the rays and light of the sun by their covering an eye. Then Allah says:

(وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ  
بِيَمِينِكَ)

(Neither did you read any book before it (this Qur'an) nor did you write any book with your right hand. ) meaning, `you lived among your people for a long time before you brought this Qur'an. During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he was also described in the previous Scriptures, as Allah says:

(الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي  
يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ)

(Those who follow the Messenger, the Prophet, the unlettered about whom they find written with them in the Tawrah and the Injil, -- he commands them with good; and forbids them from evil.) (7:157) This is how the Messenger of Allah will remain until the Day of Resurrection, unable to write even one line or one letter. He used to have scribes who would write down the revelation for him, or would write letters from him to be sent to different places. Allah's saying:

(إِذَا لَأَرْتَبَ الْمُبْطِلُونَ)

(In that case, indeed, the followers of falsehood might have doubted.) means, `if you had been literate, some ignorant people would have doubted you. They would have said that you learned this from Books inherited from the Prophets which came before.' Indeed, they did say that, even though they knew that he was unlettered and could not read or write.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا )

(And they say: "Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon.") (25:5) Allah says:

(قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ  
وَالْأَرْضِ)

(Say: "It has been sent down by Him Who knows the secret of the heavens and the earth) (25:6). And Allah says here:

(بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا  
الْعِلْمَ)

(Nay, but it is (Quran), the clear Ayat, (preserved) in the breasts of those who have been given knowledge.) meaning, this Qur'an is clear Ayat which indicate the truth, commands, prohibitions and stories. It is memorized by the scholars for whom Allah makes it easy to memorize, recite and interpret. This is like the Ayah,

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ )

(And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember) (54:17). The Messenger of Allah said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أُعْطِيَ مَا آمَنَ عَلَيْهِ مِنْهُ  
الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحِيًّا أَوْحَاهُ اللَّهُ  
إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا»

(There has never been any Prophet who was not given that which would make people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the most followers among them.) According to the Hadith of `lyad bin Himar, recorded in Sahih Muslim, Allah says:

«إِنِّي مُبْتَلِيكَ وَمُبْتَلِي بِكَ، وَمُنْزِلٌ عَلَيْكَ كِتَابًا لَا  
يَغْسِلُهُ الْمَاءُ، تَقْرُوهُ نَائِمًا وَيَقْظَانًا»

("I am testing you and testing others through you, revealing to you a Book which cannot be washed away by water, which you recite while you are asleep and while you are awake.") This means, if the manuscript where it is written were to be washed with water, there is no need for that manuscript. This is because it is preserved in the hearts and is easy on the tongue (i.e., is easy to recite), and is controlling people's hearts and minds. It is miraculous in its wording and in its meanings. In the previous Scriptures this Ummah was described as carrying their holy Books in their hearts.

(وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ)

(And none but the wrongdoers deny Our Ayat) Nobody denies it or tries to undermine its status or rejects it except the wrongdoers, i.e., the arrogant transgressors who know the truth but turn away from it, as Allah says:

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ )

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) (10:96-97)

(وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ قُلْ إِنَّمَا  
الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ - أَوَلَمْ يَكْفِهِمْ  
أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ إِنَّ فِي ذَلِكَ  
لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ - قُلْ كَفَى بِاللَّهِ  
بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ وَكَفَرُوا بِاللَّهِ  
أُولَئِكَ هُمُ الْخَسِرُونَ )

(50. And they say: "Why are not signs sent down to him from his Lord" Say: "The signs are only with Allah, and I am only a plain warner.") (51. Is it not sufficient for them that We have sent

down to you the Book which is recited to them Verily, herein is mercy and a reminder for a people who believe.) (52. Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on the earth." And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.)

### The Idolators' demand for Signs, and the Response

Allah tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad was indeed the Messenger of Allah, just as Salih was given the sign of the she-camel. Allah says:

(قُلْ)

(Say) -- 'O Muhammad' --

(إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ)

(The signs are only with Allah) meaning, 'the matter rests with Allah, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.' This is like the Ayah,

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا  
الْأَوَّلُونَ وَعَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا)

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong) (17:59).

(وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ)

(and I am only a plain warner) means, 'I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allah to you.'

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ  
وَلِيًّا مُرْشِدًا)

(He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him.) (18:17)

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)



(Not upon you is their guidance, but Allah guides whom He wills) (2:272). Then Allah shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muhammad had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten Surahs, or even one Surah like it.

(أَوْلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ)

(Is it not sufficient for them that We have sent down to you the Book which is recited to them) means, `is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth. ' As Allah says:

(أَوْلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ)

(Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)) (26:197)

(وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَوْلَمْ تأْتِهِمْ بَيِّنَةٌ مَّا فِي الصُّحُفِ الْأُولَىٰ)

(They say: "Why does he not bring us a sign from his Lord" Has there not come to them the proof of that which is in the former Scriptures) (20:133) Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»

(There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.)" It was also recorded by Al-Bukhari and Muslim. Indeed Allah has said:

(إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ)

(Verily, herein is mercy and a reminder for a people who believe.) In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners. Then Allah says:

(قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيداً)

(Say: "Sufficient is Allah for a witness between me and you...") `He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allah says elsewhere:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ  
بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِّنْ  
أَحَدٍ عَنْهُ حَازِئِينَ )

(And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.) (69:44-47). `But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

(يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(He knows what is in the heavens and the earth.) means, nothing is hidden from Him at all.

(وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ وَكَفَرُوا بِاللَّهِ أُولَئِكَ هُمُ  
الْخَسِرُونَ)

(And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allah even when there was proof that they were telling the truth, and for worshipping false gods with no evidence. Allah will punish them for all that, for He is All-Wise and All-Knowing.

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَأَجَلَ مُسَمًّى  
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ  
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ  
بِالْكَافِرِينَ - يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ  
تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ )

(53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!) (54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.) (55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do.")

Allah tells us how the idolators stubbornly demanded signs, meaning that they wanted signs to show them that Muhammad was indeed the Messenger of Allah, just as Salih was given the sign of the she-camel. Allah says:

(قُلْ)

(Say) -- `O Muhammad' --

(إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ)

(The signs are only with Allah) meaning, `the matter rests with Allah, and if He knew that you would be guided, He would respond to your request, because it is very easy for Him to do that. Yet He knows that you are merely being stubborn and putting me to the test, so He will not respond to you.' This is like the Ayah,

(وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا  
الْأَوَّلُونَ وَعَاتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا)

(And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong) (17:59).

(وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ)

(and I am only a plain warner) means, 'I have been sent to you only as a warner to bring a clear warning; all I have to do is convey the Message of Allah to you.'

(مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ  
وَلِيًّا مُرْشِدًا)

(He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guide to lead him.) (18:17)

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills) (2:272). Then Allah shows us how ignorant and foolish they were when they demanded a sign to prove to them that what Muhammad had brought to them was true. He brought them a great Book which falsehood cannot reach, neither from before it or behind it, it was greater than all other miracles, for the most eloquent of men could not match it or produce ten Surahs, or even one Surah like it.

(أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ)

(Is it not sufficient for them that We have sent down to you the Book which is recited to them) means, 'is it not sufficient as a sign for them that We have sent down to you this great Book which tells them about what happened before their time, what will happen after they are gone, and passes judgement between them. Even though you are an unlettered man who can neither read nor write, and you have not mixed with any of the People of the Book. Yet you brought them news of what was said in the first Scriptures showing what is right in the matters that they dispute over, and bringing clear and obvious truth.' As Allah says:

(أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي  
إِسْرَائِيلَ)

(Is it not a sign to them that the learned scholars of the Children of Israel knew it (to be true)) (26:197)

(وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ  
مَّا فِي الصُّحُفِ الْأُولَىٰ)

(They say: "Why does he not bring us a sign from his Lord" Has there not come to them the proof of that which is in the former Scriptures) (20:133) Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ  
مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْهُ  
وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ  
تَابِعًا يَوْمَ الْقِيَامَةِ»

(There is no Prophet who was not given some miracles that would make the people believe in him. What I have been given is revelation which Allah reveals to me, and I hope that I will have the greatest number of followers on the Day of Resurrection.)" It was also recorded by Al-Bukhari and Muslim. Indeed Allah has said:

(إِنَّ فِي ذَلِكَ لَرَحْمَةً وَذِكْرَى لِقَوْمٍ يُؤْمِنُونَ)

(Verily, herein is mercy and a reminder for a people who believe.) In this Qur'an there is mercy, that is, explanation of the truth and removal of falsehood, and a reminder to the believers of the punishment that is to come to the disbelievers and sinners. Then Allah says:

(قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا)

(Say: "Sufficient is Allah for a witness between me and you..." ) `He knows best the words of denial that you utter, and he knows what I am telling you about Him and that He has sent me. If I were telling lies about Him, He would have executed His vengeance upon me,' as Allah says elsewhere:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ  
بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مَن  
أُحْدِ عَنْهُ حَازِئِينَ )

(And if he had forged a false saying concerning Us, We surely would have seized him by his right hand, and then We certainly would have cut off his aorta, and none of you could have withheld Us from (punishing) him.) (69:44-47). `But I am telling the truth in what I say to you about Him, so He has supported me with clear miracles and definitive evidence.'

(يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(He knows what is in the heavens and the earth.) means, nothing is hidden from Him at all.

(وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ  
الْخٰسِرُونَ)

(And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) means, on the Day of Resurrection, they will be punished for what they did, and will get what they justly deserve for rejecting the truth and following falsehood, for disbelieving in the Messengers of Allah even when there was proof that they were telling the truth, and for worshipping false gods with no evidence. Allah will punish them for all that, for He is All-Wise and All-Knowing.

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَا أَجَلٌ مُّسَمًّى  
لَجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ  
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ  
بِالْكَافِرِينَ - يَوْمَ يَغْشَاهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ  
تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ )

(53. And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!) (54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.) (55. On the Day when the torment shall cover them from above them and from beneath their feet, and it will be said: "Taste what you used to do.")

Allah tells us of the ignorance of the idolators and how they asked for the punishment of Allah to be hastened so that it would befall them quickly. This is like the Ayah,

(وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هٰذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ  
فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ  
أَلِيمٍ )

(And when they said: "O Allah! If this is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.") (8:32). And Allah says here:

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَأَجَلَ مُسَمًّى  
لَجَاءَهُمُ الْعَذَابُ)

(And they ask you to hasten on the torment, and had it not been for a term appointed, the torment would certainly have come to them.) Were it not for the fact that Allah has decreed that the punishment should be delayed until the Day of Resurrection, the torment would have come upon them quickly as they demanded. Then Allah says:

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْ لَأَجَلَ مُسَمًّى  
لَجَاءَهُمُ الْعَذَابُ وَلِيَأْتِيَهُمْ بَعْتَهُ وَهُمْ لَا يُشْعُرُونَ  
- يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ  
بِالْكَافِرِينَ)

(And surely, it will come upon them suddenly while they perceive not! They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.) means, 'they ask you to hasten on the punishment, but it will undoubtedly befall them.'

(يَوْمَ يَعْشَهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ  
أَرْجُلِهِمْ)

(On the Day when the torment (Hellfire) shall cover them from above them and from beneath their feet,) This is like the Ayah,

(لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ)

(Theirs will be a bed of Hell, and over them coverings (of Hell-fire)) (7:41).

(لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ)

(They shall have coverings of Fire, above them and coverings (of Fire) beneath them) (39:16).

(لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ  
وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ)

(If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs) (21:39). The Fire will cover them from all sides, which is more effective as a physical punishment.

(وَيَقُولُ دُوقُوا مَا كُنْتُمْ تَعْمَلُونَ)

(and it will be said: "Taste what you used to do.") This is a threat and a rebuke, which is a form of psychological punishment, as in the Ayah,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ دُوقُوا  
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

(The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!" Verily, We have created all things with a measurement.) (54:48-49)

(يَوْمَ يُدْعُونَ إِلَىٰ نَارِ جَهَنَّمَ دَعَاً - هَذِهِ النَّارُ  
الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا  
تُبْصِرُونَ - اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا  
سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ )

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. Is this magic or do you not see Enter you therein (taste you therein its heat) and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.) (52:13-16)

(يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ  
فَاعْبُدُون - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا  
تُرْجَعُونَ - وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرَىٰ مِنْ تَحْتِهَا  
الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ الَّذِينَ  
صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ وَكَأَيِّن مِّن دَابَّةٍ لَّا



تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ  
الْعَلِيمُ )

(56. O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.) (57. Everyone shall taste death. Then unto Us you shall be returned.) (58. And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, beneath which rivers flow, to live therein forever. Excellent is the reward for the workers.) (59. Those who are patient, and put their trust in their Lord.) (60. And so many a moving creature carries not its own provision! Allah provides for it and for you. And He is the All-Hearer, the All-Knower.)

### Advice to migrate and the Promise of Provision and a Goodly Reward

Allah commands His believing servants to migrate from a land in which they are not able to establish Islam, to the spacious earth of Allah where they can do so, by declaring Allah to be One and worshipping Him as He has commanded. Allah says:

(يَعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ  
فَاعْبُدُونِ )

(O My servants who believe! Certainly, spacious is My earth. Therefore worship Me.) When things became too difficult for the believers in Makkah who were in a weak position and were oppressed, they left and migrated to Ethiopia, where they were able to practice their religion. The Muslims found Ethiopia the best place for guest; where Ashamah, the Negus or king, may Allah have mercy on him, gave them refuge, helped them, supported them, and honored them in his land. Later, the Messenger of Allah and his remaining Companions migrated to Al-Madinah, formerly known as Yathrib, may Allah protect it. Then Allah says:

(كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ )

(Everyone shall taste death. Then unto Us you shall be returned.) meaning, `wherever you are, death will catch up with you, so always obey Allah and be where Allah commands you to be, for this is better for you. Death is inevitable and there is no escape from it, and then you will return to Allah, and whoever was obedient to Him will have the best reward.' Allah says:

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِّنَ  
الْجَنَّةِ غُرَفًا تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ)

(And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow,) meaning, 'We shall cause them to dwell in lofty homes in Paradise under which various kinds of rivers flow -- water, wine, honey and milk -- which they can direct and cause to flow wherever they wish.'

(خَالِدِينَ فِيهَا)

(to live therein forever.) means, they will remain there forever, never wanting to leave.

(نِعْمَ أَجْرُ الْعَمَلِينَ)

(Excellent is the reward for the workers.) these rooms will be a blessed reward for the good deeds of the believers,

(الَّذِينَ صَبَرُوا)

(Those who are patient,) in adhering to their religion, who migrated for the sake of Allah and fought the enemy, leaving behind their families and relatives to seek Allah's Face, and hoping for that which is with Him, believing His promise. Ibn Abi Hatim, may Allah have mercy on him, recorded from Abu Mu`aniq Al-Ash`ari that Abu Malik Al-Ash`ari told him that the Messenger of Allah told him:

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا،  
وَبَاطِنُهَا مِنْ ظَاهِرِهَا، أَعَدَّهَا اللَّهُ تَعَالَى لِمَنْ  
أَطْعَمَ الطَّعَامَ، وَأَطَابَ الْكَلَامَ، وَتَابَعَ الصَّلَاةَ  
وَالصِّيَامَ، وَقَامَ بِاللَّيْلِ وَالنَّاسُ نِيَامُ»

(In Paradise there are rooms whose outside can be seen from the inside, and their inside can be seen from the outside; Allah has prepared them for those who feed others, who speak well, who pray and fast continually, and who stand in prayer at night while people are asleep.)

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(and put their trust in their Lord.) in all their affairs, spiritual and worldly alike. Then Allah tells us that provision is not limited only to one place, but it is given to all His creatures no matter where they are. Indeed, when the Muhajirin migrated, their provision was greater and better than before, because after a short time they became rulers in the land, in all regions. Allah says:

(وَكَايِن مِّن دَابَّةٍ لَّا تَحْمِلُ رِزْقَهَا)

(And so many a moving creature carries not its own provision!) meaning, it does not have the ability to gather its provision and save it for tomorrow.

(اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ)

(Allah provides for it and for you.) means, Allah allots its provision to it even though it is weak, and makes it easy for it. He sends provision to every creature in the appropriate manner, even the ants in the depths of the earth, the birds in the air and the fish in the sea. Allah says:

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُّبِينٍ  
(

(And no moving creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) (11:6)

(وَهُوَ السَّمِيعُ الْعَلِيمُ)

(And He is the All-Hearer, the All-Knower.) means, He hears all that His servants say and He knows their every movements.

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللَّهُ فَاَنى يُؤْفَكُونَ  
- اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ  
لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ - وَلَئِنْ سَأَلْتَهُمْ مَنْ  
نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ  
مَوْتِهَا لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَّا  
يَعْقِلُونَ )

(61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon" They will surely reply: "Allah." How then are they deviating) (62. Allah expands the provision for whom He wills of His servants, and straitens it for whom (He wills). Verily, Allah is the All-Knower of everything.) (63. And if you were to ask them: "Who sends down water from the sky, and gives life therewith to the earth after its death" They will surely reply: "Allah." Say: "All the praises and thanks be to Allah!" Nay, most of them have no sense.)

## Evidences of Tawhid

Allah states that there is no God but He. The idolators who worshipped others besides Him recognized that He was the sole creator of the heavens and earth, the sun and the moon, alternating the night and day. They acknowledged that He was the Creator Who provided for His servants and decreed how long they should live. He made them and their provision different, so that some were rich and some were poor, and He knew best what was suitable for each of them, who deserved to be rich and who deserved to be poor. So, Allah stated that He has alone created everything, and that He alone is controlling them -- if this is how it is, then why worship anyone else Why put one's trust in anyone else Since dominion is His Alone, then let worship be for Him Alone. Allah often establishes His divinity by referring to their acknowledgement of His Unique Lordship, because the idolators used to acknowledge His Lordship, as they said in their Talbiyah (during Hajj and `Umrah: "At Your service, You have no partner, except the partner that You have, and You possess him and whatever he has."

(وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ  
الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ - فَإِذَا  
رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ - لِيَكْفُرُوا  
بِمَاءِ آتَيْنَهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ )

(64. And this life of the world is only an amusement and a play! Verily, the home of the Hereafter -- that is the life indeed, if they but knew.) (65. And when they embark on a ship, they invoke Allah, making their faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others.) (66. So that they become ingrate for that which We have given them, and that they take their enjoyment, but they will come to know.)

**Allah tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play:**

(وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ)

(Verily, the home of the Hereafter -- that is the life indeed,) means, the true everlasting life that will never end, but will continue forever and ever.

(لَوْ كَانُوا يَعْلَمُونَ)

(if they but knew.) means, they would prefer that which will last over that which will pass away. Then Allah says that at times of calamity, the idolators call upon Him alone, with no partner or associate, so why do they not do that all the time

(فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ  
الدينَ)

(And when they embark on a ship, they invoke Allah, making their faith pure for Him only,) This is like the Ayah,

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away) (17:67). Allah says here:

(فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ)

(but when He brings them safely to land, behold, they give a share of their worship to others.) Muhammad bin Ishaq reported from `Ikrimah bin Abi Jahl that when the Messenger of Allah conquered Makkah, he (`Ikrimah) ran away, fleeing from him. When he was on the sea, headed for Ethiopia, the ship started to rock and the crew said: "O people, pray sincerely to your Lord alone, for no one can save us from this except Him." `Ikrimah said: "By Allah, if there is none who can save us on the sea except Him, then there is none who can save us on land except Him either, O Allah, I vow to You that if I come out of this, I will go and put my hand in the hand of Muhammad and I will find him kind and merciful." And this is what indeed did happen.

(لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا)

(So that they become ingrate for that which We have given them, and that they take their enjoyment,)

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَخَطَّفُ  
النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ

يَكْفُرُونَ - وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى  
لِّلْكَافِرِينَ - وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا  
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ )

(67. Have they not seen that We have made a secure sanctuary, while men are being snatched away from all around them Then do they believe in falsehood, and deny the graces of Allah) (68. And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him Is there not a dwelling in Hell for the disbelievers) (69. As for those who strive hard for Us, We will surely guide them to Our paths. And verily, Allah is with the doers of good.)

### The Blessing of the Sanctuary Here

Allah reminds Quraysh how He blessed them by granting them access to His sanctuary which He has made (open) to (all) men, the dweller in it and the visitor from the country are equal there, and whoever enters it is safe, because he is in a place of great security, although the Arabs of the desert round about used to ambush and raid one another and kill one another. As Allah says:

(لِإِيلَافِ قُرَيْشٍ - إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ  
- فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِّنْ  
جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ )

(For the protection of the Quraysh. The caravans to set forth safe in winter and in summer. So let them worship the Lord of this House. Who has fed them against hunger, and has made them safe from fear.) (106:1-4)

(أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ)

(Then do they believe in falsehood, and deny the graces of Allah) means, is the thanks that they give for this immense blessing to associate others with Him and worship others besides Him, idols and rivals

بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ  
الْبُورِ

(Have you not seen those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) (14:28) They disbelieved in the Prophet, servant and Messenger of Allah, when what they should have done was to worship Allah Alone and not associate anything with Him, and to believe in, honor and respect the Messenger, but they rejected him and fought him, and expelled him from their midst. So, Allah took His blessing away from them, and killed those of them whom He killed at Badr, then His Messenger and the believers gained the upper hand, and Allah enabled His Messenger to conquer Makkah, and He disgraced them and humiliated them (the disbelievers). Then Allah says:

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ  
بِالْحَقِّ لَمَّا جَاءَهُ

(And who does more wrong than he who invents a lie against Allah or denies the truth, when it comes to him) There is no one who will be more severely punished than one who tells lies about Allah and says that Allah revealed something to him at the time when Allah did not reveal anything to him, or says, 'I shall reveal something like that which Allah revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allah says:

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ)

(Is there not a dwelling in Hell for the disbelievers) Then Allah says:

(وَالَّذِينَ جَاهَدُوا فِيْنَا)

(As for those who strive hard for Us,) meaning the Messenger and his Companions and those who follow him, until the Day of Resurrection,

(لَنَهْدِيَنَّهُمْ سُبُلَنَا)

(We will surely guide them to Our paths. ) means, 'We will help them to follow Our path in this world and the Hereafter.' Ibn Abi Hatim narrated that `Abbas Al-Hamdani Abu Ahmad -- one of the people of `Akka (Palestine) -- said, concerning the Ayah:

(وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ  
الْمُحْسِنِينَ)

(As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allah is with the doers of good.) "Those who act upon what they know, Allah will guide them to that which they do not know." Ahmad bin Abu Al-Hawari said, "I told this to Abu Sulayman Ad-Darani, and he liked it and said: `No one who is inspired to do something good should do it until he hears a report concerning that; if he hears a report then he should go ahead and do it, and praise Allah because it was in accordance with what he himself felt."

## (وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ)

(And verily, Allah is with the doers of good.) Ibn Abi Hatim recorded that Ash-Sha`bi said; "Isa bin Maryam, peace be upon him, said: `Righteousness means doing good to those who ill-treat you, it does not mean doing good to those who do good to you.'" And Allah knows best. This is the end of the Tafsir of Surat Al-`Ankabut. All praise and thanks are due to Allah.

### The Tafsir of Surat Ar-Rum

#### (Chapter - 30)

#### Which was revealed in Makkah

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ - وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ  
وَمَا أُنزِلَ مِنْ قَبْلِكَ وَيَالْآخِرَةَ هُمْ يُوقِنُونَ -  
أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ  
الْمُقَلِّحُونَ - إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ  
ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ - خَتَمَ اللَّهُ  
عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ  
غِشَاةً وَلَهُمْ عَذَابٌ عَظِيمٌ)



(1. Alif Lam Mim.) (2. The Romans have been defeated.) (3. In the nearest land, and they, after their defeat, will be victorious.) (4. In Bid`i years. The decision of the matter, before and after is only with Allah. And on that day, the believers will rejoice) (5. With the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.) (6. A promise from Allah, and Allah fails not in His promise, but most men know not.) (7. They know only the outer appearance of the life of the world, and they are heedless of the Hereafter.)

## Foretelling the Victory of the Romans

These Ayat were revealed about the victory of Sabur, the king of Persia, over Ash-Sham (Greater Syria), the adjoining partisan states of the Arabian Peninsula, and the outlying regions of the land of the Romans. Heraclius, the emperor of the Romans, was forced to flee to Constantinople where he was besieged for a lengthy period. Then Heraclius regained the upper hand. Imam Ahmad recorded that Ibn `Abbas, may Allah be pleased with him, commented on this Ayah:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ فِي  
أَدْنَى الْأَرْضِ)

(Alif Lam Mim. The Romans have been defeated. In the nearest land,) He said, "They were defeated and then they were victorious." He said, "The idolators wanted the Persians to prevail over the Romans, because they were idol worshippers, and the Muslims wanted the Romans to prevail over the Persians, because they were People of the Book. This was mentioned to Abu Bakr, who mentioned it to the Messenger of Allah . The Messenger of Allah said:

«أَمَّا إِنَّهُمْ سَيَغْلِبُونَ»

(They will certainly prevail.) Abu Bakr mentioned this to the idolators, and they said, "Set a time limit for that, and if we prevail, we will get such and such; and if you prevail, you will get such and such." So he set a limit of five years, and they (the Romans) did not prevail. Abu Bakr mentioned that to the Messenger of Allah and he said:

«أَلَا جَعَلْتَهَا إِلَى دُونَ أَرَاهُ قَالَ: الْعَشْرُ»

(Why do you not make it less than) )l (the narrator) think he meant less than ten(. Sa`id bin Jubayr said: "Bid` means less than ten." Then the Romans were victorious, and he said, "That is what Allah said:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ - وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

وَمَا أَنْزَلَ مِنْ قَبْلِكَ وَيَا آخِرَةَ هُمْ يُوقِنُونَ -  
أَوْلِيكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأَوْلِيكَ هُمْ  
الْمُقْلِحُونَ )

(Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid`i years. The decision of the matter, before and after is only with Allah. And on that day, the believers will rejoice -- with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.) This was also recorded by At-Tirmidhi and An-Nasa'i. At-Tirmidhi said: "Hasan Gharib."

### Another Hadith

Abu `Isa At-Tirmidhi recorded that Niyar bin Mukram Al-Aslami said: "When the following Ayat were revealed:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ فِي بَضْعِ سِنِينَ)

(Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid` years.) on the day they were revealed, the Persians were prevailing over the Romans. The Muslims wanted the Romans to prevail over them (the Persians), because they were both people who followed a Book. Concerning this Allah said:

(فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ  
وَيَوْمَئِذٍ يُفْرَحُ الْمُؤْمِنُونَ - يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ  
يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ )

(And on that day, the believers will rejoice -- with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.) The Quraysh, on the other hand, wanted the Persians to prevail, because neither of them were people who followed a Book and neither of them believed in the Resurrection. When Allah revealed these Ayat, Abu Bakr went out proclaiming throughout Makkah:

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ فِي  
أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سِنِينَ)

(Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid` years.) Some of the Quraysh said to Abu Bakr: `This is (a bet) between us and you. Your companion claims that the Romans will defeat the Persians within three to nine years, so why not have a bet on that between us and you' Abu Bakr said, `Yes.' This was before betting had been forbidden. So, Abu Bakr and the idolators made a bet, and they said to Abu Bakr: `What do you think, Bid` means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious, so the idolators took what they had bet with Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing on six years. He said: `Because Allah said: "In Bid` years."' At that time, many people became Muslim." This is how it was narrated by At-Tirmidhi, then he said, "This is a Hasan Hadith."

### Who were the Romans

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ )

(Alif Lam Mim. The Romans have been defeated.) We have already discussed the separate letters which appear at the beginning of some Surahs in the beginning of our Tafsir of Surat Al-Baqarah. With regard to the Romans (Ar-Rum), they are the descendents of Al-`lys bin Ishaq bin Ibrahim. They are the cousins of the Children of Isra'il, and are also known as Bani Al-Asfar. They used to follow the religion of the Greeks, who were descendents of Yafith bin Nuh, the cousins of the Turks. They used to worship the seven planets, and they prayed facing the direction of the North Pole. It is they who founded Damascus and built its temple in which there is a prayer niche facing north. The Romans followed this religion until approximately three hundred years after the time of the Messiah. The king who ruled Greater Syria along with the Fertile Crescent (semicircle of fertile land from Syrian Desert to Persian Gulf) was called Caesar. The first of them to enter the Christian religion was Constantine the son of Costas, whose mother was Maryam Al-Hilaniyyah Ash-Shadqaniyyah, from the land of Harran. She had become Christian before him, and she invited him to her religion. Before that he had been a philosopher, then he followed her. It was said that this was merely an outward show of belief. Then the Christians met with him. During his time they debated with `Abdullah bin Ariyus (Arius) and great differences arose which could not be reconciled. Then a gathering of three hundred and eighteen bishops reached an agreement, and presented their creed to Constantine. This is what they call the Great Trust, but in fact it is the Worst Betrayal. They presented to him their laws, i.e., books of rulings on what was lawful and prohibited, and other things that they needed. They changed the religion of the Messiah (peace be upon him), adding some things and taking some things away. They began praying towards the East, and changed the Sabbath (Saturday) rites to Sunday. They worshipped the cross, permitted eating of pigs, adopted innovated observances such as the festival of the cross, Mass, baptism, etc., Palm Sunday and other occasions. They appointed a pope, as their leader, and patriarchs, metropolitans, bishops, priests and deacons, and they invented monasticism. The king built churches and places of worship for them, and he founded the city which is named after him, Constantinople. It was said that during his time twelve thousand churches were built, three places of prayer in Bethlehem, and that his mother built the Church of the Holy Sepulchre.

These are the ones who followed the religion of the kings. Then after them came the Jacobites, followers of Ya`qub Al-Askaf, then the Nestorians, the followers of Nestorius. There are many groups and sects among them, as the Messenger of Allah said:

«إِنَّهُمْ افْتَرَقُوا عَلَى اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً»

(They split into seventy two sects.) The point here is that they continued to follow Christianity. Every time one Caesar died, another succeeded him, until the last of them, Heraclius, came to power. He was a wise man, one of the most astute and intelligent of kings, who had deep insight and well-formed opinions. His was a great and glorious reign. He was opposed by Chosroes, the king of Persia and of regions such as Iraq, Khurasan, Ar-Riy and all the lands of the Persians. His name was Sabur Dhul-Aktaf, and his kingdom was greater than the kingdom of Caesar. He was the leader of the Persians and was as stubborn as the Persians who were Zoroastrian fire worshippers.

### How Caesar defeated Chosroes (Kisra)

It was previously reported that `Ikrimah said: "Chosroes sent his deputy and his army against Caesar, and they fought." It is well-known that Chosroes himself fought in the army that invaded his land, and he defeated Caesar and overwhelmed him until he had nothing left except the city of Constantinople, where Chosroes besieged him for a long time, until things became very difficult for him. He was highly venerated among the Christians, and Chosroes was not able to conquer the city because it was well fortified, and half of it faced the land while the other half faced the sea, from where supplies were able to reach them. After this had gone on for a long time, Caesar thought of a clever trick. He asked Chosroes to let him leave his city in return for money given as a peace-offering, on whatever terms he (Chosroes) wanted. Chosroes agreed to that and asked for a huge amount of wealth -- gold, jewels, fabric, servant-women, servants, and much more -- such that no king on earth could ever pay. Caesar went along with that and gave him the impression that he had all that he had asked for, although he thought he was crazy for asking for such a thing, because even if the two of them were to combine all of their wealth, it would not amount to even one-tenth of that. He asked Chosroes to let him go out of the city to Ash-Sham and the other regions of his kingdom, so that he could gather that from his storehouses and places where his wealth was buried. Chosroes let him go, and when Caesar was about to leave Constantinople, he gathered his people together and told them: "I am going out on a mission I have decided to do so with some soldiers I have selected from my army; if I come back to you before one year passes, I will still be your king but if I do not come back after that, you will have the choice. Then, if you wish, you may remain loyal to me, or if you wish you may appoint someone instead of me. Signs of Tawhid Allah tells us that pondering His creation will show that He exists and that He is Unique in creating it, and that there is no god nor lord besides Him. So He says:

(أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ)

(Do they not reflect upon themselves) Thinking and pondering how Allah created various things in the upper and lower realms and in the space between, realizing that this was not created in jest or in vain, but in truth, and that it will continue until an appointed time, the Day of Resurrection, as Allah says:

(وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكٰفِرُونَ)

(And indeed many of mankind deny meeting with their Lord.) Then Allah tells us of the truth of the Message brought by the Messengers and how He supported them with miracles and clear signs, such as when He destroyed those who disbelieved in them and saved those who believed in them.

(أَوْلَمْ يَسِيرُوا فِي الْأَرْضِ)

(Do they not travel in the land) means, 'do they not understand and think and see and hear about the people of the past' Allah says:

(فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً)

(and see what was the end of those before them They were superior to them in strength, ) meaning, 'the nations of the past who came before you were stronger than you to whom Muhammad has been sent; they had more wealth and more sons. You have not been given one-tenth of what they were given. They stayed longer in this world than you will stay. They were more civilized than you and were more prosperous in the land than you.' Yet despite all that, when their Messengers came to them with clear signs, while they were enjoying their life of luxury, Allah punished them for their sins and they had no one who could protect them from Allah. Their wealth and sons could not protect them from the wrath of Allah in the slightest, and Allah was not at all unjust towards them when He sent His punishment upon them.

(وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ)

(but they used to wrong themselves.) They brought destruction upon themselves, when they rejected and mocked the signs of Allah. All of this only happened because of their previous sins and their rejection (of the Messengers). Allah says:

(ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ أَسَاءُوا السُّوءَى أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ)

(Then evil was the end of those who did evil, because they denied the Ayat of Allah and made a mockery of them.) This is like the Ayat:

(وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ)

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.) (6:110),

(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away, Allah turned their hearts away.) (61:5),

(فَإِنْ تَوَلَّوْا فَاعْلَمْ أَنَّمَا يُرِيدُ اللَّهُ أَن يُصِيبَهُمْ  
بِبَعْضِ ذُنُوبِهِمْ)

(And if they turn away, then know that Allah's will is to punish them for some sins of theirs) (5:49). It was said that the meaning of the phrase

(ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوءَى)

(Then evil was the end of those who did evil,) is that evil was their inevitable end, because they rejected the signs of Allah and made fun of them. This is the view of Ibn Jarir, which he recorded from Ibn `Abbas and Qatadah. Ibn Abi Hatim also recorded it from them and from Ad-Dahhak bin Muzahim. This is the apparent meaning -- and Allah knows best -- of the phrase:

(وَكَاثُوا بِهَا يَسْتَهْزِئُونَ)

(and made a mockery of them.)

(اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ -  
وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ - وَلَمْ يَكُنْ  
لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ  
كَافِرِينَ - وَيَوْمَ تَقُومُ السَّاعَةُ يُومَذِّبُ يَتَفَرَّقُونَ -  
فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي  
رَوْضَةٍ يُحْبَرُونَ - وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا  
بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ  
مُحْضَرُونَ)

(11. Allah originates the creation, then He will repeat it, then to Him you will be returned.) (12. And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.) (13. No intercessors will they have from those whom they made equal with Allah, and they will reject and deny their partners.) (14. And on the Day when the Hour will be established -- that Day shall they be separated.) (15. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.) (16. And as for those who disbelieved and denied Our Ayat, and the meeting of the Hereafter, such shall be brought forth to the torment.) Allah said:

(اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ)

(Allah originates the creation, then He will repeat it,) Just as He was able to create it in the first place, so He is also able to repeat it.

(ثُمَّ إِلَيْهِ تُرْجَعُونَ)

(then to Him you will be returned.) on the Day of Resurrection, when each will be requited according to his deeds. Then Allah says:

(وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ)

(And on the Day when the Hour will be established, the criminals will be plunged into destruction with despair.) Ibn `Abbas said, "The sinners will be filled with despair." Mujahid said, "The sinners will be exposed;" according to another report he said, "The sinners will grieve."

(وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ)

(No intercessors will they have from those whom they made equal with Allah,) means, the gods whom they used to worship instead of Allah will not intercede for them; they will reject them and betray them despite their desperate need of them. Then Allah says:

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَضُونَ وَتَتَفَرَّقُونَ)

(And on the Day when the Hour will be established -- that Day shall (all men) be separated.) Qatadah said: "By Allah, this refers to the separation after which there will be no reunion." In other words, if one person is taken up to the highest heights and another is sent down to the lowest depths of Hell, that is the last they will ever see of one another. Allah says:

(فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ)

(Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.) Mujahid and Qatadah said, "This means, they will enjoy a life of luxury."

(فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ -  
وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ  
تُظْهِرُونَ - يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ  
الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا  
وَكَذَلِكَ تُخْرَجُونَ )

(17. So glorify Allah, when you enter the evening, and when you enter the morning.) (18. And His is all the praise in the heavens and the earth; and in `Ashiyya and when Tuzhirun.) (19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out.)

### The Command to pray Five Times Daily

Here Allah glorifies Himself and commands His servants to glorify and praise Him at these times which come one after the other and are indicative of His might and power in the heavens. This is when the night comes with its darkness, then in the morning the day comes with its light. This glorification is followed by befitting praise, as Allah says:

(وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ)

(And His is all the praise in the heavens and the earth;) meaning, He is the One who is to be praised for what He has created in the heavens and on earth. Then Allah says:

(وَعَشِيًّا وَحِينَ تُظْهِرُونَ)

(and in `Ashiyya and when Tuzhirun.) -- the `Ashiyy is the time when the darkness is most intense, and Izhar is the brightest point of the day. Glory be to the One Who created both of them, the Cleaver of the daybreak and the One Who makes night a time of rest. Allah says:

(وَالنَّهَارَ إِذَا جَلَّهَا - وَاللَّيْلَ إِذَا يَغْشَاهَا )

(By the day as it shows up its brightness. By the night as it conceals it.) (91:3-4)



(وَاللَّيْلِ إِذَا يَغْشَىٰ - وَالنَّهَارِ إِذَا تَجَلَّىٰ )

(By the night as it envelops. By the day as it appears in brightness. ) (92:1-2)

(وَالضُّحَىٰ - وَاللَّيْلِ إِذَا سَجَىٰ )

(By the forenoon (after sunrise). By the night when it darkens.) (93:1-2) And there are many similar Ayat.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
(الْحَيِّ)

(He brings out the living from the dead, and brings out the dead from the living.) This is what we see of His power to create things and their opposites. These Ayat which come one after the other are all of the same; in each of them Allah mentions the creation of things and their opposites, to indicate to His creation the perfection of His power. Thus He creates the plant from the seed and the seed from the plant; He creates the egg from the chicken and the chicken from the egg; He creates man from sperm and sperm from man; He creates the believer from the disbelievers and the disbeliever from the believers.

(وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

(And He revives the earth after its death.) This is like the Ayat:

وَأَيُّ لَّهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا  
مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ )

(And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.) until:

(وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ)

(and We have caused springs of water to gush forth therein. ) (36:33-34)

(وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ  
اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(And you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind.) until:

(وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ)

(and certainly, Allah will resurrect those who are in the graves.) (22:5-7)

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا ثِقَالًا)

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud) until:

(لَعَلَّكُمْ تَذَكَّرُونَ)

(so that you may remember or take heed.) (7:57) Allah says here:

(وَكَذَلِكَ نُخْرِجُوكَ)

(And thus shall you be brought out.)

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ - وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ )

(20. And among His signs is this that He created you from dust, and then -- behold you are human beings scattered!) (21. And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.)

### Among the Signs of Allah

Allah says:

(وَمِنْ ءَايَاتِهِ)

(And among His signs) -- which speak of His might and power, is the fact that He created your father Adam out of dust.

(ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ)

(and then -- behold you are human beings scattered!) So man's origins lie in dust, then in a despised liquid, then he is formed and becomes a clot, then a lump of flesh, then bones in the form of a human being. Then Allah clothes the bones with flesh. Then the soul is breathed into him and he can hear and see. Then he comes forth from his mother's womb, small and weak, but the longer he lives, the stronger he becomes, until he reaches the age where he can build cities and strongholds, and he travels to different lands and across the seas, earning a living and amassing wealth, and he is smart and intelligent and crafty, with ideas and opinions of his own, and each one is able to achieve great things in this world and in the Hereafter according to his individual means. Glory be to the One Who has enabled them and made it easy for them to learn all kinds of skills for earning a living, and has caused them to vary in their levels of knowledge and intellectual ability, and in how handsome or ugly, rich or poor they are, and in whether they are blessed and doomed. Allah says:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ  
تَنْتَشِرُونَ)

(And among His signs is this that He created you from dust, and then -- behold you are human beings scattered!) Imam Ahmad recorded that Abu Musa said, "The Messenger of Allah said:

«إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قَبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ  
الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الْأَرْضِ، جَاءَ  
مِنْهُمْ الْأَبْيَضُ وَالْأَحْمَرُ وَالْأَسْوَدُ وَبَيْنَ ذَلِكَ،  
وَالْخَبِيثُ وَالطَّيِّبُ، وَالسَّهْلُ وَالْحَزْنُ وَبَيْنَ ذَلِكَ»

(Allah created Adam from a handful taken from throughout the earth. Hence the sons of Adam vary as the earth varies, so they are white and red and black and )colors( in between, evil and good, easy-going or difficult -- or something in between.)" This was also recorded by Abu Dawud and At-Tirmidhi, who said, "This Hadith is Hasan Sahih." Allah said:

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا)

(And among His signs is this that He created for you wives from among yourselves,) meaning, 'He created females of your own kind, to be wives for you.'

(لَتَسْكُنُوا إِلَيْهَا)

(that you may find repose in them,) This is like the Ayah,

(هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا  
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا)

(It is He Who has created you from a single person, and He has created from him his wife, in order that he might enjoy the pleasure of living with her) (7:189). This refers to Hawwa'. Allah created her from Adam, from the short rib on his left. If Allah had made all of Adam's progeny male, and created the females from another kind, such as from Jinn or animals, there would never have been harmony between them and their spouses. There would have been revulsion if the spouses had been from a different kind. Out of Allah's perfect mercy He made their wives from their own kind, and created love and kindness between them. For a man stays with a woman because he loves her, or because he feels compassion towards her if they have a child together, or because she needs him to take care of her, etc.

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in that are indeed signs for a people who reflect.)

(وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ  
اللُّغَاتِ وَالْوَلَوَاتِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِلْعَالَمِينَ -  
وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ  
فَضْلِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يُسْمَعُونَ )

(22. And among His signs is the creation of the heavens and the earth, and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.) (23. And among His signs is your sleep by night and by day, and your seeking His bounty. Verily, in that are indeed signs for a people who listen.) Allah said:

(وَمِنْ آيَاتِهِ)

(And among His signs) indicating His magnificent power.

## (خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(is the creation of the heavens and the earth,) The heavens with their vast height and brightness and beauty of the stars and planets, and the earth with its density and its mountains, valleys, seas, plains, animals and trees.

## (وَاخْتَلَفُ أَلْسِنَتِكُمْ)

(and the difference of your languages) So, we see that some speak Arabic, and the Tatars have their own language, as do the Georgians, Romans, Franks, Berbers, Tou Couleurs (of Sudan), Ethiopians, Indians, Persians, Slavs, Khazars, Armenians, Kurds and others. Only Allah knows the variety of languages spoken among the sons of Adam. And the difference of their colors mentioned here refers to their appearance, for all the people of this world, from the time that Allah created Adam, and until the Hour begins, each of them has two eyes, two eyebrows, a nose, a forehead, a mouth and two cheeks, but none of them looks like another; there is bound to be some difference in posture, appearance and speech, whether it is apparent or is hidden and can only be noticed with careful observation. Each face has its own characteristics and does not look like another; even if there was a group of people who looked alike, having a beautiful or ugly characteristic in common, there would still be a difference between one person and the next.

## (إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ)

(Verily, in that are indeed signs for men of sound knowledge.)

## (وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ)

(And among His signs is your sleep by night and by day, and your seeking of His bounty.) Among His signs is the cycle of sleep that He has created during the night and the day, when people are able to cease moving and rest, so that their tiredness and exhaustion will go away. And He has enabled you to seek to earn a living and to travel about during the day, this is the opposite of sleep.

## (إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ)

(Verily, in that are indeed signs for a people who listen.) meaning, understand.

## (وَمِنْ ءَايَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ

فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ - وَمِنْ آيَاتِهِ أَنْ  
تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً  
مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ )

(24. And among His signs is that He shows you the lightning, for fear and for hope, and He sends down water from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.) (25. And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.) Allah says,

(وَمِنْ آيَاتِهِ)

(And among His signs) which speak of His greatness,

(يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا)

(He shows you the lightning, for fear and for hope,) Sometimes you fear the heavy rain and destructive thunderbolts that follow it, and sometimes you feel hope, when you see a flash of lightning, that much-needed rain will come. Allah says:

(وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ  
مَوْتِهَا)

(and He sends down water from the sky, and therewith revives the earth after its death.) After it was barren, with nothing growing there, then the water comes to it and

(اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(it is stirred, and it swells and puts forth every lovely kind (of growth).) (22:5). In this is a clear sign and proof of the resurrection and the coming of the Hour. Allah says:

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ)

i(Verily, in that are indeed signs for a people who understand.) Then Allah says:

(وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ)

(And among His signs is that the heaven and the earth stand by His command.) This is like the Ayat:

(وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ)

(He withholds the heaven from falling on the earth except by His leave) (22: 65).

(إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا)

(Verily, Allah grasps the heavens and the earth lest they should move away from their places) (35:41). Whenever `Umar bin Al-Khattab, may Allah be pleased with him, swore an emphatic oath, he would say, "No, by the One by Whose command the heaven and the earth stand," i.e., they stand firm by His command to them and His subjugation of them. Then, when the Day of Resurrection comes, the Day when the earth will be exchanged with another earth and the dead will come forth from their graves, brought back to life by His command and His call to them,

(ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(Then afterwards when He will call you by a single call, behold, you will come out from the earth.) This is like the Ayat:

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!) (17:52)

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death. ) (79:13-14), and

(إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(It will be but a single Sayhah, so behold they will all be brought up before Us!) (36:53).

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ -  
وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ  
وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ )

(26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.) (27. And He it is Who originates the creation, then He will repeat it; and this is easier for Him. His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.) Allah says:

(وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ)

(To Him belongs whatever is in the heavens and the earth.) means, He owns it and it is enslaved to Him.

(كُلٌّ لَهُ قَانِتُونَ)

(All are obedient to Him.) they are humble before Him and submit to Him, whether willingly or unwillingly.

### Repeating the Creation is easier for Allah

Allah's saying:

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.) Ibn Abi Talhah reported that Ibn `Abbas said, "This means it is easier for Him." Mujahid said: "Repeating it is easier for Him than originating it, and originating it is easy for Him." This was also the view of `Ikrimah and others. Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«قَالَ اللَّهُ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ،  
وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ



فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي وَلَيْسَ أَوَّلُ الْخَلْقِ  
بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ:  
اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ  
يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ»

(Allah says; "The son of Adam denied Me, and he had no right to do so. And he reviled Me, and he had no right to do so. As for his denying Me, it is his saying: `He will not remake me as He originated me' -- while originating the creation is not easier for Me than re-creating him. As for his reviling Me, it is his saying: `Allah has taken to Himself a son,' while I am the One, the Self-Sufficient Master; I beget not, nor was I begotten, and there is none comparable to Me.") This was recorded only by Al-Bukhari.

(وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ)

(His is the highest description in the heavens and in the earth. ) `Ali bin Abi Talhah reported Ibn `Abbas said, "This is like the Ayah:

(لَيْسَ كَمِثْلِهِ شَيْءٌ)

(There is nothing like Him) (42:11)." Qatadah said: "His description is La ilaha illallah, and there is no Lord but He."

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِّنْ مَّا  
مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَّا رَزَقْنَاكُمْ فَأَنْتُمْ  
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ  
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ - بَلِ اتَّبَعَ الَّذِينَ  
ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ  
اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ )

(28. He sets forth for you a parable from yourselves: Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other Thus do We explain the signs in detail to a people who have sense.)

(29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allah has sent astray And for such there will be no helpers.)

## A Parable of Tawhid

This is the parable Allah makes of the idolators, those who worship others besides Him and attribute partners to Him, while at the same time admitting that these so-called partners -- idols and false gods -- are enslaved to and belong to Him. In their Talbiyah (during Hajj and `Umrah they used to say, "At Your service, You have no partner except the partner that You have, You own Him and whatever he owns."

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ)

(He sets forth for you a parable from yourselves) `something which you yourselves can see witness, and understand.'

(هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَّا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ)

(Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you...) `None of you would like to have his servant as a partner in his wealth, each of them having an equal share.'

(تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ)

(whom you fear as you fear each other.) `You fear that they will have a share in your wealth with you.' Abu Mijlaz said, "You do not fear that your servant will have a share in your wealth, because he has no such right; similarly, Allah has no partner." The point is, that since any one of you would abhor such a thing, how can you attribute rivals to Allah from among His creation At-Tabarani recorded that Ibn `Abbas said, "The people of Shirk used to say in their Talbiyah, `At Your service, You have no partner except the partner that You have, You own Him and whatever he owns.' Then Allah revealed the words:

(هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَّا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ)

(Do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you, whom you fear as you fear each other)" If humans have this characteristic, this parable shows that it is even less befitting for Allah to have a partner.

(كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ)

(Thus do We explain the signs in detail to a people who have sense.) Then Allah points out that when the idolators worship others instead of Him, doing so out of their own folly and ignorance:

(بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا)

(Nay, but those who do wrong follow...), meaning, the idolators,

(أَهْوَاءَهُمْ)

(...their own lusts) means, in their worship of false gods without knowledge.

(فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ)

(Then who will guide him whom Allah has sent astray) means, no one can guide them if Allah has decreed that they will be misguided.

(وَمَا لَهُمْ مِّنْ نَّاصِرِينَ)

(And for such there will be no helpers.) means, there is no one who can save them from the power of Allah or grant them a way out, for what He wills, happens and what He does not will, does not happen.

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ  
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - مُنِيبِينَ إِلَيْهِ  
وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ  
المُشْرِكِينَ - مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا  
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ )

(30. So, set you your face towards the religion as a Hanif. Allah's Fitrah with which He has created mankind. No change let there be in Allah's Khalq, that is the straight religion, but most men know not.) (31. (And remain always) turning in repentance to Him and have Taqwa of Him;

and perform the Salah and be not of idolators.) (32. Of those who split up their religion, and became sects, each sect rejoicing in that which is with it.)

## The Command to adhere to Tawhid

Allah says: `so set your face and persevere in the religion which Allah has prescribed for you, the worship of Allah Alone, the religion of Ibrahim, to which Allah has guided you and which He has perfected for you with the utmost perfection. In this manner, you will also adhere to the sound Fitrah with which He created His creation.' Allah created His creation to recognize Him and know His Tawhid, and that there is no God except Him, as we have already seen when discussing the Ayah,

(وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَىٰ)

(and made them testify as to themselves (saying): "Am I not your Lord" They said: "Yes!..." (7:172). And according to a Hadith, Allah said,

«إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَالَهُمْ الشَّيَاطِينُ  
عَنْ دِينِهِمْ»

("I created my servants Hunafa (i.e., monotheists), then the Shayatin misled them from their religion.") We will see in the Hadiths that Allah created His creation with the Fitrah of Islam, then among some of them there emerged corrupt religions such as Judaism, Christianity and Zoroastrianism.

(لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(No change let there be in Allah's Khalq,) Some of them said that this means, `do not change the creation of Allah, for if you do, you will divert the people away from the Fitrah with which He created them.' So it is instructive; just as His saying:

(وَمَنْ دَخَلَهُ كَانَ ءَامِنًا)

(And whoever enters it, he is safe) This is a good and correct interpretation. Others said that this means, Allah made all of His creation equal, all of them have the same sound Fitrah and are by nature upright; they are all born with this nature and there is no disparity among people in this regard. Ibn `Abbas, Ibrahim An-Nakha`i, Sa`id bin Jubayr, Mujahid, `Ikrimah, Qatadah, Ad-Dahhak and Ibn Zayd said that the Ayah:

(لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(No change let there be in Allah's Khalq) means, the religion of Allah. Al-Bukhari said:

## (لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(No change let there be in Allah's Khalq,) "It means, the religion of Allah, and the religion, and the Fitrah is Islam." Then he reported that Abu Hurayrah said, "The Messenger of Allah said:

«مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا عَلَى الْفِطْرَةِ فَأَبَوَاهُ  
يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُنْتَجُ  
الْبَهِيمَةُ بِبَهِيمَةٍ جَمْعَاءَ، هَلْ تُحْسِنُونَ فِيهَا مِنْ  
جَدْعَاءَ؟»

(No child is born except in a state of Fitrah, then his parents make him a Jew or a Christian or a Zoroastrian, just as each animal produces a perfect animal like itself -- do you see any among them that are born mutilated) then the narrator (Abu Hurayrah) said (recite this Ayah),

(فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ  
لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ)

(Allah's Fitrah with which He has created mankind. No change let there be in Allah's Khalq, that is the straight religion.)" This was also recorded by Muslim.

## (ذَلِكَ الدِّينُ الْقَيِّمُ)

(that is the straight religion,) means, adherence to the Shari`ah and the sound Fitrah is the true, straight religion.

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.) means, most people do not know this and they deviate far astray from it, as Allah says:

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly.) (12:103)

وَإِنْ تُطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path) (6:116).

(مُنْبِئِينَ إِلَيْهِ)

(turning in repentance to Him) Ibn Zayd and Ibn Jurayj said, "This means, returning to Him."

(وَأَتَّقُوهُ)

(and have Taqwa of Him;) means, fear Him and remember that He is always watching.

(وَأَقِيمُوا الصَّلَاةَ)

(and perform the Salah), which is the greatest act of worship.)

(وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ)

(and be not of the idolators.) Be of those who single out Allah, devoting their worship sincerely for Him alone, not anyone or anything other than Him. Ibn Jarir recorded that Yazid bin Abi Maryam said: "Umar, may Allah be pleased with him, passed by Mu`adh bin Jabal and asked, `What is the foundation of this Ummah' Mu`adh said, `Three things, and they are the things that will bring salvation: Al-Ikhlās (doing a deed for Allah alone), which is the Fitrah with which Allah created mankind; Salah, which is the thing that tells a believer apart from a disbeliever; and obedience, which is protection.` Umar said: `You have spoken the truth.

### Splitting into Sects and the Saved Sect

His saying:

(مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ)

(Of those who Farraqu Dinahum (split up their religion), and became sects, each sect rejoicing in that which is with it.) means, do not be of the idolators who split up their religion, i.e., changed it by believing in parts of it and rejecting other parts. Some scholars read this as Faraqu Dinahum, meaning "neglected their religion and left it behind them." These are like the Jews, Christians, Zoroastrians, idol worshippers and all the followers of false religions, besides the followers of Islam, as Allah says:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ  
فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ)

(Verily, those who divide their religion and break up into sects, you have no concern in them in the least. Their affair is only with Allah) (6:159). The followers of the religions before us had differences of opinions and split into false sects, each group claiming to be following the truth. This Ummah too has split into sects, all of which are misguided apart from one, which is Ahlus-Sunnah Wal-Jama'ah, those who adhere to the Book of Allah and the Sunnah of the Messenger of Allah and what was followed by the first generations, the Companions, their followers, and the Imams of the Muslims of earlier and later times. In his Mustadrak, Al-Hakim recorded that the Messenger of Allah was asked which of the sects was the saved sect and he said:

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

(What I and my Companions are upon.)

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ  
إِذَا أَدَّاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ  
يُشْرِكُونَ لِيَكْفُرُوا بِمَا ءَاتَيْنَهُمْ فَتَمْتَعُوا فَسَوْفَ  
تَعْلَمُونَ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا  
كَانُوا بِهِ يُشْرِكُونَ وَإِذَا أَدَّقْنَا النَّاسَ رَحْمَةً فَرِحُوا  
بِهَا وَإِنْ نُصِيبَهُمْ سَيِّئَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ  
يَقْنَطُونَ أَوْلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ  
يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ )

(33. And when harm touches men, they cry sincerely only to their Lord, turning to Him in repentance; but when He gives them a taste of His mercy, behold, a party of them associates partners in worship with their Lord.) (34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy; but you will come to know.) (35. Or have We revealed to them an authority, which speaks of that which they have been associating with Him) (36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!) (37. Do they not see that Allah expands the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.)

## How man sways between Tawhid and Shirk, and between Joy and Despair, according to His Circumstances

Allah tells us that when man is in dire straits, he calls upon Allah alone with no partner or associate, then when times of ease come and they have the choice, some people associate others with Allah and worship others alongside Him.

(لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ)

(So as to be ungrateful for the graces which We have bestowed on them.) Then Allah warns them by saying:

(فَسَوْفَ تَعْلَمُونَ)

(but you will come to know.) One of them said: By Allah, if a law enforcement officer were to say this to me, I would be afraid, so how about when the One Who is issuing the warning is the One Who merely says to a thing "Be!" and it is Then Allah denounces the idolators for fabricating lies and worshipping others instead of Him with no evidence or proof:

(أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا)

(Or have We revealed to them an authority,) means, proof.

(فَهُوَ يَتَكَلَّمُ)

(which speaks) means, tells

(بِمَا كَانُوا بِهِ يُشْرِكُونَ)

(of that which they have been associating with Him) This is a rhetorical question intended to denounce them, for they have no such thing.

(وَإِذَا أَدَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ  
سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ )

(And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!) This is a denunciation of man for the way he is, except for those whom Allah protects and helps, for when man is given blessings, he is proud, and says:



(ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ)

("Ills have departed from me." Surely, he is exultant, and boastful.) (11:10) He rejoices over himself and boasts to others, but when difficulties befall him, He despairs of ever having anything good again. Allah says:

(إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ)

(Except those who show patience and do righteous good deeds). They are patient during times of difficulty and do good deeds at times of ease. It was reported in the Sahih:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ»

(How wonderful is the affair of the believer. Allah does not decree anything for him but it is good for him. If good things happen to him, he gives thanks, and that is good for him; and if bad things happen to him, he bears that with patience, and that is good for him.)

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ)

(Do they not see that Allah expands the provision for whom He wills and straitens (it for whom He wills).) He is the One Who is controlling and doing that, by His wisdom and justice, so He expands the provision for some people and restricts it for some.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in that are indeed signs for a people who believe.)

(فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ - وَمَا آتَيْنَاهُمْ مِّن رَّبًّا لِّيَرْبُؤُوا فِي أَمْوَالِ

النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللَّهِ وَمَا ءَاتَيْتُمْ مِّنْ زَكَاةٍ  
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْغِفُونَ - اللَّهُ  
الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ  
مِنْ شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ مَا يَفْعَلُ اللَّهُ مِنْ شَيْءٍ  
سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ )

(38. So, give to the kindred his due, and to Al-Miskin and to the wayfarer. That is best for those who seek Allah's Face; and it is they who will be successful.) (39. And that which you give in Riba in order that it may increase from other people's property, has no increase with Allah; but that which you give in Zakah seeking Allah's Face, then those they shall have manifold increase. ) (40. Allah is He Who created you, then provided food for you, then will cause you to die, then He will give you life. Is there any of your partners that do anything of that Glory be to Him! And Exalted be He above all that they associate.)

### **The Command to uphold the Ties of Kinship and the Prohibition of Riba Allah commands giving:**

(ذَا الْقُرْبَىٰ حَقَّهُ)

(to the kindred his due) his due of respect and upholding the ties of kinship.

(وَالْمَسْكِينُ)

(and to Al-Miskin) the one who has nothing to spend on his needs, or he has something but it is not enough.

(وَابْنِ السَّبِيلِ)

(and to the wayfarer.) the traveler who is in need of money and other things during his journey.

(ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ)

(That is best for those who seek Allah's Face;) meaning; to look upon Him on the Day of Resurrection, which is the ultimate aim.

(وَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(and it is they who will be successful.) means, in this world and the Hereafter. Then Allah says:

(وَمَا آتَيْتُم مِّن رَّبًّا لِّيرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوَ عِنْدَ اللَّهِ)

(And that which you give in Riba, in order that it may increase from other people's property, has no increase with Allah;) This means, that which is given as a gift to others in the hope that they will give back more than they were given. There is no reward for this with Allah. This is how this Ayah was interpreted by Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, `Ikrimah, Muhammad bin Ka`b and Ash-Sha`bi. Allah says:

(وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ)

(but that which you give in Zakah seeking Allah's Face, then those they shall have manifold increase.) Those are the ones for whom Allah will multiply the reward. It was reported in the Sahih:

«وَمَا تَصَدَّقَ أَحَدٌ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ إِلَّا أَخَذَهَا الرَّحْمَنُ بِيَمِينِهِ فِيرَبِّيَهَا لِصَاحِبِهَا، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلُهُ حَتَّى تَصِيرَ التَّمْرَةُ أَكْبَرَ مِنْ أَحَدٍ»

(No person gives in charity the equivalent of a date which was earned in a lawful manner, but the Most Merciful takes it in His Right Hand and takes care of it for its owner, just as any one of you takes care of his foal or young camel, until the date becomes the size of Mount Uhud.)

**Creation, Provision, Life and Death are all in the Hand of Allah**  
Allah says:

(اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ)

(Allah is He Who created you, then provided food for you,) means, He is the Creator and Provider. He brings man forth from his mother's womb naked and knowing nothing, not able to see or hear, and having no strength. Then He provides him with all these things, giving him household effects, clothing, wealth, possessions and earnings.

(ثُمَّ يُمِيتُكُمْ)

(then will cause you to die,) means, after this life.

(ثُمَّ يُحْيِيكُمْ)

(then (again) He will give you life.) means, on the Day of Resurrection.

(هَلْ مِنْ شُرَكَائِكُمْ)

(Is there any of your partners) means, those whom you worship instead of Allah,

(مَنْ يَفْعَلُ مِنْ دَلِيقُمْ مِنْ شَيْءٍ)

(that do anything of that) meaning, none of them are able to do any of that. But Allah is the One Who is Independent in His powers of creation, provision, and giving life and death. Then He will resurrect His creation on the Day of Resurrection. This is why, after all this He says:

(سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ)

(Glory be to Him! And Exalted be He above all that they associate. ) meaning, exalted and sanctified and glorified be He far above having any partner, peer, equal, son or father, for He is the One, the Unique, the Self-Sufficient Master, Who begets not nor was He begotten, and there is none comparable unto Him.

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي  
النَّاسِ لِيُدِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ  
- قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ )

(41. Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.) (42. Say: "Travel in the land and see what was the end of those before (you)! Most of them were idolators.")

## The Effects of Sin in this World

Ibn `Abbas, `Ikrimah, Ad-Dahhak, As-Suddi and others said: "What is meant by Al-Barr here is the empty land or wilderness, and by Al-Bahr is towns and cities." According to a report narrated from Ibn `Abbas and `Ikrimah, Al-Bahr refers to towns and cities which are on the banks of rivers. Others said that what was meant was the usual meaning of the words, i.e., land and sea. Zayd bin Rafi` said:

(ظَهَرَ الْفَسَادُ)

(Evil has appeared) "The rain is withheld from the land and this is followed by famine, and it is withheld from the sea, adversely affecting the animals which live in it." This was recorded by Ibn Abi Hatim, who said: "Muhammad bin `Abdullah bin Yazid Al-Muqri' told us, from Sufyan from Humayd bin Qays Al-A'raj from Mujahid:

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ)

(Evil has appeared on land and sea) "Evil on land means the killing of the son of Adam, and evil on the sea means piracy." According to the first opinion, the phrase,

(ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ)

(Evil has appeared on land and sea because of what the hands of men have earned, ) means the shortfall in the crops and fruits is because of sins. Abu Al-`Aliyah said: "Whoever disobeys Allah in the earth has corrupted it, because the good condition of the earth and the heavens depends on obedience to Allah." Hence it says in the Hadith which was recorded by Abu Dawud:

«لِحَدِّ يُقَامُ فِي الْأَرْضِ أَحَبُّ إِلَى أَهْلِهَا مِنْ أَنْ يُمَطَّرُوا أَرْبَعِينَ صَبَاحًا»

(Any prescribed punishment which is carried out in the land is better for its people than if it were to rain for forty days.) The reason for that is that if the prescribed punishments are carried out, this will deter the people -- most or many of them -- from violating the prohibitions of Allah. If they give up sin, this will be a cause of blessings in the skies and on the earth. So, when `Isa bin Maryam, peace be upon him, comes down at the end of time, he will judge according to this Shari`ah at that time, and will kill the pigs and break the cross and abolish the Jizyah. He will accept nothing except Islam or the sword. When Allah destroys the Dajjal and his followers, and Ya'uj and Ma'uj during his time, it will be said to the earth, bring forth your blessing. Then groups of people will eat from one pomegranate, and will seek shade beneath its skin, and the milk of one pregnant camel will be sufficient for a group of people. This will only be because of the blessings that will result from application of the Shari`ah of Muhammad . The more justice is established, the more the blessings and good things will increase. It was reported in the Sahih: h

«إِنَّ الْفَاجِرَ إِذَا مَاتَ تَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ  
وَالشَّجَرُ وَالذَّوَابُ»

(When the evildoer dies, it is a relief for the people, the land, the trees and the animals.) Imam Ahmad bin Hanbal recorded that Abu Qahdham said: "At the time of Ziyad or Ibn Ziyad, a man found a cloth in which were wrapped grains of wheat which were as big as date stones; on it was written: ` This grew at a time when justice prevailed."

(لِيذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا)

(that He may make them taste a part of that which they have done,) means, He tries them with the loss of wealth, souls and fruits as a test and as a punishment for what they have done.

(لَعَلَّهُمْ يَرْجِعُونَ)

(in order that they may return.) means, from disobedience. This is like the Ayah,

(وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ)

(And We tried them with good and evil in order that they might turn.) (7:168). Then Allah says:

(قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَقِبَ الَّذِينَ مِنْ قَبْلُ)

(Say: "Travel in the land and see what was the end of those before (you)!") meaning, those who came before you.

(كَانَ أَكْثَرُهُمْ مُشْرِكِينَ)

(Most of them were idolators. ) means, so see what happened to them when they rejected the Messengers and were ungrateful for the blessings.

(فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلُ أَنْ يَأْتِيَ يَوْمَ لَأَ  
مَرَدًّا لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ - مَنْ كَفَرَ  
فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَأَنْفُسِهِمْ يَمْهَدُونَ

- لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ  
فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ )

(43. So, set you your face to the straight and right religion, before there comes from Allah a Day which none can avert. On that Day men shall be divided.) (44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves.) (45. That He may reward those who believe and do righteous good deeds, out of His bounty. Verily, He likes not the disbelievers.)

### The Command to follow the Straight Path before the Day of Resurrection

Here Allah commands His servants to hasten to obedience to Him and to hasten to do good deeds.

(فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا  
مَرَدَّ لَهُ مِنَ اللَّهِ)

(So, set you your face to the straight and right religion, before there comes from Allah a Day which none can avert.) The Day of Resurrection, for when Allah wants it to happen, no one will be able to avert it.

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day men shall be divided.) means, they will be separated, with one group in Paradise and another in Hell. Allah says:

(مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا  
فَلَأَنْفُسِهِمْ يَمْهَدُونَ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ مِنْ فَضْلِهِ)

(Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds, then such will prepare a good place for themselves. That He may reward those who believe. and do righteous good deeds, out of His bounty.) meaning that He may reward them from His bounty, in return for one good deed, he will get the reward for ten, up to seven hundred like it, as much as Allah wills.

(إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ)

(Verily, He likes not the disbelievers.) yet He is still just with them and does not oppress them.

(وَمِنْ ءَايَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ  
مِّن رَّحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِن  
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ - وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ  
رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُم بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ  
الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ )

(46. And among His signs is this that He sends the winds as glad tidings, giving you a taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, in order that you may be thankful.) (47. And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes; and it was incumbent upon Us to help the believers.)

### Among the Signs of Allah are the Winds

Here Allah mentions the favor He does for His creatures by sending winds to them, as harbingers of His mercy, meaning that they will be followed by rain. Allah says:

(وَلِيُذِيقَكُمْ مِّن رَّحْمَتِهِ)

(giving you a taste of His mercy,) that is, the rain which will come down and revive people and the land.

(وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ)

(and that the ships may sail at His command,) means, on the sea, for they are driven by the wind.

(وَلِتَبْتَغُوا مِن فَضْلِهِ)

(and that you may seek of His bounty,) means, by trading, earning a living and traveling from one country to another, one region to another.

(وَلَعَلَّكُمْ تَشْكُرُونَ)



(in order that you may be thankful.) means, that you may give thanks to Allah for the innumerable favors He has done for you, both visible and hidden. Then Allah says:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ  
فَجَاءُوهُمْ بِالْبَيِّنَاتِ فَاَنْتَقَمْنَا مِنَ الَّذِينَ أُجْرَمُوا

(And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes;) These are words of consolation from Allah to His servant and Messenger Muhammad . They tell him that if many of his people and of mankind disbelieve in him, the previous Messengers were also rejected, despite the clear signs that they brought, but Allah punished those who rejected and opposed them, and saved those who believed in them.

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

(and it was incumbent upon Us to help the believers.) This is a duty which Allah took upon Himself as a blessing and a favor to them. This is like the Ayah,

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

(your Lord has prescribed mercy for Himself) (6:54). Ibn Abi Hatim recorded that Abu Ad-Darda', may Allah be pleased with him, said: "I heard Allah's Messenger saying:

«مَا مِنْ امْرِئٍ مُسْلِمٍ يَرُدُّ عَنْ عَرَضِ أَخِيهِ إِلَّا  
كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ  
الْقِيَامَةِ»

(No Muslim man defends the honor of his brother except that there would be a right upon Allah to defend him from the fire of Hell on the Day of Resurrection.) Then he recited this Ayah:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

(and it was incumbent upon Us to help the believers.)"

اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُنْفِثُ سَحَابًا فَيَبْسُطُهُ  
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى

الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ  
 مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ - وَإِنْ كَانُوا مِنْ  
 قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِّنْ قَبْلِهِ لَمُبْلِسِينَ - فَانظُرْ  
 إِلَىٰ ءَاثِرِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ  
 مَوْتِهَا إِنَّ ذَلِكَ لَمُحْيٍ الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ  
 شَيْءٍ قَدِيرٌ - وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا  
 لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ )

(48. Allah is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments until you see rain drops come forth from their midst! Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!) (49. And verily, before that -- just before it was sent down upon them -- they were in despair!) (50. Look then at the effects of Allah's mercy, how He revives the earth after its death. Verily, that shall indeed raise the dead, and He is able to do all things.) (51. And if We send a wind, and they see it turn yellow -- behold, they then would become unthankful (disbelievers).)

### The Revival of the Earth is a Sign of the Resurrection

Here Allah explains how He creates the clouds that rain the water.

(اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُثِيرُ سَحَابًا)

(Allah is He Who sends the winds, so that they raise clouds) either from the sea, as was mentioned by more than one (of the scholars), or from whatever Allah wills.

(فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ)

(and spread them along the sky as He wills,) means, He spreads them and causes them to increase and grow. From a little He makes a lot, and creates the clouds that look like shields. Then He spreads them out until they fill the horizon. Sometimes the clouds come from the sea, heavy and full, as Allah says:

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْهِ  
رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا ثِقَالًا سُقْنَهُ لِبَادٍ  
مَّيِّتٍ)

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy. Till when they have carried a heavy-laden cloud, We drive it to a land that is dead) until:

(كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ)

(Similarly, We shall raise up the dead, so that you may remember or take heed.) (7:57) Allah says here:

(اللَّهُ الَّذِي يُرْسِلُ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ  
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا)

(Allah is He Who sends the winds, so that they raise clouds and spread them along the sky as He wills, and then break them into fragments) Mujahid, Abu `Amr bin Al-`Ala', Matar Al-Warraaq and Qatadah said, "This means pieces." Others said that it means `piled up,' as Ad-Dahhak said. Others said that it means black, because they contained so much water, and sometimes they are heavy and close to the earth. His saying:

(فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ)

(until you see rain drops come forth from their midst!) means, `so you see the drops, i.e., the rain, which come from the midst of those clouds.'

(فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ  
يَسْتَبْشِرُونَ)

(Then when He has made them fall on whom of His servants as He wills, lo, they rejoice!) They rejoice at the rain when it comes to them because of their need for it.

(وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ  
لَمُبْلِسِينَ)

(And verily, before that -- just before it was sent down upon them -- they were in despair!) The people to whom this rain came were in despair, thinking that it rain would never fall, just before it came to them. When it came to them, it came at the time of greatest need, so it was a tremendous event for them What this means is that they were in need of it before it fell, and there had been no rainfall for a long time, so they were waiting for it at the time when it was due, but it did not come to them at that time. The rain was late, and a long time passed. Then the rain came to them suddenly, after they began to despair, and after their land became dry and barren, it was stirred to life, and it swelled and produced every lovely kind of growth. Allah says:

(فَانظُرْ إِلَىٰ ءَاثِرِ رَحْمَةِ اللَّهِ)

(Look then at the effects of Allah's mercy,) meaning, the rain.

(كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا)

(how He revives the earth after its death.) Thus Allah draws attention to the revival of people's bodies after they have died and disintegrated into nothing.

(إِنَّ ذَلِكَ لَمُحْيِ الْمَوْتَىٰ)

(Verily, that (Allah) shall indeed raise the dead.) means, the One Who does that is able to raise the dead.

(إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(and He is able to do all things.)

(وَلَئِن أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِن  
بَعْدِهِ يَكْفُرُونَ )

(And if We send a wind, and they see it turn yellow -- behold, they then would become unthankful (disbelievers).)

(وَلَئِن أَرْسَلْنَا رِيحًا)

(And if We send a wind,) means, a wind which dries up the crops which they have tended and cultivated and which have matured, and they see them turn yellow, and start to rot, if this were to happen, they would become ungrateful, i.e., they would deny the previous blessings that they were given. This is like the Ayah,

(أَفَرَأَيْتُمْ مَا تَحْرُثُونَ )

(Then tell Me about the seed that you sow in the ground.) until:

(بَلْ نَحْنُ مَحْرُومُونَ )

(Nay, but we are deprived!) (56:63-67)

(فَإِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ  
إِذَا وَلَّوْا مُدْبِرِينَ - وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ  
ضَلَّاتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ  
مُسْلِمُونَ )

(52. So verily, you cannot make the dead to hear, nor can you make the deaf to hear the call, when they show their backs and turn away.) (53. And you cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayat, and have submitted (to Allah in Islam).)

### The Disbelievers are like the Dead, Deaf and Blind

Allah says, 'just as you are not able to make the dead hear in their graves, or to make your words reach the deaf who cannot hear and who still turn away from you, so too you cannot guide the blind to the truth and bring them back from their misguidance.' That is a matter which rests with Allah, for by His power He can make the dead hear the voices of the living if He wills. He guides whom He wills and sends astray whom He wills, and no one but He has the power to do this. Allah says:

(إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ)

(you can make to hear only those who believe in Our Ayat, and have submitted (to Allah in Islam).) means, those who are humble and who respond and obey. These are the ones who will listen to the truth and follow it; this is the state of the believers; the former (being deaf and blind) is the state of the disbelievers, as Allah says:

(إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ  
اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ )

(It is only those who listen will respond, but as for the dead, Allah will raise them up, then to Him they will be returned.) (6:36) `A'ishah, the Mother of the faithful, may Allah be pleased with her, used this Ayah --

(إِنَّكَ لَا تُسْمِعُ الْمَوْتَى)

(So verily, you cannot make the dead to hear) as evidence against `Abdullah bin `Umar when he reported that the Prophet had addressed the slain disbelievers who had been thrown into a dry well three days after the battle of Badr, rebuking and reprimanding them, until `Umar said, "O Messenger of Allah, are you addressing people who are dead bodies" He said:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يُحْيِيُونَ»

(By the One in Whose Hand is my soul, you do not hear what I say any better than they do, but they cannot respond.) s`A'ishah interpreted this event to mean that the Prophet was making the point that now they would know that what he had been telling them was true. Qatadah said: "Allah brought them back to life for him so that they could hear what he said by way of rebuke and vengeance."

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(54. Allah is He Who created you in weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.)

### The Different Stages of Man

Here Allah points out how man passes through different stages of creation, one phase after another. He is originally created from dust, then from a Nutfah, then from a clot, then from a lump of flesh. Then he becomes bones, then the bones are clothed with flesh, then the soul is breathed into him. Then he emerges from his mother's womb, weak and thin and powerless. Then he grows up little by little, until he becomes a child, then he reaches the stage of puberty, then he becomes a young man, which is strength after weakness. Then he starts to get older, reaching middle age, then old age and senility, weakness after strength, so he loses his resolve, power of movement and ability to fight, his hair turns grey and his characteristics, both inward and outward, begin to change. Allah says:

ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا  
يَشَاءُ)

(then after strength gave (you) weakness and grey hair. He creates what He wills.) He does whatsoever He wills and controls His servants in whatever way He wants.

(وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(And He is the All-Knowing, the All-Powerful.)

(وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا  
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ - وَقَالَ الَّذِينَ  
أَوْثُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى  
يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنْتُمْ لَا  
تَعْلَمُونَ - فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ  
وَلَا هُمْ يُسْتَعْتَبُونَ )

(55. And on the Day that the Hour will be established, the criminals will swear that they stayed not but an hour -- thus were they ever deluded.) (56. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allah, until the Day of Resurrection; so this is the Day of Resurrection, but you knew not.") (57. So, on that Day no excuse of theirs will avail those who did wrong, nor will they be allowed to return to seek (Allah's) pleasure.)

## The Ignorance of the Disbelievers in this World and in the Hereafter

Here Allah tells us of the ignorance of the disbelievers in this world and in the Hereafter. In this world they worship idols, and in the Hereafter they will also display great ignorance. They will swear by Allah that they did not even stay for one hour in this world. They will mean that there was not enough time given to establish proof against them which would leave them with no excuse. Allah says:

كَذَلِكَ كَانُوا يُؤْفَكُونَ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ  
وَإِلَىٰ يَمِينٍ لَّقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ

(thus were they ever deluded. And those who have been bestowed with knowledge and Faith will say: "Indeed you have stayed according to the decree of Allah, until the Day of Resurrection...") The believers who have knowledge of the Hereafter will respond to them, just as they established the proof of Allah against them in this world. When they swear that they did not stay even one hour in this world, they will say to them:

لَّقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ

(Indeed you have stayed according to the decree of Allah,) meaning, the Book of deeds,

إِلَىٰ يَوْمِ الْبَعْثِ

(until the Day of Resurrection;) means, `from the day when you were created until the day you were resurrected. '

وَلَكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

(but you knew not.) Allah says:

فَيَوْمَئِذٍ

(So, on that Day) meaning, the Day of Resurrection,

لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ

(no excuse of theirs will avail those who did wrong,) means, their excuses for what they did.

وَلَا هُمْ يُسْتَعْتَبُونَ

(nor will they be allowed (then) to return to seek (Allah's) pleasure.) means, they will not be allowed to return to this world. This is like the Ayah,

وَإِنْ يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ

(and if they seek to please (Allah), yet they are not of those who will ever be allowed to please (Allah)) (41:24).



وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ  
مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ  
أَنْتُمْ إِلَّا مُبْطِلُونَ - كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ  
الَّذِينَ لَا يَعْلَمُونَ - فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا  
يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ )

(58. And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic." (59. Thus does Allah seal up the hearts of those who know not.) (60. So be patient. Verily, the promise of Allah is true; and let not those who have no certainty of faith discourage you (from conveying Allah's Message).)

#### Parables in the Qur'an and how the Disbelievers do not learn from them

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ  
مَثَلٍ )

(And indeed We have set forth for mankind, in this Qur'an every kind of parable.) means, 'We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ  
إِلَّا مُبْطِلُونَ )

(But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic.") If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allah says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ )

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) (10:96-97). Allah says here:

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ  
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(Thus does Allah seal up the hearts of those who know not. So be patient. Verily, the promise of Allah is true;) meaning, `bear their stubborn opposition with patience, for Allah will fulfill His promise to grant you victory over them and cause you and those who follow you to prevail in this world and in the Hereafter.'

(وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ)

(and let not those who have no certainty of faith discourage you (from conveying Allah's Message).) `Remain steadfast in the mission with which Allah has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

### **Reports concerning the Virtues of this Surah and that it is recommended to recite it during Fajr**

Imam Ahmad recorded from a man among the Companions of the Prophet that the Messenger of Allah led them in Fajr prayer and recited Ar-Rum in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يَلِيسُ عَلَيْنَا الْقُرْآنَ، فَإِنَّ أَقْوَامًا مِنْكُمْ  
يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ  
مِنْكُمْ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

(We have become confused in our recitation of Qur'an, because some people among you are praying with us but they have not performed Wudu' properly. Whoever attends the prayer with us, let him perform Wudu' properly.) This has a Hasan chain of narration, the text itself is Hasan. It contains amazing information, that the Prophet was affected by the faulty Wudu' of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imam. This is the end of the Tafsir of Surat Ar-Rum. Allah's is the praise and thanks.

### **Parables in the Qur'an and how the Disbelievers do not learn from them**

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ  
مَثَلٍ

(And indeed We have set forth for mankind, in this Qur'an every kind of parable.) means, `We have explained the truth to them and have made it clear to them, and have set forth for them parables so that they may understand the truth and follow it.'

وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ  
إِلَّا مُبْطِلُونَ

(But if you bring to them any sign or proof, the disbelievers are sure to say (to the believers): "You follow nothing but falsehood and magic.") If they were to see any kind of sign, whether it was at their own direction or otherwise, they would not believe in it and they would think that it was magic and falsehood, as they said when the moon was cleft asunder, etc., as Allah says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ )

(Truly, those, against whom the Word of your Lord has been justified, will not believe. Even if every sign should come to them, until they see the painful torment.) (10:96-97). Allah says here:

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ  
فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

(Thus does Allah seal up the hearts of those who know not. So be patient. Verily, the promise of Allah is true;) meaning, `bear their stubborn opposition with patience, for Allah will fulfill His promise to grant you victory over them and cause you and those who follow you to prevail in this world and in the Hereafter.'

وَلَا يَسْتَخَفِّكَ الَّذِينَ لَا يُوقِنُونَ

(and let not those who have no certainty of faith discourage you (from conveying Allah's Message).) `Remain steadfast in the mission with which Allah has sent you, for it is truth in which there is no doubt. Do not turn away from it, for nowhere else is there truth which is to be followed; the truth rests exclusively in the Message with which you have been sent.'

## Reports concerning the Virtues of this Surah and that it is recommended to recite it during Fajr

Imam Ahmad recorded from a man among the Companions of the Prophet that the Messenger of Allah led them in Fajr prayer and recited Ar-Rum in the prayer, but he became confused in his recitation. He said:

«إِنَّهُ يَلِيسُ عَلَيْنَا الْقُرْآنَ، فَإِنَّ أَقْوَامًا مِنْكُمْ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الْوُضُوءَ، فَمَنْ شَهِدَ مِنْكُمْ الصَّلَاةَ مَعَنَا فَلْيُحْسِنِ الْوُضُوءَ»

(We have become confused in our recitation of Qur'an, because some people among you are praying with us but they have not performed Wudu' properly. Whoever attends the prayer with us, let him perform Wudu' properly.) This has a Hasan chain of narration, the text itself is Hasan. It contains amazing information, that the Prophet was affected by the faulty Wudu' of some of those whom he was leading in prayer. This indicates that the prayer of the person who is praying in the congregation is connected to the prayer of the Imam. This is the end of the Tafsir of Surat Ar-Rum. Allah's is the praise and thanks.

### The Tafsir of Surah Luqman

#### Chapter - 31)

#### Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ  
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَئِكَ عَلَى  
هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ )

(1. Alif Lam Mim.) (2. These are Ayat of the Wise Book.) (3. A guide and a mercy for the Muhsinin.) (4. Those who perform the Salah and give Zakah and they have faith in the Hereafter with certainty.) (5. Such are on guidance from their Lord, and such are the successful.) At the beginning of Surat Al-Baqarah we discussed the letters such as those that appear at the beginning of this Surah. Allah has made the Qur'an a guidance and healing and a mercy for the Muhsinin, who are those who do good deeds in accordance with the Shari'ah. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the Zakah to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allah; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allah says:

(أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ)

(Such are on guidance from their Lord,) meaning, they follow His guidance with clear understanding.

(وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

(and such are the successful.) in this world and in the Hereafter.

(وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ - وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَكُلَىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّرَهُ بِعَذَابِ أَلِيمٍ )

(6. And of mankind is he who purchases idle talk (Lahw Al-Hadith) to mislead from the path of Allah without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.) (7. And when Our Ayat are recited to such a one, he turns away in pride, as if he heard them not -- as if there were deafness in his ear. So announce to him a painful torment.)

### **The Doomed are preoccupied with Idle Talk and They turn away from the Ayat of Allah**

When Allah mentions the blessed -- who are those who are guided by the Book of Allah and benefit from hearing it, as He says:

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ  
تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ  
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah) (39:23). He connect that with mention of the doomed, those who turn away from the Qur'an and do not benefit from hearing the Words of Allah. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas'ud commented about the Ayah:

(وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن  
سَبِيلِ اللَّهِ)

(And of mankind is he who purchases Lahu Al-Hadith to mislead (men) from the path of Allah), he said, "This -- by Allah -- refers to singing."

(وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن  
سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ)

(And of mankind is he who purchases Lahw Al-Hadith to mislead (men) from the path of Allah without knowledge, ) Qatadah said: "By Allah, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things." It was said that what is meant by the words

(يَشْتَرِي لَهْوَ الْحَدِيثِ)

(purchases idle talks) is buying singing servant girls. Ibn Jarir said that it means all speech that hinders people from seeing the signs of Allah and following His path. His saying:

(لِيُضِلَّ عَن سَبِيلِ اللَّهِ)

(to mislead (men) from the path of Allah) means, he does this to oppose Islam and its followers.

(وَيَتَّخِذَهَا هُزُوًا)

(and takes it by way of mockery.) Mujahid said, "This means mocking the path of Allah and making fun of it."

(أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

(For such there will be a humiliating torment.) Just as they showed no respect to the signs and path of Allah, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment. Then Allah says:

(وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَوَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا)

(And when Our Ayat are recited to such a one, he turns away in pride, as if he heard them not - as if there were deafness in his ear.) means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

(فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ)

(So announce to him a painful torment.) i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allah and its verses hurt him.

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ - خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(8. Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.)  
(9. To abide therein. It is a promise of Allah in truth. And He is the All-Mighty, the All-Wise.)

### The Good Destiny of the Believers

Here Allah mentions the destiny of the righteous in the Hereafter, those who believe in Allah and His Messenger and do righteous deeds in accordance with the Laws of Allah.

(لَهُمْ جَنَّاتُ النَّعِيمِ)

(for them are Gardens of Delight.) means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

(وَعَدَ اللَّهُ حَقًّا)

(It is a promise of Allah in truth.) meaning, this will undoubtedly come to pass, for it is a promise from Allah, and Allah never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

(وَهُوَ الْعَزِيزُ)

(And He is the All-Mighty,) Who has subjugated all things and to Whom all things submit,

(الْحَكِيمُ)

(the All-Wise.) in what He says and what He does, Who has made this Qur'an a guidance to the believers.

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا  
يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them) (41:44).

(وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا )

(And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82)

(خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي  
الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ  
دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ  
زَوْجٍ كَرِيمٍ - هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ  
الَّذِينَ مِن دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُّبِينٍ )



(10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all kinds. And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,) (11. This is the creation of Allah. So, show Me that which those besides Him have created. Nay, the wrongdoers are in plain error.)

### Proofs of Tawhid

Thus Allah explains His mighty power in creating the heavens and the earth, and everything that is within them and between them. He says:

(خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ)

(He has created the heavens without any pillars) Al-Hasan and Qatadah said, "It does not have any pillars, visible or invisible."

(وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ)

(and has set on the earth firm mountains) means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water. Allah says:

(أَنْ تَمِيدَ بِكُمْ)

(lest it should shake with you.)

(وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ)

(And He has scattered therein moving creatures of all kinds) means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them. When Allah tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ  
زَوْجٍ كَرِيمٍ)

(And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,) meaning, every kind of good produce in pairs, i.e., they are beautiful to look at. Ash-Sha`bi said: "People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile."

(هَذَا خَلْقُ اللَّهِ)

(This is the creation of Allah.) means, all that Allah has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that, Allah says:

(فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ)

(So, show Me that which those besides Him have created.) those idols and rivals whom you worship and call upon.

(بَلِ الظَّالِمُونَ)

(Nay, the wrongdoers) means the idolators who associate others in worship with Allah

(فِي ضَلَالٍ)

(in error) means, they are ignorant and blind.

(مُبِينٌ)

(plain) means, it is clear and obvious, and not at all hidden.

(وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ  
حَمِيدٌ)

(12. And indeed We bestowed upon Luqman Al-Hikmah saying: "Give thanks to Allah." And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allah is All-Rich, Worthy of all praise.)

## Luqman

The Salaf differed over the identity of Luqman; there are two opinions: was he a Prophet or just a righteous servant of Allah without the prophethood The majority favored the latter view, that he was a righteous servant of Allah without being a Prophet. Sufyan Ath-Thawri said, narrating from Al-Ash`ath, from `Ikrimah, from Ibn `Abbas, "Luqman was an Ethiopian slave who was a carpenter. `Abdullah bin Az-Zubayr said, "I said to Jabir bin `Abdullah: `What did you hear about Luqman' He said: `He was short with a flat nose, and came from Nubia." Yahya bin Sa`id Al-Ansari narrated from Sa`id bin Al-Musayyib that "Luqman was from the black peoples of (southern) Egypt, and had thick lips. Allah gave him wisdom but withheld prophethood from him." Al-`Awza`i said, " Abdur-Rahman bin Harmalah told me; `A black man came to Sa`id bin Al-Musayyib to ask him a question, and Sa`id bin Al-Musayyib said to him: "Do

not be upset because you are black, for among the best of people were three who were black: Bilal, Mahja` the freed slave of `Umar bin Al-Khattab, and Luqman the Wise, who was a black Nubian with thick lips." Ibn Jarir recorded that Khalid Ar-Raba`i said: "Luqman was an Ethiopian slave who was a carpenter. His master said to him, `Slaughter this sheep for us,' so he slaughtered it. )His master( said: `Bring the best two pieces from it,' so he brought out the tongue and the heart. Then time passed, as much as Allah willed, and )his master( said: `Slaughter this sheep for us,' so he slaughtered it. )His master( said, `Bring the worst two morsels from it,' so he brought out the tongue and the heart. His master said to him, `I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!' Luqman said, `There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'" Shu`bah narrated from Al-Hakam, from Mujahid, "Luqman was a righteous servant, but he was not a Prophet." Allah's saying:

(وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ)

(And indeed We bestowed upon Luqman Al-Hikmah) means, understanding, knowledge and eloquence.

(أَنْ اشْكُرَ لِلَّهِ)

(saying: "Give thanks to Allah.") means, `We commanded him to give thanks to Allah for the blessings and favors that Allah had given to him alone among his people and contemporaries.' Then Allah says:

(وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ)

(And whoever gives thanks, he gives thanks for (the good of) himself.) meaning, the benefit of that will come back to him, and Allah's reward is for those who give thanks, as He says:

(وَمَنْ عَمِلَ صَالِحًا فَلَانَفْسِهِمْ يَمْهَدُونَ)

(and whosoever does righteous good deeds, then such will prepare a good place for themselves. ) (30:44)

(وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ)

(And whoever is unthankful, then verily, Allah is Rich, Worthy of all praise.) He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself. There is no God but He, and we worship none but Him.

(وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَىٰ لَا تُشْرِكْ  
 بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ - وَوَصَّيْنَا الْإِنْسَانَ  
 بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي  
 عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ -  
 وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
 عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا  
 وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّٰ ثُمَّ إِلَىَّٰ مَرْجِعُكُمْ  
 فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

(13. And when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.") (14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years -- give thanks to Me and to your parents. Unto Me is the final destination.) (15. But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.)

### Luqman's Advice to His Son

Allah tells us how Luqman advised his son. His full name was Luqman bin `Anqa' bin Sadun, and his son's name was Tharan, according to a saying quoted by As-Suhayli. Allah describes him in the best terms, and states that he granted him wisdom. Luqman advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqman started by advising him to worship Allah Alone, and not to associate anything with Him. Then he warned him:

(إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ)

(Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.) meaning, it is the greatest wrong. Al-Bukhari recorded that `Abdullah said: "When the Ayah

(الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ)

(It is those who believe and confuse not their belief with Zulm)(6:82) was revealed, the Companions of the Messenger of Allah were distressed by this, and said, 'Who among us does not confuse his belief with Zulm' The Messenger of Allah said:

«إِنَّهُ لَيْسَ بِذَلِكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ:  
يَبْنَى لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ»

(That is not what it means. Have you not heard what Luqman said: (O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong indeed))" It was recorded by Muslim. When Luqman advised his son to worship Allah Alone, he also told him to honor his parents. This is like the Ayah,

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ  
إِحْسَانًا

(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents) (17:23). These two things are often mentioned together in the Qur'an. Allah says here:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ  
وَهْنٍ

(And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,) Mujahid said: "The hardship of bearing the child." Qatadah said: "Exhaustion upon exhaustion." `Ata' Al-Khurasani said: "Weakness upon weakness."

(وَفِصَالُهُ فِي عَامَيْنِ)

(and his weaning is in two years) means, after he is born, he is breastfed and weaned within two years. This is like the Ayah,

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ  
أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

(The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling)(2:233). On this basis, Ibn `Abbas and other Imams understood that the shortest possible period of pregnancy was six months, because Allah says elsewhere:

(وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا)

(and the bearing of him, and the weaning of him is thirty months) (46:15). Allah mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him. This is like the Ayah,

(وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا)

(and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.") (17:24). Allah says here:

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(give thanks to Me and to your parents. Unto Me is the final destination.) means, 'I will reward you most generously for that.'

(وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطِعْهُمَا)

(But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;) means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

(وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ)

(and follow the path of him who turns to Me in repentance and in obedience.) means, the believers.

(ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ)

(Then to Me will be your return, and I shall tell you what you used to do.) At-Tabarani recorded in Al-'Ishrah that Sa`d bin Malik said, "This Ayah,

(وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطِعْهُمَا)

(But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;) was revealed concerning me. I was a man who honored his mother, but when I became Muslim, she said: `O Sa`d! What is this new thing I see you doing Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.' I said, `Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: `O my mother, by Allah, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.' So she ate."

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي  
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ - يَبْنَىٰ أَقِمِ الصَّلَاةَ  
وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ  
مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ - وَلَا  
تُصَعِّرْ وَجْهَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا  
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ - وَأَقْصِدْ فِي  
مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ  
لَصَوْتُ الْحَمِيرِ )

(16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allah will bring it forth. Verily, Allah is Subtle, Well-Aware.") (17. "O my son! Perform the Salah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments.") (18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster.") (19. "And be moderate in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses.")

**This is useful advice which Allah tells us Luqman gave, so that people may follow it and take it as a good example.**

He said:

(يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ)

(O my son! If it be (anything) equal to the weight of a grain of mustard seed, ) means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

(يَأْتِ بِهَا اللَّهُ)

(Allah will bring it forth.) means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions -- if they are good, he will be rewarded and if they are bad he will be punished. This is like the Ayat:

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ  
نَفْسٌ شَيْئاً)

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything) (21:47).

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.) (99:7-8) Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allah will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth. Allah says:

(إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ)

(Verily, Allah is Subtle, Well-Aware.) meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

(خَبِيرٌ)

(Well-Aware.) even of the footsteps of an ant in the darkest night. Then he (Luqman) said:

(يَبْنِيَّ أَقِمِ الصَّلَاةَ)

(O my son! Perform the Salah,) meaning, offer the prayer properly at the appointed times.

(وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ)

(enjoin the good, and forbid the evil,) meaning, to the best of your ability and strength.



(وَاصْبِرْ عَلَى مَا أَصَابَكَ)

(and bear with patience whatever befalls you.) Luqman knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

(إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ)

(Verily, these are some of the important commandments.) means, being patient when people cause harm or annoyance is one of the most important commandments.

(وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ)

(And turn not your face away from men with pride) means, 'do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the Hadith:

«وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ، وَإِيَّاكَ  
وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَالْمَخِيلَةُ لَا  
يُحِبُّهَا اللَّهُ»

(... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allah does not like boasting.)

(وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا)

(nor walk in insolence through the earth.) means, 'do not be boastful, arrogant, proud and stubborn. Do not do that, for Allah will hate you.' So he said:

(إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ)

(Verily, Allah likes not any arrogant boaster.) meaning, one who shows off and admires himself, feeling that he is better than others. And Allah says:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ  
الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا )

(And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.) (17:37). We have already discussed this in detail in the appropriate place.

### The Command to be Moderate in Walking

(وَأَقْصِدْ فِي مَشْيِكَ)

(And be moderate in your walking,) means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

(وَأَغْضُضْ مِنْ صَوْتِكَ)

(and lower your voice.) means, do not exaggerate in your speaking and do not raise your voice unnecessarily. Allah says:

(إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ)

(Verily, the harshest of all voices is the braying of the asses.) Mujahid and others said, "The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allah. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allah said:

«لَيْسَ لَنَا مَثَلُ السُّوءِ، الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ  
يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ»

(It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.)

### The Advice of Luqman

This is very useful advice, which the Qur'an tells us about Luqman. Many other proverbs and words of advice were also narrated from him, some examples of which we will quote below, as basic principles: Imam Ahmad recorded that Ibn `Umar said, "The Messenger of Allah said:

«إِنَّ لُقْمَانَ الْحَكِيمِ كَانَ يَقُولُ: إِنَّ اللَّهَ إِذَا اسْتَوْدَعَ شَيْئًا حَفِظَهُ»

(Luqman the Wise used to say: when something is entrusted to the care of Allah, He protects it.) It was narrated that As-Sari bin Yahya said: "Luqman said to his son: `Wisdom puts the poor in the company of kings.'" It was also narrated that `Awn bin `Abdullah said: "Luqman said to his son: `O my son! When you come to a gathering of people, greet them with Salam, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allah, join them, but if they speak of anything else, then leave them and go to another group'."

(أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهْرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنبِئٍ - وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ )

(20. See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!) (21. And when it is said to them: "Follow that which Allah has sent down," they say: "Nay, we shall follow that which we found our fathers (following)." Even if Shaytan invites them to the torment of the Fire)

### Reminder of Blessings Here

Allah reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allah, that is, His Tawhid, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book. Allah says:

(وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ )

(And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).) (22:8) meaning clear and unambiguous.

(وَإِذَا قِيلَ لَهُمْ)

(And when it is said to them) means, to these people who dispute about the Oneness of Allah.

(اتَّبِعُوا مَا أَنْزَلَ اللَّهُ)

("Follow that which Allah has sent down,") means, the pure Divine Laws that He has sent down to His Messengers,

(قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا)

(they say: "Nay, we shall follow that which we found our fathers (following).") means, they have no other proof except the fact that they are following their forefathers. Allah says:

(أُولَئِكَ كَانُوا لآبَائِهِمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ)

(Even though their fathers did not understand anything nor were they guided) (2:170) meaning, 'what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps' Allah says:

(أُولَئِكَ كَانُوا لَشَيْطَانٍ يُدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ)

(Even if Shaytan invites them to the torment of the Fire)

(وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ -  
وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ

فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ -  
نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

(22. And whosoever submits his face (himself) to Allah, while he is a Muhsin, then he has grasped the most trustworthy handhold. And to Allah return all matters for decision.) (23. And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done. Verily, Allah is the All-Knower of what is in the breasts.) (24. We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) Allah tells us that whoever submits his face to Allah, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

(وَهُوَ مُحْسِنٌ)

(while he is a Muhsin) i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

(فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ)

(then he has grasped the most trustworthy handhold.) means, he has received a firm promise from Allah that He will not punish him.

(وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ)

(And to Allah return all matters for decision. And whoever disbelieves, let not his disbelief grieve you.) means, `do not grieve over them, O Muhammad, because they disbelieve in Allah and in the Message you have brought, for their return will be to Allah and He will tell them what they used to do,' i.e., He will punish them for it.

(إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Verily, Allah is the All-Knower of what is in the breasts.) and nothing whatsoever is hidden from Him. Then Allah says:

(نُمَتِّعُهُمْ قَلِيلًا)

(We let them enjoy for a little while,) means, in this world,

(ثُمَّ نَضْطَرُّهُمْ)

(then in the end We shall oblige them) means, 'We shall cause them,'

(إِلَىٰ عَذَابٍ غَلِيظٍ)

(to (enter) a great torment.) means, a torment that is terrifying and difficult to bear. This is like the Ayah,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعُ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

("Verily, those who invent a lie against Allah, will never be successful." Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69-70)

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ -  
لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ  
الْحَمِيدُ )

(25. And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!" But most of them know not.) (26. To Allah belongs whatsoever is in the heavens and the earth. Verily, Allah, He is Al-Ghani, Worthy of all praise.)

### The Idolators admitted that Allah is the Creator

Allah tells us that these idolators who associated others with Him admitted that Allah Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him. Allah says:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ )

(And if you ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!") By their admitting that, proof is established against them,

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(But most of them know not.) Then Allah says:

(لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(To Allah belongs whatsoever is in the heavens and the earth.) meaning, He created it and has dominion over it.

(إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ)

(Verily, Allah, He is Al-Ghani, Worthy of all praise.) means, He has no need of anyone or anything besides Himself, and everything else is in need of Him. He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ  
يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ  
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ - مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا  
كَنَفْسٍ وَحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(27. And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.) (28. The creation of you all and the resurrection of you all are only as a single person. Verily, Allah is All-Hearer, All-Seer.)

### The Words of Allah cannot be counted or exhausted

Allah tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or how many they are. As the Leader of Mankind and Seal of the Messengers said:

«لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ  
نَفْسِكَ»

(I cannot praise You enough; You are as You have praised yourself.) Allah says:

(وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ  
يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ)

(And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allah would not be exhausted.) meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allah showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought. The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject. As Allah says elsewhere:

(قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ  
قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا )

(Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.") (18:109). The words

(بِمِثْلِهِ)

(like it) do not mean merely another one, but another like it and another and another and another, etc., because there is no limit to the signs and Words of Allah.

(أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ)

(Verily, Allah is All-Mighty, All-Wise.) means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)



(The creation of you all and the resurrection of you all are only as a single person.) means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

(إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ )

(Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) (36:82)

(وَمَا أَمْرُنَا إِلَّا وَحِدَةً كَلِمَةً بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye. ) (54:50). This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ )

(But it will be only a single Zajrah. When behold, they find themselves on the surface of the earth alive after their death.)(79:13)

(إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ)

(Verily, Allah is All-Hearer, All-Seer.) means, just as He hears all that they say, so He also sees all that they do, as if He is hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allah says:

(مَا خَلَقْتُمْ وَلَا بَعَثْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةً)

(The creation of you all and the resurrection of you all are only as a single person.)

(أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ  
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ  
يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ  
خَبِيرٌ - ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ  
مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ )

(29. See you not that Allah merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allah is All-Aware of what you do. ) (30. That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allah, He is the Most High, the Most Great.)

### The Might and Power of Allah Allah tells us that He

(يُولِجُ اللَّيْلَ فِي النَّهَارِ)

(merges the night into the day,) meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلُّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى)

(and has subjected the sun and the moon, each running its course for a term appointed;) It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct. The first view is supported by the Hadith of Abu Dharr, may Allah be pleased with him, in the Two Sahihs, according to which the Messenger of Allah said:

«يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ؟»

(O Abu Dharr! Do you know where this sun goes) I (Abu Dharr) said: "Allah and His Messenger know best." He said:

«فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُؤَشِّكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ»

(It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: "Go back from whence you came.") Ibn Abi Hatim recorded that Ibn `Abbas said, "The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east." He said, "The same is true in the case of the moon." Its chain of narration is Sahih.

(وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ)

(and that Allah is All-Aware of what you do.) This is like the Ayah,

(أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ)

(Know you not that Allah knows all that is in the heaven and the earth) (22:70). The meaning is that Allah is the Creator Who knows all things, as He says:

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ  
مِثْلَهُنَّ)

(It is Allah Who has created seven heavens and of the earth the like thereof) (65:12).

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ  
الْبَطْلُ)

(That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood;) means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so. Allah says:

(ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ  
الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ)

(That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood; and that Allah, He is the Most High, the Most Great.) meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

(أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ  
لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ  
شَكُورٍ - وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ

مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ )

(31. See you not that the ships sail through the sea by Allah's grace that He may show you of His signs Verily, in this are signs for every patient, grateful (person).) (32. And when waves cover them like shades, they invoke Allah, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between. And Our Ayat are not denied except by every Khattar Kafur.)

**Allah tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power.**

For if He did not give the water the strength to carry the ships, they would not sail. So he says:

(لِيُرِيَكُمْ مِنْ آيَاتِهِ)

(that He may show you of His signs) meaning, by His power.

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Verily, in this are signs for every patient, grateful.) means, every person who bears difficulty with patience and who gives thanks at times of ease. Then Allah says:

(وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ)

(And when waves cover them like shades,) meaning, like mountains or clouds,

(دَعَاؤُا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ)

(they invoke Allah, making their invocations for Him only.) This is like the Ayah,

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهًا)

(And when harm touches you upon the sea, those that you call upon vanish from you except Him) (17:67).

(فَإِذَا رَكِبُوا فِي الْفُلِكِ)

(And when they embark on a ship...) (29:65) Then Allah says:

(فَلَمَّا نَجَّهْمُ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ)

(But when He brings them safe to land, there are among them those that stop in between.)  
Mujahid said, "This refers to the disbelievers -- as if he interpreted the word Muqtasid to mean denier as in the Ayah,

(فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ)

(but when He brings them safely to land, behold, they give a share of their worship to others)  
(29:65).

(وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ)

(And Our Ayat are not denied except by every Khattar Kafur.) Khattar means one who betrays or stabs in the back. This was the view of Mujahid, Al-Hasan, Qatadah and Malik, narrating from Zayd bin Aslam. This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

(كَفُورٍ)

(Kafur) means, one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي  
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ  
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا  
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ )

(33. O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah.)

### **The Command to fear Allah and remember the Day of Resurrection**

Here Allah warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

(لَا يَجْزِي وَالِدٌ عَن وَلَدِهِ)

(no father can avail aught for his son,) which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father -- it will not be accepted from him. Then Allah reminds them once again with the words:

(فَلَا تَغُرَّتْكُمْ الْحَيَاةُ الدُّنْيَا)

(let not then this present life deceive you,) meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

(وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ)

(nor let the chief deceiver deceive you about Allah.) refers to the Shaytan. This was the view of Ibn `Abbas, Mujahid, Ad-Dahhak and Qatadah. The Shaytan makes promises to them and arouses in them false desires, but there is no substance to them, as Allah says:

(يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا  
(

(He makes promises to them, and arouses in them false desires; and Shaytan's promises are nothing but deceptions.) (4:120). Wahb bin Munabbih said: `Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: `Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons' He said: `On the Day of Resurrection all matters will be settled, and Allah's dominion will be made manifest and no exceptions will be made. No one will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.'" This was recorded by Ibn Abi Hatim.

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ  
مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا  
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ)

(34. Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.) The Knower of the Unseen is Allah These are the keys of the Unseen, whose knowledge Allah alone has kept for Himself, and no one else knows them unless Allah tells him about them. The knowledge of 'when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allah.

(لَا يُجَلِّيْهَا لَوَقْتِهَا إِلَّا هُوَ)

(None can reveal its time but He) (7:187). Similarly, no one but Allah knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) in his own land or elsewhere, in some other land. No one knows this. This Ayah is like the Ayah,

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ)

(And with Him are the keys of the Unseen, none knows them but He.) (6:59) It was reported in the Sunnah that the above five things are called the Keys of the Unseen. Imam Ahmad recorded that Buraydah said that he heard the Messenger of Allah say:

«خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ عَزَّ وَجَلَّ:

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ  
مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا  
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ)»

(There are five things which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.)) The chain of narrators for this Hadith is Sahih, although they did not recorded it.

## The Hadith of Ibn ` Umar

Imam Ahmad recorded that Ibn ` Umar said, "The Messenger of Allah said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ  
مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا  
وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ  
خَبِيرٌ»

(The Keys of the Unseen are five, which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware.)) This was recorded only by Al-Bukhari, which he narrated in the Book of the Rain Prayer in his Sahih. He also recorded it in his Tafsir with a different chain of narrators, stating that `Abdullah bin ` Umar said, "The Prophet said:

«مَفَاتِيحُ الْغَيْبِ خَمْسٌ»

(The Keys of the Unseen are five.)" Then he recited:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ  
مَا فِي الْأَرْحَامِ

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.) This too was recorded only by Al-Bukhari.

## The Hadith of Abu Hurayrah

his Tafsir of this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah was standing before the people one day when a man came to him and said, `O Messenger of Allah, what is Iman' He said:



«الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ  
وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْتِ الْآخِرِ»

(Iman is to believe in Allah, His Angels, His Books, His Messengers and in the meeting with Him, and to believe in the Resurrection in the Hereafter.) He said: `O Messenger of Allah, what is Islam' He said:

«الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ  
الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَقْرُوضَةَ، وَتَصُومَ  
رَمَضَانَ»

(Islam is to worship Allah Alone and not associate anything in worship with Him, to establish regular prayer, to pay the obligatory Zakah, and to fast in Ramadan.) He said, `O Messenger of Allah, what is Ihsan' He said:

«الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ  
تَرَاهُ فَإِنَّهُ يَرَاكَ»

(Ihsan is to worship Allah as if you see Him, and if you do not see Him, then He sees you.) He said, `O Messenger of Allah, when will the Hour come' He said:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ  
سَأَحْدَثُكَ عَنْ أَشْرَاطِهَا: إِذَا وَلَدَتِ الْأُمَةُ رَبَّتَهَا  
فَذَلِكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُقَّافُ الْعُرَاءُ  
رُؤُوسَ النَّاسِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا  
يَعْلَمُهُنَّ إِلَّا اللَّهُ:

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ  
مَا فِي الْأَرْحَامِ)

(The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs: when the servant woman gives birth to her mistress, that is one of its signs; when the barefoot and naked become leaders of the people, that is one of its signs. The timing of the Hour is one of the five things which no one knows except Allah: (Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....)) Then the man went away, and the Prophet said,

«رُدُّوهُ عَلَيَّ»

(Bring him back to me.) They went to bring him back, but they could not find him. He said:

«هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ»

(That was Jibril who came to teach the people their religion.) It was also recorded by Al-Bukhari in the Book of Faith, and by Muslim with several chains of narration. We have discussed this at the beginning of our commentary on Al-Bukhari, where we mentioned at length some Hadiths narrated by the Commander of the faithful `Umar bin Al-Khattab. These were recorded only by Muslim.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) Qatadah said, "There are some things which Allah has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ)

(Verily, Allah, with Him is the knowledge of the Hour, ) no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

(وَيُنزِلُ الْغَيْثَ)

(He sends down the rain,) and no one knows when rain will come, night or day.

(وَيَعْلَمُ مَا فِي الْأَرْحَامِ)

(and knows that which is in the wombs.) No one knows what is in the wombs, male or female, red or black, or what it is.

(وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا)

(No person knows what he will earn tomorrow,) whether it will be good or bad. You do not know, O son of Adam, when you will die. You might die tomorrow, you might be stricken by calamity tomorrow.

(وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ)

(and no person knows in what land he will die.) means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains. It says in the Hadith:

«إِذَا أَرَادَ اللَّهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَةً»

(If Allah wants to take a person's soul in a particular land, He will give him a reason to go there.) In Al-Mu`jam Al-Kabir, Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Usamah bin Zayd said, "The Messenger of Allah said:

«مَا جَعَلَ اللَّهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَةً»

(Allah does not will that a person should die in a certain land but He gives him a reason to go there.)" This is the end of the Tafsir of Surah Luqman. Praise be to Allah, the Lord of the worlds. Sufficient for us is Allah and He is the Best Disposer of affairs.

## The Tafsir of Surah Alif Lam Mim As-Sajdah

### (Chapter - 32)

### Which was revealed in Makkah

In the Book of the Friday prayer, Al-Bukhari recorded that Abu Hurayrah said, "The Prophet used to recite in Fajr on Fridays:

(الم تنزِيلَ)

(Alif Lam Mim. The revelation of...), As-Sajdah, and

(هَلْ أَتَى عَلَى الْإِنْسَانِ)

(Has there not been over man...)Al-Insan (76)." This was also recorded by Muslim. Imam Ahmad recorded that Jabir said, "The Prophet would never sleep until he recited:

## (الم تنزيل)

(Alif Lam Mim. The revelation of...), As-Sajdah, and

## (تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)

(Blessed be He in Whose Hand is the dominion) Al-Mulk (67)."

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(الم- تنزيلُ الكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ- أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ  
رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ نَذِيرٍ مِّنْ قَبْلِكَ  
لَعَلَّهُمْ يَهْتَدُونَ-)

(1. Alif Lam Mim.) (2. The revelation of the Book in which there is no doubt, is from the Lord of all that exists.) (3. Or say they: "He has fabricated it" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.)

### **The Qur'an is the Book of Allah in which there is no Doubt**

We discussed the individual letters at the beginning of Surat Al-Baqarah, and there is no need to repeat it here.

## (تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ)

(The revelation of the Book in which there is no doubt,) means, there is no doubt whatsoever that it has been revealed

## (مِّنْ رَبِّ الْعَالَمِينَ)

(from the Lord of all that exists.) Then Allah tells us about the idolators:

(أَمْ يَقُولُونَ افْتَرَاهُ)

(Or say they: "He has fabricated it"): they say, he has fabricated it, i.e., he has made it up by himself.

(بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَهُمْ مِنْ  
نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ)

(Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you, in order that they may be guided.) means, in order that they may follow the truth.

(اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِّنْ  
دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ - يُدَبِّرُ  
الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي  
يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ - ذَلِكَ  
عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ )

(4. Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa over the Throne. You have none, besides Him, as a protector or an intercessor. Will you not then remember) (5. He directs the command from the heavens to the earth; then it will go up to Him, in one Day, the space whereof is a thousand years of your reckoning.) (6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.)

### Allah is the Creator and Controller of the Universe

Allah tells us that He is the Creator of all things. He created the heavens and earth and all that is between them in six days, then He rose over the Throne -- we have already discussed this matter elsewhere.

(مَا لَكُمْ مِّنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ)

(You have none, besides Him, as a protector or an intercessor) means, only He is the Sovereign Who is in control of all affairs, the Creator of all things, the Controller of all things, the One Who is able to do all things. There is no Creator besides Him, no intercessor except the one to whom He gives permission.

(أَفَلَا تَتَذَكَّرُونَ)

(Will you not then remember) -- this is addressed to those who worship others apart from Him and put their trust in others besides Him -- exalted and sanctified and glorified be He above having any equal, partner, supporter, rival or peer, there is no God or Lord except Him.

(يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ)

(He directs the command from the heavens to the earth; then it will go up to Him,) means, His command comes down from above the heavens to the furthest boundary of the seventh earth. This is like the Ayah,

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ)

(It is Allah Who has created seven heavens and of the earth the like thereof. The command descends between them, ) (65:12) Deeds are raised up to the place of recording above the lowest heaven. The distance between heaven and earth is the distance of five hundred years traveling, and the thickness of the heaven is the distance of five hundred years. Mujahid, Qatadah and Ad-Dahhak said, "The distance covered by the angel when he descends or ascends is the distance of five hundred years, but he covers it in the blink of an eye." Allah says:

(فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ)

(in one Day, the measurement of which is a thousand years of your reckoning. That is He, the All-Knower of the unseen and the seen,) meaning, He is controlling all these affairs. He sees all that His servants do, and all their deeds, major and minor, significant and insignificant, ascend to Him. He is the Almighty Who has subjugated all things to His control, and to Whom everybody submits, and He is Most Merciful to His believing servants. He is Almighty in His mercy and Most Merciful in His might. This is perfection: might combined with mercy and mercy combined with might, for He is Merciful without any hint of weakness.

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ  
مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ  
مَّهِينٍ - ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُّوحِهِ وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ )

(7. Who made everything He has created good and He began the creation of man from clay.)  
(8. Then He made his offspring from semen of despised water.) (9. Then He fashioned him in  
due proportion, and breathed into him the soul; and He gave you hearing, sight and the sense  
of deduction. Little is the thanks you give!)

### The Creation of Man in Stages

Allah tells us that He has created everything well and formed everything in a goodly fashion.  
Malik said, narrating from Zayd bin Aslam:

(الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ)

(Who made everything He has created good) means, "He created everything well and in a  
goodly fashion." When Allah mentions the creation of the heavens and the earth, He follows  
that by mentioning the creation of man. Allah says:

(وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ)

(and He began the creation of man from clay.) meaning, He created the father of mankind,  
Adam, from clay.

(ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ )

(Then He made his offspring from semen of despised water.) means, they reproduce in this  
fashion, from a Nutfah which comes from the loins of men and from between the ribs of  
women.

(ثُمَّ سَوَّاهُ)

(Then He fashioned him in due proportion,) means, when He created Adam from clay, He  
created him and gave him shape and made him upright.

وَنَفَخَ فِيهِ مِنْ رُوْحِهِ وَجَعَلَ لَكُمْ السَّمْعَ  
وَالْأَبْصَرَ وَالْأَفْئِدَةَ

(and breathed into him the soul; and He gave you hearing, sight and the sense of deduction.)  
means, reason.

(قَلِيلاً مَا تَشْكُرُونَ)

(Little is the thanks you give!) means, for these strengths with which Allah has provided you;  
the one who is truly blessed is the one who uses them to worship and obey his Lord, may He be  
exalted and glorified.

وَقَالُوا أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ أَعْنَّا لَفِي خَلْقٍ  
جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ - قُلْ يَتَوَقَّكُمْ  
مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ  
تُرْجَعُونَ

(10. And they say: "When we are lost in the earth, shall we indeed be created anew" Nay, but  
they deny the meeting with their Lord!) (11. Say: "The angel of death, who is set over you, will  
take your souls. Then you shall be brought to your Lord.")

### Refutation of Those Who think the Resurrection is unlikely to happen

Allah tells us how the idolators thought it unlikely that the resurrection would ever come to  
pass, and how they said:

(أَعَدَّا ضَلَّلْنَا فِي الْأَرْضِ)

(When we are lost in the earth,) meaning, `when our bodies have been scattered and have  
disintegrated and dispersed in the earth,'

(أَعْنَّا لَفِي خَلْقٍ جَدِيدٍ)

(shall we indeed be created anew) means, `after that, will we come back again' They thought  
it unlikely that this would happen, and in terms of their own feeble abilities it is indeed



unlikely, but this is not the case with regard to the power of the One Who created them from nothing, Who when He wills a thing merely says to it, "Be!" and it is. Allah says:

(بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ)

(Nay, but they deny the meeting with their Lord!) Then Allah says:

(قُلْ يَتَوَقَّكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ)

(Say: "The angel of death, who is set over you, will take your souls...") The apparent meaning of this Ayah is that the angel of death is a specific personality among the angels, as is also apparent from the Hadith of Al-Bara' which we quoted in (our Tafsir of) Surah Ibrahim. In some reports he (the angel of death) is called `Izra'il, which is well known. This is the view of Qatadah and others. The angel of death has helpers. It was reported in the Hadith that his helpers draw out the soul from the rest of the body until it reaches the throat, then the angel of death takes it. Mujahid said, "The earth is brought together for him and it is like a platter from which he takes whenever he wants."

(ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ)

(Then you shall be brought to your Lord.) means, on the Day when you are resurrected and brought forth from your graves to receive your reward or punishment.

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ - وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ - فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ )

(12. And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.") (13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (14. Then taste because of your forgetting the meeting

of this Day of yours. Surely, We too will forget you, so taste you the abiding torment for what you used to do.)

### The Bad State in which the Idolators will be on the Day of Resurrection

Allah tells us the state of the idolators on the Day of Resurrection and what they will say when they see the Resurrection and are standing before Allah -- may He be glorified -- humiliated and brought low, with their heads bowed, i.e., in shame. They will say:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا)

(Our Lord! We have now seen and heard,) meaning, 'now we hear what You say and we will obey You.' This is like the Ayah,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they see and hear, the Day when they will appear before Us!) (19:38). And they will blame themselves when they enter the Fire, and will say:

(لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ  
السَّعِيرِ)

("Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") )67:10( Similarly, here they are described as saying:

(رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا)

(Our Lord! We have now seen and heard, so send us back) to the world,

(نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ)

(that we will do righteous good deeds. Verily, we now believe with certainty.) means, 'now we are sure and we believe that Your promise is true and that the meeting with You is true.' But the Lord, may He be exalted, knows that if He were to send them back to this world, they would behave as they did previously, and they would reject and disbelieve in the signs of Allah and would go against His Messengers, as He says:

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ  
وَلَا نُكَدِّبُ بِآيَاتِ رَبِّنَا)

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord,") (6: 27) And Allah says here:

(وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا)

(And if We had willed, surely We would have given every person his guidance,) This is like the Ayah,

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا)

(And had your Lord willed, those on earth would have believed, all of them together) (10:99).

(وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ)

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) i.e., from both classes, so their abode will be Hell and they will have no escape from it and no way out. We seek refuge with Allah and in His perfect Words from that.

(فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(Then taste because of your forgetting the meeting of this Day of yours.) means, it will be said to the people of Hell by way of rebuke: 'taste this punishment because you denied it and believed that it would never happen; you tried to forget about it and acted as if you had forgotten it.'

(إِنَّا نَسِينَاكُمْ)

(Surely, We too will forget you,) means, 'We will deal with you as if We have forgotten you,' but nothing escapes Allah's attention, and He makes the punishment fit the crime, as He says:

(الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(This Day We will forget you as you forgot the meeting of this Day of yours) (45:34).

(وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ)

(so taste you the abiding torment for what you used to do.) i.e., because of your disbelief and rejection, as Allah says in another Ayah:

(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلَّا حَمِيمًا  
وَعَسَاقًا )

(Nothing cool shall they taste therein, nor any drink. Except Hamim, and Ghassaq) until:

(فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا)

(No increase shall We give you, except in torment) (78:24-30).

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا  
سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ -  
تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ  
خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - فَلَا تَعْلَمُ  
نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا  
يَعْمَلُونَ )

(15. Only those believe in Our Ayat, who, when they are reminded of them, fall down prostrate, and glorify the praises of their Lord, and they are not proud.) (16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (17. No person knows what is kept hidden for them of delights of eyes as a reward for what they used to do.)

**The State of the People of Faith and Their Reward Allah states:**

(إِنَّمَا يُؤْمِنُ بِآيَاتِنَا)

(Only those believe in Our Ayat,) means, who accept them as true,

(الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا)

(who, when they are reminded of them, fall down prostrate,) means, they listen to them and obey them in word and deed.

(وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ)

(and glorify the praises of their Lord, and they are not proud.) means, they are not too proud to follow them and submit to them, unlike the ignorant among the rebellious disbelievers. Allah says:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ)

(Verily, those who scorn My worship, they will surely enter Hell in humiliation!) (40:60). Then Allah says:

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) meaning, they pray the voluntary night prayer and forego sleep and resting on a comfortable bed. Mujahid and Al-Hasan said that the Ayah

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds, ) refers to voluntary night prayer. Ad-Dahhak said, "It refers to Salat Al-'Isha' in congregation and Salat Al-Fajr in congregation.

(يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا)

(to invoke their Lord in fear and hope,) means, in fear of His punishment and in hope of His reward.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and they spend out of what We have bestowed on them.) means, they do both obligatory and supererogatory acts of worship. Their leader in this world and the Hereafter is the Messenger of Allah . Imam Ahmad recorded that Mu`adh bin Jabal said, "I was with the Messenger of Allah on a journey one morning, walking near him. I said, `O Prophet of Allah, tell me of a deed that will grant me admittance to Paradise and keep me away from Hell.' He said:

«لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ  
يَسَّرَهُ اللَّهُ عَلَيْهِ، تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا،  
وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ،  
وَتَحُجُّ الْبَيْتَ»

(You have asked about something great, and it is easy for the one for whom Allah makes it easy. Worship Allah and do not associate anything with Him, establish regular prayer, pay Zakah, fast Ramadan and perform pilgrimage to the House.) Then he said:

«أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ،  
وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ، وَصَلَاةُ الرَّجُلِ فِي  
جَوْفِ اللَّيْلِ»

(Shall I not tell you of the gates of goodness? Fasting is a shield, charity wipes out sin, and the prayer of a man in the depths of the night.) Then he recited:

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ)

(Their sides forsake their beds,) until he reached

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ)

(as a reward for what they used to do.) Then he said:

«أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ  
سَنَامِهِ؟»

(Shall I not tell you of the greatest of all things and its pillars and pinnacle) I said, 'Of course, O Messenger of Allah.' He said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةٌ  
سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ»

(The greatest of all things is Islam, its pillars are the prayers and its pinnacle is Jihad for the sake of Allah.) Then he said:

«أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟»

(Shall I not tell you the factor on which all of that depends) I said, `Of course, O Messenger of Allah.' He took hold of his tongue and said,

«كُفَّ عَلَيْكَ هَذَا»

(Restrain this.) I said, `O Messenger of Allah, will we be accountable for what we say' He said,

«تَكَلَّمَكَ أُمَّكَ يَا مُعَاذُ، وَهَلْ يَكْبُ النَّاسُ فِي النَّارِ  
عَلَى وُجُوهِهِمْ أَوْ قَالَ: عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ  
السِّنْتِهِمْ»

(May your mother be bereft of you, O Mu`adh! Will the people be thrown into Hell -- (or he said) on their faces -- except because of what their tongues say) It was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah in their Sunans. At-Tirmidhi said, "It is Hasan Sahih."

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) means, no one knows the vastness of what Allah has concealed for them of everlasting joy in Paradise and delights such as no one has ever seen. Because they conceal their good deeds, Allah conceals the reward for them, a fitting reward which will suit their deeds. Al-Hasan Al-Basri said, "If people conceal their good deeds, Allah will conceal for them what no eye has seen and what has never crossed the mind of man. It was recorded by Ibn Abi Hatim. Al-Bukhari quoted the Ayah: d

(فَلَا تَعْلَمُ نَفْسٌ مَّا أَخْفَى لَهُمْ مِّنْ قُرَّةٍ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes) Then he recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

(Allah says: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and it has never crossed the mind of man.") Abu Hurayrah said: "Recite, if you wish:

(فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ)

(No person knows what is kept hidden for them of delights of eyes.) It was also recorded by Muslim and At-Tirmidhi. At-Tirmidhi said, "It is Hasan Sahih." In another version of Al-Bukhari:

«وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، دُخْرًا مِّنْ بَلِهِ مَا أُطْلِعْتُمْ عَلَيْهِ»

("and no body has ever even imagined of. All that is reserved, besides which, all that you have seen is nothing.") It was also reported from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْأَسُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَقْنَى شَبَابُهُ، فِي الْجَنَّةِ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ»

(Whoever enters Paradise, will enjoy a life of luxury and never feel deprivation, his clothes will never wear out, his youth will never fade. In Paradise there is what no eye has ever seen, no ear has ever heard, and has never crossed the mind of man.) This was recorded by Muslim.

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ -  
أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ  
الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ - وَأَمَّا الَّذِينَ  
فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا



مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ  
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ - وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ  
الْأَلْوَنِ ذُوقًا الْعَذَابِ الْأَكْبَرَ لَعَلَّهُمْ يَرْجِعُونَ -  
وَمَنْ أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ  
عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ )

(18. Is then he who is a believer like him who is rebellious Not equal are they.) (19. As for those who believe and do righteous good deeds, for them are Gardens of Abode as an entertainment for what they used to do.) (20. And as for those who rebel, their abode will be the Fire, every time they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny.") (21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.) (22. And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom Verily, We shall exact retribution from the criminals.)

### The Believer and the Rebellious are not equal

Allah tells us that in His justice and generosity, on the Day of Judgement He will not judge those who believed in His signs and followed His Messengers, in the same way as He will judge those who rebelled, disobeyed Him and rejected the Messengers sent by Allah to them. This is like the Ayat:

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ  
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّخِيَمُهُمْ  
وَمَمَّتُهُمْ سَاءَ مَا يَحْكُمُونَ )

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.) (45:21),

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ  
كَالْفُجَّارِ )

(Shall We treat those who believe and do righteous good deeds as corruptors on earth Or shall We treat those who have Taqwa as the wicked) (38:28)

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise...) (59:20). Allah says:

(أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ )

(Is then he who is a believer like him who is a rebellious Not equal are they. ) i.e., before Allah on the Day of Resurrection. `Ata' bin Yasar, As-Suddi and others mentioned that this was revealed concerning `Ali bin Abi Talib and `Uqbah bin Abi Mu`it. Hence Allah has judged between them when He said:

(أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(As for those who believe and do righteous good deeds,) meaning, their hearts believed in the signs of Allah, and they did as the signs of Allah dictate, i.e. righteous good deeds.

(فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ)

(for them are Gardens of Abode) i.e., in which there are dwellings and houses and lofty apartments.

(نُزُلًا)

(as an entertainment) means, something to welcome and honor a guest,

(بِمَا كَانُوا يَعْمَلُونَ وَأَمَّا الَّذِينَ فَسَقُوا)

(for what they used to do. And as for those who rebel,) means, those who disobeyed Allah, their dwelling place will be the Fire, and every time they want to escape from it, they will be thrown back in, as Allah says:

كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِن غَمٍّ أُعِيدُوا  
فِيهَا)

(Every time they seek to get away therefrom, from anguish, they will be driven back therein) (22:22). Al-Fudayl bin `Iyad said: "By Allah, their hands will be tied, their feet will be chained, the flames will lift them up and the angels will strike them.

وَقِيلَ لَهُمْ دُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ  
تُكَذِّبُونَ)

(and it will be said to them: "Taste you the torment of the Fire which you used to deny.")" means, this will be said to them by way of rebuke and chastisement.

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ  
الْأَكْبَرِ)

(And verily, We will make them taste of the near lighter torment prior to the greater torment,) Ibn `Abbas said, "The near torment means diseases and problems in this world, and the things that happen to its people as a test from Allah to His servants so that they will repent to Him." Something similar was also narrated from Ubayy bin Ka`b, Abu Al-`Aliyah, Al-Hasan, Ibrahim An-Nakha`i, Ad-Dahhak, `Alqamah, `Atiyah, Mujahid, Qatadah, `Abd Al-Karim Al-Jazari and Khusayf.

وَمَنْ أَظْلَمُ مِمَّن دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ  
عَنْهَا)

(And who does more wrong than he who is reminded of the Ayat of his Lord, then turns aside therefrom) means, there is no one who does more wrong than the one whom Allah reminds of His signs and explains them to him clearly, then after that he neglects and ignores them, and turns away from them, forgetting them as if he does not know them. Qatadah said: "Beware of turning away from the remembrance of Allah, for whoever turns away from remembering Him will be the most misguided and the most in need, and the most guilty of sin." Allah says, warning the one who does that:

إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ)

(Verily, We shall exact retribution from the criminals.) meaning, `We shall avenge Ourselves on those who do that in the strongest possible terms.'

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ - وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ - إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ )

(23. And indeed We gave Musa the Scripture. So, be not you in doubt of meeting him. And We made it a guide to the Children of Israel.) (24. And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) (25. Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.)

### The Book of Musa and the Leadership of the Children of Israel

Allah tells us that He gave the Book -- the Tawrah -- to His servant and Messenger Musa, peace be upon him.

(فَلَا تَكُن فِي مِرْيَةٍ مِّنْ لِّقَائِهِ)

(So, be not you in doubt of meeting him.) Qatadah said, "This refers to the Night of Isra'," then he narrated that Abu Al-`Aliyah Ar-Riyahi said, "The cousin of your Prophet, meaning Ibn `Abbas, told me that the Messenger of Allah said:

«أَرَيْتُ لَيْلَةَ أُسْرِي بِي مُوسَى بْنِ عِمْرَانَ رَجُلًا  
 آدَمَ طَوَالًا جَعْدًا كَأَنَّهُ مِنْ رِجَالِ شَنْوَاءَةَ، وَرَأَيْتُ  
 عِيسَى رَجُلًا مَرْبُوعَ الْخَلْقِ إِلَى الْحُمْرَةِ  
 وَالْبَيَاضِ، سَبَطَ الرَّأْسِ، وَرَأَيْتُ مَالِكًا خَازِنَ  
 النَّارِ وَالذَّجَّالَ»

(On the night of Isra', I saw Musa bin `Imran, a tall, brown-skinned man with curly hair, looking like the men of Shanu'ah; and I saw `Isa, a man of medium stature and ruddy white skin, and

with lank hair. And I saw Malik the Keeper of Hell, and the Dajjal.) Among the signs which Allah showed him were:

(فَلَا تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ)

(So, be not you in doubt of meeting him.) i.e., he saw Musa and met with him on the Night of Isra'."

(وَجَعَلْنَاهُ)

(And We made it) means, 'the Book which We gave to him, '

(هُدًى لِّبَنِي إِسْرَائِيلَ)

(a guide to the Children of Israel.) This is similar to what Allah says in Surat Al-Isra':

(وَعَاثَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَتَّخِذُوا مِن دُونِي وَكِيلاً )

(And We gave Musa the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as Trustee.") (17:2)

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ )

(And We made from among them, leaders, giving guidance under Our command, when they were patient and used to believe with certainty in Our Ayat.) means, because they were patient in adhering to the commands of Allah and avoiding what He prohibited, and they believed in His Messengers and followed what they brought, there were among them leaders who guided others to the truth by the command of Allah, calling for goodness, enjoining what is right and forbidding what is wrong. Then when they changed )the Words of Allah(, twisting and distorting them, they lost that position and their hearts became hard. They change the words from their places, so they do no righteous deeds and have no correct beliefs. Allah says:

(وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا)

(And We made from among them (Children of Israel), leaders, giving guidance under Our command, when they were patient) Qatadah and Sufyan said: "When they patiently shunned the temptations of this world." This was also the view of Al-Hasan bin Salih. Sufyan said, "This is how these people were. A man cannot be an example to be followed unless he shuns the temptation of this world." Allah says:

وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ  
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ  
وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations. And We gave them clear proofs in matters.) (45:16-17). And He says here:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا  
فِيهِ يَخْتَلِفُونَ )

(Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.) meaning, with regard to beliefs and actions.

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِن قَبْلِهِمْ مِّنَ الْقُرُونِ  
يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لآيَاتٍ أَفَلَا  
يَسْمَعُونَ - أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى  
الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ  
أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ )

(26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about Verily, therein indeed are signs. Would they not then listen) (27. Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see)

### Learning the Lessons of the Past

Allah says: will these people who deny the Messengers not learn from the nations who came before them, whom Allah destroyed for their rejection of His Messengers and their opposition to what the Messengers brought them of the straight path No trace is left of them whatsoever.

(هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

(Can you find a single one of them or hear even a whisper of them) (19:98). Allah says:

(يَمْشُونَ فِي مَسْكَنِهِمْ)

(in whose dwellings they do walk about) meaning, these disbelievers walk about in the places where those disbelievers used to live, but they do not see any of those who used to live there, for they have gone --

(كَأَن لَّمْ يَغْنَوْا فِيهَا)

(As if they had never lived there) (11:68) This is like the Ayat:

(فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا)

(These are their houses in utter ruin, for they did wrong) (27:52).

(فَكَأَيِّنْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرُ مَعْطَلَةٌ وَقَصْرٌ مَّشِيدٌ أَقْلَمٌ يَسِيرُوا فِي الْأَرْضِ)

(And many a township did We destroy while they were given to wrongdoing, so that it lie in ruins, and (many) a deserted well and lofty castle! Have they not traveled through the land) until:

(وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ)

(but it is the hearts which are in the breasts that grow blind.) (22:45-46) Allah says here:

(إِنَّ فِي ذَلِكَ لآيَاتٍ)

(Verily, therein indeed are signs.) meaning, in the fact that these people are gone and have been destroyed, and in what happened to them because they disbelieved the Messengers, and how those who believed in them were saved, there are many signs, proofs and important lessons.

(أَفَلَا يَسْمَعُونَ)

(Would they not then listen) means, to the stories of those who came before and what happened to them. n

## The Revival of the Earth with Water is Proof of the Resurrection to come

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ)

(Have they not seen how We drive water to the dry land) Here Allah explains His kindness and goodness towards them by His sending water to them, whether from the sky or from water flowing through the land, water carried by rivers down from the mountains to the lands that need it at particular times. Allah says:

(إِلَى الْأَرْضِ الْجُرُزِ)

(to the dry land) which means the land where nothing grows, as in the Ayah,

(وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا)

(And verily, We shall make all that is on it a bare dry soil.) (18:8) i.e., barren land where nothing grows. Allah says here:

(أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ  
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا  
يُبْصِرُونَ)

(Have they not seen how We drive water to the dry land that has no vegetation, and therewith bring forth crops providing food for their cattle and themselves Will they not then see) This is like the Ayah,

(فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ أَنَّا صَبَبْنَا الْمَاءَ  
صَبًّا)

(Then let man look at his food: We pour forth water in abundance.) (80:24-25). Allah says here:

(أَفَلَا يُبْصِرُونَ)



(Will they not then see)

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ - قُلْ  
يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ  
يُنظَرُونَ - فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ  
مُنْتَظَرُونَ )

(28. They say: "When will this Fath be, if you are telling the truth") (29. Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") (30. So turn aside from them and await, verily, they (too) are awaiting.)

### How the Disbelievers sought to hasten on the Punishment, and what happened to Them

Allah tells us how the disbelievers sought to hasten on the punishment, and to bring the wrath and vengeance of Allah upon themselves, because they thought this punishment would never happen, and because of their disbelief and stubbornness.

(وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ)

(They say: "When will this Fath be...") meaning, `when will you prevail over us, O Muhammad, since you claim that there will be a time when you will gain the upper hand over us and take your revenge on us, so when will that happen All we see of you and your companions is that you are hiding, afraid and humiliated.' Allah says:

(قُلْ يَوْمَ الْفَتْحِ)

(Say: "On the Day of Al-Fath...") meaning, `when the wrath and punishment of Allah befall you, in this world and the next,'

(لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ)

(no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.) This is like the Ayah,

(قَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ  
مِّنَ الْعِلْمِ)

(Then when their Messengers came to them with clear proofs, they were glad with that which they had of the knowledge...) (40:83-85) Those who claim that this refers to the conquest of Makkah go too far, and have made a grievous mistake, for on the day of the conquest of Makkah, the Messenger of Allah accepted the Islam of the freed Makkan prisoners-of-war, who numbered nearly two thousand. If what was meant by this Ayah was the conquest of Makkah, he would not have accepted their Islam, because Allah says:

(قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنظَرُونَ )

(Say: "On the Day of Al-Fath, no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite.") What is meant by Al-Fath here is Judgement, as in the Ayat:

(فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا)

(Nuh said:( So Aftah (judge) between me and them) (26:118). and:

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ)

(Say: "Our Lord will assemble us all together, then He will judge between us with truth") (34:26).

(وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ )

(And they sought judgement and every obstinate, arrogant dictator was brought to a complete loss and destruction. ) (14:15)

(وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا)

(although aforetime they had invoked Allah to pass judgement over those who disbelieved) (2:89)

(إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ)

(If you ask for a judgement, now has the judgement come unto you) (8:19). Then Allah says:

(فَأَعْرَضَ عَنْهُمْ وَاَنْتَظِرُ إِنَّهُمْ مُنْتَظِرُونَ )

(So turn aside from them and await, verily, they (too) are awaiting.) meaning, 'turn away from these idolators, and convey that which has been revealed to you from your Lord.' This is like the Ayah,

(اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ)

(Follow what has been revealed to you from your Lord, there is no God but Him.) (6:106) 'Wait until Allah fulfills that which He has promised you, and grants you victory over those who oppose you, for He never breaks His promise.'

(عَنْهُمْ وَانْتَظِرْ)

(verily, they (too) are awaiting.) means, 'you are waiting, and they are waiting and plotting against you,'

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ)

(Or do they say: "A poet! We await for him some calamity by time!") (52:30). 'You will see the consequences of your patience towards them, and the fulfillment of the promise of your Lord in your victory over them, and they will see the consequences of their wait for something bad to befall you and your Companions, in that Allah's punishment will come upon them.' Sufficient unto us is Allah, and He is the Best Disposer of affairs. This is the end of the Tafsir of Surat As-Sajdah.

## The Tafsir of Surat Al-Ahzab

### (Chapter - 33)

#### Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(يَأْيُهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ  
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا - وَاتَّبِعْ مَا  
يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ  
خَبِيرًا - وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا )

(1. O Prophet! Have Taqwa of Allah, and obey not the disbelievers and the hypocrites. Verily, Allah is Ever All-Knower, All-Wise.) (2. And follow that which is revealed to you from your Lord. Verily, Allah is Well-Acquainted with what you do.) (3. And put your trust in Allah, and sufficient is Allah as a Trustee.)

### **The Command to defy the Disbelievers and Hypocrites by following the Revelation of Allah and putting One's Trust in Him**

Here Allah points out something lower by referring to something higher. When He commands His servant and Messenger to do this, He is also commanding those who are lower than him, and the command is addressed to them more so. Talq bin Habib said: "Taqwa means obeying Allah in the light of the guidance of Allah and in hope of earning the reward of Allah, and refraining from disobeying Allah in the light of the guidance of Allah and fearing the punishment of Allah."

(وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ)

(and obey not the disbelievers and the hypocrites.) means, do not listen to what they say and do not consult them.

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Verily, Allah is Ever All-Knower, All-Wise) means, He is more deserving of your following His commandments and obeying Him, for He knows the consequences of all things and is Wise in all that He says and does. Allah says:

(وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ)

(And follow that which is revealed to you from your Lord.) meaning, of the Qur'an and Sunnah.

(إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا)

(Verily, Allah is Well-Acquainted with what you do.) means, nothing at all is hidden from Him, and put your trust in Allah, i.e., in all your affairs and situations.

(وَكَفَىٰ بِاللَّهِ وَكِيلًا)

(and sufficient is Allah as a Wakil.) means, sufficient is He as a Trustee for the one who puts his trust in Him and turns to Him.

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ  
 وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ - ادْعُوهُمْ  
 لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ  
 فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ  
 فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ  
 اللَّهُ غَفُوراً رَحِيماً )

(4. Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the way.) (5. Call them by their fathers, that is more just with Allah. But if you know not their father's, your brothers in faith and Mawalikum (your freed servants). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.)

### Abolition of Adoption

Before Allah discusses ideas and theoretical matters, He gives tangible examples: one man cannot have two hearts in his body, and a man's wife does not become his mother if he says the words of Zihar to her: "You are to me like the back of my mother." By the same token, an adopted child does not become the son of the man who adopts him and calls him his son. Allah says:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا  
 جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ)

(Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers...) This is like the Ayah:

(مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ)

(They cannot be their mothers. None can be their mothers except those who gave them birth) (58:2).

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons.) This was revealed concerning Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Prophet . The Prophet had adopted him before prophethood, and he was known as Zayd bin Muhammad. Allah wanted to put an end to this naming and attribution, as He said:

(وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons. ) This is similar to the Ayah later in this Surah:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ  
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا )

(Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.) (33:40). And Allah says here:

(ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ)

(That is but your saying with your mouths.) meaning, 'your adoption of him is just words, and it does not mean that he is really your son,' for he was created from the loins of another man, and a child cannot have two fathers just as a man cannot have two hearts in one body.

(وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ)

(But Allah says the truth, and He guides to the way.) Sa`id bin Jubayr said:

(يَقُولُ الْحَقَّ)

(But Allah says the truth,) means, justice. Qatadah said:

(وَهُوَ يَهْدِي السَّبِيلَ)

(and He guides to the way) means, the straight path. Imam Ahmad said that Hasan told them that Zuhayr told them from Qabus, meaning Ibn Abi Zibyan, that his father told him: "I said to Ibn `Abbas, 'Do you know the Ayah,

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.) What does this mean' He said that the Messenger of Allah stood up one day to pray, and he trembled. The hypocrites who were

praying with him said, `Do you not see that he has two hearts, one heart with you and another with them' Then Allah revealed the words:

(مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ)

(Allah has not made for any man two hearts inside his body.)" This was also narrated by At-Tirmidhi, who said, "It is a Hasan Hadith". It was also narrated by Ibn Jarir and Ibn Abi Hatim from the Hadith of Zuhayr.

### An Adopted Child should be named after His Real Father

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by their fathers, that is more just with Allah.) This is a command which abrogates the state of affairs that existed at the beginning of Islam, when it was permitted to call adopted sons after the man who adopted them. Then Allah commanded that they should be given back the names of their real fathers, and states that this was more fair and just. Al-Bukhari (may Allah have mercy on him) narrated that `Abdullah bin `Umar said: "Zayd bin Harithah, may Allah be pleased with him, the freed servant of the Messenger of Allah , was always called Zayd bin Muhammad, until (the words of the) Qur'an were revealed:

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them (adopted sons) by (the names of) their fathers, that is more just with Allah.)" This was also narrated by Muslim, At-Tirmidhi and An-Nasa'i. They used to deal with them as sons in every respect, including being alone with them as Mahrams and so on. Hence Sahlah bint Suhayl, the wife of Abu Hudhayfah, may Allah be pleased with them both, said: "O Messenger of Allah! We used to call Salim our son, but Allah has revealed what He has revealed. He used to enter upon me, but I feel that Abu Hudhayfah does not like that. The Prophet said:

«أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ»

(Breastfeed him and he will become your Mahram. )" Hence when this ruling was abrogated, Allah made it permissible for a man to marry the ex-wife of his adopted son, and the Messenger of Allah married Zaynab bint Jahsh, the divorced wife of Zayd bin Harithah, may Allah be pleased with him, Allah said:

(لَكِي لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ  
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا)

(So that (in future) there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them) (33:37). And Allah says in Ayat At-Tahrim:

## (وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ)

(The wives of your sons from your own loins) (4:23). The wife of an adopted son is not included because he was not born from the man's loins. A "foster" son through breastfeeding is the same as a son born from one's own loins, from the point of view of Shari`ah, because the Prophet said in the Two Sahihs:

## «حَرِّمُوا مِنَ الرِّضَاعَةِ مَا يُحَرِّمُ مِنَ النَّسَبِ»

(Suckling makes unlawful as lineage does.) As for calling a person "son" as an expression of honor and endearment, this is not what is forbidden in this Ayah, as is indicated by the report recorded by Imam Ahmad and the Sunan compilers -- apart from At-Tirmidhi -- from Ibn `Abbas, may Allah be pleased with him, who said: "We young boys of Banu `Abd Al-Muttalib came to the Messenger of Allah at the Jamarat; he slapped us on the thigh and said,

## «(أَبْنَيْي) لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ»

(O my sons, do not stone the Jamarah until the sun has risen.) This was during the Farewell Pilgrimage in 10 AH.

## (ادْعُوهُمْ لِأَبَائِهِمْ)

(Call them by their fathers.) This is concerning Zayd bin Harithah, may Allah be pleased with him. He was killed in 8 AH at the battle of Mu'tah. In Sahih Muslim it is reported that Anas bin Malik, may Allah be pleased with him, said: "The Messenger of Allah said:

## «يَا بَنِي»

(O my son.)" It was also reported by Abu Dawud and At-Tirmidhi.

## (فَإِنْ لَمْ تَعْلَمُوا ءَابَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ)

(But if you know not their father's then they are your brothers in the religion and Mawalikum (your freed servants).) Here Allah commands that adopted sons should be given back their fathers' names, if they are known; if they are not known, then they should be called brothers in faith or freed servants, to compensate for not knowing what their real lineage is. When the Messenger of Allah left Makkah after performing his `Umrat Al-Qada', the daughter of Hamzah, may Allah be pleased with her, started following him, calling, "O uncle, O uncle!" `Ali took her and said to Fatimah, may Allah be pleased with her, "Take care of your uncle's daughter," so she picked her up. `Ali, Zayd and Ja`far -- may Allah be pleased with them -- disputed over of which of them was going to take care of her, and each of them gave his reasons. `Ali said, "I have more right, because she is the daughter of my paternal uncle." Zayd said, "She is the



daughter of my brother." Ja`far bin Abi Talib said: "She is the daughter of my paternal uncle and I am married to her maternal aunt -- meaning Asma' bint `Umays." The Prophet ruled that she should stay with her maternal aunt, and said:

«الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ»

(The maternal aunt has the same status as the mother.) He said to `Ali, may Allah be pleased with him,

«أَنْتَ مِنِّي وَأَنَا مِنْكَ»

(You belong to me and I belong to you.) He said to Ja`far, may Allah be pleased with him,

«أَشْبَهْتَ خَلْقِي وَخُلُقِي»

(You resemble me both in your looks and in your attitude.) And he said to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) This Hadith contains a number of rulings, the most important of which is that the Prophet ruled according to the truth, and that he sought to appease all the disputing parties. His saying to Zayd, may Allah be pleased with him,

«أَنْتَ أَخُونَا وَمَوْلَانَا»

(You are our brother and our freed servant.) is as Allah says in this Ayah:

(فَأِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ)

(your brothers in faith and your freed servants. ) Then Allah says:

(وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ)

(And there is no sin on you concerning that in which you made a mistake,) meaning, if you call one of them after someone who is not in fact his father, by mistake, after trying your best to find out his parentage, then Allah will not attach any sin to this mistake. This is like the Ayah in which Allah commands His servants to say:

(رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا)

(Our Lord! Punish us not if we forget or fall into error) (2:286). It was reported in Sahih Muslim that the Messenger of Allah said:

«قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ فَعَلْتِ»

(Allah says, "Certainly I did (so).") In Sahih Al-Bukhari, it was recorded that `Amr bin Al-`As, may Allah be pleased with him, said: "The Messenger of Allah said:

«إِذَا اجْتَهَدَ الْحَاكِمُ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِنْ  
اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»

(If the judge makes Ijtihad and reaches the right decision, he will have two rewards; if he makes Ijtihad and reaches the wrong decision, he will have one reward.) In another Hadith:

«إِنَّ اللَّهَ تَعَالَى رَفَعَ عَنِّ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ  
وَمَا يُكْرَهُونَ عَلَيْهِ»

(Allah will forgive my Ummah for mistakes, forgetfulness and what they are forced to do.) And Allah says here:

«وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا  
تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا»

(And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.) meaning, the sin is on the person who deliberately does something wrong, as Allah says elsewhere:

«لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ»

(Allah will not call you to account for that which is unintentional in your oaths) (2:225). Imam Ahmad narrated from Ibn `Abbas that `Umar said: "Allah sent Muhammad with the Truth and revealed to him the Book. One of the things that was revealed in it was the Ayah of stoning, so the Messenger of Allah stoned )adulterers( and we stoned )them( after he died." Then he said, "We also used to recite, `Do not attribute yourselves to anyone other than your fathers, for this is disbelief, to attribute yourselves to anyone other than your fathers.'" The Messenger of Allah said:

«لَا تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ  
الصَّلَاةُ وَالسَّلَامُ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَبْدُهُ  
وَرَسُولُهُ»

(Do not exaggerate in praising me as `Isa bin Maryam was praised upon him be peace and blessings. I am just a servant of Allah. Say, "He is His servant and Messenger.") Or Ma` mar may have said:

«كَمَا أُطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ»

(As the Christians praised the son of Maryam. ) This was also narrated in another Hadith:

«ثَلَاثٌ فِي النَّاسِ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ،  
وَالنِّيَاحَةُ عَلَى الْمَيِّتِ، وَالْاِسْتِسْقَاءُ بِالنُّجُومِ»

(Three things that people do are parts of disbelief: slandering a person's lineage, wailing over the dead and seeking rain by the stars.)

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ  
أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي  
كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ  
تَفْعَلُوا إِلَىٰ أَوْلِيَآئِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ  
مَسْطُورًا )

(6. The Prophet is closer to the believers than themselves, and his wives are their mothers. And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, except that you do kindness to those brothers. This has been written in the Book.)

### **Loyalty to the Prophet ; and his wives are Mothers of the Believers**

Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves, as Allah says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ  
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا﴾

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.) (4:65) In the Sahih it says:

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ  
أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَمَالِهِ وَوَلَدِهِ وَالنَّاسِ  
أَجْمَعِينَ»

(By the One in Whose Hand is my soul, none of you truly believes until I am dearer to him than his own self, his wealth, his children and all the people.) It was also reported in the Sahih that `Umar, may Allah be pleased with him, said: "O Messenger of Allah, by Allah, you are dearer to me than everything except myself." He said,

«لَا، يَا عُمَرُ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ»

(No, O `Umar, not until I am dearer to you than yourself.) `Umar said: "O Messenger of Allah, by Allah, now you are dearer to me than everything, even myself." He said,

«الآنَ يَا عُمَرُ»

(Now, O `Umar )you have got it right(.) Allah says in this Ayah:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

(The Prophet is closer to the believers than themselves.) Concerning this Ayah, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Prophet said:

«مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَىٰ النَّاسِ بِهِ فِي الدُّنْيَا  
وَالْآخِرَةِ، اقْرَأُوا إِنَّ شِئْنَكُمْ:

## (النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ)

(There is no believer except I am the closest of all people to him in this world and in the Hereafter. Recite, if you wish: (The Prophet is closer to the believers than themselves.)

فَأَيُّمَا مُؤْمِنٍ تَرَكَ مَالًا فَلِيرِثُهُ عَصَبَتُهُ مَنْ كَانُوا،  
وَإِنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلْيَأْتِنِي فَأَنَا مَوْلَاهُ»

If any believer leaves behind any wealth, let his own relatives inherit it, but if he leaves behind any debt or orphans, bring them to me and I will take care of them.) This was recorded only by Al-Bukhari, and he also recorded it in the Book of Loans.

## (وَأَزْوَاجُهُ أُمَّهَاتُهُمْ)

(and his wives are their mothers.) means, they are unlawful for marriage. In terms of honor, respect and veneration, it is not permissible for them to be alone with them, and the prohibition of marriage to them does not extend to their daughters and sisters, according to scholarly consensus.

(وَأَوْلُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ  
اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ)

(And blood relations among each other have closer personal ties in the decree of Allah than the believers and the Muhajirin, ) This is an abrogation of the rule that existed previously, whereby they could inherit from one another by virtue of the oath of brotherhood among them. Ibn `Abbas and others said: "A Muhajir would inherit from an Ansari even though they were not related by blood, because of the brotherhood established between them by the Messenger of Allah ." This was also stated by Sa`id bin Jubayr and others among scholars of the earlier and later generations.

(إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا)

(except that you do kindness to those brothers.) means, the idea of inheriting from one another has gone, but there remains the duty to offer support and kindness, to uphold ties of brotherhood and to offer good advice.

(كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا)

(This has been written in the Book.) This ruling, which is that those who are blood relatives have closer personal ties to one another, is a ruling which Allah has decreed and which is written in the First Book which cannot be altered or changed. This is the view of Mujahid and

others. (This is the case) even though Allah legislated something different at certain times, and there is wisdom behind this, for He knew that this would be abrogated and the original ruling that was instituted an eternity ago would prevail, and this is His universal and legislative decree. And Allah knows best.

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ  
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ  
مِيثَاقًا غَلِيظًا - لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ  
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا )

(7. And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam. We took from them a strong covenant.) (8. That He may ask the truthful about their truth. And He has prepared for the disbelievers a painful torment.)

### The Covenant of the Prophets

Allah tells us about the five Mighty Messengers with strong resolve and the other Prophets, how He took a covenant from them to establish the religion of Allah and convey His Message, and to cooperate and support one another, as Allah says:

(وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ  
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ  
لْتُؤْمِنُنَّ بِهِ وَلْتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى  
ذَلِكَمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا  
مَعَكُمْ مِنَ الشَّاهِدِينَ )

(And when Allah took the covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah, and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree, and will you take up My covenant" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses.") (3:81) This covenant was taken from them after their missions started. Elsewhere in the Qur'an, Allah mentions five by name, and these are the Mighty Messengers with strong resolve. They are also mentioned by name in this Ayah and in the Ayah:

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it.) (42:13) This is the covenant which Allah took from them, as He says:

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ  
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ)

(And when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.) This Ayah begins with the last Prophet, as a token of respect, may the blessings of Allah be upon him, then the names of the other Prophets are given in order, may the blessings of Allah be upon them. Ibn `Abbas said: "The strong covenant is Al-`Ahd (the covenant).

(لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ)

(That He may ask the truthful about their truth.) Mujahid said: "This refers to, those who convey the Message from the Messengers."

(وَأَعَدَّ لِلْكَافِرِينَ)

(And He has prepared for the disbelievers) i.e., among their nations,

(عَذَابًا أَلِيمًا)

(a painful torment.) i.e., agonizing. We bear witness that the Messengers did indeed convey the Message of their Lord and advised their nations, and that they clearly showed them the truth in which there is no confusion, doubt or ambiguity, even though they were rejected by the ignorant, stubborn and rebellious wrongdoers. What the Messengers brought is the truth, and whoever opposes them is misguided. As the people of Paradise will say:

(لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ)

(Indeed, the Messengers of our Lord did come with the truth.) (7:43)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ  
جَاءَتْكُمْ جُنُودٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ  
تَرَوْهَا وَكَانَ اللّٰهُ بِمَا تَعْمَلُونَ بَصِيرًا - اِذْ  
جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ وَاِذْ زَاغَتِ  
الْاَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللّٰهِ  
الظُّنُونا )

(9. O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever All-Seer of what you do.) (10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.)

### The Campaign of the Confederates (Al-Ahzab)

Allah tells us of the blessings and favors He bestowed upon His believing servants when He diverted their enemies and defeated them in the year when they gathered together and plotted. That was the year of Al-Khandaq, in Shawwal of the year 5 AH according to the well-known correct view. Musa bin `Uqbah and others said that it was in the year 4 AH. The reason why the Confederates came was that a group of the leaders of the Jews of Banu Nadir, whom the Messenger of Allah had expelled from Al-Madinah to Khaybar, including Sallam bin Abu Al-Huqayq, Sallam bin Mishkam and Kinanah bin Ar-Rabi`, went to Makkah where they met with the leaders of Quraysh and incited them to make war against the Prophet . They promised that they would give them help and support, and Quraysh agreed to that. Then they went to the Ghatafan tribe with the same call, and they responded too. The Quraysh came out with their company of men from various tribes and their followers, under the leadership of Abu Sufyan Sakhr bin Harb. The Ghatafan were led by `Uyaynah bin Hisn bin Badr. In all they numbered nearly ten thousand. When the Messenger of Allah heard that they had set out, he commanded the Muslims to dig a ditch (Khandaq) around Al-Madinah from the east. This was on the advice of Salman Al-Farisi, may Allah be pleased with him. So the Muslims did this, working hard, and the Messenger of Allah worked with them, carrying earth away and digging, in the process of which there occurred many miracles and clear signs. The idolators came and made camp to the north of Al-Madinah, near Uhud, and some of them camped on the high ground overlooking Al-Madinah, as Allah says:

(اِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنكُمْ)

(When they came upon you from above you and from below you,) The Messenger of Allah came out with the believers, who numbered nearly three thousand, or it was said that they numbered seven hundred. They had their backs towards (the mountain of) Sal` and were facing



the enemy, and the ditch, in which there was no water, was between the two groups, preventing the cavalry and infantry from reaching them. The women and children were in the strongholds of Al-Madinah. Banu Qurayzah, who were a group among the Jews, had a fortress in the south-east of Al-Madinah, and they had made a treaty with the Prophet and were under his protection. They numbered nearly eight hundred fighters. Huyay bin Akhtab An-Nadari went to them and kept trying to persuade them until they broke the treaty and went over to the side of the Confederates against the Messenger of Allah . The crisis deepened and things got worse, as Allah says:

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا )

(There, the believers were tried and shaken with a mighty shaking.) )33: 11( They besieged the Prophet and his Companions for almost a month, but they did not reach them and there was no fighting between them, except for when `Amr bin `Abd Wadd Al-`Amiri, who was one of the most famous and bravest horsemen of the Jahiliyyah, came with some other horsemen, and crossed the ditch to the Muslim side. The Messenger of Allah called for the Muslim cavalry, and it was said that no one came forward. Then he called `Ali, may Allah be pleased with him, who came forward and they fought in single combat until Ali, may Allah be pleased with him, killed him, and this was a sign of imminent victory. Then Allah sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else; they could not light any fires or do anything, and so they departed, disappointed and defeated, as Allah says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا)

(O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces) Mujahid said: "This was the easterly wind." This view is supported by another Hadith:

«نُصِرْتُ بِالصَّبَا، وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ»

(I was given victory by the easterly wind, and `Ad were destroyed by the westerly wind.)

(وَجُنُودًا لَّمْ تَرَوْهَا)

(and forces that you saw not.) This refers to the angels who shook them and cast fear and terror into their hearts. The chief of each tribe said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allah cast fear and terror into their hearts. In his Sahih, Muslim recorded that Ibrahim At-Taymi said that his father said: "We were with Hudhayfah bin Al-Yaman, may Allah be pleased with him, and a man said to him: `If I had met the Messenger of Allah I would have fought alongside him and I would have striven my utmost.' Hudhayfah said to him: `Would you really have done that I was present with the Messenger of Allah during (the campaign) against the Confederates on a very cold and windy night, and the Messenger of Allah said:

«أَلَا رَجُلٌ يَأْتِي بِخَبَرِ الْقَوْمِ يَكُونُ مَعِيَ يَوْمَ  
الْقِيَامَةِ»

(Is there any man who will bring me news of the people He will be with me on the Day of Resurrection.) None of us answered him, and he repeated it a second and a third time. Then he said:

«يَا حُدَيْفَةُ فَمَ قَاتِنَا بِخَبَرِ مِنَ الْقَوْمِ»

(O Hudhayfah, get up and bring us news of the people.) When he called me by name, I had no choice but to get up. He said,

«انْتِنِي بِخَبَرِ الْقَوْمِ وَلَا تَدْعُرْهُمْ عَلَيَّ»

(Bring us news of the people, but do not alarm them.) So I went, walking as if I were walking among pigeons, until I came to them. I saw Abu Sufyan warming his back by the fire, and I put an arrow in my bow, wanting to shoot it at him, then I remembered what the Messenger of Allah said,

«وَلَا تَدْعُرْهُمْ عَلَيَّ»

(Do not alarm them.) If I shot the arrow, I would have hit him. So I came back, again walking as if I were walking among pigeons, and I came to the Messenger of Allah . After my returning I began to feel very cold. I told the Messenger of Allah and he gave me to wear a spare cloak of his which he used to pray in. I slept until morning came, and when morning came, the Messenger of Allah said,

«قُمْ يَا نَوْمَانُ»

(Get up, O sleepy one!)"

(إِذْ جَاءُوكُمْ مِّنْ فَوْقِكُمْ)

(When they came upon you from above you) refers to the Confederates,

(وَمِنْ أَسْفَلَ مِنْكُمْ)

(and from below you.) We have already noted the report from Abu Hudhayfah that these were Banu Qurayzah.

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ)

(and when the eyes grew wild and the hearts reached to the throats,) means, from intense fear and terror.

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) Ibn Jarir said: "Some of those who were with the Messenger of Allah , had doubts and thought that the outcome would be against the believers, and that Allah would allow that to happen." Muhammad bin Ishaq said concerning the Ayah:

(وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ  
وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah.) "The believers had all kinds of doubts, and hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of Banu `Amr bin `Awf said: `Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself.'" Al-Hasan said concerning the Ayah:

(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)

(and you were harboring doubts about Allah.) "There were different kinds of thoughts; the hypocrites thought that Muhammad and his Companions would be eliminated, while the believers were certain that what Allah and His Messenger promised was true, and that He would cause the religion to prevail even if the idolators hated it." Ibn Abi Hatim recorded that Abu Sa`id, may Allah be pleased with him, said: "On the day of Al-Khandaq, we said: `O Messenger of Allah, is there anything we should say, for our hearts have reached our throats' He said:

«نَعَمْ، قُولُوا: اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا»

(Yes, say: O Allah, cover our weak points and calm our fears.) Then Allah struck the faces of the enemy with the wind, and defeated them with the wind. This was also recorded by Imam Ahmad bin Hanbal from Abu `Amir Al-`Aqadi.

(هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا -  
وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا

وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا وَإِذْ قَالَتْ طَائِفَةٌ  
 مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ  
 فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا  
 هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا

(11. There, the believers were tried and shaken with a mighty shaking. ) (12. And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") (13. And when a party of them said: "O people of Yathrib! There is no position for you. Therefore go back!" And a band of them ask for permission of the Prophet saying: "Truly, our homes lie open." And they lay not open. They but wished to flee.)

### How the Believers were tested, and the Position of the Hypocrites during the Battle of Al-Khandaq

Allah tells us what happened when the Confederates surrounded Al-Madinah and the Muslims were besieged and found themselves in straitened circumstances, with the Messenger of Allah in their midst. They were tried and tested, and were shaken with a mighty shaking. At this time hypocrisy emerged, and those in whose hearts was a disease spoke about what they really felt.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
 مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

(And when the hypocrites and those in whose hearts is a disease said: "Allah and His Messenger promised us nothing but delusion!") Their hypocrisy became apparent, while the one in whose heart was doubt became weak, and he expressed the ideas that were in his heart because of the weakness of his faith and the difficulty of the situation. And other people said, as Allah tells us:

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ

(And when a party of them said: "O people of Yathrib...") meaning Al-Madinah, as it was reported in the Sahih:

«أُرِيتُ فِي الْمَنَامِ دَارَ هِجْرَتِكُمْ، أَرْضٌ بَيْنَ  
 حَرَّتَيْنِ، فَذَهَبَ وَهَلِيَ أَنَّهَا هِجْرٌ فَإِذَا هِيَ يَثْرِبُ»

(I was shown in a dream the place to which you will migrate, a land between two lava fields. At first I thought it was Hajar, but it turned out to be Yathrib.) According to another narration:

## «الْمَدِينَةَ»

(Al-Madinah. ) It was said that the origin of its name Yathrib was that a man settled there from (the people of) Al-`Amaliq whose name was Yathrib bin `Ubayd bin Mahlayil bin `Aws bin `Amlaq bin Lawudh bin Iram bin Sam bin Nuh. This was the view of As-Suhayli. He said: "And it was narrated from some of them that he said, `It is given eleven names in the Tawrah: Al-Madinah, Tabah, Tayyibah, Al-Miskinah, Al-Jabirah, Al-Muhibbah, Al-Mahbubah, Al-Qasimah, Al-Majburah, Al-`Adhra' and Al-Marhumah." r

## (لَا مَقَامَ لَكُمْ)

(There is no position for you.) means, `here, with the Prophet , you cannot stand guard,'

## (فَارْجِعُوا)

(Therefore go back) means, `to your houses and dwellings'.

## (وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ)

(And a band of them ask for permission of the Prophet) Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said, "These were Banu Harithah, who said, `We fear for our homes, that they may be robbed.'" This was also stated by others. Ibn Ishaq mentioned that the one who said this was `Aws bin Qayzi. They were using as an excuse to go back to their houses the claim that they were lying open and had nothing to protect them from the enemy, so they were afraid for their homes. But Allah said:

## (وَمَا هِيَ بِعَوْرَةٍ)

(And they lay not open.) meaning, it is not as they claim.

## (إِنْ يُرِيدُونَ إِلَّا فِرَارًا)

(They but wished to flee.) means, they wanted to run away from the battlefield.

(وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاتَوَّهَّأُوا وَمَا تَلَبَّأُوا بِهَا إِلَّا يَسِيرًا - وَلَقَدْ كَانُوا

عَهَدُوا لِلَّهِ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَرَ وَكَانَ عَهْدُ  
اللَّهِ مَسْئُولًا - قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ  
مِّنَ الْمَوْتِ أَوْ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا -  
قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ  
سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ  
دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا )

(14. And if the enemy had entered from all sides, and they had been exhorted to Al-Fitnah, they would surely have committed it and would have hesitated thereupon but little.) (15. And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.) (16. Say: "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!") (17. Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) Allah tells us about those who said:

(يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ  
يُرِيدُونَ إِلَّا فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) If the enemy had entered upon them from every side of Al-Madinah and from every direction, then demanded that they become disbelievers, they would have promptly done so. They would not have adhered to their faith or remained steadfast in it if they were faced with the slightest fear. This is how it was interpreted by Qatadah, `Abdur-Rahman bin Zayd and Ibn Jarir. This is a condemnation of them in the clearest terms. Then Allah reminds them of the promise they had made to Him before this fear struck them, that they would not turn their backs or flee from the battlefield.

(وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا)

(and a covenant with Allah must be answered for.) means, Allah will inevitably ask them about that covenant. Then Allah tells them that fleeing from battle will not delay their appointed demise or make their lives any longer; on the contrary, it may be the cause of their being taken sooner, and in a sudden manner. Allah says:

(وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا)

(and then you will enjoy no more than a little while!) meaning, `after you run away and flee from battle.'

(قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى)

(Say: "Short is the enjoyment of this world. The Hereafter is better for him who have Taqwa") (4:77). Then Allah says:

(قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا )

(Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you" And they will not find, besides Allah, for themselves any protector or any helper.) meaning, they have no one else except Allah to respond to their cries.

(قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا - أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا )

(18. Allah already knows those among you who keep back (men) from fighting (in Allah's cause), and those who say to their brethren, "Come here towards us," while they come not to the battle except a little,) (19. Being miserly towards you. Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore, Allah makes their deeds fruitless and that is ever easy for Allah.) Allah tells us that His knowledge encompasses those who sought to tell others not to go out and who said to their brethren, meaning their companions, friend and acquaintances,

(هَلُمَّ إِلَيْنَا)

(Come here towards us,) meaning, come to where we are in the shade and enjoying fruits. But in spite of that,

(وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا)

أَشِحَّةً

(عَلَيْكُمْ)

(they come not to the battle except a little, being miserly towards you.) i.e., 'they are mean and have no love or mercy towards you.' As-Suddi said:

(أَشِحَّةً عَلَيْكُمْ)

(Being miserly towards you.) means, with the booty.

(فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ  
أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ)

(Then when fear comes, you will see them looking to you, their eyes revolving like one over whom hovers death;) means, because of the intensity of their fear and terror; this is how afraid these cowards are of fighting.

(فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ)

(but when the fear departs, they will smite you with sharp tongues,) means, when security is restored, they will speak eloquently and nicely, claiming that they were the bravest and most chivalrous of men, but they are lying. Ibn `Abbas, may Allah be pleased with him, said:

(سَلَفُوكُمْ)

(they will smite you) means, "they will start to talk about you." Qatadah said: "But when it comes to the booty, the most miserly of people and the worst to have to share the booty with are those who say, 'Give us, give us, we were there with you,' but during battle they were the most cowardly and the most likely to fail to support the truth." They are miserly towards good, meaning that there is no goodness in them, for they have combined cowardice with lies and little good. Allah says:



(أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ  
عَلَى اللَّهِ يَسِيرًا)

(Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.)

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ  
الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ  
يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا  
قَلِيلًا)

(20. They think that the Confederates have not yet withdrawn; and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you; and if they were to be among you, they would not fight but little.) This is another aspect of their abhorrent attribute of cowardice and fear:

(يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا)

(They think that the Confederates have not yet withdrawn;) and that they are still close by and will return.

(وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي  
الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ)

(and if the Confederates should come, they would wish they were in the deserts among the bedouins, seeking news about you;) means, 'if the Confederates should come back, they hope that they will not be present with you in Al-Madinah, but that they will be in the desert, asking about news of you and what happened to you with your enemy.'

(وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا)

(and if they were to be among you, they would not fight but little.) means, 'if they are among you, they will not fight alongside you very much,' because they are so cowardly and weak, and have so little faith, but Allah knows best about them.

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا -  
وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا )

(21. Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much.) (22. And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness.)

### The Command to follow the Messenger

This Ayah is an important principle, to follow the Messenger of Allah in all his words, and deeds, etc. Hence Allah commanded the people to take the Prophet as an example on the day of Al-Ahzab, with regard to patience, guarding, striving and waiting for Allah to provide the way out; may the peace and blessings of Allah be upon him forever, until the Day of Judgement. Allah says to those who were anxious and impatient and were shaken by feelings of panic on the day of Al-Ahzab:

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ)

(Indeed in the Messenger of Allah you have a good example to follow) meaning, 'why do you not take him as an example and follow his lead' Allah says:

(لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا)

(for him who hopes in Allah and the Last Day, and remembers Allah much.)

### The Attitude of the Believers towards the Confederates

Then Allah tells us about His believing servants who believed Allah's promise to them and how He will make the consequences good for them in this world and in the Hereafter. He says:

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(And when the believers saw the Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.") Ibn `Abbas, may Allah be pleased with him, and Qatadah said: "They mean what Allah said in Surat Al-Baqarah:

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ )

(Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!)(2:214) meaning, `this is the trial and test that Allah and His Messenger promised us would be followed by the help and victory of Allah that is near.' Allah says:

(وَصَدَقَ اللَّهُ وَرَسُولُهُ)

(and Allah and His Messenger had spoken the truth. )

(وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا)

(And it only added to their faith and to their submissiveness.) This indicates that faith can increase and strengthen in accordance with people's circumstances, as the majority of scholars stated: faith can increase and decrease. We have stated this at the beginning of our commentary on Al-Bukhari, praise be to Allah.

(وَمَا زَادَهُمْ)

(And it only added) means, at that time of stress and difficulty

(إِلَّا إِيمَانًا)

(to their faith) in Allah,

(وَتَسْلِيمًا)

(and to their submissiveness.) means their submission to His commands and their obedience to His Messenger .

(مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُنْفِقِينَ إِنْ شَاءَ أَوْ يُثِيبَ عَلَيْهِمْ إِنْ كَانَ اللَّهُ كَانَ غَفُورًا رَّحِيمًا)

(23. Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) (24. That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them. Verily, Allah is Oft-Forgiving, Most Merciful.)

### **Praise for the Believers' Attitude, and leaving the ultimate Fate of the Hypocrites to Allah**

When Allah mentions how the hypocrites broke their promise to Him that they would not turn their backs, He describes the believers as firmly adhering to their covenant and their promise:

(صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(they) have been true to their covenant with Allah; of them some have fulfilled their Nahbah;) Some of them said: "Met their appointed time (i.e., death)." Al-Bukhari said, "Their covenant, and refers back to the beginning of the Ayah."

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا)

(and some of them are still waiting, but they have never changed in the least.) means, they have never changed or broken their covenant with Allah. Al-Bukhari recorded that Zayd bin Thabit said: "When we wrote down the Mushaf, an Ayah from Surat Al-Ahzab was missing, which I used to hear the Messenger of Allah reciting. I did not find it with anyone except Khuzaymah

bin Thabit Al-Ansari, may Allah be pleased with him, whose testimony the Messenger of Allah counted as equal to that of two other men. (The Ayah in question was:)

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ  
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah;)" This was recorded by Al-Bukhari but not by Muslim, It was also recorded by Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in the chapters on Tafsir in their Sunans. At-Tirmidhi said, "Hasan Sahih. Al-Bukhari also recorded that Anas bin Malik, may Allah be pleased with him, said: "We think that this Ayah was revealed concerning Anas bin An-Nadr, may Allah be pleased with him:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ  
عَلَيْهِ

(Among the believers are men who have been true to their covenant with Allah.)" This was reported only by Al-Bukhari, but there are corroborating reports with other chains of narration. Imam Ahmad recorded that Anas said: "My paternal uncle Anas bin Al-Nadr, may Allah be pleased with him, after whom I was named, was not present with this Messenger of Allah at Badr, and this distressed him. He said: `The first battle at which the Messenger of Allah was present, and I was absent; if Allah shows me another battle with the Messenger of Allah, Allah will see what I will do!' He did not want to say more than that. He was present with the Messenger of Allah at Uhud, where he met Sa`d bin Mu`adh, may Allah be pleased with him. Anas, may Allah be pleased with him, said to him, `O Abu `Amr! Where are you going' He replied, `I long for the fragrance of Paradise and I have found it near the mountain of Uhud.' He fought them until he was killed, may Allah be pleased with him. Eighty-odd stab wounds and spear wounds were found on his body, and his sister, my paternal aunt Ar-Rabayyi` bint Al-Nadr said, `I only recognized my brother by his fingertips.' Then this Ayah was revealed:

مِّنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ  
عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ  
وَمَا بَدَّلُوا تَبْدِيلًا )

(Among the believers are men who have been true to their covenant with Allah; of them some have fulfilled their Nahbah; and some of them are still waiting, but they have never changed in the least.) They used to think that it had been revealed concerning him and his companions, may Allah be pleased with them." This was also recorded by Muslim, At-Tirmidhi and An-Nasa'i. Ibn Jarir narrated that Musa bin Talhah said: "Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, stood up and said, `I heard the Messenger of Allah say:

«طَلْحَةُ مِمَّنْ قَضَىٰ نَحْبَهُ»

(Talhah is one of those who have fulfilled their Nahbah.)" Mujahid said concerning the Ayah:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "Their covenant,

(وَمِنْهُمْ مَّنْ يَنْتَظِرُ)

(and some of them are still waiting) they are waiting for battle so that they can do well. " Al-Hasan said:

(فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ)

(of them some have fulfilled their Nahbah;) "They died true to their covenant and loyal, and some are still waiting to die in a similar manner, and some of them have never changed in the least." This was also the view of Qatadah and Ibn Zayd. Some of them said that the word Nahbah means a vow.

(وَمَا بَدَّلُوا تَبْدِيلًا)

(but they have never changed in the least.) means, they never changed their covenant or were disloyal or committed treachery, but they persisted in what they had promised and did not break their vow, unlike the hypocrites who said:

(إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا  
فِرَارًا)

("Truly, our homes lie open." And they lay not open. They but wished to flee.) 33:13(

(وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤْثِرُونَ  
الْأُذْبَرَ)

(And indeed they had already made a covenant with Allah not to turn their backs,) 33:15(

(لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمَا الْمُنَافِقِينَ إِنْ  
شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ)

(That Allah may reward the men of truth for their truth, and punish the hypocrites, if He wills, or accept their repentance by turning to them.) Allah tests His servants with fear and shaking so as to tell the evil from the good, as each will be known by his deeds. Although Allah knows what the outcome will be before anything happens, still He does not punish anyone on the basis of His knowledge until they actually do what He knows they will do. As Allah says:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ  
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَرَكُمْ )

(And surely, We shall try you till We test those who strive hard and patient, and We shall test your facts.) (47:31). This refers to knowing something after it happens, even though Allah knows it before it comes to pass. Allah says:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ  
حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ  
لِيُطْلِعَكُمْ عَلَى الْغَيْبِ)

(Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Unseen) (3:179). Allah says here:

لِيَجْزِيََ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ)

(That Allah may reward the men of truth for their truth,) meaning, for their patience in adhering to the covenant they had made with Allah and keeping their promise.

(الْمُنْفِقِينَ)

(and punish the hypocrites, ) who are the ones who broke the covenant and went against the commands of Allah, for which they deserve to be punished, but they are subject to His will in this world. If He wills, He will leave them as they are until they meet Him )in the Hereafter(, when He will punish them, or if He wills, He will guide them to give up their hypocrisy and to believe and do righteous deeds after they had been wrongdoers and sinners. Since His mercy and kindness towards His creation prevail over His wrath, He says:

إِنَّ اللَّهَ كَانَ غَفُوراً رَّحِيماً)

(Verily, Allah is Oft-Forgiving, Most Merciful.)

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا  
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا  
عَزِيزًا )

(25. And Allah drove back those who disbelieved in their rage: they gained no advantage. Allah sufficed for the believers in the fighting. And Allah is Ever All-Strong, All-Mighty.)

### Allah drove back the Confederates disappointed and lost

Allah tells us how he drove the Confederates away from Al-Madinah by sending against them a wind and troops of angels. If Allah had not made his Messenger a Mercy to the Worlds, this wind would have been more severe than the barren wind which He sent against `Ad, but Allah says:

(وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)

(And Allah would not punish them while you are amongst them) (8:33). So, Allah sent them a wind which dispersed them after they had gathered on the basis of their whims. They were a mixture of tribes and parties with a variety of opinions, so it was befitting that a wind should be sent against them that would scatter them and break up their gathering, driving them back disappointed and lost in their hatred and enmity. They did not achieve any worldly good such as the victory and booty that they had hoped for, nor did they achieve any good in the Hereafter, because of their sin of declaring enmity against the Messenger and seeking to kill him and destroy his army. Whoever wants and seriously intends to do a thing is the same as one who actually does it.

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ)

(Allah sufficed for the believers in the fighting.) means, they did not have to fight them in order to expel them from their land, but Allah Alone sufficed them and helped His servant and granted victory to His troops. Hence the Messenger of Allah used to say,

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ  
وَأَعَزَّ جُنْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ  
بَعْدَهُ»

(None has the right to be worshipped but Allah, Alone, He was true to His promise, and He helped His servant, and He gave might to His soldiers and defeated the Confederates alone and there is nothing after Him.) This was reported from a Hadith of Abu Hurayrah, may Allah be pleased with him. In the Two Sahihs it was recorded that `Abdullah bin `Abi `Awfa, may Allah



be pleased with him, said: "The Messenger of Allah invoked Allah against the Confederates and said:

«اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اهْزِمِ  
الْأَحْزَابَ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ»

(O Allah, Who revealed the Book and is swift in bringing to account, defeat the Confederates, O Allah defeat them and shake them.)

(وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ)

(Allah sufficed for the believers in the fighting.) This Ayah indicates that there would be a cessation of war between them and Quraysh; after this, the idolators did not attack the Muslims, on the contrary, the Muslims attacked them in their own land. Imam Ahmad recorded that Sulayman bin Surad, may Allah be pleased with him, said: "On the day of Al-Ahzab, the Messenger of Allah said:

«الآن نَعْزُوهُمْ وَلَا يَعْزُونَا»

(Now we will attack them and they will not attack us.) This was also recorded by Al-Bukhari in his Sahih.

(وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا)

(And Allah is Ever All-Strong, All-Mighty.) means, by His power and might He drove them back disappointed and lost, and they did not achieve anything, and Allah granted victory to Islam and its followers, and fulfilled His promise and helped His servant and Messenger; to Him be blessings and praise.

(وَأَنْزَلَ الَّذِينَ ظَهَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ  
صِيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا  
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا - وَأُورَثَكُمْ أَرْضَهُمْ  
وَدَيْرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّهَا وَكَانَ اللَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرًا )

(26. And those of the People of the Scripture who backed them, Allah brought them down from their forts and cast terror into their hearts; a group you killed, and a group you made

captives.) (27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden. And Allah is able to do all things.)

## The Campaign against Banu Qurayzah

We have already noted that when the Confederates came and camped outside Al-Madinah, Banu Qurayzah broke the covenant that existed between them and the Messenger of Allah . This happened by the agency of Huyay bin Akhtab An-Nadari, may Allah curse him, who entered their stronghold and would not leave their leader, Ka`b bin Asad, alone until he agreed to break the covenant. Among the things that he said to him was, "Woe to you! This is the opportunity for glory. The Quraysh and their company of men from various tribes, and the Ghatafan and their followers, have come to you, and they will stay here until they eliminate Muhammad and his companions." Ka`b said to him, "No, by Allah, this is the opportunity for humiliation. Woe to you, O Huyay, you are a bad omen. Leave us alone." But Huyay kept trying to persuade him until he agreed to his request. He laid down the condition that if the Confederates went away without doing anything, he )Huyay( would join them in their stronghold and would share their fate. When Banu Qurayzah broke their covenant and news of this reached the Messenger of Allah , he and the Muslims were very distressed by that. When Allah helped him by suppressing his enemy and driving them back disappointed and lost, having gained nothing, the Messenger of Allah returned to Al-Madinah in triumph and the people put down their weapons. While the Messenger of Allah was washing off the dust of battle in the house of Umm Salamah, may Allah be pleased with her, Jibril, upon him be peace, came to him wearing a turban of brocade, riding on a mule on which was a cloth of silk brocade. He said, "Have you put down your weapons, O Messenger of Allah" He said, "Yes." He said, "But the angels have not put down their weapons. I have just now come back from pursuing the people." Then he said: "Allah, may He be blessed and exalted, commands you to get up and go to Banu Qurayzah." According to another report, "What a fighter you are! Have you put down your weapons" He said, "Yes." He said, "But we have not put down our weapons yet, get up and go to these people." He said: "Where" He said, "Banu Qurayzah, for Allah has commanded me to shake them." So the Messenger of Allah got up immediately, and commanded the people to march towards Banu Qurayzah, who were a few miles from Al-Madinah. This was after Salat Az-Zuhr. He said,

«لَا يُصَلِّينَ أَحَدٌ مِنْكُمْ الْعَصْرَ إِلَّا فِي بَنِي  
قُرَيْظَةَ»

(No one among you should pray `Asr except at Banu Qurayzah.) So, the people set out, and the time for the prayer came while they were still on the road. Some of them prayed on the road, saying, "The Messenger of Allah only wanted to make us march quickly." Others said, "We will not pray it until we reach Banu Qurayzah." Neither of the two groups were rebuked for what they did. The Messenger of Allah followed them. He left Ibn Umm Maktum, may Allah be pleased with him, in charge of Al-Madinah, and he had given the flag to `Ali bin Abi Talib, may Allah be pleased with him. Then the Messenger of Allah went to them (Banu Qurayzah) laying seige to them for twenty-five days. When this had gone on for too long, they agreed to accept the judgement of Sa`d bin Mu`adh, the leader of `Aws because they had been their allies during the Jahiliyyah, so they thought that he would treat them kindly as `Abdullah bin Ubayy bin Salul had done for his allies of Banu Qaynuqa` when he had asked the Messenger of Allah to set them free. So, these people thought that Sa`d would do the same for them as Ibn Ubayy had done for those people. They did not know that Sa`d had been struck by an arrow in his medial arm vein during the campaign of Al-Khandaq. The Messenger of Allah had had his vein

cauterized and had brought him to stay in a tent in the Masjid so that he could keep a close eye on him. One of the things that Sa`d, may Allah be pleased with him, said in his supplication was, "O Allah, if there is still anything that has to do with the war against Quraysh, then keep me alive for it, and if You decree that the war between us and them is over, then let the bleeding be renewed, but do not let me die until I get my satisfaction with regard to Banu Qurayzah." Allah answered his prayer and decreed that they would agree to be referred to him for judgement, and this was their own free choice. When this happened, the Messenger of Allah called him to come from Al-Madinah to pass judgement on them. When he arrived, riding on a donkey that had been specially equipped for him to ride, some of the `Aws began to urge him not to be too harsh, saying, "O Sa`d, they are your clients so be kind to them, trying to soften his heart." But he kept quiet and did not answer them. When they persisted in their request, he said, "Now it is time for Sa`d to make sure that no rebuke or censure will divert him from the path of Allah." Then they knew that he would not let them live. kWhen he reached the tent where the Messenger of Allah was, the Messenger of Allah said:

«قُومُوا إِلَى سَيِّدِكُمْ»

(Stand up for your leader.) So the Muslims stood up for him, and welcomed him with honor and respect as befitted his status and so that his judgement would have more impact. When he sat down, the Messenger of Allah said:

«إِنَّ هَؤُلَاءِ وَأَشَارَ إِلَيْهِمْ قَدْ نَزَلُوا عَلَى حُكْمِكَ،  
فَاحْكُمْ فِيهِمْ بِمَا شِئْتَ»

(These people) -- and he pointed to them -- (have agreed to accept your judgement, so pass judgement on them as you wish.) Sa`d, may Allah be pleased with him, said: "My judgement will be carried out" The Messenger of Allah said: "Yes." He said, "And it will be carried out on those who are in this tent" He said, "Yes." He said, "And on those who are on this side" -- and he pointed towards the side where the Messenger of Allah was, but he did not look directly at the Messenger of Allah out of respect for him. The Messenger of Allah said to him: "Yes." So Sa`d, may Allah be pleased with him, said: "My judgement is that their fighters should be killed and their children and wealth should be seized." The Messenger of Allah said:

«لَقَدْ حَكَمْتَ بِحُكْمِ اللَّهِ تَعَالَى مِنْ فَوْقِ سَبْعِ  
أَرْقَعَةٍ»

(You have judged according to the ruling of Allah from above the seven heavens.) According to another report:

«لَقَدْ حَكَمْتَ بِحُكْمِ الْمَلِكِ»

(You have judged according to the ruling of the Sovereign.) Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were

taken prisoner, and their wealth was seized. All of this is stated both briefly and in detail, with evidence and Hadiths, in the book of Srah which we have written, praise and blessings be to Allah. Allah said:

(وَأَنْزَلَ الَّذِينَ ظَهَرُوا لَهُمْ)

(And those who backed them, Allah brought them down) means, those who helped and supported them in their war against the Messenger of Allah .

(مِّنْ أَهْلِ الْكِتَابِ)

(of the People of the Scripture) means, Banu Qurayzah, who were Jews from one of the tribes of Israel. Their forefathers had settled in the Hijaz long ago, seeking to follow the Unlettered Prophet of whom they read in the Tawrah and Injil.

(فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ)

(then when there came to them that which they had recognized, they disbelieved in it) (2:89). May the curse of Allah be upon them.

(مِنْ صِيَّاصِيهِمْ)

(from their forts) means, from their strongholds. This was the view of Mujahid, `Ikrimah, `Ata', Qatadah, As-Suddi and others of the Salaf.

(وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ)

(and cast terror into their hearts;) means fear, because they had supported the idolators in their war against the Messenger of Allah and the one who knows is not like the one who does not know. They had terrified the Muslims and intended to kill them so as to gain earthly power, but their plans backfired; the idolators ran away and the believers were victorious while the disbelievers were losers; where they had aimed for glory, they were humiliated. They wanted to eradicate the Muslims but they were themselves eradicated. In addition to all this, they are doomed in the Hereafter, so by all accounts they are counted as losers. Allah says:

(فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا)

(a group you killed, and a group you made captives.) Those who were killed were their warriors, and the prisoners were their children and women. Imam Ahmad recorded that `Atiyah Al-Qurazi said, "I was shown to the Prophet on the day of Qurayzah, because they were not sure about me. The Prophet told them to look at me to see whether I had grown any body hair yet. They looked and saw that I had not grown any body hair, so they let me go and I was put with the other prisoners." This was also recorded by the Sunan compilers, and At-Tirmidhi said it is Hasan Sahih." An-Nasa'i also recorded something similar from `Atiyah.

(وَأَوْرَثَكُمْ أَرْضَهُمْ وَدَيْرَهُمْ وَأَمْوَالَهُمْ)

(And He caused you to inherit their lands, and their houses, and their riches,) means, 'He gave these things to you after you killed them.'

(وَأَرْضاً لَمْ تَطُؤُوهَا)

(and a land which you had not trodden.) It was said that this was Khaybar, or that it was the lands of the Persians and Romans. Ibn Jarir said, "It could be that all of these are referred to

(وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا)

(And Allah is able to do all things.)"

(يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ  
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِّحْكُنَّ سَرَاحًا  
جَمِيلًا - وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالذَّارَ  
الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أُجْرًا  
عَظِيمًا )

(28. O Prophet! Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.") (29. "But if you desire Allah and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for the doers of good among you an enormous reward.")

### Giving the Wives of the Prophet صلى الله عليه وسلم the Choice

Here Allah commands His Messenger to give his wives the choice of separating from him so that they may go to someone else with whom they can find what they want of the life of this world and its attractions, or of patiently bearing the straitened circumstances with the Prophet for which they will have a great reward with Allah. They chose Allah and His Messenger and the Home of the Hereafter, may Allah be pleased with them. Then Allah gave them the best both of this world and of the Hereafter. Al-Bukhari narrated from `A'ishah, may Allah be pleased with her, the wife of the Prophet that the Messenger of Allah came to her when Allah commanded him to give his wives the choice. She said, "The Messenger of Allah started with me, and said,

«إِنِّي ذَاكِرٌ لِّكَ أَمْرًا فَلَا عَلَيْكَ أَنْ تَسْتَعْجِلِي حَتَّى  
تَسْتَأْمِرِي أَبَوَيْكَ»

(I am going to tell you about something and you do not have to hasten to respond until you consult your parents.)" He knew that my parents would never tell me to leave him. Then he said:

«إِنَّ اللَّهَ تَعَالَى قَالَ:  
«يَأَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ»»

(Allah says: ("O Prophet! Say to your wives...")) and he recited the two Ayat. I said to him, "Concerning what do I need to consult my parents I choose Allah and His Messenger and the Home of the Hereafter." He also narrated it without a chain of narrators, and added, "She said, then all the wives of the Prophet did the same as I." Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah gave us the choice, and we chose him, so giving us that choice was not regarded as divorce." It was recorded by (Al-Bukhari and Muslim) from the Hadith of Al-A`mash. Imam Ahmad recorded that Jabir, may Allah be pleased with him, said: "Abu Bakr, may Allah be pleased with him, came to ask permission to see the Messenger of Allah and the people were sitting at his door, and the Prophet was sitting, but he did not give him permission. Then `Umar, may Allah be pleased with him, came and asked permission to see him, but he did not give him permission. Then he gave Abu Bakr and `Umar, may Allah be pleased with them both, permission, and they entered. The Prophet was sitting with his wives around him, and he was silent. `Umar, may Allah be pleased with him, said, `I will tell the Prophet something to make him smile.' `Umar, may Allah be pleased with him, said, `O Messenger of Allah, if only you had seen the daughter of Zayd -- the wife of `Umar -- asking me to spend on her just now; I broke her neck!' The Messenger of Allah smiled so broadly that his molars could be seen, and he said,

«هُنَّ حَوْلِي يَسْأَلْنَنِي النَّفَقَةَ»

(They are around me asking me to spend on them.) Abu Bakr, may Allah be pleased with him, got up to deal with `A'ishah; and `Umar, may Allah be pleased with him, got up to deal with Hafsa, and both of them were saying, `You are asking the Prophet for that which he does not have!' But the Messenger of Allah stopped them, and they (his wives) said, `By Allah, after this we will not ask the Messenger of Allah for anything that he does not have.' Then Allah revealed the Ayah telling him to give them the choice, and he started with `A'ishah, may Allah be pleased with her. He said,

«إِنِّي أَذْكَرُ لِّكَ أَمْرًا مَا أَحَبُّ أَنْ تَعْجَلِي فِيهِ حَتَّى  
تَسْتَأْمِرِي أَبَوَيْكَ»

(I am going to tell you something, and I would like you not to hasten to respond until you consult your parents.) She said, `What is it' He recited to her:

(يَأْيُهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ)

(O Prophet! Say to your wives...) `A'ishah, may Allah be pleased with her, said, `Do I need to consult my parents concerning you I choose Allah and His Messenger, but I ask you not to tell of my choice to your other wives.' He said:

«إِنَّ اللَّهَ تَعَالَى لَمْ يَبْعَنِي مُعَنَّأً، وَلَكِنْ بَعَنِي مُعَلِّمًا مُيسِّرًا، لَأَسْأَلَنِي امْرَأَةٌ مِنْهُنَّ عَمَّا اخْتَرْتِ إِلَّا أَخْبَرْتُهَا»

(Allah did not send me to be harsh, but He sent me to teach in a gentle and easy manner. If any of them asks me what your decision was, I will tell her.)" This was also recorded by Muslim, but not Al-Bukhari; An-Nasa'i also recorded it. `Ikrimah said: "At that time he was married to nine women, five of them were from Quraysh -- `A'ishah, Hafsa, Umm Habibah, Sawdah and Umm Salamah, may Allah be pleased with them. And he was also married to Safiyyah bint Huyay An-Nadariyyah, Maymunah bint Al-Harith Al-Hilaliyyah, Zaynab bint Jahsh Al-Asadiyyah and Juwayriyyah bint Al-Harith Al-Mustalaqiyyah, may Allah be pleased with all of them.

(يُنِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا - وَمَنْ يَقْتُلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلَ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا )

(30. O wives of the Prophet! Whoever of you commits an open Fahishah, the torment for her will be doubled, and that is ever easy for Allah.) (31. And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision.)

### The Wives of the Prophet are not like Other Women

This Ayah is addressed to the wives of the Prophet who chose Allah and His Messenger and the Home of the Hereafter, and remained married to the Messenger of Allah . Thus it was befitting that there should be rulings which applied only to them, and not to other women, in the event that any of them should commit open Fahishah. Ibn `Abbas, may Allah be pleased with him,

said: "This means Nushuz (rebellion) and a bad attitude." Whatever the case, this is a conditional phrase and it does not imply that what is referred to would actually happen. This is like the Ayat:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ  
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

(And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain.") (39:65)

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (6:88)

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ

(Say: "If the Most Gracious had a son, then I am the first of (Allah's) worshippers.") (43:81)

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ  
مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

(Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.) (39:4). Because their status is so high, it is appropriate to state that the sin, if they were to commit it, would be so much worse, so as to protect them and their Hijab. Allah says:

مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا  
الْعَذَابُ ضِعْفَيْنِ

(Whoever of you commits an open Fahishah, the torment for her will be doubled,) Malik narrated from Zayd bin Aslam:

يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ

(the torment for her will be doubled,) "In this world and the next." Something similar was narrated from Ibn Abi Najih, from Mujahid.



(وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا)

(and that is ever easy for Allah.) it is very easy indeed. Then Allah mentions His justice and His bounty, in the Ayah:

(وَمَنْ يَقْتِمْ لَكُمْ لَكُمْ وَرَسُولِهِ)

(And whosoever of you is obedient to Allah and His Messenger,) i.e., obeys Allah and His Messenger ,

(نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا)

(We shall give her, her reward twice over, and We have prepared for her a noble provision.) i.e., in Paradise, for they will be in the dwellings of the Messenger of Allah in the highest reaches of `Illiyin, above the dwellings of all the people, in Al-Wasilah which is the closest of the dwellings of Paradise to the Throne.

(يٰۤاَيُّهَا النّبِيّ لَسُنَّ كَاٰحِدٍ مِّنَ النِّسَاءِ اِن اَتَقِيْن  
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ  
وَقُلْنَ قَوْلًا مَّعْرُوفًا - وَقُرْنَ فِي بُيُوْتِكُنَّ وَلَا  
تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُولٰٓئِ وَاقِمْنَ الصَّلٰوةَ  
وَعَاتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهُ اِنَّمَا يُرِيْدُ  
اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ  
تَطْهِيرًا - وَاذْكُرْنَ مَا يُتْلٰى فِي بُيُوْتِكُنَّ مِنْ  
آٰتِ اللّٰهِ وَالْحِكْمَةِ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا )

h(32. O wives of the Prophet! You are not like any other women. If you keep you have Taqwa, then be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak in an honorable manner.) (33. And stay in your houses, and do not Tabarruj yourselves like the Tabarruj of the times of ignorance, and perform the Salah, and give Zakah and obey Allah and His Messenger. Allah wishes only to remove the Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) (34. And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.)

## Enjoining certain Manners so that the Mothers of the Believers may be an Example; and the Prohibition of Tabarruj

These are the good manners which Allah enjoined upon the wives of the Prophet so that they would be an example for the women of the Ummah to follow. Allah said, addressing the wives of the Prophet that they should fear Allah as He commanded them, and that no other woman is like them or can be their equal in virtue and status. Then Allah says:

(فَلَا تَخْضَعْنَ بِالْقَوْلِ)

(then be not soft in speech,) As-Suddi and others said, this means, do not be gentle in speech when addressing men. Allah says:

(فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ)

(lest he in whose heart is a disease should be moved with desire,) means, something unclean.

(وَقُلْنَ قَوْلًا مَّعْرُوفًا)

(but speak in an honorable manner.) Ibn Zayd said: "Decent and honorable talk that is known to be good." This means that she should address non-Mahram men in a manner in which there is no softness, i.e., a woman should not address a non-Mahram man in the same way that she addresses her husband.

(وَقَرْنَ فِي بُيُوتِكُنَّ)

(And stay in your houses,) means, stay in your houses and do not come out except for a purpose. One of the purposes mentioned in Shari`ah is prayer in the Masjid, so long as the conditions are fulfilled, as the Messenger of Allah said:

«لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ وَلِيَخْرُجْنَ وَهُنَّ تَفَلَّاتٌ»

(Do not prevent the female servants of Allah from the Masjids of Allah, but have them go out without wearing fragrance.) According to another report:

«وَبُيُوتُهُنَّ خَيْرٌ لَهُنَّ»

(even though their houses are better for them.)

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) Mujahid said: "Women used to go out walking in front of men, and this was the Tabarruj of Jahiliyyah." Qatadah said:

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) "When they go out of their homes walking in a shameless and flirtatious manner, and Allah, may He be exalted, forbade that." Muqatil bin Hayyan said:

(وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى)

(and do not Tabarruj yourselves like the Tabarruj of the times of ignorance,) "Tabarruj is when a woman puts a Khimar on her head but does not tie it properly." So her necklaces, earrings and neck, and all of that can be seen. This is Tabarruj, and Allah addresses all the women of the believers with regard to Tabarruj.

(وَأَقِمْنَ الصَّلَاةَ وَءَاتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ  
وَرَسُولَهُ)

(and perform the Salah, and give Zakah and obey Allah and His Messenger.) Allah first forbids them from evil, then He enjoins them to do good by establishing regular prayer, which means worshipping Allah alone with no partner or associate, and paying Zakah, which means doing good to other people.

(وَأَطِعْنَ اللَّهَ وَرَسُولَهُ)

(and obey Allah and His Messenger.) This is an instance of something specific being followed by something general.

### **The Wives of the Prophet are Members of His Household (Ahl Al-Bayt)**

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمْ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) This is a clear statement that the wives of the Prophet are included among the members of his family (Ahl Al-Bayt) here, because they are the reason why this Ayah was revealed, and the scholars are unanimously agreed that they were the reason for revelation in this case, whether this was the only reason for revelation or there was also another reason, which is the correct view. Ibn Jarir recorded that `Ikrimah used to call out in the marketplace:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمُ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) "This was revealed solely concerning the wives of the Prophet." Ibn Abi Hatim recorded that Ibn `Abbas said concerning the Ayah:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ  
الْبَيْتِ)

(Allah wishes only to remove Ar-Rijs from you, O members of the family,) "It was revealed solely concerning the wives of the Prophet ." `Ikrimah said: "Whoever disagrees with me that it was revealed solely concerning the wives of the Prophet , I am prepared to meet with him and pray and invoke the curse of Allah upon those who are lying." So they alone were the reason for revelation, but others may be included by way of generalization. Ibn Jarir narrated that Safiyyah bint Shaybah said: " A'ishah, may Allah be pleased with her, said, ` The Prophet went out one morning wearing a striped cloak of black camel's hair. Al-Hasan, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Al-Husayn, may Allah be pleased with him, came and he wrapped him in the cloak with him. Then Fatimah, may Allah be pleased with her, came and he wrapped her in the cloak with him. Then `Ali, may Allah be pleased with him, came and he wrapped him in the cloak with him, then he said:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمُ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) This was recorded by Muslim. In his Sahih, Muslim recorded that Yazid bin Hayyan said: "Husayn bin Sabrah, `Umar bin Muslim and I went to Zayd bin Arqam, may Allah be pleased with him, and when we had sat down with him, Husayn said: ` You are so fortunate, O Zayd! You saw the Messenger of Allah and heard his speeches, and you went on military campaigns with him, and you prayed behind him. You are so fortunate, O Zayd! Tell us what you heard from the Messenger of Allah .' He said, ` O son of my brother, by Allah, I have grown old and it has been a long time, and I have forgotten some of the things that I used to know from the Messenger of Allah . Whatever I tell you, accept it, and whatever I do not tell you, do not worry about it.' Then he said, ` One day, the Messenger of Allah stood up to address

us by the well of Khumm, between Makkah and Al-Madinah, and he praised Allah and thanked Him, and he preached and reminded us. Then he said:

«أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوَشِّكُ أَنْ  
يَأْتِيَنِي رَسُولُ رَبِّي فَأَجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ  
تَقْلِينَ: أَوْلَهُمَا كِتَابُ اللَّهِ تَعَالَى، فِيهِ الْهُدَى  
وَالنُّورُ فَخَذُّوا بِكِتَابِ اللَّهِ وَاسْتَمْسِكُوا بِهِ»

(Thereafter! O people, I am merely a human being and soon the messenger of my Lord will come and I will answer him. I am leaving behind two things with you, the first of which is the Book of Allah in which is guidance and light, so seize the Book of Allah and hold fast to it.) He urged them to cling to the Book of Allah, then he said:

«وَأَهْلُ بَيْتِي أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُّكُمْ  
اللَّهُ فِي أَهْلِ بَيْتِي»

(And the members of my family (Ahl Al-Bayt): Remember Allah with regard to the members of my family, remember Allah with regard to the members of my family.) saying it three times.' Husayn said to him, `Who are the members of his family (Ahl Al-Bayt), O Zayd Are not his wives members of his family' He said, `His wives are members of his family, but the members of his family are those who are not permitted to receive charity after he died.' He said, `Who are they' He said, `They are the family of `Ali, the family of `Aqil, the family of Ja`far and the family of `Abbas, may Allah be pleased with them.' He said, `Were all of these forbidden to receive charity after his death' He said, `Yes.'" This Commentary is from Zayd bin Arqam and is not Marfu`

### The Command to follow the Qur'an and Sunnah

The one who ponders the meaning of the Qur'an will have no doubt that the wives of the Prophet are included among those who are referred to in the Ayah:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ  
وَيُطَهِّرَكُمْ تَطْهِيراً)

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.) The context clearly refers to them. Allah then says:

# وَإِذْ كُنَّا مَا يُنْتَلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالحِكْمَةِ

(And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah.) meaning, 'act in accordance with that of the Qur'an and Sunnah which Allah revealed to His Messenger in your houses.' This was the view of Qatadah and others. 'And remember this blessing with which you alone of all the people have been favored, that the revelation comes down in your houses and not those of other people.' 'A'ishah As-Sddiqah bint As-Sddiq, may Allah be pleased with them, was foremost among them with in this blessing and was the most fortunate, and the most favored with this mercy. For the revelation did not come to the Messenger of Allah in the bed of any of his wives except hers, as he stated. Some of the scholars, may Allah have mercy on them, said: "This was because he did not marry any other virgin besides her, and no man slept with her in her bed before him, may Allah be pleased with her." So it was befitting that she should be singled out for this blessing and high status. But if his wives are members of his household, then this title is even more fitting for his own relatives. Ibn Abi Hatim recorded that Abu Jamilah said: "Al-Hasan bin `Ali, may Allah be pleased with them both, was appointed as Khalifah when `Ali was killed." He said: "While he was praying, a man leapt on him and stabbed him with a dagger." Husayn claimed that he heard that the one who stabbed him was a man from Banu Asad, and Al-Hasan, may Allah be pleased with him, was prostrating at the time. He said, "They claimed that he received the wound in his hip. He was ill as a result for many months, then he recovered. He ascended the Minbar and said: `O people of `Iraq! Have Taqwa of Allah concerning us, for we are your leaders and your guests, and we are members of the family (Ahl Al-Bayt) concerning whom Allah said:

# إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُم تَطْهِيراً

(Allah wishes only to remove Ar-Rijs from you, O members of the family, and to purify you with a thorough purification.)' He kept saying this until there was no one left in the Masjid who was not weeping and sobbing."

# إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) means, 'by His kindness towards you, you have reached this status, and by His knowledge of you and that you are qualified for that status, He has given this to you and singled you out for it.' Ibn Jarir, may Allah have mercy on him, said: "And remember how Allah blessed you by causing the Ayat of Allah and Al-Hikmah to be recited in your houses, so give thanks to Allah for that and praise Him.

# إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) means, `He is kind towards you, for He has caused the Ayat of Allah and Al-Hikmah to be recited in your houses,' and Al-Hikmah means the Sunnah. And He is Well-Acquainted with you means, `He chose you as wives for His Messenger.' Qatadah said:

(وَأَذْكَرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ  
وَالْحِكْمَةِ)

(And remember, that which is recited in your houses of the Ayat of Allah and Al-Hikmah.) "He is reminding them of His favor." This was narrated by Ibn Jarir. `Atiyah Al-`Awfi commented on the Ayah:

(إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا)

(Verily, Allah is Ever Most Courteous, Well-Acquainted with all things.) "He knows when and where to reveal Al-Hikmah." This was recorded by Ibn Abi Hatim, then he said: "This was also narrated from Ar-Rabi` bin Anas from Qatadah. "

(إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ  
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ  
كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا)

(35. Verily, the Muslims: men and women, the believers: men and women, the Qanit: men and the women, the men and women who are truthful, the men and the women who are patient, the Khashi` : men and the women, the men and the women who give Sadaqat, the men and the women who fast, the men and the women who guard their chastity and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward.)

## The Reason for Revelation

Imam Ahmad recorded that Umm Salamah, may Allah be pleased with her, the wife of the Prophet said, "I said to the Prophet , `Why is it that we are not mentioned in the Qur'an as men are' Then one day without my realizing it, he was calling from the Minbar and I was combing my hair, so I tied my hair back then I went out to my chamber in my house, and I started listening out, and he was saying from the Minbar:

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى يَقُولُ:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ)»

(O people! Verily Allah says: (Verily, the Muslims: men and women, the believers: men and women...)) to the end of the Ayah." This was also recorded by An-Nasa'i and Ibn Jarir.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ)

(Verily, the Muslims: men and women, the believers: men and women...) indicates that Iman is something other than Islam, and that it is more specific, because Allah says:

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ نُؤْمِنُوا وَلَكِنْ قَوْلُوا  
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ)

(The bedouins say: "We believe." Say: "You believe not but you only say, `We have surrendered (in Islam),' for faith has not yet entered your hearts.") (49:14). In the Two Sahihs, it says:

«لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ»

(The adulterer does not commit adultery at the time when he is a believer.) For it snatches away his Iman, although that does not mean he is a disbeliever, according to the consensus of the Muslims. This indicates that Iman is more specific than Islam, as we have stated at the beginning of our commentary on Al-Bukhari.

(وَالْقَانِتِينَ وَالْقَانِتَاتِ)

(the Qanit: men and the women,) Al-Qunut means obedience during quite time.



أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ  
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(Is one who is (Qanit,) prostrating himself or standing in the middle of the night, fearing the Hereafter and hoping for the mercy of his Lord...) (39:9)

وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ )

(To Him belongs whatever is in the heavens and the earth. All are Uqnuti (Qanitun) to Him.) (30:26)

يَمْرِيْمُ اقْنُتِي لِرَبِّكِ وَاَسْجُدِي وَاَرْكَعِي مَعَ  
الرَّكْعِيْنَ )

(O Maryam! "Uqnuti to your Lord and prostrate, and bow with Ar-Raki` in (those who bow).") (3:43)

(وَقَوْمُوا لِلّٰهِ قَانِتِيْنَ)

(And stand before Allah Qanitun) (2: 238). So, beyond Islam there is a higher level to be reached, which is Iman, and Qunut stems from them both.

(وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ)

(the men and women who are truthful,) This refers to their speech, for truthfulness is a praiseworthy attribute. Some of the Companions, may Allah be pleased with them, were never known to have lied even once, neither during Jahiliyyah nor in Islam. Truthfulness is a sign of faith, just as lying is a sign of hypocrisy. Whoever is truthful will be saved:

«عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ،  
وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ  
الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي  
إِلَى النَّارِ، وَلَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى

الصَّادِقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَلَا يَزَالُ  
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الكَذِبَ حَتَّى يُكْتَبَ عِنْدَ  
اللَّهِ كَذَّابًا»

(You have to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. And beware of lying, for lying leads to immorality and immorality leads to Hell. A man will keep telling the truth and striving to do so until he will be recorded with Allah as a truthful. And a man will keep telling lies and will persist in doing so until he will be recorded with Allah as a liar.) And there are many Hadiths on this topic.

(وَالصَّابِرِينَ وَالصَّابِرَاتِ)

(the men and the women who are patient,) This is the attribute of those who are steadfast, which is patience in the face of adversity and knowing that what is decreed will inevitably come to pass. So, they face it with patience and steadfastness. Patience is the most difficult when disaster first strikes, then after that it becomes easier, and this is true steadfastness.

(وَالْخَاشِعِينَ وَالْخَاشِعَاتِ)

(the Khashi` : men and the women,) Khushu` means serenity and tranquillity, deliberation and dignity and humility. What motivates a person to be like this is the fear of Allah and the awareness that He is constantly watching, as mentioned in the Hadith:

«اعْبُدُ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ  
يَرَاكَ»

(Worship Allah as if you can see Him, for if you cannot see Him, He can see you.)

(وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ)

(the men and the women who give Sadaqat,) As-Sadaqah (charity) means doing good to people who are in need or who are weak and have no means of earning a living and none to financially support them. They give them from the excess of their wealth in obedience to Allah and as a good deed to His creation. It was recorded in the Two Sahih:

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ  
فَذَكَرَ مِنْهُمْ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى  
لَاتَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينُهُ»

(There are seven whom Allah will shade with His Shade on the Day when there will be no shade except His Shade -- and among them he mentioned -- . . .a man who gave in charity and concealed it to the extent that his left hand did not know what his right hand was giving.) According to another Hadith:

«وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ  
النَّارَ»

(Sadaqah extinguishes bad deeds just as water extinguishes fire.) There are many Hadiths which encourage charitable giving; this topic is discussed in detail elsewhere.

(وَالصَّائِمِينَ وَالصَّائِمَاتِ)

(the men and the women who fast,) According to a Hadith narrated by Ibn Majah:

«وَالصَّوْمُ زَكَاةُ الْبَدَنِ»

(Fasting is the Zakah of the body.) In other words, it purifies it and cleanses it of things that are bad in both physical and Shar`i terms. Sa`id bin Jubayr said: "Whoever fasts Ramadan and three days of each month, is included in the Ayah,

(وَالصَّائِمِينَ وَالصَّائِمَاتِ)

(the men and the women who fast,)" Fasting is also one of the greatest means of overcoming one's desires, as the Messenger of Allah said:

«يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ  
فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُّ لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ،  
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ»

(O young men! Whoever among you can afford to get married, let him do so, for it is most effective in lowering the gaze and protecting the chastity. And whoever cannot get married, then let him fast, for it will be a protection for him.) It is quite apt that next should be mentioned:

## (وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ)

(the men and the women who guard their chastity) i.e., they protect their private parts from forbidden and sinful things, except for that which is permitted. Allah says:

(وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ - إِلَّا عَلَى  
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ  
- فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ )

(And those who guard their chastity. Except from their wives or the whom their right hands possess -- for they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.) (70:29-31)

## (وَالذَّكِرِينَ اللَّهَ كَثِيرًا وَالذَّكِرَاتِ)

(and the men and the women who remember Allah much) Ibn Abi Hatim recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا أَيْقَظَ الرَّجُلُ امْرَأَتَهُ مِنَ اللَّيْلِ فَصَلَّيَا  
رَكَعَتَيْنِ كُتِبَا نِلَاكَ اللَّيْلَةِ مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ»

(If a man wakes his wife at night and they pray two Rak`ahs, they will be recorded that night as being among the men and the women who remember Allah much.) This was recorded by Abu Dawud, An-Nasa'i and Ibn Majah from the Hadith of Abu Sa`id and Abu Hurayrah, may Allah be pleased with them both, from the Prophet . Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said: "The Messenger of Allah was walking along a road in Makkah, and he came to (the mountain of) Jumdan, and said,

«هَذَا جُمْدَانُ، سِيرُوا، فَقَدْ سَبَقَ الْمُفَرِّدُونَ»

(This is Jumdan, go ahead, for the Mufarridun have gone ahead. (The men and the women who remember Allah much) Then he said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

(O Allah, forgive those who shaved their hair.) They said, `And those who shortened.' He said,

«اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ»

(O Allah, forgive those who shaved their hair.) They said, `And those who shortened.'

«وَالْمُقَصِّرِينَ»

(And those who shortened.) This was recorded by Imam Ahmad with this chain of narration. It was also recorded by Muslim, except for the last part of it.

(أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا)

(Allah has prepared for them forgiveness and a great reward.) Here Allah tells us that for all of those mentioned in this Ayah, He has prepared for them forgiveness of their sins and a great reward, meaning, Paradise.

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا )

(36. It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.)

### The Reason for Revelation

Imam Ahmad recorded that Abu Barzah Al-Aslami said: "Julaybib was a man who used to enter upon women and joke with them. I said to my wife, `Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.' If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet wanted to marry her or not. The Prophet said to one of the Ansar:

«زَوِّجْنِي ابْنَتَكَ»

(Give me your daughter for marriage.) He said, `Yes, O Messenger of Allah, it would be an honor and a blessing.' He said,

«إِنِّي لَسْتُ أُرِيدُهَا لِنَفْسِي»

(I do not want her for myself.) He said, `Then for whom, O Messenger of Allah' He said,

«لِجُلَيْبِيبٍ»

(For Julaybib.) He said, `O Messenger of Allah, let me consult her mother.' So he went to the girl's mother and said, `The Messenger of Allah is proposing marriage for your daughter.' She said, `Yes, it would be a pleasure.' He said, `He is not proposing to marry her himself, he is proposing on behalf of Julaybib.' She said, `What! Julaybib No, by Allah, we will not marry her to him.' When he wanted to get up and go to the Messenger of Allah to tell him what the girl's mother had said, the girl asked, `Who is asking for my hand' So her mother told her, and she said, `Are you refusing to follow the command of the Messenger of Allah Follow his command, for I will not come to any harm.' So her father went to the Messenger of Allah and said, `Deal with her as you wish.' So he married her to Julaybib. Then the Messenger of Allah went out on one of his military campaigns, and after Allah had granted him victory, he said to his Companions, may Allah be pleased with them,

«هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

(See whether there is anybody missing.) They said, `We have lost so-and-so, and so-and-so.' He said,

«انظُرُوا هَلْ تَفْقِدُونَ مِنْ أَحَدٍ»

(See if there is anybody missing.) They said, `No one.' He said:

«لَكِنِّي أَفْقِدُ جُلَيْبِيبًا»

(But I see that Julaybib is missing.) He said:

«فَاطْلُبُوهُ فِي الْقَتْلَى»

(Go and look for him among the dead.) So they looked for him, and found him beside seven of the enemy whom he had killed before he was himself killed. They said, `O Messenger of Allah, here he is, beside seven of the enemy whom he had killed before he was himself killed.' The Messenger of Allah came and stood beside him and said,

«قَتَلَ سَبْعَةَ وَقَتَّلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ»

(He killed seven before he was himself killed. He belongs to me and I belong to him.) He said this two or three times, then the Messenger of Allah carried him in his arms and held him while his grave was dug, then he placed him in his grave. It was not mentioned that he washed him,

may Allah be pleased with him." Thabit, may Allah be pleased with him, said: "There was no widow among the Ansar who was more sought after for marriage than that girl." Ishaq bin `Abdullah bin Abi Talhah asked Thabit, "Do you know how the Messenger of Allah prayed for that girl?" He told him: "He said,

«اللَّهُمَّ صُبِّ عَلَيْهَا الْخَيْرَ صَبًّا وَلَا تَجْعَلْ عَيْشَهَا  
كَدًّا»

(O Allah, pour blessings upon her and do not make her life hard.) And this is how it was; there was no widow among the Ansar who was more sought after for marriage than her." This is how it was recorded by Imam Ahmad, in full. Muslim and An-Nasa'i recorded the story of his death in Al-Fada'il. Al-Hafiz Abu `Umar bin `Abd Al-Barr mentioned in Al-Isti'ab that when the girl said in her seclusion, `Are you refusing to follow the command of the Messenger of Allah ' -- This Ayah was revealed:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ  
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.) It was narrated that Tawus asked Ibn `Abbas about praying two Rak`ahs after `Asr and he told him not to do that. Ibn `Abbas recited:

(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ  
وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

(It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.) This Ayah is general in meaning and applies to all matters, i.e., if Allah and His Messenger decreed a matter, no one has the right to go against that, and no one has any choice or room for personal opinion in this case. Allah says: o

(فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ  
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ  
وَيُسَلِّمُوا تَسْلِيمًا )

(But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.) (4:65) Hence the issue of going against it is addressed in such strong terms, as Allah says:

(وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُّبِينًا)

(And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.) This is like the Ayah:

(فَلْيَحْذَرِ الَّذِينَ يُخَلِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ)

(And let those who oppose the Messenger's commandment, beware, lest some Fitnah should befall them or a painful torment be inflicted on them) (24:63).

(وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا )

(37. And (remember) when you said to him on whom Allah has bestowed grace and you have done a favor: "Keep your wife to yourself, and have Taqwa of Allah." But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him. So, when Zayd had completed his aim with her, We gave her to you in marriage, so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them. And Allah's command must be fulfilled.)

### **Allah's rebuke to His Messenger and the Story of Zayd and Zaynab**

Allah tells what His Prophet said to his freed slave Zayd bin Harithah, may Allah be pleased with him, who was the one on whom Allah had bestowed grace, i.e., through Islam and following the Messenger .



## (وَأَنْعَمْتَ عَلَيْهِ)

(and you have done a favor )to him() means, by freeing him from slavery. And he was a great leader, held in high esteem and beloved by the Prophet . He was known as the beloved, and his son Usamah was known as the beloved son of the beloved. `Aishah, may Allah be pleased with her, said: "The Messenger of Allah never sent him on a campaign but he appointed him as its commander, and if he had lived after him he would have appointed him as his Khalifah." This was recorded by Imam Ahmad. The Messenger of Allah had given him in marriage to the daughter of his paternal aunt, Zaynab bint Jahsh Al-Asadiyyah, may Allah be pleased with her, whose mother was Umaymah bint `Abd Al-Muttalib. For her dowery he gave her ten Dinars, sixty Dirhams, a veil, a cloak and a shirt, fifty Mudds of food and ten Mudds of dates. This was stated by Muqatil bin Hayyan. She stayed with him for a year, more or less, then problems arose between them. Zayd complained about her to the Messenger of Allah , who told him, "Stay with your wife and have Taqwa of Allah." Allah says:

(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ  
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ)

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.) Ibn Jarir narrated that `Aishah, may Allah be pleased with her, said, "If Muhammad were to have concealed anything that was revealed to him of the Book of Allah, he would have concealed this Ayah:

(وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ  
وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ)

(But you did hide in yourself that which Allah will make manifest, you did fear the people whereas Allah had a better right that you should fear Him.)"

(فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا)

(So, when Zayd had completed his aim with her, We gave her to you in marriage,) meaning, `when her marriage to Zayd was over and he had separated from her, We married her to you,' and the One Who was her Wali (guardian) in this marriage was Allah Himself, in the sense that He revealed to the Prophet that he should go in unto her without any Wali, contractual agreement, dowery or witnesses among mankind. Imam Ahmad recorded that Thabit said that Anas, may Allah be pleased with him, said: "When Zaynab's `Iddah finished, may Allah be pleased with her, the Messenger of Allah said to Zayd bin Harithah,

«إِذْ هَبْ قَدْ كَرِهَ عَلَيَّ»

(Go to her and tell her about me (that I want to marry her).) So, he went to her and found her kneading dough. He (Zayd) said, `When I saw her I felt such respect for her that I could not

even look at her and tell her what the Messenger of Allah had said, so I turned my back to her and stepped aside, and said, `O Zaynab! Rejoice, for the Messenger of Allah has sent me to propose marriage to you on his behalf.' She said, `I will not do anything until I pray to my Lord, may He be glorified.' So she went to the place where she usually prayed. Then Qur'an was revealed and the Messenger of Allah came and entered without permission. We were there when she entered upon the Messenger of Allah, and for the wedding feast we offered bread and meat. Then the people left, and some men stayed behind conversing in the house after they had eaten. The Messenger of Allah went out and I followed him. He started to go around all the apartments of his wives, greeting them, and they said, `O Messenger of Allah, how did you find your (new) wife' I do not know whether I or someone else told him that those people had left, so he went and entered the house, and I went to enter after him, but he drew the curtain between himself and I. The ruling of Hijab was revealed and he exhorted the people as Allah had exhorted them:

(لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ)

(Enter not the Prophet's houses, unless permission is given to you)." This was also recorded by Muslim and An-Nasa'i. Al-Bukhari, may Allah have mercy on him, recorded that Anas bin Malik, may Allah be pleased with him, said, "Zaynab bint Jahsh, may Allah be pleased with her, used to boast to the other wives of the Prophet, saying, `Your families arranged your marriages, but Allah arranged my marriage from above the seven heavens.'" In (our Tafsir of) Surat An-Nur we mentioned that Muhammad bin `Abdullah bin Jahsh said: "Zaynab and `A'ishah, may Allah be pleased with them, were boasting to one another; Zaynab, may Allah be pleased with her, said, `I am the one whose marriage was revealed from above the heaven.' `A'ishah, may Allah be pleased with her, said, `I am the one whose innocence was revealed from heaven.' So, Zaynab conceded that, may Allah be pleased with her."

(لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا)

(so that there may be no difficulty to the believers in respect of the wives of their adopted sons when the latter have no desire to keep them.) means, `We permitted you to marry her, and We did that so that there would no longer be any difficulty for the believers with regard to their marrying the ex-wives of their adopted sons.' Before prophethood, the Messenger of Allah had adopted Zayd bin Harithah, may Allah be pleased with him, and he was known as Zayd, the son of Muhammad. Allah put a stop to this when He said:

(وَمَا جَعَلَ أَدْعِيَائَكُمْ أَبْنَاءَكُمْ)

(nor has He made your adopted sons your real sons) until:

(ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ)

(Call them after their fathers, that is more just with Allah) (33:4-5). Then this was confirmed and made even clearer by the marriage of the Messenger of Allah to Zaynab bint Jahsh, may Allah be pleased with her, when Zayd bin Harithah divorced her. Allah says in Ayat At-Tahrim:

(وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ)

(the wives of your sons from your own loins) (4:23) which specifically excludes adopted sons. This custom (of adopting sons) was widespread among them.

(وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا)

(And Allah's command must be fulfilled.) means, 'this that has happened was decreed by Allah and was inevitable.' Allah knew that Zaynab, may Allah be pleased with her, would become one of the wives of the Prophet .

(مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا )

(38. There is no blame on the Prophet in that which Allah has made legal for him. That has been Allah's way with those who have passed away of old. And the command of Allah is a decree determined.)

(مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ)

(There is no blame on the Prophet in that which Allah has made legal for him.) means, in that which has been permitted for him and which he has been commanded to do, i.e. his marrying Zaynab, may Allah be pleased with her,, who had been divorced by his adopted son Zayd bin Harithah,

(سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ)

(That has been Allah's way with those who have passed away of old.) means this is the ruling of Allah for the Prophets who came before him. Allah would not command them to do anything for which they might be blamed. This is a refutation of those hypocrites who imagined that there was anything wrong with his marrying the ex-wife of Zayd, his freed slave and adopted son.

(وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا)

(And the command of Allah is a decree determined.) means, His command which He has decreed must inevitably come to pass; nothing can prevent it or avert it, for whatever He wills happens, and whatever He does not decree, does not happen.

(الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا - مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا )

(39. Those who convey the Message of Allah and fear Him, and fear none save Allah. And sufficient is Allah as a Peckoner.) (40. Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.)

### **Praise for Those Who convey the Message**

### **The Messenger is not the Father of any Man**

Allah states:

(مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ)

(Muhammad is not the father of any of your men,) After this it was not permitted to say Zayd bin Muhammad, i.e., he was not his father even though he had adopted him. No male child of the Prophet lived until puberty. Khadijah, may Allah be pleased with her, bore him Al-Qasim, At-Tayyib and At-Tahir, but they died in childhood. Mariyah Al-Qibtiyyah bore him Ibrahim, but he also died in infancy. He also had four daughters from Khadijah: Zaynab, Ruqayyah, Umm Kulthum and Fatimah, may Allah be pleased with them all. Three of them died during his lifetime, Fatimah lived long enough to be bereaved of him, then she died six months later.

### **He is the Last of the Prophets**

(وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا)

(but he is the Messenger of Allah and the last of the Prophets. And Allah is Ever All-Aware of everything.) This is like the Ayah:

(اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتَهُ)

(Allah knows best with whom to place His Message) (6:124). This Ayah clearly states that there will be no Prophet after him. If there will be no Prophet after him then there will surely be no Messenger after him either, because the status of a Messenger is higher than that of a Prophet, for every Messenger is a Prophet but the reverse is not the case. This was reported in many Mutawatir Hadiths narrated from the Messenger of Allah via a group of his Companions, may Allah be pleased with them. Imam Ahmad recorded a narration from Ubayy bin Ka' b, from his father that the Prophet said:

«مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَحْسَنَهَا  
وَأَكْمَلَهَا، وَتَرَكَ فِيهَا مَوْضِعَ لَبْنَةٍ لَمْ يَضَعَهَا،  
فَجَعَلَ النَّاسُ يَطُوفُونَ بِالْبُنْيَانِ وَيَعْجَبُونَ مِنْهُ  
وَيَقُولُونَ: لَوْ تَمَّ مَوْضِعُ هَذِهِ اللَّبْنَةِ، فَأَنَا فِي  
النَّبِيِّينَ مَوْضِعَ تِلْكَ اللَّبْنَةِ»

(My parable among the Prophets is that of a man who built a house and did a good and complete job, apart from the space of one brick which he did not put in its place. The people started to walk around the building, admiring it and saying, "If only that brick were put in its place. " Among the Prophets, I am like that brick.) It was also recorded by At-Tirmidhi, who said "Hasan Sahih."

### Another Hadith

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ الرِّسَالَةَ وَالنُّبُوَّةَ قَدْ انْقَطَعَتْ فَلَا رَسُولَ  
بَعْدِي وَلَا نَبِيٍّ»

(Messengership and Prophethood have come to an end, and there will be no more Messengers or Prophets.) This worried the people, then he said:

«وَلَكِنِ الْمُبَشِّرَاتُ»

(But there will be Al-Mubashshirat.) They said, 'O Messenger of Allah, what are Al-Mubashshirat' He said,

«رُؤْيَا الرَّجُلِ الْمُسْلِمِ، وَهِيَ جُزْءٌ مِنْ أَجْزَاءِ  
النُّبُوَّةِ»

(The dreams of a Muslim man, and they are one of the parts of prophethood.) This was also recorded by At-Tirmidhi, who said, "Sahih Gharib."

### Another Hadith

Abu Dawud At-Tayalisi recorded that Jabir bin `Abdullah, may Allah be pleased with him, said that the Messenger of Allah said:

«مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى دَارًا  
فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْنَةٍ، فَكَانَ مَنْ  
دَخَلَهَا فَنَظَرَ إِلَيْهَا قَالَ: مَا أَحْسَنَهَا إِلَّا مَوْضِعَ  
هَذِهِ اللَّبْنَةِ، فَأَنَا مَوْضِعُ اللَّبْنَةِ خُتِمَ بِي الْأَنْبِيَاءُ  
عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ»

(The parable of myself and the Prophets is that of a man who built a house and did a complete and good job, except for the space of one brick. Whoever entered it would look at that space and say, how good it is, apart from the space of that brick. My position is like that of that brick, and the Prophets -- blessings and peace be upon them -- end with me.) It was also recorded by Al-Bukhari, Muslim and At-Tirmidhi, who said, "It is Sahih Gharib with this chain of narrators."

### Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«مَثَلِي وَمَثَلُ النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَارًا  
فَأَتَمَّهَا إِلَّا لَبْنَةً وَاحِدَةً، فَحَبِطْتُ أَنَا فَأَتَمَّمْتُ تِلْكَ  
اللَّبْنَةَ»

(The parable of myself and the Prophets is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.) This was also recorded by Muslim.

### Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ  
ابْتَنَى بَيْوتًا فَأَكْمَلَهَا وَأَحْسَنَهَا وَأَجْمَلَهَا إِلَّا مَوْضِعَ  
لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ  
يَطُوفُونَ وَيَعْجَبُهُمُ الْبُنْيَانُ وَيَقُولُونَ: أَلَا وَضَعْتَ  
هَهُنَا لَبْنَةً فَيَتِمُّ بُيَاؤُكَ»

(The parable of myself and the Prophets who came before me is that of a man who built houses and made them complete and beautiful apart from the space of a brick in one of the corners. The people started to walk around, admiring the construction and saying, If only you put a brick here, your construction will be complete.) The Messenger of Allah said:

«فَكُنْتُ أَنَا اللَّبْنَةُ»

(And I am that brick.) It was also recorded by (Al-Bukhari and Muslim).

### Another Hadith

Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ : أُعْطِيتُ جَوَامِعَ  
الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِي الْغَنَائِمُ،  
وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُرْسِلْتُ  
إِلَى الْخَلْقِ كَأَقَّةٍ، وَخُتِمَ بِي النَّبِيُّونَ»

(I have been given preference over the other Prophets in six ways: I have been given the ability to speak concisely; I have been aided by fear (cast into the hearts of my enemies); the spoils of war have been made permissible for me; the entire earth has been made a Masjid and a means of purification for me; I have been sent to all of mankind; and the Prophets end with me.) This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "It is Hasan Sahih."

### Another Hadith

Imam Ahmad recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said that the Messenger of Allah said:

«مَتَلِي وَمَتَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَتَلِ رَجُلٍ بَنَى  
دَارًا فَأَتَمَّهَا إِلَّا مَوْضِعَ لَبْنَةٍ وَاحِدَةٍ، فَجِئْتُ أَنَا  
فَأَتَمَمْتُ تِلْكَ اللَّبْنَةَ»

(The parable of myself and the Prophets who came before me is that of a man who built a house and completed it apart from the space of one brick. I have come and completed that brick.) It was also recorded by Muslim.

### Another Hadith

Jubayr bin Mut`im, may Allah be pleased with him, said that he heard the Messenger of Allah say:

«إِنَّ لِي أَسْمَاءَ أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا  
الْمَاحِي الَّذِي يَمْحُو اللَّهُ تَعَالَى بِي الْكُفْرَ، وَأَنَا  
الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمِي وَأَنَا  
الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ»

(I have several names: I am Muhammad, and I am Ahmad; I am Al-Mahi (the eradicator) through whom Allah will erase disbelief; I am Al-Hashir (the gatherer) at whose feet mankind will gather; and I am Al-`Aqib (the final one) after whom there will be no Prophet.) It was also recorded in the Two Sahih. And there are many other Hadiths on this topic. Allah has told us in His Book, and His Messenger has told us in the Mutawatir Sunnah, that there will be no Prophet after him, so that it may be known that everyone who claims this status after him is a liar and fabricator who is misguided and is misleading others. Even if he twists meanings, comes up with false claims and uses tricks and vagaries, all of this is false and is misguidance as will be clear to those who have understanding. This is what Allah caused to happen in the case of Al-Aswad Al-`Ansi in the Yemen and Musaylimah the Liar in Al-Yamamah, whose false miracles and nonsensical words showed everyone who was possessed of understanding that they were liars



who were leading people astray; may the curse of Allah be upon them both. This is the case with every false prophet until the Day of Resurrection, until they end with Al-Masih Ad-Dajjal (the Antichrist). Each of these liars is given by Allah signs which show the people of knowledge and the believers that his message is false -- which is part of the perfect kindness of Allah towards His creation. These liars do not enjoin what is good, nor forbid what is evil, unless they do so by coincidence or because it serves an ulterior purpose. They are the utmost in falsehood and immorality, in all that they say and do, as Allah says:

(هَلْ أَنْبَأَكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ - تَنْزَلُ  
عَلَىٰ كُلِّ أَقَاكٍ أَثِيمٍ )

(Shall I inform you (O people!) upon whom the Shayatin descend They descend on every lying, sinful person.) (26:221-222) This is in contrast to the Prophets -- may blessings and peace be upon them -- for they are the utmost in righteousness, truthfulness, wisdom, uprightness and justice in all that they say and do, command and forbid. In addition to this they are supported with miracles and clear and obvious proof. May the blessings and peace of Allah be upon them always, as long as heaven and earth remain.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا -  
وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا - هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ  
وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ  
بِالْمُؤْمِنِينَ رَحِيمًا - تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ  
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا )

(41. O you who believe! Remember Allah with much remembrance.) (42. And glorify His praises morning and Asila.) (43. He it is Who sends Salah on you, and His angels too, that He may bring you out from darkness into light. And He is Ever Most Merciful to the believers.) (44. Their greeting on the Day they shall meet Him will be "Salam (Peace!)" And He has prepared for them a generous reward.)

### The Virtue of remembering Allah much

Allah commands His believing servants to remember their Lord much, Who has bestowed upon them all kinds of blessings and favors, because this will bring them a great reward and a wonderful destiny. Imam Ahmad recorded that `Abdullah bin Busr said: "Two bedouins came to the Messenger of Allah and one of them said: `O Messenger of Allah, which of the people is best' He said:

«مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ»

(The one whose life is long and whose deeds are good.) The other one said: `O Messenger of Allah, the laws of Islam are too much for us. Teach me something that I can adhere to.' He said,

«لَا يَزَالُ لِسَانُكَ رَطْبًا بِذِكْرِ اللَّهِ تَعَالَى»

(Keep your tongue moist with the remembrance of Allah, may He be exalted.) At-Tirmidhi and Ibn Majah recorded the second part of this report. At-Tirmidhi said, "This Hadith is Hasan Gharib". Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said,

«مَا مِنْ قَوْمٍ جَلَسُوا مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى  
فِيهِ إِلَّا رَأَوْهُ حَسْرَةً يَوْمَ الْقِيَامَةِ»

(No people sit together without mentioning Allah, but they will see that as regret on the Day of Resurrection.) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا)

(Remember Allah with much remembrance. ) "Allah did not enjoin any duty upon His servants without setting known limits and accepting the excuses of those who have a valid excuse -- apart from Dhikr, for Allah has not set any limits for it, and no one has any excuse for not remembering Allah unless he is oppressed and forced to neglect it. Allah says:

(فَاذْكُرُوا اللَّهَ قِيَمًا وَقَعُودًا وَعَلَىٰ جُنُوبِكُمْ)

(Remember Allah standing, sitting down, and (lying down) on your sides) (4:103). By night and by day, on land and on sea, when traveling and when staying home, in richness and in poverty, in sickness and in health, in secret and openly, in all situations and circumstances. And Allah says:

(وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا )

(And glorify His praises morning and Asila.) If you do this, He and His angels will send blessings upon you." There are very many Ayat, Hadiths and reports which encourage the remembrance of Allah, and this Ayah urges us to remember Him much. People such as An-Nasa'i and Al-Ma`mari and others have written books about the Adhkar to be recited at different times of the night and day.

(وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا )

(And glorify His praises morning and Asila) in the morning and in the evening. This is like the Ayah:

(فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ -  
وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ  
تُظْهِرُونَ )

(So glorify Allah, when you come up to the evening, and when you enter the morning. And His are all the praises and thanks in the heavens and the earth; and in the afternoon and when you come up to the time, when the day begins to decline.) (30:17-18).

(هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ)

(He it is Who sends Salah on you, and His angels too,) This is encouragement to remember Allah, i.e., He will remember you, so remember Him. This is like the Ayah:

(كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا  
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا  
لَمْ تَكُونُوا تَعْلَمُونَ - فَادْكُرُونِي أذكُرْكُمْ وَأشْكُرُوا  
لِي وَلَا تَكْفُرُونَ )

(Similarly, We have sent among you a Messenger of your own, reciting to you Our Ayat and purifying you, and teaching you the Book and the Hikmah, and teaching you that which you used not to know. Therefore remember Me. I will remember you, and be grateful to Me and never be ungrateful to Me) (2:151-152) The Prophet said:

«يَقُولُ اللَّهُ تَعَالَى: مَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ  
فِي نَفْسِي، وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ  
خَيْرٍ مِنْهُ»

(Allah says: "Whoever remembers Me to himself, I will remember him to Myself, and whoever remembers Me in a gathering, I will remember him in a better gathering.")

## The Meaning of Salah

Allah's Salah means that He praises His servant before the angels, as Al-Bukhari recorded from Abu Al-`Aliyah. This was recorded by Abu Ja`far Ar-Razi from Ar-Rabi` bin Anas from Anas. Others said: "Allah's Salah means mercy." It may be said that there is no contradiction between these two views. And Allah knows best. Salah from the angels means their supplication and seeking forgiveness for people, as Allah says:

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ  
ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا  
فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ  
الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ  
وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ  
أَنْتَ الْعَزِيزُ الْحَكِيمُ )  
وَقِهِمُ السَّيِّئَاتِ )

(Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire! Our Lord! And make them enter the `Adn Garden which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. And save them from the sins.") (40:7-9) t

(لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may bring you out from darkness into light. ) means, by means of His mercy towards you, His praise of you and the supplication of His angels for you, He brings you forth from the darkness of ignorance and misguidance into the light of guidance and certain faith.

## (وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا)

(And He is Ever Most Merciful to the believers.) means, in this world and in the Hereafter: in this world He guides them to the truth of which others are ignorant, and He shows them the path from which others have gone astray, those who call for disbelief and innovation, and their followers among the wrongdoers. His mercy towards them in the Hereafter means that He will save them from the greater terror (of the Day of Resurrection) and will command His angels to greet them with the glad tidings of Paradise and salvation from the Fire, which will only be because of His love for them and His kindness towards them. Imam Ahmad recorded that Anas, may Allah be pleased with him, said: "The Messenger of Allah and a group of his Companions, may Allah be pleased with them, passed by a young child in the road. When his mother saw the people, she feared that her child may be crushed by the crowd, so she rushed forward, crying, 'My son, my son!' She ran and picked him up, and the people said, 'O Messenger of Allah, she would never throw her child in the Fire.' The Messenger of Allah convincingly said:

«لَا، وَاللَّهِ لَا يُلْقِي حَبِيبَهُ فِي النَّارِ»

(No, and Allah will not throw His beloved in the Fire.) Its chain of narrators meets the conditions of the Two Sahihs, although none of the authors of the Six Books recorded it. But in Sahih Al-Bukhari it is recorded from the Commander of the faithful `Umar bin Al-Khattab, may Allah be pleased with him, that the Messenger of Allah saw a woman among the prisoners of war picking up her child, clasping the child to her breast and nursing him. The Messenger of Allah said:

«أَتُرَوْنَ هَذِهِ تُلْقِي وَلَدَهَا فِي النَّارِ وَهِيَ تَقْدِرُ  
عَلَى ذَلِكَ؟»

(Do you think that this woman would throw her child into the Fire even though she is (physically) able to do so) They said, "No." The Messenger of Allah said:

«قَوْلَ اللَّهِ لَلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا»

(By Allah, Allah is more merciful towards His servants than this woman is to her child.)

(تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ)

(Their greeting on the Day they shall meet Him will be "Salam!") The apparent meaning -- and Allah knows best -- is that their greeting, from Allah on the Day that they meet Him, will be Salam, i.e., He will greet them with Salam, as He says elsewhere:

(سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ)

((It will be said to them): Salam -- a Word from the Lord, Most Merciful.) (36:58) Qatadah claimed that the meaning was that they would greet one another with Salam on the Day when they meet Allah in the Hereafter. This is like the Ayah:

دَعَوْهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ  
وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(Their way of request therein will be `Glory to You, O Allah,' and `Salam' will be their greetings therein! and the close of their request will be `All praise is due to Allah, the Lord of all that exists.')(10:10)

وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا)

(And He has prepared for them a generous reward.) means Paradise and everything in it of food, drink, clothing, dwellings, physical pleasure, luxuries and delightful scenes, such as no eye has seen, no ear has heard and has never entered the mind of man.

يَأْيُهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا  
- وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا - وَبَشِّرِ  
الْمُؤْمِنِينَ بَأَنَّ لَهُمْ مِّنَ اللَّهِ فَضْلًا كَبِيرًا - وَلَا  
تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ  
عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا )

(45. O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,) (46. And as one who invites to Allah by His leave, and as a lamp spreading light.) (47. And announce to the believers the glad tidings, that they will have from Allah a great bounty.) (48. And obey not the disbelievers and the hypocrites, and harm them not. And put your trust in Allah, and sufficient is Allah as a Trustee.)

### The Attributes of the Messenger of Allah

Imam Ahmad recorded that `Ata' bin Yasar said that he met `Abdullah bin `Amr bin Al-`As, may Allah be pleased with him, and said to him:

"Tell me about the description of the Messenger of Allah in the Tawrah." He said, "Yes, by Allah, he was described in the Tawrah with some of the qualities with which he was described in the Qur'an: `O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, a saviour to the illiterate. You are My servant and My Messenger and I have called you Al-Mutawakkil (reliant). You are not harsh or severe, or noisy in the marketplaces.

You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and they say La ilaha illallah, words with which blind eyes, deaf ears and sealed hearts will be opened." It was also recorded by Al-Bukhari in the Books of Business and At-Tafsir. Wahb bin Munabbih said: "Allah revealed to one of the Prophets of the Children of Israel whose name was Sha`ya' (Isaiah); `Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquillity. If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islam his nation. Ahmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires. Through him I will save great numbers of people from their doom. I will make his Ummah the best of peoples ever raised up for mankind; they will enjoin good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought. I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allah in ranks and armies. They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth and martyrs and righteous people. His Ummah after him will lead people with truth and establish justice therewith. I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the Zakah and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty."

(شَاهِدًا)

(as witness) means, a witness to Allah's Oneness, for there is no God except He, and a witness against mankind for their deeds on the Day of Resurrection.

(وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا)

(and We bring you as a witness against these people) (4:41). This is like the Ayah:

لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ  
عَلَيْكُمْ شَهِيدًا)

(that you be witnesses over mankind and the Messenger be a witness over you) (2:143).

(وَمُبَشِّرًا وَنَذِيرًا)

(and a bearer of glad tidings, and a warner.) means, a bearer of glad tidings to the believers of a great reward, and a warner to the disbelievers of a great punishment.

(وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ)

(And as one who invites to Allah by His leave,) means, 'you call mankind to worship their Lord because He has commanded you to do so.'

(وَسِرَاجًا مُنِيرًا)

(and as a lamp spreading light.) means, 'the Message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.'

(وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ)

(And obey not the disbelievers and the hypocrites, and harm them not.) means, 'do not obey them and do not pay attention to what they say.'

(وَدَعْ أَذَاهُمْ)

(and harm them not.) means, 'overlook and ignore them, for their matter rests entirely with Allah and He is sufficient for them (to deal with them).' Allah says:

(وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا)

(And put your trust in Allah, and sufficient is Allah as a Trustee.)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ  
طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ



مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَّوْهُنَّ وَسَرََّحُوهُنَّ سَرَاحًا  
جَمِيلًا )

(49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no `Iddah have you to count in respect of them. So, give them a present, and set them free in a handsome manner.)

### A Gift and no (Iddah) for Women Who are divorced before Consummation of the Marriage

This Ayah contains many rulings, including the use of the word Nikah for the marriage contract alone. There is no other Ayah in the Qur'an that is clearer than this on this point. It also indicates that it is permissible to divorce a woman before consummating the marriage with her.

(المُؤْمِنَاتِ)

(believing women) this refers to what is usually the case, although there is no difference between a believing (Muslim) woman and a woman of the People of the Book in this regard, according to scholarly consensus. Ibn `Abbas, may Allah be pleased with him, Sa`id bin Al-Musayyib, Al-Hasan Al-Basri, `Ali bin Al-Husayn Zayn-ul-`Abidin and a group of the Salaf took this Ayah as evidence that divorce cannot occur unless it has been preceded by marriage, because Allah says,

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ

(When you marry believing women, and then divorce them) The marriage contract here is followed by divorce, which indicates that the divorce cannot be valid if it comes first. Ibn Abi Hatim recorded that Ibn `Abbas, may Allah be pleased with him, said, "If someone were to say, 'every woman I marry will ipso facto be divorced,' this does not mean anything, because Allah says:

يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ  
طَلَقْتُمُوهُنَّ

(O you who believe! When you marry believing women, and then divorce them....)." It was also reported that Ibn `Abbas, may Allah be pleased with him, said: "Allah said,

إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ

(When you marry believing women, and then divorce them.) Do you not see that divorce comes after marriage" A Hadith to the same effect was recorded from `Amr bin Shu`ayb from his father from his grandfather, who said: "The Messenger of Allah said:

«لَا طَلَّاقَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ»

(There is no divorce for the son of Adam with regard to that which he does not possess.) This was recorded by Ahmad, Abu Dawud, At-Tirmidhi and Ibn Majah. At-Tirmidhi said, "This is a Hasan Hadith, and it is the best thing that has been narrated on this matter." It was also recorded by Ibn Majah from `Ali and Al-Miswar bin Makhramah, may Allah be pleased with them, that the Messenger of Allah said:

«لَا طَلَّاقَ قَبْلَ نِكَاحٍ»

(There is no divorce before marriage.)

(فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا)

(no `Iddah have you to count in respect of them.) This is a command on which the scholars are agreed, that if a woman is divorced before the marriage is consummated, she does not have to observe the `Iddah (prescribed period for divorce) and she may go and get married immediately to whomever she wishes. The only exception in this regard is a woman whose husband died, in which case she has to observe an `Iddah of four months and ten days even if the marriage was not consummated. This is also according to the consensus of the scholars.

(فَمَتَّعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا)

(So, give them a present, and set them free in a handsome manner.) The present here refers to something more general than half of the named dowery or a special gift that has not been named. Allah says:

(وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ)

(And if you divorce them before you have touched (had a sexual relation with) them, and you have fixed unto them their due (dowery) then pay half of that) (2:237). And Allah says:

(لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفَرَّضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ

# قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ )

(There is no sin on you, if you divorce women while yet you have not touched them, nor fixed unto them their due (dowery). But bestow on them gift, the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.) (2:236) pln Sahih Al-Bukhari, it was recorded that Sahl bin Sa`d and Abu Usayd, may Allah be pleased with them both, said, "The Messenger of Allah married Umaymah bint Sharahil, and when she entered upon him he reached out his hand towards her, and it was as if she did not like that, so he told Abu Usayd to give her two garments." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said "If the dowery had been named, she would not be entitled to more than half, but if the dowery is not been named, he should give her a gift according to his means, and this is the "handsome manner."

(يَأَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي ءَاتَيْتَ  
أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ  
وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ  
خَلَّتِكَ اللَّاتِي هَجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ  
وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا  
فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ  
لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا  
)

(50. O Prophet! Verily, We have made lawful to you your wives, to whom you have paid their due (dowery), and those (slaves) whom your right hand possesses -- whom Allah has given to you, and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who migrated with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.)

## The Women who are Lawful for the Prophet

Allah says, addressing His Prophet that He has made lawful for him of women his wives to whom he has given the dowry, which is what is meant by "their due", which is used here, as was stated by Mujahid and others. The dowry which he gave to his wives was twelve and half `Uqiyah (measures of gold) so they all received five hundred Dirhams except for Umm Habibah bint Abi Sufyan, to whom An-Najashi, may Allah have mercy on him, gave four hundred Dinars (on behalf of the Prophet ) Safiyyah bint Huyay, whom he chose from among the prisoners of Khaybar, then he set her free, making her release her dowry. A similar case was that of Juwayriyah bint Al-Harith Al-Mustalaqiyyah -- he paid off the contract to buy her freedom from Thabit bin Qays bin Shammas and married her. May Allah be pleased with them all.

(وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ)

(those (slaves) whom your right hand possesses whom Allah has given to you,) means, 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayhanah bint Sham`un An-Nadariyyah and Mariyah Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; they were both among the prisoners, may Allah be pleased with them.

(وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَتِكَ)

(and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts) This is justice which avoids going to either extreme, for the Christians do not marry a woman unless there are seven grandfathers between the man and the woman (i.e., they are very distantly related or not at all), and the Jews allow a man to marry his brother's daughter or his sister's daughter. So the pure and perfect Shari`ah came to cancel out the extremes of the Christians, and permitted marriage to the daughter of a paternal uncle or aunt, or the daughter of a maternal uncle or aunt, and forbade the excesses of the Jews who allowed marriage to the daughter of a brother or sister which is an abhorrent thing.

(وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ)

(and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her -- a privilege for you only,) means, 'also lawful for you, O Prophet, is a believing woman if she offers herself to you, to marry her without a dowry, if you wish to do so.' This Ayah includes two conditions. Imam Ahmad recorded from Sahl bin Sa`d As-Sa`idi that a woman came to the Messenger of Allah and said, "O Messenger of Allah, verily, I offer myself to you (for marriage)." She stood there for a long time, then a man stood up and said, "O Messenger of Allah, marry her to me if you do not want to marry her." The Messenger of Allah said:

«هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا إِيَّاهُ؟»

(Do you have anything that you could give to her as a dowry) He said, "I have only this garment of mine." The Messenger of Allah said:

«إِنْ أُعْطِيَتْهَا إِزَارَكَ جَلَسْتَ لَا إِزَارَ لَكَ،  
فَالْتَمِسْ شَيْئًا»

(If you give her your garment, you will be left with no garment. Look for something.) He said, "I do not have anything." He said:

«الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»

(Look for something, even if it is only an iron ring.) So he looked, but he could not find anything. Then the Messenger of Allah said to him:

«هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟»

(Do you have )know( anything of the Qur'an) He said, "Yes, Surah such and such and Surah and such," he named the Surahs. So, the Messenger of Allah said:

«زَوِّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ»

(I marry her to you with what you know of the Qur'an.) It was also recorded by (Al-Bukhari and Muslim) from the Hadith of Malik. Ibn Abi Hatim recorded a narration from his father that `A'ishah said: "The woman who offered herself to the Prophet was Khawlah bint Hakim." Al-Bukhari recorded that `A'ishah said, "I used to feel jealous of those women who offered themselves to the Prophet and I said, `Would a woman offer herself' When Allah revealed the Ayah:

(ثُرَجِي مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ  
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you) I said, `I see that your Lord hastens to confirm your desires.'" Ibn Abi Hatim recorded that Ibn `Abbas said: "The Messenger of Allah did not have any wife who offered herself to him. " This was recorded by Ibn Jarir. In other words, he did not accept any of those who offered themselves to him, even though they were lawful for him -- a ruling which applied to him alone. The matter was left to his own choice, as Allah says:

(إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا)

(and )if ( the Prophet wishes to marry her) meaning, if he chooses to do so.

(خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ)

(a privilege for you only, not for the (rest of) the believers.) `Ikrimah said: "This means, it is not permissible for anyone else to marry a woman who offers herself to him; if a woman offers herself to a man, it is not permissible for him (to marry her) unless he gives her something." This was also the view of Mujahid, Ash-Sha`bi and others. In other words, if a woman offers herself to a man, when he consummates the marriage, he has to give her a dowry like that given to any other woman of her status, as the Messenger of Allah ruled in the case of Barwa` bint Washiq when she offered herself in marriage; the Messenger of Allah ruled that she should be given a dowry that was appropriate for a woman like her after her husband died. Death and consummation are the same with regard to the confirmation of the dowry, and the giving of a dowry appropriate to the woman's status in the case of those who offer themselves to men other than the Prophet is an established ruling. With regard to the Prophet himself, he is not obliged to give a dowry to a woman who offers herself to him, even if he consummated the marriage, because he has the right to marry without a dowry, Wali (representative) or witnesses, as we have seen in the story of Zaynab bint Jahsh, may Allah be pleased with her. Qatadah said, concerning the Ayah:

(خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ)

(a privilege for you only, not for the (rest of) the believers.) no woman has the right to offer herself to any man without a Wali or a dowry, except to the Prophet .

(قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا  
مَلَكَتْ أَيْمَانُهُمْ)

(Indeed We know what We have enjoined upon them about their wives and those (servants) whom their right hands possess,) Ubayy bin Ka`b, Mujahid, Al-Hasan, Qatadah and Ibn Jarir said, concerning the Ayah:

(قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ)

(Indeed We know what We have enjoined upon them about their wives) means, `concerning the limiting of their number to four free women, and whatever they wish of slave-girls, and the conditions of a representative, dowry and witnesses to the marriage. This is with regard to the Ummah (the people), but We have granted an exemption in your case and have not imposed any of these obligations upon you.'

لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا

(in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.)

(تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ  
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ  
أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا  
ءَاتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ  
عَلِيمًا حَلِيمًا )

(51. You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you: that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All-Knowing, Most Forbearing.)

### **The Prophet has the Choice of either accepting or rejecting Women who offer Themselves to Him**

Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, used to feel jealous of the women who offered themselves to the Prophet . She said, "Would a woman not feel shy to offer herself without any dowery" Then Allah revealed the Ayah,

(تُرْجَى مَنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ)

(You can postpone whom you will of them, and you may receive whom you will.) She said, "I think that your Lord is hastening to confirm your desire." We have already stated that Al-Bukhari also recorded this. This indicates that what is meant by the word:

(تُرْجَى)

(postpone) is delay, and

(مَنْ تَشَاءُ مِنْهُنَّ)

(whom you will of them) means, 'of those who offer themselves to you.'

(وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ)

(and you may receive whom you will.) means, 'whoever you wish, you may accept, and whoever you wish, you may decline, but with regard to those whom you decline, you have the choice of going back to them later on and receiving them.' Allah says:

(وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(And whomsoever you desire of those whom you have set aside, it is no sin on you (to receive her again).) Others said that what is meant by:

(تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ)

(You can postpone (the turn of) whom you will of them,) means, 'your wives: there is no sin on you if you stop dividing your time equally between them, and delay the turn of one of them and bring forward the turn of another as you wish, and you have intercourse with one and not another as you wish.' This was narrated from Ibn `Abbas, Mujahid, Al-Hasan, Qatadah, Abu Razin, `Abdur-Rahman bin Zayd bin Aslam and others. Nevertheless, the Prophet used to divide his time between them equally, hence a group of the scholars of Fiqh among the Shafi`is and others said that equal division of time was not obligatory for him and they used this Ayah as their evidence. Al-Bukhari recorded that `Aishah said: "The Messenger of Allah used to ask permission of us (for changing days) after this Ayah was revealed:

(تُرْجَى مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوَى إِلَيْكَ مَنْ تَشَاءُ  
وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ)

(You can postpone whom you will of them, and you may receive whom you will. And whomsoever you desire of those whom you have set aside, it is no sin on you.)" I (the narrator) said to her: "What did you say" She said, "I said, 'If it were up to me, I would not give preference to anyone with regard to you, O Messenger of Allah!" This Hadith indicates that what is meant in this Hadith from `Aishah is that it was not obligatory on him to divide his time equally between his wives. The first Hadith quoted from her implies that the Ayah was revealed concerning the women who offered themselves to him. Ibn Jarir preferred the view that the Ayah was general and applies both to the women who offered themselves to him and to the wives that he already had, and that he was given the choice whether to divide his time among them or not. This is a good opinion which reconciles between the Hadiths. Allah says:



ذَلِكَ أَذْنَىٰ أَنْ تَقْرَءَ أَعْيُنُهُنَّ وَلَا يَحْزَنَنَّ وَيَرْضَيْنَ  
بِمَا ءَاتَيْتَهُنَّ كُلُّهُنَّ

(that is better that they may be comforted and not grieved, and may all be pleased with what you give them.) meaning, `if they know that Allah has stated that there is no sin on you with regard to dividing your time. If you wish, you may divide you time and if you do not wish, you need not divide your time, there is no sin on you no matter which you do. Therefore if you divide your time between them, this will be your choice, and not a duty that is enjoined upon you, so they will feel happy because of that and will recognize your favor towards them in sharing your time equally among them and being fair to all of them.'

وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ

(Allah knows what is in your hearts.) means, `He knows that you are more inclined towards some of them than others, which you cannot avoid.' Imam Ahmad recorded that `A'ishah said: "The Messenger of Allah used to divide his time between his wives fairly and treat them equally, then he said:

«اللَّهُمَّ هَذَا فَعَلِي فِيمَا أَمْلِكُ، فَلَا تَلْمَنِي فِيمَا تَمْلِكُ  
وَلَا أَمْلِكُ»

(O Allah, I have done as much as I can with regard to what is under my control, so do not blame me for that which is under Your control and not mine.)" It was also recorded by the four Sunan compilers. After the words "so do not blame me for that which is under Your control and not mine," Abu Dawud's report adds the phrase:

«فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ»

(So do not blame me for that which is under Your control and not mine.) meaning matters of the heart. Its chain of narration is Sahih, and all the men in its chain are reliable. Then this phrase is immediately followed by the words,

وَكَانَ اللَّهُ عَلِيمًا

(And Allah is Ever All-Knowing,) i.e., of innermost secrets,

(حَلِيمًا)

(Most Forbearing.) meaning, He overlooks and forgives.

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا )

(52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses. And Allah is Ever a Watcher over all things.)

### The Reward of His Wives for choosing to stay with the Messenger

More than one of the scholars, such as Ibn `Abbas, Mujahid, Ad-Dahhak, Qatadah, Ibn Zayd, Ibn Jarir and others stated that this Ayah was revealed as a reward to the wives of the Prophet expressing Allah's pleasure with them for their excellent decision in choosing Allah and His Messenger and the Home of the Hereafter, when the Messenger of Allah , gave them the choice, as we have stated above. When they chose the Messenger of Allah their reward was that Allah restricted him to these wives, and forbade him to marry anyone else or to change them for other wives, even if he was attracted by their beauty -- apart from slave-girls and prisoners of war, with regard to whom there was no sin on him. Then Allah lifted the restriction stated in this Ayah and permitted him to marry more women, but he did not marry anyone else, so that the favor of the Messenger of Allah towards them would be clear. Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said: "The Messenger of Allah did not die until Allah permitted (marriage to other) women for him." It was also recorded by At-Tirmidhi and An-Nasa'i in their Sunans. On the other hand, others said that what was meant by the Ayah,

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ)

(It is not lawful for you (to marry other) women after this,) means, `after the description We have given of the women who are lawful for you, those to whom you have given their dowry, those whom your right hand possesses, and daughters of your paternal uncles and aunts, maternal uncles and aunts, and those who offer themselves to you in marriage -- other kinds of women are not lawful for you.' This view was narrated from Ubayy bin Ka`b, from Mujahid in one report which was transmitted from him, and others. At-Tirmidhi recorded that Ibn `Abbas said: "The Messenger of Allah was forbidden to marry certain kinds of women apart from believing women who had migrated with him, in the Ayah,

(لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ)

(It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those whom your right hand possesses.) Allah has made lawful believing women, and believing women who offered themselves to the Prophet for

marriage, and He made unlawful every woman who followed a religion other than Islam, as Allah says:

(وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ)

(And whosoever disbelieves in faith, then fruitless is his work) (5:5). Ibn Jarir, may Allah have mercy on him, stated that this Ayah is general in meaning and applies to all the kinds of women mentioned and the women to whom he was married, who were nine. What he said is good, and may be what many of the Salaf meant, for many of them narrated both views from him, and there is no contradiction between the two. And Allah knows best.

(وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ)

(nor to change them for other wives even though their beauty attracts you, ) He was forbidden to marry more women, even if he were to divorce any of them and wanted replace her with another, except for those whom his right hand possessed (slave women).

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظْرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤَدُّوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا - إِنَّ

يُبْدُوا شَيْئًا أَوْ يُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ  
عَلِيمًا )

(53. O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.) (54. Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.)

### The Etiquette of entering the Houses of the Prophet and the Command of Hijab

This is the Ayah of Hijab, which includes several legislative rulings and points of etiquette. This is one of the cases where the revelation confirmed the opinion of `Umar bin Al-Khattab, may Allah be pleased with him, as it was reported in the Two Sahihs that he said: "My view coincided with that of my Lord in three things. I said, `O Messenger of Allah, why do you not take Maqam Ibrahim as a place of prayer' Then Allah revealed:

(وَآتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you (people) the Maqam (place) of Ibrahim as a place of prayer) (2:125) And I said, `O Messenger of Allah, both righteous and immoral people enter upon your wives, so why do you not screen them' Then Allah revealed the Ayah of Hijab. And I said to the wives of the Prophet when they conspired against him out of jealousy,

(عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا  
مِّنْكَنَّ)

(It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you) (66:5), and this is what Allah revealed." In a report recorded by Muslim, the prisoners of Badr are mentioned, and this is a fourth matter (in which the view of `Umar coincided with that of his Lord). Al-Bukhari recorded that Anas bin Malik said: "Umar bin Al-Khattab said: `O Messenger of Allah, both righteous and immoral people enter upon you, so why not instruct the Mothers of the believers to observe Hijab' Then Allah revealed the Ayah of Hijab." Al-Bukhari recorded that Anas bin Malik, may Allah be pleased with him, said: "When the Messenger of Allah married Zaynab bint Jahsh, he invited the people to eat, then they sat talking. When he wanted to get up, they did not get up. When he saw that, he got up anyway, and some of them got up, but three people remained sitting. The Prophet wanted to go in, but these people were sitting, then they got up and went away. I came and told the Prophet that they had left, then

he came and entered. I wanted to follow him, but he put the screen between me and him. Then Allah revealed,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا)

(O you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse...) Al-Bukhari also recorded this elsewhere. It was also recorded by Muslim and An-Nasa'i. Then Al-Bukhari recorded that Anas bin Malik said: "The Prophet married Zaynab bint Jahsh with (a wedding feast of) meat and bread. I sent someone to invite people to the feast, and some people came and ate, then left. Then another group came and ate, and left. I invited people until there was no one left to invite. I said, 'O Messenger of Allah, I cannot find anyone else to invite.' He said,

«ارْفَعُوا طَعَامَكُمْ»

(Take away the food.) There were three people left who were talking in the house. The Prophet went out until he came to the apartment of `A'ishah, may Allah be pleased with her, and he said,

«السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»

(May peace be upon you, members of the household, and the mercy and blessings of Allah.) She said, 'And upon you be peace and the mercy of Allah. How did you find your (new) wife, O Messenger of Allah May Allah bless you.' He went round to the apartments of all his wives, and spoke with them as he had spoken with `A'ishah, and they spoke as `A'ishah had spoken. Then the Prophet came back, and those three people were still talking in the house. The Prophet was extremely shy, so he went out and headed towards `A'ishah's apartment. I do not know whether I told him or someone else told him when the people had left, so he came back, and when he was standing with one foot over the threshold and the other foot outside, he placed the curtain between me and him, and the Ayah of Hijab was revealed." This was recorded only by Al-Bukhari among the authors of the Six Books, apart from An-Nasa'i, in Al-Yaum wal-Laylah.

(لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ)

(Enter not the Prophet's houses,) the believers were prohibited from entering the houses of the Messenger of Allah without permission, as they used to do during the Jahiliyyah and at the beginning of Islam, until Allah showed His jealousy over this Ummah and commanded them to seek permission. This is a sign of His honoring this Ummah. Hence the Messenger of Allah said:

«إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ»

(Beware of entering upon women...) Then Allah makes an exception, when He says:

(إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظْرِينَ إِنَّهُ)

(unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.) Mujahid, Qatadah and others said: "This means, without waiting for the food to be prepared." In other words, do not watch the food as it is being cooked to see if it is nearly ready, then come and enter the house, because this is one of the things that Allah dislikes and condemns. This indicates that it is forbidden to watch out for food being prepared, which is what the Arabs called Tafil (being an uninvited guest). Al-Khatib Al-Baghdadi wrote a book condemning those who watch out for food being prepared, and mentioned more things about this topic than we can quote here. Then Allah says:

(وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا)

(But when you are invited, enter, and when you have taken your meal, disperse) In Sahih Muslim it is recorded that Ibn `Umar, may Allah be pleased with him, said: "The Messenger of Allah said:

«إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ  
غَيْرَهُ»

(When anyone of you invites his bother, let him respond, whether it is for a wedding or for any other reason.)" Allah says:

(وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ)

(without sitting for a talk.) meaning, as those three people did who stayed behind and chatted, and forgot themselves to such an extent that this caused inconvenience for the Messenger of Allah as Allah says:

(إِنَّ ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ)

(Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go);) It was said that what was meant was, your entering his houses without permission causes him inconvenience and annoyance, but he did not like to forbid them to do so because he felt too shy,' until Allah revealed that this was forbidden. Allah says:

(وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ)

(but Allah is not shy of (telling you) the truth.) meaning, `this is why He is forbidding and prohibiting you from doing that.' Then Allah says:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ  
حِجَابٍ

(And when you ask (his wives) for anything you want, ask them from behind a screen,) meaning, `just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

### Prohibition of annoying the Messenger and the Statement that His Wives are Unlawful for the Muslims

وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ  
تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ  
اللَّهِ عَظِيمًا

(And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.) Ibn Abi Hatim recorded that Ibn `Abbas said concerning the Ayah;

(وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ)

(And it is not (right) for you that you should annoy Allah's Messenger,) "This was revealed concerning a man who wanted to marry one of the wives of the Prophet after he died. A man said to Sufyan, `Was it `A'ishah' He said, `That is what they said.'" This was also stated by Muqatil bin Hayyan and `Abdur-Fahman bin Zayd bin Aslam. He also reported with his chain of narration from As-Suddi that the one who wanted to do this was Talhah bin `Ubaydullah, may Allah be pleased with him, until this Ayah was revealed forbidding that. Hence the scholars were unanimous in stating that it was forbidden for anyone to marry any of the women who were married to the Messenger of Allah at the time when he died, because they are his wives in this world and in the Hereafter, and they are the Mothers of the believers, as stated previously. Allah regarded that as a very serious matter, and issued the sternest of warnings against it, as He said:

إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

(Verily, with Allah that shall be an enormity.) Then He said:

إِن يُبْدُوا شَيْئًا أَوْ يُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ  
عَلِيمًا )

(Whether you reveal anything or conceal it, verily, Allah is Ever All-Knower of everything.)  
meaning, 'whatever you conceal in your innermost thoughts, it is not hidden from Him at all.'

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ )

(Allah knows the fraud of the eyes, and all that the breasts conceal.) (40:19).

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا  
إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا  
نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ  
كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا )

(55. It is no sin on them before their fathers, or their sons, or their brothers, or their brother's  
sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And  
(O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.)

### Relatives before Whom a Woman does not need to observe Hijab

When Allah commands women to observe Hijab in front of men to whom they are not related,  
He explains who are the relatives before whom they do not need to observe Hijab. This is like  
the exceptions stated in Surat An-Nur, where Allah says:

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ  
آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ  
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ  
نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرَ



أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوْ الطُّفْلِ الَّذِينَ لَمْ  
يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ)

(And not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their right hand possessions, or the Tabi`in among men who do not have desire, or small children who are not aware of the nakedness of women.) (24:31). The Ayah contains more detail than this, which we have already discussed in the Tafsir of the Ayah and do not need to repeat here. Ibn Jarir recorded that Ash-Sha`bi and `Ikrimah said concerning the Ayah,

(لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ)

(It is no sin on them before their fathers...) I said, "What about the paternal uncle and the maternal uncle -- why are they not mentioned" He said: "Because they may describe her to their sons, so it is disliked for a woman to remove her covering in front of her paternal uncle or maternal uncle."

(وَلَا نِسَائِهِنَّ)

(or their own women,) means that they do not have to observe Hijab in front of other believing women.

(وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ)

(or their (female) slaves.) Sa`id bin Al-Musayyib said: "This means female slaves only." This was recorded by Ibn Abi Hatim.

(وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا)

(And (O ladies) have Taqwa of Allah. Verily, Allah is Ever All-Witness over everything.) means, and fear Him in private and in public, for He witnesses all things and nothing is hidden from Him, so think of the One Who is always watching.

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا  
الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا )

(56. Allah sends His Salah on the Prophet, and also His angels (do so). O you who believe! Send your Salah on him, and greet him with Taslim.)

## The Command to say Salah upon the Prophet

Al-Bukhari said: "Abu Al-`Aliyah said: "Allah's Salah is His praising him before the angels, and the Salah of the angels is their supplication." Ibn `Abbas said: "They send blessings." Abu `Isa At-Tirmidhi said: "This was narrated from Sufyan Ath-Thawri and other scholars, who said: `The Salah of the Lord is mercy, and the Salah of the angels is their seeking forgiveness. There are Mutawatir Hadiths narrated from the Messenger of Allah commanding us to send blessings on him and how we should say Salah upon him. We will mention as many of them as we can, if Allah wills, and Allah is the One Whose help we seek. In his Tafsir of this Ayah, Al-Bukhari recorded that Ka`b bin `Ujrah said, "It was said, `O Messenger of Allah, with regard to sending Salam upon you, we know about this, but how about Salah' He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،  
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا  
بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.")" Imam Ahmad recorded that Ibn Abi Layla said that Ka`b bin `Ujrah met him and said, "Shall I not give you a gift The Messenger of Allah came out to us and we said, `O Messenger of Allah! We know how to send Salam upon you, but how can we send Salah' He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،  
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ،  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا  
بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, verily You are the Most Praiseworthy, Most Glorious. O Allah, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.")" This Hadith has been recorded by the Group in their books with different chains of narration.

## Another Hadith

Al-Bukhari recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said: "We said, 'O Messenger of Allah, this is the Salam upon you, but how do we send Salah upon you?' He said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ،  
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى  
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ  
إِبْرَاهِيمَ»

(Say: "O Allah, send Your Salah upon Muhammad, Your servant and Messenger, as You sent Your Salah upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim.")" Abu Salih narrated that Layth said:

«عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى  
آلِ إِبْرَاهِيمَ»

(Upon Muhammad and upon the family of Muhammad as You sent Your blessings upon the family of Ibrahim.) Ibrahim bin Hamzah told that, Ibn Abi Hazim and Ad-Darawardi told, that Yazid, i.e., Ibn Al-Had said:

«كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ ، وَبَارَكْتَ عَلَى مُحَمَّدٍ  
وَآلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ  
إِبْرَاهِيمَ»

(As You sent Your Salah upon Ibrahim, and send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon Ibrahim and the family of Ibrahim.) This was also recorded by An-Nasa'i and Ibn Majah.

### Another Hadith

Imam Ahmad recorded from Abu Humayd As-Sa`idi that they said: "O Messenger of Allah, how can we send Salah upon you?" He said,

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ  
وَدُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى

مُحَمَّدٍ وَأَزْوَاجِهِ وَدُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ  
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ»

(Say: "O Allah, send Your Salah upon Muhammad and his wives and offspring, as You sent Your Salah upon Ibrahim, and send Your blessings upon Muhammad and his wives and offspring, as You sent Your blessings upon the family of Ibrahim, verily You are Most Praiseworthy, Most Glorious.") It was also recorded by the rest of the Group, apart from At-Tirmidhi.

### Another Hadith

Muslim recorded that Abu Mas`ud Al-Ansari said: "We came to the Messenger of Allah and we were with Sa`d bin `Ubadah. Bashir bin Sa`d said to him, `Allah has commanded us to send Salah upon you, O Messenger of Allah. How can we send Salah upon you' The Messenger of Allah remained quiet for so long that we wished that he had not asked him, then the Messenger of Allah said:

«قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ،  
كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ ، وَبَارِكْ عَلَى  
مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ  
إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ وَالسَّلَامُ  
كَمَا قَدْ عَلِمْتُمْ»

(Say: "O Allah, send Your Salah upon Muhammad and upon the family of Muhammad, as You sent Your Salah upon the family of Ibrahim, and send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon the family of Ibrahim among all people, verily You are Most Praiseworthy, Most Glorious." And the Salam is as you know.)" This was also recorded by Abu Dawud, An-Nasa'i, At-Tirmidhi and Ibn Jarir. At-Tirmidhi said, "It is Hasan Sahih."

### Saying Salah upon the Prophet before the Supplication

Imam Ahmad, Abu Dawud and At-Tirmidhi reported the following Hadith and graded it Sahih; An-Nasa'i, Ibn Khuzaymah and Ibn Hibban recorded in their Sahih that Fadalah bin `Ubayd, may Allah be pleased with him, said: "The Messenger of Allah heard a man making supplication in his prayer when he had not praised Allah or said Salah upon the Prophet . The Messenger of Allah said:

«عَجِلْ هَذَا»

(This man is rushing.) Then he called him over and said, to him or to someone else,

«إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ اللَّهِ عَزَّ وَجَلَّ  
وَالنَّيِّءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النَّبِيِّ ثُمَّ لِيَدْعُ بِعَدْوِ  
بِمَا شَاءَ»

(When any one of you supplicates, let him start by praising and glorifying Allah, may He be exalted, then let him send Salah upon the Prophet, and after that let him make supplication as he wishes.)"

### The Virtue of saying Salah upon the Prophet

Another Hadith At-Tirmidhi recorded that Ubayy bin Ka`b said: "When two thirds of the night had passed, the Messenger of Allah would get up and say,

«يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، جَاءَتْ  
الرَّاحِفَةُ تَتَّبِعُهَا الرَّادِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ،  
جَاءَ الْمَوْتُ بِمَا فِيهِ»

(O people, remember Allah, remember Allah, the first blast of the Trumpet has come and will be followed by the second blast, death has come with all its horrors, death has come with all its horrors.)" Ubayy said, "I said, `O Messenger of Allah, I send a lot of Salah upon you, how much of my prayer should be Salah upon you' He said,

«مَا شِئْتَ»

(Whatever you want.) I said, `A quarter' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

(Whatever you want, but if you increase it, it will be better for you.) I said, `Half' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

(Whatever you want, but if you increase it, it will be better for you.) I said, `Two thirds' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»

(Whatever you want, but if you increase it, it will be better for you.) I said, 'Should I make my whole prayer for you?' He said,

«إِذَنْ تُكْفَى هَمُّكَ، وَيُعْفَرُ لَكَ ذَنْبُكَ»

(This would be sufficient to relieve your distress and earn you forgiveness of your sins.)" Then he said: "This is a Hasan Hadith."

### Another Hadith

Imam Ahmad recorded that Abu Talhah said that the Messenger of Allah came one day looking happy. They said, "O Messenger of Allah, we see that you look happy." He said,

«إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ أَمَا يُرْضِيكَ أَنْ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ: إِنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا، قُلْتُ: بَلَى»

(The angel came to me and told me, "O Muhammad, would it not please you if your Lord, may He be glorified, says: 'No member of your Ummah sends Salah upon you but I send Salah upon him tenfold, and no member of your Ummah sends greetings of Salam upon you but I send greetings of Salam upon him tenfold'" I said, "Of course.") This was also recorded by An-Nasa'i.

### Another Chain of Narration

Imam Ahmad recorded that Abu Talhah Al-Ansari said: "One morning the Messenger of Allah was in a cheerful mood and looked happy. They said, 'O Messenger of Allah, this morning you are in a cheerful mood and look happy.' He said,

«أَجَلٌ أَتَانِي أَتٍ مِنْ رَبِّي عَزَّ وَجَلَّ فَقَالَ: مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ صَلَاةً، كَتَبَ اللَّهُ لَهُ بِهَا

عَشْرَ حَسَنَاتٍ وَمَحَا عَنْهُ عَشْرَ سَيِّئَاتٍ، وَرَفَعَ لَهُ  
عَشْرَ دَرَجَاتٍ، وَرَدَّ عَلَيْهِ مِثْلَهَا»

(Of course just now someone )an angel( came to me from my Lord and said, "Whoever among your Ummah sends Salah upon you, Allah will record for him ten good deeds and will erase for him ten evil deeds, and will raise his status by ten degrees, and will return his greeting with something similar to it.")" This is also a good chain, although they (Al-Bukhari and Muslim) did not report it.

### Another Hadith

Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i recorded that Abu Hurayrah, may Allah be pleased with him, said: "The Messenger of Allah said:

«مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا  
عَشْرًا»

(Whoever sends one Salah upon me, Allah will send ten upon him.) At-Tirmidhi said: "This is a Sahih Hasan Hadith. On the same topic, narrations come from `Abdur-Rahman bin `Awf, `Amir bin Rabi`ah, `Ammar, Abu Talhah, Anas and Ubayy bin Ka`b."

### Another Hadith

Imam Ahmad recorded from Abu Hurayrah that the Prophet said:

«صَلُّوا عَلَيَّ، فَإِنَّهَا زَكَاةٌ لَكُمْ، وَسَلُّوا اللَّهَ لِي  
الْوَسِيلَةَ، فَإِنَّهَا دَرَجَةٌ فِي أَعْلَى الْجَنَّةِ، لَا يَنَالُهَا  
إِلَّا رَجُلٌ، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ»

(Send Salah upon me, for this is Zakah for you, and ask Allah to grant me Al-Wasilah, for it is a position in the highest part of Paradise which only one man will attain, and I hope that I will be the one.) This was recorded only by Ahmad

### Another Hadith

Imam Ahmad recorded that Al-Husayn bin `Ali said that the Messenger of Allah said:

«الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ ثُمَّ لَمْ يُصَلِّ عَلَيَّ»

(The miser is the one in whose presence I am mentioned, then he does not send Salah upon me.) Abu Sa`id said:

«قَلَمَ يُصَلِّ عَلَيَّ»

(...and he does not send Salah upon me.) This was also recorded by At-Tirmidhi, who then said: "This Hadith is Hasan Gharib, Sahih."

### Another Hadith

At-Tirmidhi recorded that Abu Hurayrah said: "The Messenger of Allah said:

«رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ قَلَمَ يُصَلِّ عَلَيَّ،  
وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ شَهْرُ رَمَضَانَ ثُمَّ  
انْسَلَخَ قَبْلَ أَنْ يُعْفَرَ لَهُ، وَرَغِمَ أَنْفُ رَجُلٍ أُدْرِكَ  
عِنْدَهُ أَبَوَاهُ الْكَبِيرَ قَلَمَ يُدْخِلَاهُ الْجَنَّةَ»

(May he be humiliated, the man in whose presence I am mentioned and he does not send Salah upon me; may he be humiliated, the man who sees the month of Ramadan come and go, and he is not forgiven; may he be humiliated, the man whose parents live to old age and they do not cause him to be granted admittance to Paradise.)" Then he (At-Tirmidhi) said: "Hasan Gharib."

### Occasions for saying Salah upon Him

It is reported that we should send blessings upon him on many occasions, such as following the call to prayer, as in the Hadith recorded by Imam Ahmad from `Abdullah bin `Amr bin Al-`As, who said that he heard the Messenger of Allah say:

«إِذَا سَمِعْتُمْ مُؤَدِّنًا فَقُولُوا مِثْلَمَا يَقُولُ، ثُمَّ صَلُّوا  
عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا  
عَشْرًا، ثُمَّ سَلُّوا اللَّهَ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي  
الْجَنَّةِ لَا تَتَّبِعِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ، وَأَرْجُو أَنْ



أَكُونُ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَتَّى عَلَيهِ  
الشَّفَاعَةَ»

(When you hear the Mu'adhdhin, repeat what he says, then send Salah upon me, for whoever sends Salah upon me, Allah will send Salah upon him tenfold. Then ask Allah to grant me Al-Wasilah, which is a status in Paradise to which only one of the servants of Allah will be entitled, and I hope that I will be the one. Whoever asks Allah for Al-Wasilah for me, it will be permitted for me to intercede for him.) This was recorded by Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i. Other occasions when we should send Salah upon the Prophet include when entering or exiting the Masjid, because of the Hadith recorded by Imam Ahmad from Fatimah, the daughter of the Messenger of Allah who said: "When the Messenger of Allah entered the Masjid, he would send Salah and Salam upon Muhammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاَفْتَحْ لِي أَبْوَابَ  
رَحْمَتِكَ»

(O Allah, forgive me my sins and open for me the gates of Your mercy) When he exited, he would send Salah and Salam upon Muhammad, and say,

«اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاَفْتَحْ لِي أَبْوَابَ  
فَضْلِكَ»

(O Allah, forgive me my sins and open for me the gates of Your bounty.)" We should also send Salah upon him during the Funeral prayer. The Sunnah is to recite Surat Al-Fatihah following the first Takbir, to send Salah upon the Prophet during the second Takbir, to make supplication for the deceased during the third Takbir, and in the fourth Takbir to say, "O Allah, do not deprive us of his reward, and do not test us after him." Ash-Shafi'i, may Allah have mercy on him, recorded that Abu Umamah bin Sahl bin Hunayf was told by one of the Companions of the Prophet that the Sunnah in the funeral prayer is for the Imam to pronounce the Takbir, then to recite Surat Al-Fatihah silently after the first Takbir, then to send Salah upon the Prophet then to offer sincere supplication for the deceased, but not to recite any Qur'an in any of the Takbirs, then to conclude by saying Salam silently. An-Nasa'i also recorded this from Abu Umamah, who said, "This is from the Sunnah," and he mentioned it. According to the correct view, such a statement reported from a Companion carries the ruling of Marfu`

**It is recommended to conclude supplications with Salah upon the Prophet .**

At-Tirmidhi recorded that `Umar bin Al-Khattab said: "A supplication remains suspended between heaven and earth and does not ascend any further until you send Salah upon your Prophet." This was also narrated by Mu`adh bin Al-Harith from Abu Qurrah from Sa`id bin Al-Musayyib from `Umar, as a saying of the Prophet . It was also recorded by Razin bin Mu`awiyah in his book, where he also attributed it to the Prophet reporting that he said:

«الدُّعَاءُ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ، لَا يَصْعَدُ حَتَّى يُصَلَّى عَلَيَّ، فَلَا تَجْعَلُونِي كَغُمْرِ الرَّاَكِبِ، صَلُّوا عَلَيَّ، أَوَّلَ الدُّعَاءِ وَآخِرَهُ وَأَوْسَطَهُ»

(A supplication remains suspended between heaven and earth and does not ascend any further until a person sends Salah on me. Do not treat me like a spare water container, send Salah upon me at the beginning of your supplication, at the end and in the middle.) hSending Salah upon the Prophet is even more strongly encouraged in the Qunut supplication. Ahmad, the Sunan compilers, Ibn Khuzaymah, Ibn Hibban and Al-Hakim recorded that Al-Hasan bin `Ali, may Allah be pleased with him, said: "The Messenger of Allah taught me some words to say during Al-Witr:

«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أُعْطِيتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»

("O Allah, guide me along with those whom You have guided, grant me health along with those to whom You have granted health, be an ally to me along with those to whom You are an ally, and bless me for that which You have bestowed. Protect me from the evil You have decreed, for verily You decree and none can decree over You. Verily, he whom You show allegiance to is never abased and he whom You take as an enemy is never honored and mighty, O our Lord, blessed and Exalted are You.")" In his Sunan, An-Nasa'i has the addition,

«وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ»

("and may Allah bless Muhammad.") at the end of this Qunut. It is also recommended to say plenty of Salah upon him on Friday and on the eve of Friday. Imam Ahmad recorded that Aws bin Aws Ath-Thaqafi, may Allah be pleased with him, said: "The Messenger of Allah said:

«مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ  
وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ،  
فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ  
مَعْرُوضَةٌ عَلَيَّ»

(One of the best of your days is Friday; on this day Adam was created and died, on this day the Trumpet (Sur) will be blown and all will have swoon away. So on this day send plenty of Salah upon me, for your Salah will be presented to me.) They said, `O Messenger of Allah, how will they be shown to you after your body has dispersed into the earth' He said,

«إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ  
الْأَنْبِيَاءِ»

(Allah has forbidden the earth to consume the bodies of the Prophets. )" This was also recorded by Abu Dawud, An-Nasa'i and Ibn Majah, and it was graded Sahih by Ibn Khuzaymah, Ibn Hibban, Ad-Daraqutni and An-Nawawi in Al-Adhkar.

(إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي  
الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا - وَالَّذِينَ  
يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا  
فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا )

(57. Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.) (58. And those who annoy believing men and women undeservedly, they bear the crime of slander and plain sin.)

**Whoever annoys Allah and His Messenger , is cursed in this World  
and the Hereafter Here,**

Allah warns and threatens those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger by accusing him of having faults or shortcomings -- Allah forbid. `Ikrimah said that the Ayah:

## (إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ)

(Verily, those who annoy Allah and His Messenger,) was revealed concerning those who make pictures or images. In The Two Sahihs, it is reported that Abu Hurayrah said: "The Messenger of Allah said:

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ  
الدَّهْرَ وَأَنَا الدَّهْرُ أَقْلَبُ لَيْلَهُ وَنَهَارَهُ»

(Allah says: "The son of Adam annoys Me by inveighing against time, but I am time, for I cause the alternation of night and day.") The meaning of this Hadith is that in the Jahiliyyah they used to say, "How bad time is, it has done such and such to us!" They used to attribute the deeds of Allah to time, and inveigh against it, but the One Who did that was Allah, may He be exalted. So, He forbade them from this. Al-`Awfi reported that Ibn `Abbas said that the Ayah,

## (إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ)

(Verily, those who annoy Allah and His Messenger, ) was revealed about those who slandered the Prophet over his marriage to Safiyyah bint Huyay bin Akhtab. The Ayah appears to be general in meaning and to apply to all those who annoy him in any way, because whoever annoys him annoys Allah, just as whoever obeys him obeys Allah.

### The Threat to Those Who fabricate Slander

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا  
اِكْتَسَبُوا

(And those who annoy believing men and women undeservedly,) means, they attribute to them things of which they are innocent, which they do not know and do not do.

(فَقَدْ احْتَمَلُوا بُهْتَنَا وَإِنَّمَا مِينَا)

(they bear the crime of slander and plain sin.) This is the most serious slander, to tell or transmit things about the believing men and women that they have not done, in order to bring shame upon them and accuse them of shortcomings. Among those to whom the description most applies are those who disbelieve in Allah and His Messengers, followed by the Rafidites who accuse the Companions of shortcomings and faults of which Allah has stated that they are innocent, and describe them as the opposite of what Allah has said about them. Allah, may He be exalted, has told us that He is pleased with the Migrants and Ansar, and has praised them, but these foolish and ignorant people inveigh against them and accuse them of shortcomings, and say things about them that they did not do and could never have done. In reality, their

hearts are misguided, for they condemn those who deserve praise and praise those who deserve condemnation. Abu Dawud recorded that Abu Hurayrah said that it was said: "O Messenger of Allah, what is backbiting (Ghibah)" He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

(It is when you mention something about your brother that he dislikes. ) It was asked, "But what if what I say about my brother is true" He said,

«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَّتَهُ»

(If it is true, then you have committed backbiting (Ghibah) about him, and if it is not true, then you have slandered him.) This was also recorded by At-Tirmidhi, who said, "Hasan Sahih."

(يَأَيُّهَا النَّبِيُّ قُلْ لَأَزُوجِكَ وَبَنَاتِكَ وَنِسَاءِ  
الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَبِيهِنَّ ذَلِكَ أَدْنَى  
أَنْ يُعْرَفْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُوراً رَحِيماً -  
لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ  
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا  
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلاً - مَلْعُونِينَ أَيْنَمَا ثَقُفُوا  
أَخَذُوا وَقَتَّلُوا تَقْتِيلًا - سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا  
مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا )

(59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their Jalabib over their bodies. That will be better that they should be known so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.) (60. If the hypocrites and those in whose hearts is a disease, and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbors but a little while.) (61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.) (62. That was the way of Allah in the case of those who passed away of old, and you will not find any change in the way of Allah.)

## The Command of Hijab

Here Allah tells His Messenger to command the believing women -- especially his wives and daughters, because of their position of honor -- to draw their Jilbabs over their bodies, so that they will be distinct in their appearance from the women of the Jahiliyyah and from slave women. The Jilbab is a Rida', worn over the Khimar. This was the view of Ibn Mas'ud, `Ubaydah, Qatadah, Al-Hasan Al-Basri, Sa'id bin Jubayr, Ibrahim An-Nakha'i, `Ata' Al-Khurasani and others. It is like the Izar used today. Al-Jawhari said: "The Jilbab is the outer wrapper. `Ali bin Abi Talhah reported that Ibn `Abbas said that Allah commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the Jilbab, leaving only one eye showing. Muhammad bin Srin said, "I asked `Ubaydah As-Salmani about the Ayah:

(يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ)

(to draw their Jalabib over their bodies.) He covered his face and head, with just his left eye showing."

(ذَلِكَ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ)

(That will be better that they should be known so as not to be annoyed. ) means, if they do that, it will be known that they are free, and that they are not servants or whores.

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(And Allah is Ever Oft-Forgiving, Most Merciful.) means, with regard to what happened previously during the days of Jahiliyyah, when they did not have any knowledge about this.

## A Stern Warning to the Evil Hypocrites

Then Allah issues a warning to the hypocrites, those who make an outward display of faith while concealing their disbelief,

(وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(those in whose hearts is a disease,) `Ikrimah and others said that this refers to adulterers in this instance.

(وَالْمُرْجِفُونَ فِي الْمَدِينَةِ)

(and those who spread false news among the people in Al-Madinah) means, those who say that the enemy has come and war has started, which is a lie and a fabrication. Unless they give up these actions and return to the truth,

(لُنْعَرِيكَ بِهِمْ)

(We shall certainly let you overpower them,) `Ali bin Abi Talhah reported that Ibn `Abbas said, "We will give you power over them." Qatadah said: "We will incite you against them." As-Suddi said: "We will inform you about them."

(ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا)

(then they will not be able to stay in it) means, in Al-Madinah,

(إِلَّا قَلِيلًا مَّלْعُونِينَ)

(but a little while. Accursed...) `this describes their state while they are in Al-Madinah for this short time before they are expelled and sent far away.'

(أَيْنَمَا تُقِفُوا أُخِذُوا)

(they shall be seized wherever found,) means, `they will be attacked, because they are so weak and so few,'

(وَقَتَّلُوا تَقْتِيلًا)

(and killed with a (terrible) slaughter.) Then Allah says:

(سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ)

(That was the way of Allah in the case of those who passed away of old,) meaning, this is how Allah dealt with the hypocrites when they persisted in hypocrisy and disbelief and did not give it up; He incited the believers against them and caused them to prevail over them.

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)

(and you will not find any change in the way of Allah.) means, the way in which Allah deals with this does not alter or change.

(يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ  
اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا - إِنَّ  
اللَّهَ لَعَنَ الْكٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا - خٰلِدِينَ

فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا - يَوْمَ نُقَلِّبُ  
وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ  
وَأَطَعْنَا الرَّسُولَ - وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا  
وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا - رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ  
مِنَ الْعَذَابِ وَالْعَنَهُمْ لَعْنًا كَبِيرًا )

(63. People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know It may be that the Hour is near!") (64. Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire.) (65. Wherein they will abide forever, and they will find neither a protector nor a helper.) (66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger.") (67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.") (68. "Our Lord! Give them double torment and curse them with a mighty curse!")

### **No One knows when the Day of Resurrection will come except Allah**

Here Allah tells His Messenger that he cannot know when the Hour will come, and if people ask him about that, He instructs him to refer the matter to Allah, may He be exalted, as Allah says in Surat Al-A'raf, even though that was revealed in Makkah and this Surah was revealed in Al-Madinah. Allah continues to tell him to refer this matter to the One Who knows about it, but He tells him that it is at hand, as He says:

(وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا)

(What do you know It may be that the Hour is near!) This is like the Ayat:

(اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder.) )54:1(

(اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ  
(

(Draws near for mankind their reckoning, while they turn away in heedlessness.) )21:1(

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)



(The Event (the Hour) ordained by Allah will come to pass, so seek not to hasten it) )16:1(.

## The Curse on the Disbelievers and its Eternity and their Regret

Then Allah says:

(إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ)

(Verily, Allah has cursed the disbelievers,) means, He has distanced them from His mercy.

(وَأَعَدَّ لَهُمْ سَعِيرًا)

(and has prepared for them a flaming Fire (Hell).) means, in the Hereafter. e

(خَالِدِينَ فِيهَا أَبَدًا)

(Wherein they will abide forever,) means, they will stay there forever and ever, never leaving or finding relief from it.

(لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا)

(and they will find neither a a protector nor a helper.) means, they will have no saviour to help them or rescue them from their predicament. Then Allah says:

(يَوْمَ نُقَلِّبُ وُجُوهَهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا  
أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ)

(On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger.") means, they will be dragged into the Fire on their faces and their faces will be contorted in Hell, and in that state they will wish that they had been among those who had obeyed Allah and His Messenger in this world. Allah describes how they will be in the Hereafter:

(وَيَوْمَ يَعْزُضُ الظُّلُمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي  
اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا - يَوَلَّيْنَا لَيْتَنِي لِمَ أَتَّخَذُ  
فُلَانًا خَلِيلًا)

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ  
الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا )

(And the Day when the wrongdoer will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger. Ah! Woe to me! Would that I had never taken so-and-so as an intimate friend! He indeed led me astray from the Reminder after it had come to me. And Shaytan is to man ever a deserter in the hour of need.") (25:27-29)

(رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ )

(How much would those who disbelieved wish that they had been Muslims.) (15:2) And here too, Allah tells us that when they are in this state, they will wish that they had obeyed Allah and His Messenger in this world:

(وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا  
السَّبِيلًا )

(And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way.") Tawus said: " `Our chiefs' means their nobles and `our great ones' means their scholars."

(رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ)

(Our Lord! Give them double torment) means, `for their disbelief and because they misled us.' Abu Al-Qasim At-Tabarani recorded from Abu Rafi` that among the names of those who fought with `Ali, may Allah be pleased with him, was Al-Hajjaj bin `Amr bin Ghaziyah, and he was the one who, when they met, said; "O people of the Ansar! Do you want to say when we meet our Lord:

(وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا  
السَّبِيلًا - رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنُّهُمْ  
لَعْنًا كَبِيرًا )

(Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the way. Our Lord! Give them double torment and curse them with a mighty curse!)"

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا  
مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَحِيهَا  
)

(69. O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.)

### The Fabrications of the Jews against Musa

Al-Bukhari recorded in the Book of Hadiths about the Prophets, that Abu Hurayrah said that the Messenger of Allah said:

«إِنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ كَانَ رَجُلًا حَيًّا سَيِّرًا لَا  
يُرَىٰ مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءَ مِنْهُ، فَأَذَاهُ مَنْ آذَاهُ  
مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَتَسْتَرُ هَذَا النَّسْرُ إِلَّا  
مِنْ عَيْبٍ فِي جِلْدِهِ إِمَّا بَرَصٌ وَإِمَّا أُذْرَةٌ وَإِمَّا  
آفَةٌ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَرَادَ أَنْ يُبْرِئَهُ مِمَّا قَالُوا  
لِمُوسَىٰ عَلَيْهِ السَّلَامُ، فَخَلَا يَوْمًا وَحْدَهُ فَخَلَعَ ثِيَابَهُ  
عَلَىٰ حَجَرٍ ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَىٰ ثِيَابِهِ  
لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَىٰ  
عَصَاهُ وَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ: ثَوْبِي حَجْرٌ،  
ثَوْبِي حَجْرٌ، حَتَّىٰ انْتَهَىٰ إِلَىٰ مَلَأٍ مِنْ بَنِي  
إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ عَزَّ  
وَجَلَّ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجْرُ، فَأَخَذَ

تَوْبَهُ قَلْبِسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بِعَصَاهُ،  
فَوَاللَّهِ إِنَّ بِالْحَجَرِ لِنَدْبًا مِنْ أَثَرِ ضَرْبِهِ ثَلَاثًا أَوْ  
أَرْبَعًا أَوْ خَمْسًا قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى:

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا  
مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا  
«(

(Musa, peace be upon him, was a shy and modest man who would never show anything of his skin because of his shyness. Some of the Children of Israel annoyed him by saying: "He only keeps himself covered because of some defect in his skin, either leprosy or scrotal hernia or some other defect." Allah, may He be glorified, wanted to clear Musa, peace be upon him, of what they were saying. One day Musa was alone, so he took off his garment and put it on a rock, then he took a bath. When he had finished, he turned back to pick up his garment, but the rock moved away, taking his garment with it. Musa picked up his stick and chased the rock, saying, "My garment, O rock! My garment, O rock!" Until he reached a group of the Children of Israel, who saw him naked and found that he was the best of those whom Allah had created. Thus he was cleared of what they had said about him. Then the rock stood still, so he took his garment and put it on. He started hitting the rock with his stick, and by Allah, the marks of that beating were left on the rock, three or four or five. This is what is referred to in the Ayah: (O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.)) This Hadith is one of those which were recorded by Al-Bukhari but not Muslim. Imam Ahmad recorded that `Abdullah (bin Mas`ud) said: "One day, the Messenger of Allah distributed some booty and a man among the Ansar said, `This division was not done for the sake of Allah.' I said, `O enemy of Allah! I am going to tell the Messenger of Allah what you have said.' So, I told the Prophet about it. His face reddened and he said,

«رَحْمَةُ اللَّهِ عَلَىٰ مُوسَىٰ لَقَدْ أُوزِيَ بِأَكْثَرِ مِنْ هَذَا  
فَصَبَرَ»

(May Allah have mercy on Musa. He was annoyed with worse than this, yet he remained patient.)" This was recorded in the Two Sahihs.

(وَكَانَ عِنْدَ اللَّهِ وَجِيهًا)

(and he was honorable before Allah. ) means, he had a position of status and honor before his Lord, may He be exalted and glorified. Al-Hasan Al-Basri said: "His supplications would be

answered by Allah." Some of them said that part of his great standing before Allah was that he interceded for his brother Harun, asking Allah to send him with him as a Messenger, and Allah granted his request and said:

(وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا )

(And We granted him his brother Harun, (also) a Prophet, out of Our mercy.) (19:53)

(يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا  
- يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ  
يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا )

(70. O you who believe! Have Taqwa of Allah and speak (always) the truth.) (71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.)

### **The Command to the Believers to have Taqwa and speak the Truth**

Here Allah commands His servants to have Taqwa of Him, worshipping Him as if they can see Him, and to

(قَوْلًا سَدِيدًا)

(speak (always) the truth.) meaning, to speak in a straightforward manner, with no crookedness or distortion. He promises them that if they do that, He will reward them by making their deeds righteous, i.e., enabling them to do righteous deeds, and He will forgive them their past sins. With regard to whatever sins they may commit in the future, He will inspire them to repent from them. Then He says:

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا)

(And whosoever obeys Allah and His Messenger, he has indeed achieved a great victory.) meaning, he will be saved from the fire of Hell and will enjoy everlasting delights (in Paradise).

(إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ  
وَالجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا - لِيُعَذِّبَ اللَّهُ

الْمُنْفِقِينَ وَالْمُنْفِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ  
غَفُوراً رَحِيماً )

(72. Truly, We did offer the Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant.)  
(73. So that Allah will punish the hypocrites, men and women, and the men and women who are idolators. And Allah will pardon the believers, men and women. And Allah is Ever Oft-Forgiving, Most Merciful.)

### How Man bore the Amanah

Al-`Awfi reported that Ibn `Abbas said, "Al-Amanah means obedience. This was offered to them before it was offered to Adam, and they could not bear it. Then Allah said to Adam: `I have offered the Amanah to the heavens and the earth and the mountains, and they could not bear it. Will you take it on' He said, `O Lord, what does it involve' He said, `If you do good, you will be rewarded, and if you do evil, you will be punished.' So Adam took the Amanah and bore it, and this is what is referred to in the Ayah:

(وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا)

(But man bore it. Verily, he was unjust and ignorant.)" `Ali bin Abi Talhah reported that Ibn `Abbas said, "Al-Amanah means Al-Fara'id (the obligatory duties). Allah offered them to the heavens and the earth and the mountains, (on the grounds that) if they fulfilled them, He would reward them; and if they failed, He would punish them. But they did not want to do that, and they were afraid of it, not because their intention was sinful, but because of their respect for the religion of Allah, in case they could not fulfill the obligations involved. Then Allah offered it to Adam, and he accepted it with all that it entailed. This is what is referred to in the Ayah:

(وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا)

(But man bore it. Verily, he was unjust and ignorant. ) meaning, he underestimated the command of Allah." This was also the view of Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan Al-Basri and others that Al-Amanah means Al-Fara'id. Others said that it meant obedience. Al-A`mash narrated from Abu Ad-Duha from Masruq that Ubayy bin Ka`b said: "Part of Al-Amanah means that woman was entrusted with her own chastity." Qatadah said: "Al-Amanah means religion, obligatory duties and prescribed punishments." Malik narrated that Zayd bin Aslam said: "Al-Amanah means three things: prayer, fasting and performing Ghusl to cleanse oneself from sexual impurity." There is no contradiction between all of these views; they are all in agreement and all refer to responsibility and the acceptance of commands and prohibitions with their attendant conditions, which is that the one who fulfills this responsibility, will be rewarded; while the one who neglects it, will be punished. Man accepted this despite the fact that he is weak, ignorant and unjust -- except for those whom Allah helps, and Allah is the One

Whose help we seek. One of the reports which deal with Al-Amanah is the Hadith recorded by Imam Ahmad from Hudhayfah, may Allah be pleased with him, who said: "The Messenger of Allah told us two Hadiths, one of which I have seen and the other I am still waiting to see. He told us that Al-Amanah is deeply rooted in the heart of man, then the Qur'an was revealed and they know it from the Qur'an and from the Sunnah. Then he told us that Al-Amanah will be taken away. He said,

«يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الْأَمَانَةُ مِنْ قَلْبِهِ،  
فَيَظَلُّ أَثْرُهَا مِثْلَ أَثْرِ الْمَجْلِ كَجَمْرِ دَحْرَجْتَهُ  
عَلَى رَجْلِكَ، تَرَاهُ مُنْتَبِرًا وَلَيْسَ فِيهِ شَيْءٌ»

. (A man may sleep and Al-Amanah will be taken from his heart, leaving nothing but a trace like a blister left by a coal if you were to roll it over your leg -- you will see it protruding but there is nothing inside.) Then he took a pebble and rolled it over his leg, then he said:

«فَيُصْبِحُ النَّاسُ يَتَّبَاعُونَ لَا يَكَادُ أَحَدٌ يُؤَدِّي  
الْأَمَانَةَ حَتَّى يُقَالَ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا،  
حَتَّى يُقَالَ لِلرَّجُلِ مَا أَجْلَدَهُ وَأَظْرَقَهُ وَأَعْقَلَهُ وَمَا  
فِي قَلْبِهِ حَبَّةٌ خَرْدَلٍ مِنْ إِيْمَانٍ»

(Then the people will start buying and selling, and hardly anyone will be paying attention to Al-Amanah, until it will be said that among the tribe of so-and-so there is a trustworthy man, and it will be said of a man, 'how strong he is, how nice and how wise,' and there is not even a mustard seed of faith in his heart.) No doubt, there came upon me a time when I did not mind dealing (bargaining) with anyone of you, for if he was a Muslim, his Islam would compel him to pay me what is due to me, and if he was a Christian, or Jew, the Muslim official would compel him to pay me what is due to me, but today, I do not deal except with such and such person among you." It was also recorded in the Two Sahih from the Hadith of Al-A' mash. Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said that the Messenger of Allah said:

«أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا:  
حِفْظُ أَمَانَةٍ، وَصِدْقُ حَدِيثٍ، وَحُسْنُ خَلِيقَةٍ،  
وَعِقَّةٌ طُعْمَةٌ»

(There are four things, if you attain them, then whatever you miss in this world will not matter: preserving trust, speaking the truth, being of good character and moderation in eating.)

### The Result of taking on the Amanah

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ  
وَالْمُشْرِكَاتِ

(So that Allah will punish the hypocrites, men and women, and the men and women who are idolators.) means, because the sons of Adam have undertaken to fulfill the Amanah, which means duties, Allah will punish the men and women among them who are hypocrites, who are those who make an outward display of faith because they fear the believers, but in their hearts they conceal disbelief and in fact are followers of the disbelievers.

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ

(and the men and women who are idolators.) these are the ones who both outwardly and inwardly associate others in worship with Allah and go against His Messengers.

وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

(And Allah will pardon the believers, men and women.) means, He will show mercy to the believers among mankind, who believe in Allah and in His angels, Books and Messengers, and who obey Him.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(And Allah is Ever Oft-Forgiving, Most Merciful.) This is end of the Tafsir of Surat Al-Ahzab. Allah's is the praise and thanks.

### The Tafsir of Surah Saba

(Chapter - 34)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.



(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ  
الْخَبِيرُ - يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ  
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ  
الرَّحِيمُ الْغَفُورُ )

(1. All praise is due to Allah, to Whom belongs all that is in the heavens and all that is on the earth. His is all praise in the Hereafter, and He is the All-Wise, the All-Aware.) (2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.)

### **All Praise and the Knowledge of the Unseen belong to Allah Alone**

Allah tells us that all praise belongs to Him alone in this world and in the Hereafter, because He is the Giver and Bestower who gives to the people of this world and the Hereafter, the Sovereign and Controller of all. Allah says:

(وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى  
وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ )

(And He is Allah; none has the right to be worshipped but He, all praise is due to Him (both) in the first (i.e., in this world) and in the last (the Hereafter). And for Him is the decision, and to Him shall you (all) be returned.) (28:70). Allah says:

(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ)

(All praise is due to Allah, to Whom belongs all that is in the heavens and all that is in the earth.) meaning, all of it is His dominion and is enslaved by Him and subject to His control, as Allah says:

(وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَى )

(And truly, unto Us (belong) the last (Hereafter) and the first (this world)) (92:13). Then Allah says:

(وَلَهُ الْحَمْدُ فِي الْأُخْرَةِ)

(His is all praise in the Hereafter,) for He is the One Who will be worshipped forever and praised for eternity.

(وَهُوَ الْحَكِيمُ)

and He is the All-Wise, means, in all that He says and does, legislates and decrees.

(الْخَيْرُ)

the All-Aware. from Whom nothing at all is hidden or concealed. Ma'lik narrated that Az-Zuhri said, He is All-Aware of His creation, All-Wise in His commands. Al'Ala' says:

(يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا)

(He knows that which goes into the earth and that which comes forth from it,) meaning, He knows the number of raindrops that sink into the depths of the earth, and the seeds that have been sown, and the things that are hidden in it, and He knows what comes forth from that, how many they are, how they grow and what they look like.

(وَمَا يَنْزِلُ مِنَ السَّمَاءِ)

(and that which descends from the heaven) means, of raindrops and provision, and what ascends into it, i.e., righteous deeds and other things.

(وَهُوَ الرَّحِيمُ الْغَفُورُ)

(And He is the Most Merciful, the Oft-Forgiving.) means, He is Most Merciful to His servants; He does not hasten to punish them, and He forgives the sins of those who repent to Him and put their trust in Him.

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى  
وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ  
ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ  
مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ - لِيَجْزِيَ

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ  
 مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ - وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا  
 مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ ٱلْأَلِيمِ -  
 وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن  
 رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطِ الْعَزِيزِ  
 (الْحَمِيدِ)

(3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.") (4. That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision.) (5. But those who strive against Our Ayat to frustrate them -- those, for them will be a severe painful torment.) (6. And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.)

### **The Hour will come so that each Person will be rewarded or punished in accordance with His Deeds**

This is one of three Ayat -- there is no fourth -- where Allah commands His Messenger to swear by His Almighty Lord that the resurrection will surely come, because the stubborn followers of disbelief denied that it would happen. One of these Ayat is in Surah Yunus, where Allah says:

(وَيَسْتَنبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ  
 وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(And they ask you to inform them (saying): "Is it true" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!") (10:53). The second of these Ayat is this one:

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى  
 وَرَبِّي لَتَأْتِيَنَّكُمْ)

(Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you..."). And the third of them appears in Surat At-Taghabun, where Allah says:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي  
لُئِبَعَنَّ ثُمَّ لِنَنْبَأَنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ  
(

(The disbelievers pretend that they will never be resurrected (for reckoning). Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah") (64:7). And Allah says here:

قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ)

(Say: "Yes, by my Lord, it will come to you...") Then Allah is described in a manner that affirms that:

(عَلِمَ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي  
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ  
وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ)

(the All-Knower of the Unseen, not even the weight of a speck of dust or less than that or greater escapes His knowledge in the heavens or in the earth but it is in a Clear Book.) Mujahid and Qatadah said, "Nothing is hidden or concealed from Him." In other words, everything is encompassed by His knowledge, and nothing is hidden from Him. Even though bones may be scattered and disintegrate, He knows where they have gone and where they have dispersed, then He will bring them back just as He created them in the first place, because He has knowledge of all things. Then Allah tells us of His wisdom in re-creating bodies and bringing about the Hour, as He says:

(لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ  
لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا  
مُعَاجِزِينَ)

(That He may recompense those who believe and do righteous good deeds. Those, theirs is forgiveness and generous provision. But those who strive against Our Ayat to frustrate them) meaning, those who try to turn others away from the path of Allah and who disbelieve His Messengers,

(أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ)

(those, for them will be a severe painful torment.) This means, He will bestow His favor upon the blessed, who are the believers, and will punish the doomed, who are the disbelievers. This is like the Ayah:

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ  
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ )

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.) (59:20)

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ  
كَالْفُجَّارِ )

(Shall We treat those who believe and do righteous good deeds like those who cause mischief on the earth Or shall We treat those who have Taqwa as the evildoers) (38:28)

(وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِن  
رَّبِّكَ هُوَ الْحَقُّ)

(And those who have been given knowledge see that what is revealed to you from your Lord is the truth,) This is another kind of wisdom, following on from the one before, which is that when those who believed in what was revealed to the Messengers see the onset of the Hour and how the righteous and the wicked will be rewarded and punished respectively, which they knew of beforehand in this world from the Books of Allah and which they are now seeing with their own eyes, they will say:

(لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ)

(Indeed, the Messengers of our Lord did come with the truth) (7:43). And it will be said:

(هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ)

(This is what the Most Gracious had promised, and the Messengers spoke truth!) )36:52(

لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ  
الْبَعْثِ

(Indeed you have stayed according to the decree of Allah, until the Day of Resurrection; so this is the Day of Resurrection) (30:56),

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ  
رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ  
الْحَمِيدِ )

(And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and that it guides to the path of the Exalted in might, Owner of all praise.) The Exalted in might is the One Who is All-Powerful, Whom none can overwhelm or resist, but He subjugates and controls all things. The Owner of All praise is the One Who, in all His words, deeds, laws and decrees, is deserving of praise, may He be glorified and exalted.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنَبِّئُكُمْ  
إِذَا مَزَقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ -  
أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ -  
أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنْ  
السَّمَاءِ وَالْأَرْضِ إِن نَّشَأْ نَخْسِفُ بِهِمُ الْأَرْضَ أَوْ  
نُسْقِطُ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ إِن فِي ذَلِكَ لَآيَةً  
لِّكُلِّ عَبْدٍ مُّنِيبٍ )

(7. Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew") (8. Has he invented a lie against Allah, or is there a madness in him Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.) (9. See they not what is before them and what is behind them, of the heaven and the earth If We will, We shall

sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every servant who turns (to Allah) in repentance.)

### The Disbelievers' Denial of Life after Death, and the Refutation of Their View

Here Allah tells us how the disbelievers and heretics denied that the Hour will come, and mocked the Messenger for speaking of it.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ  
إِذَا مَزَّقْتُمْ كُلَّ مُمَرِّقٍ

(Those who disbelieve say: "Shall we direct you to a man who will tell you (that) when you have become fully disintegrated into dust with full dispersion...") means, when your bodies have disintegrated into the earth and dispersed without a trace,

(إِنَّكُمْ)

(then you) means, after this has happened,

(لَفِي خَلْقٍ جَدِيدٍ)

(will be created (again) anew) means, you will be restored to life and will receive provision anew. `By telling us this, he is doing one of two things: either he is deliberately fabricating something and saying that Allah has revealed it to him, or he is not doing it deliberately, but he is deluded as crazy and insane people are.' They said:

أَفْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ

(Has he invented a lie against Allah, or is there a madness in him) Allah said, refuting their words:

بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ  
وَالضَّلَالِ الْبَعِيدِ

(Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.) meaning, the matter is not as they claim or as they think; on the contrary, Muhammad is the one who is telling the truth, and is righteous and wise; he is the one who has brought the truth, and they are the foolish and ignorant liars.

(فِي الْعَذَابِ)

are themselves( in a torment, means, their disbelief, which will lead them to the torment of Alla0h.

(وَالضَّلَّالِ الْبَعِيدِ)

(and in far error.) far from the truth in this world. Then Allah warns them of His power in the creation of heavens and earth, as He says:

(أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ)

(See they not what is before them and what is behind them, of the heaven and the earth) meaning, wherever they go, in whatever direction, the heavens are above them and the earth is beneath them. This is like the Ayah:

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمُهْدُونَ)

(With Hands did We construct the heaven. Verily, We are Able to extend the vastness of space thereof. And We have spread out the earth; how Excellent Spreader (thereof) are We!) (51:47-48)

(إِن نَّشَاءُ نَخْسِفُ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ)

(If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them.) means, `if We wished, We could do that to them because of their wrongdoing and Our power over them, but We delay it because We are Patient and Forgiving.' Then Allah says:

(إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ)

(Verily, in this is a sign for every Munib servant.) Ma` mar narrating from Qatadah, said that Al-Munib means every one who repents. Sufyan narrated from Qatadah, that Al-Munib is the one who turns to Allah. This means that in looking at the creation of the heavens and the earth, there is a sign for every servant who is intelligent and wise and who turns towards Allah. There is a sign of the Allah's ability to recreate bodies and bring about the Resurrection, because the One Who was able to create these heavens -- with their vast reaches of space, and this earth, as deep and vast as it is -- is able to recreate bodies and revive decayed bones. This is like the Ayat:



(أُولَئِكَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقْدِرُ  
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى)

(Is not He Who created the heavens and the earth, Able to create the like of them Yes, indeed!) (36:81)

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not. ) (40:57)

(وَلَقَدْ ءَاتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَجِبَالُ أُوتِي مَعَهُ  
وَالطَّيْرَ وَالنَّارَ لَهُ الْحَدِيدَ - أَنْ أَعْمَلَ سَبِغَتِ  
وَقَدَّرَ فِي السَّرْدِ وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا  
تَعْمَلُونَ بَصِيرٌ)

(10. And indeed We bestowed grace on Dawud from Us (saying): "O you mountains! Glorify with him! And you birds (also)! And We made the iron soft for him.") (11. Saying: "Make you perfect coats of mail, and balance well the rings of chain armor )Sard(, and work you (men) righteousness. Truly, I am All-Seer of what you do.")

### The Favors which Allah bestowed upon Dawud

Here Allah tells us how He blessed His servant and Messenger Dawud (David), peace be upon him, and what He gave him of His great bounty, giving him both prophethood and kingship, and huge numbers of troops. And He blessed him with a mighty voice. Such that when he glorified Allah, the firm, solid, high mountains joined him in glorifying Allah, and the free-roaming birds, who go out in the morning and come back in the evening, stopped for him, and he was able to speak all languages. In the Sahih it is recorded that the Messenger of Allah heard the voice of Abu Musa Al-Ash`ari, may Allah be pleased with him, reciting at night, and he stopped and listened to his recitation, then he said:

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(This man has been given one of the sweet melodious voices of the Prophet Dawud.) Abu `Uthman An-Nahdi said, "I never heard any cymbal, stringed instrument or chord that was more beautiful than the voice of Abu Musa Al-Ash`ari, may Allah be pleased with him."

(أُوبَى)

(Glorify) means, glorify Allah. This was the view of Ibn ` Abbas, Mujahid and others. The root of this word )Ta'wib( means to repeat or respond, so the mountains and birds were commanded to repeat after him.

(وَأَلَّنَا لَهُ الْحَدِيدَ)

And We made the iron soft for him. Al-HJasan Al-BasJri, Qata0dah, Al-A mash and others said, He did not need to heat it in the fire or beat it with a hammer; he could simply twist it in his hands, like a thread. Alla0h said:

(أَنْ أَعْمَلَ سَبِغَتٍ)

Saying: Make you perfect coats of mail... , which means chain mail. Qata0dah said, He was the first person ever to make chain mail; before that, they used to wear plated armor.

(وَقَدَّرَ فِي السَّرْدِ)

(and balance well the rings of chain armor )Sard(,) This is how Allah taught His Prophet Dawud, peace be upon him, to make coats of mail. Mujahid said concerning the Ayah:

(وَقَدَّرَ فِي السَّرْدِ)

(and balance well the rings of chain armor )Sard(,) "Do not make the rivets too loose that the rings (of chain mail) will shake, or make them too tight that they will not be able to move at all, but make it just right." ` Ali bin Abi Talhah reported that ` Ibn ` Abbas said, "Sard refers to a ring of iron." Some of them said, "Chain mail is called Masrud if it is held together with rivets."

(وَأَعْمَلُوا صَالِحًا)

and work you (men) righteousness. means, with regard to what Alla0h has given you of blessings.

(إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ)

Truly, I am All-Seeer of what you do. means, watching you and seeing all that you do and say; nothing of that is hidden at all.

(وَأَسْلَمْنَا لَهُ الْوَيْلَ وَالرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ  
وَأَسْلَمْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ  
يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزَعْ مِنْهُمُ عَنْ أَمْرِنَا نَذِقْهُ  
مِنْ عَذَابِ السَّعِيرِ - يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ  
مَّحْرِبٍ وَتَمَثِيلٍ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ  
رَسَيْتِ اعْمَلُوا ءَالَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ  
عِبَادِيَ الشَّاكِرِينَ)

(12. And to Sulayman (We subjected) the wind, its morning was a month's (journey), and its afternoon was a month's (journey). And We caused a fount of Qitr to flow for him, and there were Jinn that worked in front of him, by the leave of his Lord. And whosoever of them turned aside from Our command, We shall cause him to taste of the torment of the blazing Fire.) (13. They worked for him as he desired on Maharib, Tamathil, large basins like Jawab and Qudur Rasiyat. "Work you, O family of Dawud, with thanks!" But few of My servants are grateful.)

### The Favors which Allah bestowed upon Sulayman

Having mentioned the blessings with which He favored Dawud, Allah follows this by mentioning what He gave to Dawud's son Sulayman (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month. Al-Hasan Al-Basri said, "He set out from Damascus in the morning, landed in Istakhar where he ate a meal, then flew on from Istakhar and spent the night in Kabil." Between Damascus and Istakhar is an entire month's travel for a swift rider, and between Istakhar and Kabul is an entire month's travel for a swift rider.

(وَأَسْلَمْنَا لَهُ عَيْنَ الْقِطْرِ)

(And We caused a fount Qitr to flow for him,) Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, `Ata' Al-Khurasani, Qatadah, As-Suddi, Malik from Zayd bin Aslam, `Abdur-Rahman bin Zayd bin Aslam and others said, "Qitr means copper." Qatadah said, "It was in Yemen." Allah brought forth all the things that people make for Sulayman, peace be upon him.

(وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ)

(and there were Jinn that worked in front of him, by the leave of his Lord.) means, `We subjugated the Jinn to work in front of him,' by the permission of his Lord, i.e., by Allah's

decree and subjugation, they built whatever constructions he wanted, and did other work as well.

(وَمَنْ يَزِعْ مِنْهُمْ عَنْ أَمْرِنَا)

(And whosoever of them turned aside from Our command,) means, whoever among them tried to rebel and disobey,

(نُذِقُهُ مِنْ عَذَابِ السَّعِيرِ)

(We shall cause him to taste of the torment of the blazing Fire.) which means, burning.

(يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحْرِبٍ وَتَمَثِيلٍ)

(They worked for him as he desired on Maharib, Tamathil,) Maharib refers to beautiful structures, the best and innermost part of a dwelling. Ibn Zayd said, "This means dwellings." With regard to "Tamathil," `Atiyah Al-`Awfi, Ad-Dahhak and As-Suddi said that Tamathil means pictures.

(وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ)

(large basins like Jawab and Qudur Rasiyat.) Jawab, the plural form of Jabiyah, refers to cisterns or tanks in which water is held, and Qudur Rasiyat are cauldrons that stay in one place and are not moved around because of their great size. This was the view of Mujahid, Ad-Dahhak and others.

(اعْمَلُوا ءَالَ دَاوُودَ شُكْرًا)

(Work you, O family of Dawud, with thanks!) means, `We said to them: Work with thanks for the blessings that We have bestowed upon you in this world and the Hereafter.' This indicates that thanks may be expressed by actions as much as by words and intentions. Abu `Abdur-Rahman Al-Hubuli said, "Prayer is thanks, fasting is thanks, every good deed that you do for the sake of Allah is thanks, and the best of thanks is praise." This was recorded by Ibn Jarir. In the Two Sahihs, it is reported that the Messenger of Allah said:

«إِنَّ أَحَبَّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ،  
كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ،  
وَأَحَبَّ الصِّيَامِ إِلَى اللَّهِ تَعَالَى صِيَامُ دَاوُدَ، كَانَ  
يَصُومُ يَوْمًا وَيَقْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى»

(The most beloved of prayer to Allah is the prayer of Dawud. He used to sleep for half the night, stand in prayer for a third of it and sleep for a sixth of it. The most beloved of fasting to Allah is the fasting of Dawud. He used to fast for a day then not fast for a day, and he never fled the battlefield.) Ibn Abi Hatim narrated that Fudayl said concerning the Ayah:

(اعْمَلُوا ءَالَ دَاوُودَ شُكْرًا)

(Work you, O family of Dawud, with thanks!) Dawud said, "O Lord! How can I thank you when thanks itself is a blessing from You" He said: "Now you have truly given thanks to Me, for you have realized that it is a blessing from Me."

(وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ)

But few of My servants are grateful. This is a reflection of reality.

(فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ )

(14. Then when We decreed death for him, nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.)

### The Death of Sulayman

Allah tells us how Sulayman, peace be upon him, died and how Allah concealed his death from the Jinn who were subjugated to him to do hard labor. He remained leaning on his stick, which was his staff, as Ibn `Abbas may Allah be pleased with him, Mujahid, Al-Hasan, Qatadah and others said. He stayed like that for a long time, nearly a year. When a creature of the earth, which was a kind of worm, ate through the stick, it became weak and fell to the ground. Then it became apparent that he had died a long time before. It also became clear to Jinn and men alike that the Jinn do not know the Unseen as they (the Jinn) used to imagine and tried to deceive people. This is what Allah says:

(مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ  
 مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ  
 الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ)

(nothing informed them (Jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the Jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.) meaning, it became clear to the people that they (the Jinn) were lying.

(لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ  
 وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ  
 طَيِّبَةٌ وَرَبٌّ غَفُورٌ - فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ  
 سَيْلَ الْعَرْمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىٰ أُكُلٍ  
 خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ - ذَلِكَ جَزَيْنَاهُمْ  
 بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكَفُورَ )

(15. Indeed there was for Saba' a sign in their dwelling place -- two gardens on the right and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!) (16. But they turned away, so We sent against them flood released from the dam, and We converted their two gardens into gardens producing bitter bad fruit, and Athl, and some few lote trees.) (17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).)

### The Disbelief of Saba' (Sheba) and Their Punishment

Saba' refers to the kings and people of the Yemen. At-Tababa` ah (Tubba` ) surname of the ancient kings of Yemen( were part of them, and Bilqis, the queen who met Sulayman, peace be upon him, was also one of them. They lived a life of enviable luxury in their land with plentiful provision, crops and fruits. Allah sent them messengers telling them to eat of His provision and give thanks to Him by worshipping Him alone, and they followed that for as long as Allah willed, then they turned away from that which they had been commanded to do. So they were punished with a flood which scattered them throughout the lands around Saba' in all directions, as we will see in detail below, if Allah wills. In Him we put our trust. Ibn Jarir recorded that Farwah bin Musayk Al-Ghutayfi, may Allah be pleased with him, said, "A man said, `O Messenger of Allah! Tell me about Saba' -- what was it, a land or a woman' He said:

«لَيْسَ بِأَرْضٍ وَلَا امْرَأَةً، وَلَكِنَّهُ رَجُلٌ وُلِدَ لَهُ  
عَشْرَةٌ مِنَ الْوَالِدِ، فَتِيَامَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ،  
فَأَمَّا الَّذِينَ تَشَاءَمُوا: فَلَحْمٌ وَجُدَامٌ وَعَامِلَةٌ  
وَوَغَسَّانٌ، وَأَمَّا الَّذِينَ تِيَامَنُوا: فَكِنْدَةٌ وَالْأَشْعَرِيُّونَ  
وَالْأَزْدُ وَمَذْحِجٌ وَحَمِيرٌ وَأَنْمَارٌ»

(It was neither a land nor a woman. It was a man who had ten children, six of whom went Yemen and four of whom went Ash-Sham. Those who went Ash-Sham were Lakhm, Judham, `Amilah and Ghassan. Those who went south were Kindah, Al-Ash`ariyyun, Al-Azd, Madhhij, Himyar and Anmar.) A man asked, `Who are Anmar' He said:

«الَّذِينَ مِنْهُمْ خَنْعَمٌ وَبَجِيلَةٌ»

(Those among whom are Khath`am and Bajilah. )" This was recorded by At-Tirmidhi in his Jami` Sunan( in more detail than this; then he said, "This is a Hasan Gharib Hadith." The genealogists -- including Muhammad bin Ishaq -- said, "The name of Saba' was `Abd Shams bin Yashjub bin Ya`rub bin Qahtan; he was called Saba' because he was the first Arab tribe to disperse. He was also known as Ar-Ra'ish, because he was the first one to take booty in war and give it to his people, so he was called Ar-Ra'ish; because the Arabs call wealth Rish or Riyash. They differ over Qahtan, about whom there were three views. (The first) he descended from the line of Iram bin Sam bin Nuh, then there were three different views over how he descended from him. (The second) was that he was descended from `Abir, another name for Hud, peace be upon him, then there were also three different views over exactly how he descended from him. (The third) was that he was descended from Isma`il bin Ibrahim Al-Khalil, peace be upon him, then there were also three different views over exactly how he descended from him. This was discussed in full detail by Imam Al-Hafiz Abu `Umar bin `Abdul-Barr An-Namari, may Allah have mercy on him, in his book Al-Musamma Al-Inbah `Ala Dhikr Usul Al-Qaba'il Ar-Ruwat. The meaning of the Prophet's words,

«كَانَ رَجُلًا مِنَ الْعَرَبِ»

(He was a man among the Arabs.) means that he was one of the original Arabs, who were before Ibrahim, peace be upon him, and were descendants of Sam bin Nuh (Shem, the son of Noah). According to the third view mentioned above, he descended from Ibrahim, peace be upon him, but this was not a well-known view among them. And Allah knows best. But in Sahih Al-Bukhari, it is reported that the Messenger of Allah passed by a group of people from (the tribe of) Aslam who were practicing archery, and he said,

«ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا»

(Shoot, O sons of Isma`il, for your father was an archer.) Aslam was a tribe of the Ansar, and the Ansar -- both Aws and Khazraj -- were from Ghassan, from the Arabs of Yemen from Saba', who settled in Yathrib when Saba' was scattered throughout the land when Allah sent against them the flood released from the dam. A group of them also settled in Syria, and they were called Ghassan for the name of the water beside which they camped -- it was said that it was in the Yemen, or that it was near Al-Mushallal, as Hassan bin Thabit, may Allah be pleased with him, said in one of his poems. The meaning of his words: "If you ask, then we are the community of the noble descendants, our lineage is Al-Azd and our water is Ghassan."

«وُلِدَ لَهُ عَشْرَةٌ مِنَ الْعَرَبِ»

(He had ten sons among the Arabs.) means that these ten were of his lineage, and that the origins of the Arab tribes of the Yemen go back to him, not that they were his sons born of his loins. There may have been two or three generations between him and some of them, or more or less, as is explained in detail in the books of genealogy. The meaning of the words,

«فَتَيَّامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ»

(Six of whom went south and four of whom went north. ) is that after Allah sent against them the flood released from the dam, some of them stayed in their homeland, whilst others left to go elsewhere.

### The Dam of Ma'arib and the Flood

The story of the dam is about the water which used to come to them from between two mountains, combined with the floods from rainfall and their valleys. Their ancient kings built a huge, strong dam and the water reached a high level between these two mountains. Then they planted trees and got the best fruits that could ever be harvested, plentiful and beautiful. A number of the Salaf, including Qatadah, mentioned that a woman could walk beneath the trees, carrying a basket or vessel -- such as is used for gathering fruit -- on her head. And that the fruit would fall from the trees and fill the basket without any need for her to make the effort to pick the fruit, because it was so plentiful and ripe. This was the dam of Ma'arib, a land between which and San`a' was a journey of three days. Others said that in their land there were no flies, mosquitoes or fleas, or any kind of vermin. This was because the weather was good and the people were healthy, and Allah took care of them so that they would single out and worship Him alone, as He says:

(لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ)

(Indeed there was for Saba` (Sheba) a sign in their dwelling place) Then He explains this by saying:

(جَنَّاتٍ عَن يَمِينٍ وَشِمَالٍ)

(two gardens on the right and on the left;) meaning, the two sides where the mountains were, and their land was in between them.



كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَهُ طَيِّبَةً  
وَرَبُّ غَفُورٌ

((and it was said to them: ) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!) means, `He would forgive you if you continue to worship Him alone.'

(فَأَعْرَضُوا)

(But they turned away,) means, from worshipping Allah alone and from giving thanks to Him for the blessings that He had bestowed upon them, and they started to worship the sun instead of Allah, as the hoopoe told Sulayman, peace be upon him:

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحِطُ بِهِ  
وَجِئْتُكَ مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ - إِنِّي وَجَدْتُ امْرَأَةً  
تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ  
- وَجَدْتُنَّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ  
وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ  
فَهُمْ لَا يَهْتَدُونَ )

("I have come to you from Saba' (Sheba) with true news. I found a woman ruling over them, she has been given all things, and she has a great throne. I found her and her people worshipping the sun instead of Allah, and Shaytan has made their deeds fair seeming to them, and has barred them from the way, so they have no guidance.") (27:22-24)

(فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرَمِ)

(so We sent against them flood released from the dam,) Some, including Ibn `Abbas, Wahb bin Munabbih, Qatadah and Ad-Dahhak said that when Allah wanted to punish them by sending the flood upon them, he sent beasts from the earth to the dam, large rats, which made a hole in it. Wahb bin Munabbih said, "They found it written in their Scriptures that the dam would be destroyed because of these large rats. So they brought cats for a while, but when the decree came to pass, the rats overran the cats and went into the dam, making a hole in it, and it collapsed." Qatadah and others said, "The large rat is the desert rat. They gnawed at the bottom of the dam until it became weak, then the time of the floods came and the waters hit the structure and it collapsed. The waters rushed through the bottom of the valley and destroyed everything in their path -- buildings, trees, etc." As the water drained from the trees

that were on the mountains, to the right and the left, those trees dried up and were destroyed. Those beautiful, fruit-bearing trees were replaced with something altogether different, as Allah says:

(وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ)

(and We converted their two gardens into gardens producing bitter bad fruit (ukul khamt),) Ibn `Abbas, Mujahid, `Ikrimah, `Ata' Al-Khurasani, Qatadah and As-Suddi said, "It refers to Arak (Zingiber officinale) and bitter bad fruit."

(وَأَثَلٍ)

and Athl, Al- Awfi and Ibn Abba0s said that this means tamarisk. Others said that it means a tree that resembles a tamarisk, and it was said that it was the gum acacia or mimosa. And Alla0h knows best.

(وَشَىءٍ مِّن سِدْرٍ قَلِيلٍ)

and some few lote trees. Because the lote trees were the best of the trees with which the garden was replaced, there were only a few of them.

(وَشَىءٍ مِّن سِدْرٍ قَلِيلٍ)

and some few lote trees. This is what happened to those two gardens after they had been so fruitful and productive, offering beautiful scenes, deep shade and flowing rivers: they were replaced with thorny trees, tamarisks and lote trees with huge thorns and little fruit. This was because of their disbelief and their sin of associating others with Alla0h, and because they denied the truth and turned towards falsehood. Alla0h said:

(ذَلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ نُجْزِي إِلَّا الْكُفُورَ

(

(Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.) meaning, `We punished them for their disbelief.' Mujahid said, "He does not punish anyone except the disbelievers." Al-Hasan Al-Basri said, "Allah the Almighty has spoken the truth: no one will be punished in a manner that befits the sin except the ungrateful disbelievers."

(وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَهْرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا

لِيَالِيَ وَأَيَّامًا ءَامِنِينَ - فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ  
 أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ  
 وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ  
 صَبَّارٍ شَكُورٍ )

(18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day.") (19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).)

### The Trade of Saba' and Their Destruction

Allah tells us about the blessings which the people of Saba' enjoyed, and the luxuries and plentiful provision which was theirs in their land, with its secure dwellings and towns which were joined to one another, with many trees, crops and fruits. When they traveled, they had no need to carry provisions or water with them; wherever they stopped, they would find water and fruits, so they could take their noontime rest in one town, and stay overnight in another, according to their needs on their journey. Allah says:

(وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا)

(And We placed, between them and the towns which We had blessed,) Mujahid, Al-Hasan, Sa`id bin Jubayr and Malik, who narrated it from Zayd bin Aslam, and Qatadah, Ad-Dahhak, As-Suddi, Ibn Zayd and others -- all said that this means the towns of Syria. It means they used to travel from Yemen to Syria via towns easy to be seen and connected to one another. Al-`Awfi reported that Ibn `Abbas said, "The towns which We had blessed by putting Jerusalem among them."

(قُرَى ظَهْرَةَ)

towns easy to be seen, meaning, clear and visible, known to travelers, so they could take their noontime rest in one town and stay overnight in another. Allah says:

(وَقَدَّرْنَا فِيهَا السَّيْرَ)

(and We made the stages (of journey) between them easy) meaning, 'We made it in a way that met the needs of the travelers.'

(سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِنِينَ)

(Travel in them safely both by night and day.) means, those who travel in them will be safe both by night and by day.

(فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ)

(But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves;) They failed to appreciate this blessing, as Ibn `Abbas, Mujahid, Al-Hasan and others said: "They wanted to travel long distances through empty wilderness where they would need to carry provisions with them and would have to travel through intense heat in a state of fear."

(فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ)

(so We made them as tales (in the land), and We dispersed them all totally.) means, `We made them something for people to talk about when they converse in the evening, how Allah plotted against them and dispersed them after they had been together living a life of luxury, and they were scattered here and there throughout the land.' So, the Arabs say of a people when they are dispersed, "They have been scattered like Saba'," in all directions.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Verily, in this are indeed signs for every steadfast, grateful.) In the punishment which these people suffered, the way in which their blessings and good health were turned into vengeance for their disbelief and sins, is a lesson and an indication for every person who is steadfast in the face of adversity and grateful for blessings. Imam Ahmad recorded that Sa`d bin Abi Waqqas, may Allah be pleased with him, said, "The Messenger of Allah said:

«عَجِبْتُ مِنْ قَضَاءِ اللَّهِ تَعَالَى لِلْمُؤْمِنِ إِنْ أَصَابَهُ  
خَيْرٌ حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ  
رَبَّهُ وَصَبَرَ، يُؤَجَّرُ الْمُؤْمِنُ فِي كُلِّ شَيْءٍ حَتَّى  
فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ»

(I am amazed at what Allah has decreed for the believer; if something good befalls him, He praises his Lord and gives thanks, and if something bad befalls him, he praises his Lord and has patience. The believer will be rewarded for everything, even the morsel of food which he lifts to his wife's mouth.)" This was also recorded by An-Nasa'i in Al-Yawm wal-Laylah. There is a corroborating report in the Two Sahihs, where a Hadith narrated by Abu Hurayrah, may Allah be pleased with him, says:

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ تَعَالَى لَهُ قَضَاءً إِلَّا  
كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا  
لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ،  
وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(How amazing is the affair of the believer! Allah does not decree anything for him but it is good for him. If something good happens to him, he gives thanks, and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This is not for anyone except the believer.)" It was reported that Qatadah said:

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ)

(Verily, in this are indeed signs for every steadfast, grateful.) It was Mutarrif who used to say: "How blessed is the grateful, patient servant. If he is given something, he gives thanks, and if he is tested, he bears it with patience."

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا  
مِّنَ الْمُؤْمِنِينَ - وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطٰنٍ إِلَّا  
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ  
وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ )

(20. And indeed Iblis did prove true his thought about them, and they followed him, all except a group of true believers.) (21. And he had no authority over them, -- except that We might test him who believes in the Hereafter, from him who is in doubt about it. And your Lord is Watchful over everything.)

### How Iblis' thought about the Disbeliever proved True

Having mentioned Saba' and how they followed their desires, and the Shaytan, Allah tells us about their counterparts among those who follow Iblis and their own desires, and who go against wisdom and true guidance. Allah says:

(وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ)

(And indeed Iblis did prove true his thought about them,) Ibn `Abbas, may Allah be pleased with him, and others said that this Ayah is like the Ayah where Allah tells us about how Iblis refused to prostrate to Adam, peace be upon him, then said:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَنَا عَلَىٰ لَيْسَ لِئِنَّا أَخْرَجْنَا إِلَىٰ  
يَوْمَ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا)

(See this one whom You have honored above me, if You give me respite to the Day of Resurrection, I will surely seize and mislead his offspring all but a few!) (17:62)

(ثُمَّ لَأَتِيَهُمْ مِّن بَيْن أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ  
أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ  
(

(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.) (7:17) And there are many Ayat which refer to this matter.

(وَمَا كَانَ لَهُ عَلَيْهِمْ مِّن سُلْطَانٍ)

(And he (Iblis) had no authority over them, ) Ibn `Abbas, may Allah be pleased with him said, "This means, he had no proof."

(إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي  
شَاكٍ)

(except that We might test him who believes in the Hereafter, from him who is in doubt about it.) means, `We gave him power over them only to show who believes in the Hereafter and that it will come to pass.' The people will be brought to account and rewarded or punished accordingly, so that he will worship his Lord properly in this world -- and to distinguish these believers from those who are in doubt about the Hereafter.

(وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ)

(And your Lord is a Watchful over everything.) means, despite His watching, those who follow Iblis go astray, but by His watching and care, the believers who follow the Messengers are saved.

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ لَا يَمْلِكُونَ  
 مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا  
 لَهُمْ فِيهِمَا مِن شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ -  
 وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا  
 فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ  
 وَهُوَ الْعَلِيُّ الْكَبِيرُ )

(22. Say: "Call upon those whom you assert besides Allah, they possess not even the weight of a speck of dust, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. ") (23. Intercession with Him profits not except for him whom He permits. So much so that when 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.)

### The Helplessness of the gods of the Idolators Here

Allah states clearly that He is the One and Only God, the Self-Sufficient Master, Who has no peer or partner; He is independent in His command and there is no one who can share or dispute with Him in that, or overturn His command. So, He says:

(قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّنْ دُونِ اللَّهِ)

(Say: "Call upon those whom you assert besides Allah...") meaning, the gods who are worshipped besides Allah.

(لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي  
 الْأَرْضِ)

(they possess not even the weight of a speck of dust, either in the heavens or on the earth,) This is like the Ayah:

(وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ  
 قِطْمِيرٍ)

(And those, whom you invoke or call upon instead of Him, own not even a Qitmir) (35:13).

(وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ)

nor have they any share in either, means, they do not possess anything, either independently or as partners.

(وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ)

(nor there is for Him any supporter from among them. ) means, nor does Allah have among these rivals any whose support He seeks in any matter; on the contrary, all of creation is in need of Him and is enslaved by Him. Then Allah says:

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أُذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.) meaning, because of His might, majesty and pride, no one would dare to intercede with Him in any matter, except after being granted His permission to intercede. As Allah says:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255),

(وَكَمْ مِنْ مَّالِكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ  
شَيْئاً إِلَّا مِنْ بَعْدِ أَنْ يَأْذِنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى  
(

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.) (53:26)

(وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ  
مُشْفِقُونَ)

(and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him) (21:28). It was reported in the Two Sahih through more than one chain of narration that the Messenger of Allah , who is the leader of the sons of Adam and the greatest intercessor before Allah, will go to stand in Al-Maqam Al-Mahmud (the praised position) to intercede for all of mankind when their Lord comes to pass judgement upon them. He said:



«فَأَسْجُدُ لِلَّهِ تَعَالَى فَيَدْعُنِي مَا أَشَاءَ اللَّهُ أَنْ  
يَدْعَنِي، وَيَقْتَحُ عَلَيَّ بِمَحَامِدِ لِي أَحْصِيهَا الْآنَ، ثُمَّ  
يُقَالُ: يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعُ، وَسَلْ  
تُعْطَهُ، وَاشْفَعْ تُشَفَّعَ»

(Then I will prostrate to Allah, may He be exalted, and He will leave me (in that position), as long as Allah wills, and He will inspire me to speak words of praise which I cannot mention now. Then it will be said, "O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted...")

(حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ  
قَالُوا الْحَقَّ)

(So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said" They say the truth.) This also refers to the great degree of His might and power. When He speaks words of revelation, the inhabitants of the heavens hear what He says, and they tremble with fear (of Allah) so much that they swoon. This was the view of Ibn Mas'ud, may Allah be pleased with him, Masruq and others.

(حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ)

(So much so that when fear is banished from their hearts,) means, when the fear leaves their hearts. Ibn `Abbas, Ibn `Umar, Abu `Abdur-Rahman As-Sulami, Ash-Sha`bi, Ibrahim An-Nakha`i, Ad-Dhahhak, Al-Hasan and Qatadah said concerning the Ayah,

(حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ  
قَالُوا الْحَقَّ)

(So much so that when fear is banished from their hearts, they say: "What is it that your Lord has said" They say the truth.) "When the fear is lifted from their hearts." When this happens, some of them say to others, "What did your Lord say" Those (angels) who are carrying the Throne tell those who are next to them, then they in turn pass it on to those who are next to them, and so on, until the news reaches the inhabitants of the lowest heaven. Allah says,

(قَالُوا الْحَقَّ)

They say the truth. meaning, they report what He said, without adding or taking away anything.

## (وَهُوَ الْعَلِيُّ الْكَبِيرُ)

(And He is the Most High, the Most Great.) In his Tafsir of this Ayah in his Sahih, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him said, "The Prophet of Allah said:

«إِذَا قَضَى اللَّهُ تَعَالَى الْأَمْرَ فِي السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا خُضْعَانًا لِقَوْلِهِ، كَأَنَّهُ سِلْسِلَةٌ عَلَى صَقْوَانٍ، فَإِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا: مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا لِلَّذِي قَالَ: الْحَقُّ، وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَسْمَعُهَا مُسْتَرِقُ السَّمْعِ، وَمُسْتَرِقُ السَّمْعِ هَكَذَا بَعْضُهُ فَوْقَ بَعْضٍ وَوَصَفَ سُقْيَانُ بِيَدِهِ فَحَرَّفَهَا، وَنَشَرَ بَيْنَ أَصَابِعِهِ فَيَسْمَعُ الْكَلِمَةَ فَيُلْقِيهَا إِلَى مَنْ تَحْتَهُ، ثُمَّ يُلْقِيهَا الْآخِرُ إِلَى مَنْ تَحْتَهُ، حَتَّى يُلْقِيهَا عَلَى لِسَانِ السَّاحِرِ أَوْ الْكَاهِنِ، فَرُبَّمَا أَدْرَكَهُ الشَّهَابُ قَبْلَ أَنْ يُلْقِيَهَا، وَرُبَّمَا أَلْقَاهَا قَبْلَ أَنْ يُدْرَكَهُ، فَيَكْذِبُ مَعَهَا مِائَةَ كَذِبَةٍ فَيُقَالُ: أَلَيْسَ قَدْ قَالَ لَنَا يَوْمَ كَذَا وَكَذَا، كَذَا وَكَذَا؟ فَيُصَدَّقُ بِتِلْكَ الْكَلِمَةِ الَّتِي سُمِعَتْ مِنَ السَّمَاءِ»

(When Allah decrees a matter in heaven, the angels beat their wings in submission to His Words, making a sound like a chain striking a smooth rock. When the 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. Then the one who is listening out hears that, and those who are listening out are standing one above the other) -- Sufyan (one of the narrators) demonstrated with his hand, holding it vertically with the fingers outspread. (So he hears what is said and

passes it on to the one below him, and that one passes it to the one who is below him, and so on until it reaches the lips of the soothsayer or fortune-teller. Maybe a meteor will hit him before he can pass anything on, or maybe he will pass it on before he is hit. He tells a hundred lies alongside it, but it will be said, "Did he not tell us that on such and such a day, such and such would happen" So they believe him because of the one thing which was heard from heaven.)" This was recorded by Al-Bukhari, not by Muslim. Abu Dawud, At-Tirmidhi and Ibn Majah also recorded it. And Allah knows best.

(قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ  
وَأِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ - قُلْ  
لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ -  
قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ  
الْفَتَّاحُ الْعَلِيمُ - قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ  
كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ )

(24. Say: "Who gives you provision from the heavens and the earth" Say: "Allah. And verily, (either) we or you are rightly guided or in plain error.") (25. Say: "You will not be asked about our sins, nor shall we be asked of what you do.") (26. Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.") (27. Say: "Show me those whom you have joined with Him as partners. Nay! But He is Allah, the Almighty, the All-Wise.")

### Allah has no partner in anything whatsoever

Allah tells us that He is unique in His power of creation and His giving of provision, and that He is unique in His divinity also. As they used to admit that no one in heaven or on earth except Allah gave them provision, i.e., by sending down water and causing crops to grow, so they should also realize that there is no god worthy of worship besides Him.

(وَأِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ)

(And verily, (either) we or you are rightly guided or in plain error.) `One of the two sides must be speaking falsehood, and one must be telling the truth. There is no way that you and we could both be following true guidance, or could both be misguided. Only one of us can be correct, and we have produced the proof of Tawhid which indicates that your Shirk must be false.' Allah says:

(وَأِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ)

(And verily, (either) we or you are rightly guided or in plain error.) Qatadah said, "The Companions of Muhammad said this to the idolators: `By Allah, we and you cannot be following the same thing, only one of us can be truly guided.'" `Ikrimah and Ziyad bin Abi Maryam said, "It means: we are rightly guided and you are in plain error."

(قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا  
تَعْمَلُونَ )

(Say: "You will not be asked about our sins, nor shall we be asked of what you do.") This indicates disowning them, saying, `you do not belong to us and we do not belong to you, because we call people to Allah, to believe that He is the Only God and to worship Him alone. If you respond, then you will belong to us and we to you, but if you reject our call, then we have nothing to do with you and you have nothing to do with us.' This is like the Ayat:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ أَنْتُمْ  
بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ )

(And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (10:41)

(قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا  
أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا  
أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ )

(Say: "O disbelievers! I worship not that which you worship, Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion.") (104:1-6).

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا)

(Say: "Our Lord will assemble us all together...") means, `on the Day of Resurrection, He will bring all of creation together in one arena, then He will judge between us with truth, i.e., with justice.' Each person will be rewarded or punished according to his deeds; if they are good, then his end will be good, and if they are bad, then his end will be bad. On that Day they will know who has attained victory, glory and eternal happiness, as Allah says: U

(وَيَوْمَ تَقُومُ السَّاعَةُ يُومَذِّبُ يَتَفَرَّقُونَ - فَأَمَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ  
يُحْبَرُونَ - وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ )

(And on the Day when the Hour will be established -- that Day shall (all men) be separated. Then as for those who believed and did righteous good deeds, such shall be honored and made to enjoy luxurious life (forever) in a Garden of Delight. And as for those who disbelieved and denied Our Ayat, and the meeting of the Hereafter, such shall be brought forth to the torment.) (30:14-16). Allah says:

(وَهُوَ الْقَتَّاحُ الْعَلِيمُ)

(And He is the Just Judge, the All-Knower of the true state of affairs.)

(قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ)

(Say: "Show me those whom you have joined with Him as partners...") means, 'show me those gods whom you made as rivals and equals to Allah.'

(كَلَّا)

Nay means, He has no peer, rival, partner or equal. Alla0h says:

(بَلْ هُوَ اللَّهُ)

But He is Alla0h, meaning, the One and Only God Who has no partner.

(الْعَزِيزُ الْحَكِيمُ)

the Almighty, the All-Wise. means, the Owner of might with which He subjugates and controls all things, the One Who is Wise in all His Words and deeds, Laws and decrees. Blessed and exalted and sanctified be He far above all that they say. And Alla0h knows best.

وَمَا أَرْسَلْنَاكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُل  
لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَخِرُونَ عَنْهُ سَاعَةً وَلَا  
تَسْتَقْدِمُونَ )

(28. And We have not sent you except as a giver of glad tidings and a warner to all mankind, and most of men know not.) (29. And they say: "When is this promise if you are truthful") (30. Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward.")

**The Prophet was sent to all of Mankind Allah says to His servant and Messenger Muhammad :**

وَمَا أَرْسَلْنَاكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا )

(And We have not sent you except as a giver of glad tidings and a warner to all mankind,) i.e., to all of creation among those who are accountable for their deeds. This is like the Ayah:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158)

(تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ  
لِّلْعَالَمِينَ نَذِيرًا )

(Blessed be He Who sent down the Criterion to His servant that he may be a warner to the all creatures.) (25:1)

(بَشِيرًا وَنَذِيرًا)

a giver of glad tidings and a warner means, to bring the glad tidings of Paradise to those who obey you and to warn of the fire of Hell to those who disobey you. This is like the A0ya0t:

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(and most of men know not.)

(وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ )

(And most of mankind will not believe even if you desire it eagerly. ) (12:103)

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ خَلَوْا بِسَبِيلِ اللَّهِ)

(And if you obey most of those on the earth, they will mislead you far away from Allah's path) (6:116). Muhammad bin Ka` b said concerning the Ayah:

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ)

(And We have not sent you except to all mankind) meaning, to all the people. Qatadah said concerning this Ayah, "Allah, may He be exalted, sent Muhammad to both the Arabs and the non-Arabs, so the most honored of them with Allah is the one who is most obedient to Allah." In the Two Sahihs it was reported that Jabir, may Allah be pleased with him said, "The Messenger of Allah said:

«أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِّنَ الْأَنْبِيَاءِ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، فَأَيُّمَا رَجُلٍ مِّنْ أُمَّتِي أَدْرَكْتُهُ الصَّلَاةَ فَلْيُصَلِّ، وَأَحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ الشَّفَاعَةَ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً»

(I have been given five things which were not given to any of the Prophets before me. I have been aided by fear (the distance of ) a month's journey. The entire earth has been made a Masjid and a means of purification for me, so that when the time for prayer comes, any man of

my Ummah should pray. The spoils of war have been made permissible for me, whereas they were not permitted for any before me. I have been given the power of intercession; and the Prophets before me were sent to their own people, but I have been sent to all of mankind.)" It was also recorded in the Sahih that the Messenger of Allah said:

«بُعِثْتُ إِلَى الْأَسْوَدِ وَالْأَحْمَرِ»

(I have been sent to the black and the red.) Mujahid said, "This means to the Jinn and to mankind." Others said that it meant the Arabs and the non-Arabs. Both meanings are correct.

**How the Disbelievers asked about when the Resurrection would happen, and the Response to Them Allah tells us how the disbelievers believed it unlikely that the Hour would ever come to pass:**

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ )

(And they say: "When is this promise if you are truthful") This is like the Ayah:

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth...) (42:18) Then Allah says:

(قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَحِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ )

(Say: "The appointment to you is for a Day, which you cannot for an hour move back nor forward.") meaning, `you have an appointed time which is fixed and cannot be changed or altered. When it comes, you will not be able to put it back or bring it forward,' as Allah says:

(إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ)

(Verily, the term of Allah when it comes, cannot be delayed) (71:4).



(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ  
نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ )

(And We delay it only for a term (already) fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.) (11:104-105).

(وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا  
بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ  
عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ  
الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا  
مُؤْمِنِينَ - قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا  
أَنْحُنُّ صَدَدْنَكُمْ عَنِ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ  
كُنْتُمْ مُجْرِمِينَ - وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِّ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ  
تَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَاداً وَأَسْرُوا النَّدَامَةَ لَمَّا  
رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ  
كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ )

(31. And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it." But if you could see when the wrongdoers are made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!") (32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were criminals.") (33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do)

## How the Disbelievers have agreed in this World to deny the Truth, and how They will dispute with One Another on the Day of Resurrection

Allah tells us about the excessive wrongdoing and stubbornness of the disbelievers, and their insistence on not believing in the Holy Qur'an and what it tells them about the Resurrection. Allah says:

(وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا  
بِالَّذِي بَيْنَ يَدَيْهِ)

(And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it.") Allah threatens them and warns them of the humiliating position they will be in before Him, arguing and disputing with one another:

(يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ  
اسْتَضَعُوا)

(how they will cast the (blaming) word one to another! Those who were deemed weak) this refers to the followers --

(لِلَّذِينَ اسْتَكْبَرُوا)

to those who were arrogant -- this refers to the leaders and masters --

(لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ)

(Had it not been for you, we should certainly have been believers!) meaning, 'if you had not stopped us, we would have followed the Messengers and believed in what they brought.' Their leaders and masters, those who were arrogant, will say to them:

(أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ)

(Did we keep you back from guidance after it had come to you) meaning, 'we did nothing more to you than to call you, and you followed us without any evidence or proof, and you went against the evidence and proof which the Messengers brought because of your own desires; it was your own choice.' They will say:

(بَلْ كُنْتُمْ مُجْرِمِينَ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ)

("...Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day..." meaning, `you used to plot against us night and day, tempting us with promises and false hopes, and telling us that we were truly guided and that we were following something, but all of that was falsehood and manifest lies.' Qatadah and Ibn Zayd said:

(بَلْ مَكَرُ اللَّيْلِ وَالنَّهَارِ)

(Nay, but it was your plotting by night and day,) means, "You plotted by night and day." Malik narrated something similar from Zayd bin Aslam.

(إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَاداً)

(when you ordered us to disbelieve in Allah and set up rivals to Him!) means, `to set up gods as equal to Him, and you created doubts and confusion in our minds, and you fabricated far-fetched ideas with which to lead us astray.'

(وَأَسْرُوا النَّدَامَةَ لِمَا رَأَوْا الْعَذَابَ)

(And each of them (parties) will conceal their own regrets, when they behold the torment.) means, both the leaders and the followers will feel regret for what they did previously.

(وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا)

(And We shall put iron collars round the necks of those who disbelieved.) This is a chain which will tie their hands to their necks.

(هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(Are they requited aught except what they used to do) means, they will be punished according to their deeds: the leaders will be punished according to what they did, and the followers will be punished according to what they did.

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ)

(He will say: "For each one there is double (torment), but you know not.") (7:38). Ibn Abi Hatim recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ جَهَنَّمَ لَمَّا سِيقَ إِلَيْهَا أَهْلُهَا تَلَقَّاهُمْ لَهَبًا، ثُمَّ لَفَحَتْهُمْ لَفْحَةً فَلَمْ يَبْقَ لَحْمٌ إِلَّا سَقَطَ عَلَى الْعُرْقُوبِ»

(When the people of Hell are driven towards it, it will meet them with its flames, then the Fire will burn their faces and the flesh will all fall to their hamstrings.)"

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ - وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ - قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْعُرْفَاتِ ءَامِنُونَ - وَالَّذِينَ يَسْعَوْنَ فِي ءَايَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ )

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ-

(34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in what you have been sent with.") (35. And

they say: "We are more in wealth and in children, and we are not going to be punished.") (36. Say: "Verily, my Lord expands the provision to whom He wills and restricts, but most men know not.") (37. And it is not your wealth, nor your children that bring you nearer to Us, but only he who believes, and does righteous deeds; as for such, there will be multiple rewards for what they did, and they will reside in the high dwellings (Paradise) in peace and security.) (38. And those who strive against Our Ayat, to frustrate them, they will be brought to the torment.) (39. Say: "Truly,

## How Those Who lived a Life of Luxury disbelieved in the Messengers and were misled by Their pursuit of Wealth and Children

Allah is consoling His Prophet and commanding him to follow the example of the Messengers that came before him. He tells him that no Prophet was ever sent to a township but those among its people who lived a life of luxury disbelieved in him, and the weaker people of the town followed him. The people of Nuh, peace be upon him, said to him:

(أَتُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ)

(Shall we believe in you, when the weakest (of the people) follow you) (26:110)

(وَمَا نَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدِي  
الرَّأْيِ)

(nor do we see any follow you but the meanest among us and they (too) followed you without thinking) (11:27). The leaders among the people of Salih said:

(قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ  
اسْتُضِعُّوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنْ صَلِحًا  
مُرْسَلٌ مِّن رَّبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ -  
قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنَّا بِهِ كَافِرُونَ  
(

(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.") (7:75-76). And Allah said:

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ )

(Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favored from among us" Does not Allah know best those who are grateful) (6:53),

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا  
لِيْمَكُرُوا فِيهَا)

(And thus We have set up in every town great ones of its wicked people to plot therein) (6:123), and

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا  
فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا )

(And when We decide to destroy a town (population), We (first) send a definite order to those among them who lead a life of luxury. Then, they transgress therein, and thus the Word (of torment) is justified against it (them). Then We destroy it with complete destruction) (17:16). And Allah says here:

(وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ)

And We did not send a warner to a township meaning a Prophet or a Messenger,

(إِلَّا قَالَ مُتْرَفُوهَا)

(but those who were given the worldly wealth and luxuries among them) means, those who enjoyed a life of riches and luxury, and positions of leadership. Qatadah said, "They are their tyrants, chiefs and leaders in evil."

(إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ)

(We believe not in the (Message) with which you have been sent.) means, `we do not believe in it and we will not follow it.' Allah tells us that those who enjoyed a life of luxury and who disbelieved the Messengers said:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ  
بِمُعَذَّبِينَ )

(And they say: "We are more in wealth and in children, and we are not going to be punished.") meaning, they were proud of their great wealth and great numbers of children, and they believed that this was a sign that Allah loved them and cared for them, and that if He gave them this in this world, He would not punish them in the Hereafter. This was too far-fetched. Allah says:

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We enlarge them We hasten unto them with good things. Nay, but they perceive not.) (23:55-56)

(فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ  
لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ  
كَافِرُونَ )

(So, let not their wealth nor their children amaze you; in reality Allah's plan is to punish them with these things in the life of this world, and that their souls shall depart while they are disbelievers.) (9:55), and

(ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا  
مَمْدُودًا - وَبَنِينَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا - ثُمَّ  
يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا -  
سَأَرْهُقُهُ صَعُودًا )

(Leave Me Alone (to deal) with whom I created lonely. And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat. I shall oblige him to face a severe torment!) (74:11-17) And Allah has told us about the story of the owner of those two gardens, that he had wealth and crops and children, but that could not help him at all when all of that was taken from him in this world, before he reached the Hereafter. Allah says here:

(قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ)

(Say: "Verily, my Lord expands the provision to whom He wills and restricts..") meaning, He gives wealth to those whom He loves and those whom He does not love, and He makes poor whom He wills and makes rich whom He wills. He has complete wisdom and clear proof,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(but most men know not.) Then Allah says:

(وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآتِي نُقْرَبُكُمْ عِنْدَنَا زُلْفَى)

(And it is not your wealth, nor your children that bring you nearer to Us,) meaning, `these things are not a sign that We love you or care for you.' Imam Ahmad, may Allah have mercy on him, recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ اللَّهَ تَعَالَى لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ،  
وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ»

(Allah does not look at your outward appearance or your wealth, rather He looks at your hearts and your deeds.) Muslim and Ibn Majah also recorded this. Allah says:

(إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا)

(but only he who believes, and does righteous deeds;) meaning, `only faith and righteous deeds will bring you closer to Us.'

(فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا)

(as for such, there will be multiple rewards for what they did,) means, the reward will be multiplied for them between ten and seven hundred times.

(وَهُمْ فِي الْعُرُقَاتِ ءَامِنُونَ)

(and they will reside in the high dwellings in peace and security.) means, in the lofty dwellings of Paradise, safe from all misery, fear and harm, and from any evil they could fear. Ibn Abi Hatim recorded that `Ali, may Allah be pleased with him, said that the Messenger of Allah said:



«إِنَّ فِي الْجَنَّةِ لَعُرْقًا تُرَى ظُهُورُهَا مِنْ بُطُونِهَا،  
وَبُطُونُهَا مِنْ ظُهُورِهَا»

(In Paradise there are lofty rooms whose outside can be seen from the inside and whose inside can be seen from the outside.) A bedouin asked, "Who are they for" He said:

«لِمَنْ طَيَّبَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَأَدَامَ  
الصِّيَامَ، وَصَلَّى بِاللَّيْلِ وَالنَّاسُ نِيَامَ»

(For those who speak well, feed the hungry, persist in fasting and pray at night while people are asleep.)

(وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ)

(And those who strive against Our Ayat, to frustrate them,) means, those who try to block people from the path of Allah and from following His Messengers and believing in His signs,

(فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ)

they will be brought to the torment. means, they will all be punished for their deeds, each one accordingly.

(قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَيَقْدِرُ لَهُ)

(Say: "Truly, my Lord expands the provision for whom He wills of His servants, and (also) restricts (it) for him...") means, according to His wisdom, He gives a lot of provision to one, and gives very little to another. He has great wisdom in doing so, which cannot be comprehended by anyone but Him. This is like the Ayah:

(انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ  
أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا )

(See how We favor one above another, and verily, the Hereafter will be greater in degrees and greater in favor.) (17:21). This means that just as there are differences between them in this world -- where one may be poor and in straitened circumstances while another is rich and enjoys a life of plenty -- so they will be in the Hereafter. There one will reside in apartments in

the highest levels of Paradise, whilst another will be in the lowest levels of Hell. As the Prophet said, describing the best of people in this world:

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ»

(He truly succeeds who becomes Muslim and is given just enough provision and Allah makes him content with what He has given.)" It was recorded by Muslim.

«وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ»

(and whatsoever you spend of anything, He will replace it.) means, `whatever you spend in the ways that He has commanded you and permitted you, He will compensate you for it in this world by giving you something else instead, and in the Hereafter by giving you reward.' It was reported that the Prophet said:

«يَقُولُ اللَّهُ تَعَالَى: أَنْفِقْ، أَنْفِقْ عَلَيْكَ»

(Allah says: "Spend, I will spend on you.") In another Hadith it is reported that every morning, two angels come, and one says, "O Allah, bring destruction upon the one who withholds (does not spend)." The other one says, "O Allah, give compensation to the one who spends." And the Messenger of Allah said:

«أَنْفِقْ بِلَالُ، وَلَا تَخَشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

(Spend, O Bilal, and do not fear that the One Who is on the Throne will withhold from you. )

«وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْوُلَاءِ  
إِيَّاكُمْ كَانُوا يَعْبُدُونَ - قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا  
مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ  
مُؤْمِنُونَ - قَالِيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا  
وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ  
الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ»

(40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship") (41. They (the angels) will say: "Glorified be You! You are our Protector instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.") (42. So Today, none of you can profit or harm one another. And We shall say to those who did wrong: "Taste the torment of the Fire which you used to deny.")

## The Angels will disown Their Worshippers on the Day of Resurrection

Allah tells us that on the Day of Resurrection, He will rebuke the idolators before all of creation. He will ask the angels whom the idolators used to worship, claiming that their idols were in the form of these angels and that they could bring them nearer to Allah. He will ask the angels:

(أَهْوَلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ)

(Was it you that these people used to worship) meaning, `did you command them to worship you' Allah says in Surat Al-Furqan:

(أَعَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَوَلَاءِ أَمْ هُمْ ضَلُّوا  
السَّيْلِ)

(Was it you who misled these My servants or did they (themselves) stray from the (right) path (25:17). And He will say to `Isa, peace be upon him:

(أَعَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِن  
دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا  
لَيْسَ لِي بِحَقٍّ)

(Did you say unto men: "Worship me and my mother as two gods besides Allah," He will say: "Glory be to You! It was not for me to say what I had no right (to say).") (5:116). Similarly, the angels will say:

(سُبْحَانَكَ)

Glorified be You! meaning, exalted and sanctified be You above the notion that there could be any god besides You.

(أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ)

You are our Protector instead of them. means, we are Your servants and we disown these people before You.

(بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ)

(Nay, but they used to worship the Jinn;) meaning, the Shayatin, because they are the ones who made idol worship attractive to them and who misguided them.

(أَكْثَرُهُمْ مُؤْمِنُونَ)

most of them were believers in them. This is like the A0yah:

(إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا لَعَنَهُ اللَّهُ)

(They invoke nothing but females besides Him, and they invoke nothing but Shaytan, a persistent rebel! Allah cursed him) (4:117-118). Allah says:

(فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا)

(So Today, none of you can profit or harm one another.) means, `none of those idols and rivals whom you hoped would benefit you, will be of any avail to you, those whom you worshipped in the hope that they would help you at times of stress and calamity. Today they will have no power either to benefit you or to harm you.'

(وَنَقُولُ لِلَّذِينَ ظَلَمُوا)

And We shall say to those who did wrong: -- meaning the idolators --

(ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ)

("Taste the torment of the Fire which you used to deny.") meaning, this will be said to them by way of rebuke.

(وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانُوا يَعْبُدُونَ أَبَاؤَكُمْ)

وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ وَقَالَ الَّذِينَ كَفَرُوا  
لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ وَمَا  
ءَاتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ  
قَبْلَكَ مِنْ نَّذِيرٍ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا  
مِعْشَارَ مَا ءَاتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ  
نَكِيرِ)

(43. And when Our Clear Verses are recited to them, they say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!") (44. And We had not given them Scriptures that they could study, nor sent to them before you any warner.) (45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial!)

### The Saying of the Disbelievers about the Prophets, and its refutation

Allah tells us that the disbeliever deserve to be severely punished by Him, because when His clear Verses were recited to them, and they heard them fresh from the lips of His Messenger , they said:

(قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا  
كَانَ يَعْبُدُ ءَابَاؤَكُمْ)

(They say: "This is naught but a man who wishes to hinder you from that which your fathers used to worship.") meaning, that the religion of their fathers was the truth and that what the Messenger brought to them was false -- may the curse of Allah be upon them and their fathers!

(وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُّفْتَرَىٰ)

(And they say: "This is nothing but an invented lie.") referring to the Qur'an. |

وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا  
سِحْرٌ مُّبِينٌ

(And those who disbelieve say of the truth when it has come to them: "This is nothing but evident magic!") Allah says:

وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا  
إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ

(And We had not given them Scriptures that they could study, nor sent to them before you any warner) meaning, Allah did not reveal any Book to the Arabs before the Qur'an, and He did not send any Prophet to them before Muhammad . They used to wish for that and say, 'if only a warner comes to us or a Book is revealed to us, we would be more guided than others,' but when Allah blessed them with that, they disbelieved him and stubbornly rejected him. Then Allah says:

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ

(And those before them denied;) meaning, other nations.

وَمَا بَلَّغُوا مِيعَتَنَا مَا آتَيْنَاهُمْ

(these have not received even a tenth of what We had granted to those (of old);) Ibn ` Abbas, may Allah be pleased with him, said, "Of the power of this world." This was also the view of Qatadah, As-Suddi and Ibn Zayd. This is like the Ayat:

وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ  
سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ  
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا  
يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ

(And indeed We had firmly established them with that wherewith We have not established you! And We had assigned them the hearing, seeing, and hearts; but their hearing, seeing, and their

hearts availed them nothing since they used to deny the Ayat of Allah, and they were completely encircled by that which they used to mock at!) (46: 26)

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
عَقِبَهُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ  
قُوَّةً)

(Have they not traveled through the earth and seen what was the end of those before them They were more in number than them and mightier in strength) (40:82). but that did not protect them from the punishment of Allah, and Allah destroyed them because they denied His Messengers. Allah says:

(فَكَذَّبُوا رَسُولِي فَكَيْفَ كَانَ نَكِيرِ)

(yet they denied My Messengers. Then how (terrible) was My denial!) meaning, 'how severe was My wrath and how great was My avenging of My Messengers.'

(قُلْ إِنَّمَا أَعْظَمُ بِوَحْدَةِ أَنْ تَقُومُوا لِلَّهِ مِثْلَى  
وَفَرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ إِنْ هُوَ  
إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ )

(46. Say: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion. He is only a warner to you in face of a severe torment.")

### Refutation of Their Accusation that the Prophet was Insane

Allah says: 'Say, O Muhammad, to these disbelievers who claim that you are crazy,'

(إِنَّمَا أَعْظَمُ بِوَحْدَةِ)

I exhort you to one (thing) only, meaning, I am only telling you to one thing, and that is:

(أَنْ تَقُومُوا لِلَّهِ مِثْلَى  
وَفَرَادَى ثُمَّ تَتَفَكَّرُوا مَا  
بِصَاحِبِكُمْ مِّنْ جِنَّةٍ)

that you stand up for Alla0h s sake in pairs and singly, and reflect, there is no madness in your companion. meaning, `stand sincerely before Allah, without being influenced by your own desires or tribal feelings, and ask one another, is Muhammad crazy Advise one another,'

(ثُمَّ تَتَفَكَّرُوا)

and reflect means, let each person look within himself concerning the matter of Muhammad , and ask other people about him if he is still confused, then let him think about the matter. Alla0h says:

(أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِزْفٍ وَمَنْ يُنَاصِرْهُمَا فَعَلَيْكُمْ عَذَابٌ أَلِيمٌ  
بِصَاحِبِكُمْ مِنْ جُنَّةٍ)

(that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion.) This meaning was stated by Mujahid, Muhammad bin Ka`b, As-Suddi, Qatadah and others. This is what is meant by the Ayah.

(إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)

(He is only a warner to you in face of a severe torment.) Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, commented on this Ayah: "One day, the Prophet climbed up As-Safa' and shouted,

«يَا صَبَاحَاهُ»

(O people!) The Quraysh gathered around him, and said, `What is the matter with you' He said,

«أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ يُصَبِّحُكُمْ أَوْ  
يُمَسِّيكُمْ أَمَا كُنْتُمْ تُصَدِّقُونِي»

(What do you think If I told you that the enemy were approaching and will reach us in the morning or in the evening, would you believe me) They said, `Of course.' He said:

«فَأِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

(I am a warner to you in the face of a severe punishment.) Abu Lahab said, `May you perish! You have called us together only to tell us this' Then Allah revealed:

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ )



(Perish the two hands of Abu Lahab and perish he!) (111:1) We have already discussed this in our Tafsir of the Ayah:

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ )

(And warn your tribe of near kindred) (26:214).

(قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ - قُلْ إِنْ رَبِّي يَعْزِفُ بِالْحَقِّ عِلْمَ الْعُيُوبِ - قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ - قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَىٰ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ )

(47. Say: "Whatever wage I might have asked of you is yours. My wage is from Allah only, and He is a Witness over all things.") (48. Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen.") (49. Say: "The truth has come, and the falsehood can neither create anything nor resurrect.") (50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near.")

### I do not ask for any Reward for conveying the Message

Allah commands His Messenger to say to the idolators:

(مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ)

(Whatever wage I might have asked of you is yours.) meaning, 'I do not want anything for conveying the Message of Allah to you, advising you and telling you to worship Allah.'

(إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ)

My wage is from Alla0h only, means, rather I will seek the reward for that with Alla0h.

(وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

and He is a Witness over all things. means, He knows all things, and He knows everything about me and the manner in which I am conveying the Message to you, and He knows all about you.

(قُلْ إِنَّ رَبِّي يَقْذِرُ بِالْحَقِّ عِلْمَ الْعُيُوبِ )

(Say: "Verily, my Lord sends down the truth, the All-Knower of the Unseen.") This is like the Ayah:

(يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(He sends the Revelation by His command to any of His servants He wills) (40:15). meaning, He sends the angel to whomsoever He wills of His servants among the people on earth, and He is the All-Knower of the Unseen; nothing whatsoever is hidden from Him in the heavens or on earth.

(قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ )

(Say: "The truth has come, and the falsehood can neither create anything nor resurrect.") means, truth and the great Law have come from Allah, and falsehood has gone and has perished and vanished. This is like the Ayah:

(بَلْ نَقْذِرُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ)

(Nay, We fling the truth against the falsehood, so it destroys it, and behold, it is vanished) (21:18). When the Messenger of Allah entered Al-Masjid Al-Haram on the day of the conquest of Makkah, and found those idols standing around the Ka`bah, he started to hit the idols with his bow, reciting,

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا )

(And say: "The truth has come and the falsehood has vanished. Surely, the falsehood is ever bound to vanish.") (17:81), and:

(قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيءُ الْبَاطِلُ وَمَا يُعِيدُ )

(Say: "The truth has come, and the falsehood can neither create anything nor resurrect.") This was recorded by Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ  
اهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي

(Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me...") means, all good comes from Allah, and in what Allah sends down of revelation and clear truth there is guidance and wisdom. So whoever goes astray, does so by himself, as `Abdullah bin Mas`ud, may Allah be pleased with him, said when he was asked about some issue. He said, "I will say what I think, and if it is correct, then it is from Allah, and if it is wrong, then it is from me and from the Shaytan, and Allah and His Messenger have nothing to do with it."

إِنَّهُ سَمِيعٌ قَرِيبٌ

Truly, He is All-Hearer, Ever Near. means, He hears all the words of His servants, and He is always near to respond to them when they call on Him. An-Nasa00 recorded the Had0th of Abu Mu0sa0 which also appears in the Two Sah0hs:

«إِنَّكُمْ لَاتَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّمَا تَدْعُونَ  
سَمِيعًا قَرِيبًا مُجِيبًا»

(You are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearer, Ever Near and Responsive.)

وَلَوْ تَرَىٰ إِذْ فَزَعُوا فَلَا قُوَّةَ وَأَخَذُوا مِنْ مَّكَانٍ  
قَرِيبٍ - وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ  
مَّكَانٍ بَعِيدٍ - وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ  
بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ - وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا  
يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَعِهِمْ مِّن قَبْلُ إِنَّهُمْ كَانُوا  
فِي شَكٍّ مُّرِيبٍ )

(51. And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.) (52. And they will say: "We do believe (now);" but how could they receive (Tanawush) from a place so far off.) (53. Indeed they did disbelieve before (in this world), and they (used to) conjecture about the Unseen, from a far place.) (54. And a barrier will be set between them and that which they desire, as was done in the past with the people

of their kind. Verily, they have been in grave doubt.) Here Allah says: `if only you could see, O Muhammad, when these deniers are terrified on the Day of Resurrection, and they have no way of escape and nowhere to run to and no refuge.'

(وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ)

(and they will be seized from a near place.) means, they will not even be given the slightest chance of escape, but they will be seized from the first instant. Al-Hasan Al-Basri said: "When they come forth from their graves."

(وَقَالُوا ءَامَنَّا بِهِ)

(And they will say: "We do believe (now);") means, on the Day of Resurrection, they will say, `we believe in Allah and His angels, Books and Messengers.' This is like the Ayah:

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ )

(And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back that we will do righteous good deeds. Verily, we now believe with certainty.") (32:12) Allah says:

(وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ)

(but how could they receive from a place so far off) meaning, how could they attain faith now that they are so far removed from the place where it could be accepted from them, and they have entered the realm of the Hereafter which is the realm of reward and punishment, not the realm of trial and testing. If they had believed in this world, that would have been good for them, but now they have entered the Hereafter, there is no way that their faith can be accepted, just as there is no way a person can get a thing if he is far away from it. Mujahid said:

(وَأَنَّىٰ لَهُمُ التَّنَاطُشُ)

but how could they At-Tana0wush? means, How could they attain that? Az-Zuhri said, They will wish to attain faith when they have reached the Hereafter and are cut off from this world. Al-Hasan Al-Basri said, They will seek something when they have no way of attaining it, they will seek faith from a distant place.

(وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ)

Indeed they did disbelieve before, means, how can they attain faith in the Hereafter when in this world they disbelieved in the truth and denied the Messengers<sup>6</sup>

(وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ)

(and they (used to) conjecture about the Unseen from a far place. ) Malik narrated from Zayd bin Aslam that he said:

(وَيَقْدِفُونَ بِالْغَيْبِ)

(and they (used to) conjecture about the Unseen,) means, "By guessing." as Allah says,

(رَجْمًا بِالْغَيْبِ)

guessing at the Unseen )18:22(. Sometimes they said he was a poet, sometimes they said he was a soothsayer, or a sorcerer, or a mad man, or other baseless comments. They denied the idea of resurrection and said:

(إِنْ نَّظَنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُستَيْقِنِينَ)

(we do not think it but as a conjecture, and we have no firm convincing belief.) (45:32). Qatadah and Mujahid said, "Their belief that there would be no resurrection, no Paradise and no Hell was based on mere conjecture."

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire,) Al-Hasan Al-Basri, Ad-Dahhak and others, ` This means faith." As-Suddi said:

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire, ) means "Repentance." This was also the view of Ibn Jarir, may Allah have mercy on him. Mujahid said:

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire,) means, "This world and its wealth, luxuries and people." Something similar was narrated from Ibn `Umar, Ibn `Abbas and Ar-Rabi` bin Anas, may Allah be pleased with him. It is also the opinion of Al-Bukhari and the Group. The correct view is that there is no contradiction between the two views, for a barrier will be set between them and what they desire in this world, and what they seek in the Hereafter will be denied from them.

(كَمَا فَعَلَ بِأَشْيَعِهِمْ مِّن قَبْلُ)

(as was done in the past with the people of their kind.) means, as happened to the nations of the past who disbelieved in the Messengers; when the punishment of Allah came upon them, they wished that they had believed, but this was not accepted from them.

(فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا  
بِمَا كُنَّا بِهِ مُشْرِكِينَ - فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا  
رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ  
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ )

(So, when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners. "Then their faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly.) (40:84-85).

(إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ)

Verily, they have been in grave doubt. means, in this world they had doubts, so their faith will not be accepted from them when they behold the punishment with their own eyes. Qata0dah said, Beware of doubt. For whoever dies doubting, will be raised doubting; and whoever dies believing, with certainty will be raised believing with certainty. This is the end of the Tafsir of Surah Saba'. Allah, may He be glorified and exalted, is the Guide to the right way.

## The Tafsir of Surah Fatir

(Chapter - 35)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ  
الْمَلَائِكَةَ رُسُلًا أُولَىٰ أَجْنِحَةٍ مِّثْنَىٰ وَتَلْتِ وَرُبْعَ

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

(1. All praise is due to Allah, Fatir of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.)

### The Power of Allah

Ibn `Abbas, may Allah be pleased with him, said, "I did not know what Fatir As-Samawati wal-Ard meant until two bedouins came to me disputing over a well. One of them said to his companion, `Ana Fatartuha,' meaning, `I started it.'" Ibn `Abbas, may Allah be pleased with him, also said,

(فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ)

(Fatir of the heavens and the earth,) means, "The Originator of the heavens and the earth." Ad-Dahhak said, "Every time the phrase Fatir As-Samawati wal-Ard is used in the Qur'an, it means the Creator of the heavens and the earth."

(جَاعِلِ الْمَلَائِكَةِ رُسُلًا)

(Who made the angels messengers) means, between Him and His Prophets.

(أُولَىٰ أَجْنِحَةٍ)

with wings means, with which they fly to convey quickly that which they have been commanded to convey.

(مِثْنَىٰ وَثُلَّةَ وَرُبَاعَ)

two or three or four. means, among them are some who have two wings, some have three and some who have four. Some have more than that, as stated in the HJad0th mentioning that the Messenger of Alla0h saw Jibr0l, peace be upon him, on the Night of the Isra0 with six hundred wings. Between each pair of wings was a distance like that between the east and the west. Alla0h says:

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ

(He increases in creation what He wills. Verily, Allah is Able to do all things.) As-Suddi said, "He increases their wings and creates them as He wills."

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا  
وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ )

(2. Whatever of mercy, Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise.)

### None can withhold the Mercy of

Allah Allah tells us that what He wills, happens, and what He does not will, does not happen. None can give what He withholds, and none can withhold what He gives. Imam Ahmad recorded that Warrad, the freed slave of Al-Mughirah bin Shu`bah, said, "Mu`awiyah wrote to Al-Mughirah bin Shu`bah, saying, `Write for me what you heard from the Messenger of Allah .' So Al-Mughirah called me and I wrote for him: `I heard the Messenger of Allah say when he finished praying,

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ  
لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ دَا  
الْجَدِّ مِنْكَ الْجَدُّ»

(There is no god (worthy of worship) except Allah alone, with no partner or associate. To Him be praise and dominion, and He is able to do all things. O Allah, there is none who can withhold what You give, and none can give what You withhold, and and good fortune and richness in anything cannot benefit one against Your will.) `And I heard him forbid gossiping, asking too many questions and wasting money, burying girls alive, disobeying one's mother, and withholding from others while asking from them.'" This was also recorded by Al-Bukhari and Muslim, with several chain of narration. It was recorded in Sahih Muslim that Abu Sa`id Al-Khudri, may Allah be pleased with him, said, "When the Messenger of Allah raised his head from bowing, he would say:

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِنْ  
السَّمَاءِ وَالْأَرْضِ، وَمِنْ شَيْءٍ بَعْدُ،



اللَّهُمَّ أَهْلَ التَّنَائِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا  
لَكَ عَبْدٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أُعْطِيتَ وَلَا مُعْطِيَ لِمَا  
مَنْعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»

(Allah hears those who praise Him. O Allah, our Lord, to You be praise, filling the heavens and the earth, and filling whatever You wish besides. O Allah, the One deserving praise and glory. The truest words that any servant says -- and all of us are Your servants -- are: O Allah, there is none who can withhold what You give, and none can give what You withhold, and no wealth or majesty can benefit anyone against Your will.)" This Ayah is like the Ayah:

(وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ  
وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ)

(And if Allah touches you with harm, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His favor) (10:107). And there are many similar Ayat.

(يَأْتِيهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ  
خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ لَا  
إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ)

(3. O mankind! Remember the grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth La ilaha illa Huwa. How then are you turning away (from Him))

### The Evidence of Tawhid

Allah shows His servants that they should worship Him Alone, for just as He is Independent in His power of creation and provision, so He should be worshipped Alone with no partners or associates such as idols and false gods. So Allah says:

(لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ)

(La ilaha illa Huwa. How then are you turning away (from Him)) meaning, `how can you turn away from Him after this has been made clear and this proof has been made obvious, but you still worship idols and false gods' And Allah knows best.

(وَإِنْ يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ - يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ - إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ )

(4. And if they deny you, so were Messengers denied before you. And to Allah return all matters.) (5. O mankind! Verily, the promise of Allah is true. So, let not this present life deceive you, and let not the chief deceiver deceive you about Allah.) (6. Surely, Shaytan is an enemy to you, so take (treat) him as an enemy. He only invites his followers that they may become the dwellers of the blazing Fire.)

### **Consolation in the fact that the previous Messengers were denied, and a reminder of the Resurrection**

Allah says: `Even if these idolators who associate others with Allah disbelieve in you, O Muhammad, and go against the Message of Tawhid that you have brought, you have an example in the Messengers who came before you.' They also brought a clear Message to their people and told them to worship Allah alone, but their people denied them and went against them.

(وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(And to Allah return all matters (for decision).) means, `We will require them for that in full.' Then Allah says:

(يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(O mankind! Verily, the promise of Allah is true.) meaning the Resurrection will undoubtedly come to pass.

(فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا)

(So, let not this present life deceive you,) means, `this life is as nothing in compare to the great good that Allah has promised to His close friends and the followers of His Messengers, so do not let these transient attractions distract you from that which is lasting.'

(وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ)

(and let not the chief deceiver deceive you about Allah.) This refers to Shaytan, as stated by Ibn `Abbas, may Allah be pleased with him. Meaning, do not let the Shaytan tempt you and divert you away from following the Messengers of Allah and believing what they say, for he is the chief deceiver and arch-liar. This Ayah is like the Ayah that appears at the end of Surah Luqman:

(فَلَا تَغُرَّتْكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّتْكُمْ بِاللَّهِ  
الْغُرُورُ)

(let not then this (worldly) present life deceive you, nor let the chief deceiver deceive you about Allah) (31:33). Then Allah tells us of the enmity of Iblis towards the sons of Adam:

(إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا)

(Surely, Shaytan is an enemy to you, so take (treat) him as an enemy.) meaning, `he has declared his enmity towards you, so be even more hostile towards him, oppose him and do not believe the things with which he tries to tempt you.'

(إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ)

(He only invites his followers that they may become the dwellers of the blazing Fire.) means, `he only wants to misguide you so that you will enter the blazing Fire with him.' This is a manifest enemy, and we ask Allah, the All-Powerful and Almighty to make us enemies of Shaytan and to make us followers of the Book of Allah and of the way of His Messengers. For He is able to do whatever He wills and He will respond to all supplication. This is like the Ayah:

(وَإِذَا قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ  
أَفَتَتَّخِذُونَهُ وَدُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ  
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا )

(And (remember) when We said to the angels: "Prostrate yourselves unto Adam." So they prostrated themselves except Iblis. He was one of the Jinn; he disobeyed the command of his Lord. Will you then take him (Iblis) and his offspring as protectors and helpers rather than Me while they are enemies to you What an evil is the exchange for the wrongdoers.) (18:50)

(الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ -  
أَفَمَنْ زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ  
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ  
نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ  
(

(7. Those who disbelieve, theirs will be a severe torment; and those who believe and do righteous good deeds, theirs will be forgiveness and a great reward.) (8. Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself in sorrow for them. Truly, Allah is the All-Knower of what they do!)

### **The Punishment of the Disbeliever and the Reward of the Believer on the Day of Resurrection**

Having stated that the ultimate destiny of the followers of Iblis will be the blazing Fire, Allah then tells us that for those who disbelieve there will be a severe punishment. This is because they obeyed the Shaytan and disobeyed Ar-Rahman. And He tells us that those who believed in Allah and His Messengers

(وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ)

(and do righteous good deeds, theirs will be forgiveness) meaning, from whatever sins they did,

(وَأَجْرٌ كَبِيرٌ)

and a great reward. for the good deeds that they did. Then Allah says:

(أَفَمَنْ زُيِّنَ لَهُ سُوءَ عَمَلِهِ فَرَآهُ حَسَنًا)

(Is he, then, to whom the evil of his deeds is made fairseeming, so that he considers it as good) meaning, `such as disbelievers or immoral persons who do evil deeds and believe that they are doing something good, i. e., a person who is like that has been misguided by Allah, so what can you do for him You cannot help him at all.'

(فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(Verily, Allah sends astray whom He wills and guides whom He wills.) means according to His decree.

(فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ)

(So destroy not yourself in sorrow for them. ) means, do not grieve about that, for Allah is Wise in His decree and He leaves astray whomsoever He leaves astray, and He guides whomsoever He guides, and in doing so He has perfect knowledge and wisdom. Allah says:

(إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ)

(Truly, Allah is the All-Knower of what they do!)

(وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ - مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ - وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ )

(9. And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!) (10. Whosoever desires Al-`Izzah then to Allah belongs Al-`Izzah. To Him ascend the good words, and the righteous deeds exalt it, but those who plot evils, theirs will be a severe torment. And the plotting of such will perish.) (11. And Allah did create you from dust, then from Nutfah, then He made you pairs. And no female conceives or gives birth but with His knowledge. And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.)

## Evidence of Life after Death

Often Allah refers to the Resurrection by using the analogy of the earth coming back to life after it has died, as in the beginning of Surat Al-Hajj, where He urges His servants to draw the lesson of the former from the latter. For the earth is dead and lifeless, with nothing growing in it, then He sends to it clouds which bring water, which He sends down upon it,

(اهْتَزَّتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(it is stirred (to life), and it swells and puts forth every lovely kind (of growth)) (22:5). So too, when Allah wishes to resurrect the bodies, He will send rain from beneath the Throne which will cover the whole earth, and the bodies will grow in their graves like seeds grow in the earth. It says in the Sahih:

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجْبُ الدَّنْبِ، مِنْهُ خُلِقَ  
وَمِنْهُ يُرَكَّبُ»

(Every part of the son of Adam will disintegrate apart from the coccyx, from which he was created and from him he will be made anew.) Allah says:

(كَذَلِكَ النُّشُورُ)

As such (will be) the Resurrection! According to the Hadith of Abu Razin: I said, O Messenger of Allah, how will Allah bring the dead back to life? What is the sign of that in His creation? He said:

«يَا أَبَا رَزِينِ أَمَا مَرَرْتَ بِوَادِي قَوْمِكَ مُمَحِلًا ثُمَّ  
مَرَرْتَ بِهِ يَهْتَزُّ خَضِرًا»

(O Abu Razin, do you not pass through the valley of your people (and see it) arid and barren, then you pass through it (and see it) stirred (to life) and green) I said, `Yes.' He said:

«فَكَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى»

(Thus will Allah bring the dead back to life.)"

**Honor, Power and Glory in this World and in the Hereafter come  
only by obeying Allah**

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعاً)

(Whosoever desires Al-`Izzah then to Allah belongs all Al-`Izzah.) means, whoever desires honor, power and glory in this world and the next, let him be obedient towards Allah, may He be exalted. This will help him reach his goal, for Allah is the Sovereign of this world and the Hereafter, and to Him belong all honor, power and glory. This is like the Ayat:

(الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ ابْتَغَوْا الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ  
جَمِيعاً)

(Those who take disbelievers for protectors instead of believers, do they seek Al-`Izzah with them Verily, then to Allah belongs all honor, power and glory.) (4:139)

(وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً)

(And let not their speech grieve you, for all Al-`Izzah belongs to Allah) (10:65).

(وَاللَّهُ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ)

(But Al-`Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not) (63:8). Mujahid said:

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ)

(Whosoever desires Al-`Izzah) means, by worshipping idols,

(فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً)

(then to Allah belongs Al-`Izzah).

(مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعاً)

(Whosoever desires Al-`Izzah then to Allah belongs Al-`Izzah.) means, let him seek honor, power and glory through obeying Allah, may He be glorified.

## Righteous Deeds ascend to Allah

(إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ)

(To Him ascend the good words,) means, words of remembrance, recitation of Qur'an, and supplications. This was the view of more than one of the Salaf. Ibn Jarir recorded that Al-Mukhariq bin Sulaym said that " Abdullah bin Mas`ud, may Allah be pleased with him, said to them, "If we tell you a Hadith, we will bring you proof of it from the Book of Allah. When the Muslim servants says, `Glory and praise be to Allah, there is no god worthy of worship except Allah, Allah is Most Great and blessed be Allah,' an angel takes these words and puts them under his wing, then he ascends with them to the heaven. He does not take them past any group of angels but they seek forgiveness for the one who said them, until he brings them before Allah, may He be glorified." Then ` Abdullah, may Allah be pleased with him, recited:

(إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ  
يَرْفَعُهُ)

(To Him ascend the good words, and the righteous deeds exalt it)." Imam Ahmad recorded that An-Nu`man bin Bashir, may Allah be pleased with him, said, "The Messenger of Allah said:

«الَّذِينَ يَذْكُرُونَ اللَّهَ مِنْ جَلَالِ اللَّهِ مِنْ تَسْبِيحِهِ  
وَتَكْبِيرِهِ وَتَحْمِيدِهِ وَتَهْلِيلِهِ، يَتَعَاطَفْنَ حَوْلَ  
الْعَرْشِ لَهُنَّ دَوِيُّ كَدَوِيِّ النَّحْلِ، يَذْكُرْنَ  
بِصَاحِبِهِنَّ، أَلَا يُحِبُّ أَحَدُكُمْ أَنْ لَا يَزَالَ لَهُ عِنْدَ  
اللَّهِ شَيْءٌ يُذَكَّرُ بِهِ»

(Those who remember Allah and glory Allah by saying, `Glory be to Allah, Allah is most Great, all praise is due to Allah and La ilaha illallah, these words go around the Throne buzzing like bees, mentioning those who said them. Would one of you not like to have something with Allah mentioning him)" This was also recorded by Ibn Majah.

(وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ)

and the righteous deeds exalt it. Ali bin Abi Talhah reported that Ibn Abbas, may Allah be pleased with him, said, The good word is the remembrance of Allah, may He be exalted, which is taken up to Allah, and the righteous deed is the performance of obligatory duties. Whoever remembers Allah when doing an obligatory duty, his deed carries his remembrance



of Alla0h and takes it up to Alla0h, may He be exalted. Whoever remembers Alla0h and does not perform the obligatory duties, his words will be rejected, as will his deed.

## (وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ)

but those who plot evils, Muja0hid, Sa 0d bin Jubayr and Shahr bin HJawshab said, This refers to those who show off by their actions, i.e., they deceive the people by giving the impression that they are obeying Alla0h, when in fact they are hated by Alla0h for showing off. Alla0h says:

## (لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ)

(theirs will be severe torment. And the plotting of such will perish.) meaning, it will fail and vanish, for their reality is apparent from up close to those who have insight and wisdom. No one conceals a secret but Allah will cause it to become known, on his face or by a slip of the tongue, or He will cause the person to wear it like a cloak (so that everyone will see it). If it is good, then the consequences will be good, and if it is bad, then the consequences will be bad. The person who shows off cannot continue to deceive anyone but the fool, but the believers who have insight are not deceived by that; from up close, they soon discover it. And nothing at all can be hidden from the Knower of the Unseen (Allah).

### **Allah is the Creator and Knower of the Unseen**

## (وَاللَّهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ)

(And Allah did create you from dust, then from Nutfah,) means, He initiated the creation of your father Adam from dust, then He created his offspring from semen of worthless water.

## (ثُمَّ جَعَلَكُمْ أَزْوَاجًا)

then He made you pairs. means, male and female, as a kindness and a mercy from Him, He gave you partners from your own kind, that you may find repose in them.

## (وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ)

(And no female conceives or gives birth but with His knowledge.) means, He knows about that and nothing is hidden from Him at all, but,

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

(not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) (6:59) We have already discussed in this respect in the Ayah:

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ - عِلْمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

(Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion. All-Knower of the unseen and the seen, the Most Great, the Most High.) (13:8-9).

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ

(And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book.) means, some of those sperm are granted a long life, which He knows and it is recorded with Him in the First Book.

وَلَا يُنْقَصُ مِنْ عُمُرِهِ

nor is a part cut off from his life, Here the pronoun (his) refers to mankind in general, not to a specific person, because the long life which is recorded in the Book and is known by Alla0h will not be cut off. It was reported via Al- Awfi that Ibn Abba0s said concerning the AOyah,

وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

(And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.) There is no one for whom Allah has decreed a long life but he will reach the age that has been decreed for him. When he reaches the time that has been

decreed for him, he will not surpass it. And there is no one for whom Allah has decreed a short life but it will end when he reaches the age that has been decreed for him. Allah says:

(وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.) He said, "That is recorded in a Book with Him." This was also the view of Ad-Dahhak bin Muzahim. On the other hand, some of them said, "The phrase

(وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ)

(And no aged man is granted a length of life) means, what He decrees for him of life, and

(وَلَا يُنْقَصُ مِنْ عُمُرِهِ)

nor is a part cut off from his life means, his time is constantly decreasing. All of this is known to Allah year after year, month after month, week after week, day after day, hour after hour. Everything is written with Allah in His Book. This was reported by Ibn Jarir from Abu Malik, and was also the view of As-Suddi and At-Talabi Al-Khurasani. In the Tafsir of this Ayah, An-Nasa'i recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ»

(Whoever would like to have ample provision and a long life, let him uphold the ties of kinship.)" It was also recorded by Al-Bukhari, Muslim and Abu Dawud.

(إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

Surely, that is easy for Allah. means, that is very easy for Him, and He has detailed knowledge of all His creation, for His knowledge encompasses all things, and nothing at all is hidden from Him.

(وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شْرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا

طَرِيًّا وَتَسْتَخْرِجُونَ حَلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ  
فِيهِ مَوَآخِرَ لِيَتَّبِعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ )

(12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salty and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving, that you may seek of His bounty, and that you may give thanks.)

### The Blessings and Signs of Allah

Allah says, pointing out His mighty power in creating different things, how He has created the two seas (kinds of water). The fresh, palatable sea (kind of water) refers to the rivers which flow among people, rivers great and small according to people's needs in all regions and areas and lands. This water is sweet and palatable for whoever wants to drink it.

(وَهَذَا مِلْحٌ أُجَاجٌ)

and that is salty and bitter. means, unpalatable. This is the ocean in which the big ships sail, and is salty and undrinkable. Allah says:

(وَهَذَا مِلْحٌ أُجَاجٌ)

(and that is salty and bitter.) Then Allah says:

(وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا)

(And from them both you eat fresh tender meat,) meaning, fish.

(وَتَسْتَخْرِجُونَ حَلِيَّةً تَلْبَسُونَهَا)

(and derive the ornaments that you wear.) This is like the Ayah:

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ فَبِأَيِّ آيَاتِ  
رَبِّكُمْ تُكذِّبَانِ )

(Out of them both come out pearl and coral. Then which of the blessings of your Lord will you both (Jinn and men) deny) (55:22-23).

## (وَتَرَى الْفُلَكَ فِيهِ مَوَاحِرَ)

And you see the ships cleaving, means, they travel through it, plowing through the water with their beak-shaped bows. Muja0hid said, The wind drives the ships, and the wind cannot drive any ships except the big ones.

## (وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

that you may seek of His bounty, means, through your journeys to engage in trade from one land to another.

## (وَلَعَلَّكُمْ تَشْكُرُونَ)

and that you may give thanks. means, that you may give thanks to your Lord for subjugating this mighty creation -- the sea -- to you, so that you can travel through it as you wish and go wherever you want, and nothing stops you; His power has subjugated for you whatever is in the heavens and on earth, and all of this is by His grace and mercy.

(يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ  
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى  
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ  
مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ - إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا  
دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ )

(13. He merges the night into the day, and He merges the day into the night. And He has subjected the sun and the moon, each runs its course for a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmir.) (14. If you invoke them, they hear your call; and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you like Him Who is the All-Knower.)

### **The gods of the Idolators do not even own a Qitmir**

Another aspect of His perfect power and might is that He has subjugated the night with its darkness and the day with its light. He takes from the length of the one and adds it to the shortness of the other, until they become equal. Then He takes from the latter and adds to the

former, so one becomes long and the other becomes short, so they take from one another in summer and in winter.

(وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ)

(And He has subjected the sun and the moon,) and the stars and planets, with their light. All of them run in their appointed courses and in the manner prescribed for them, as decreed by the Almighty, All-Knowing.

(كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى)

each runs its course for a term appointed. means, until the Day of Resurrection.

(ذَلِكُمُ اللَّهُ رَبُّكُمْ)

Such is Alla0h, your Lord! means, the One Who has done all this is the Almighty Lord besides Whom there is no other true God.

(وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ)

(And those, whom you invoke or call upon instead of Him,) means, 'the idols and false gods whom you claim to be in the form of angels who are close to Allah,'

(مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ)

own not even a Qit0m0r. Ibn Abba0s, may Alla0h be pleased with him, Muja0hid, Ikrimah, Ata0 , At0iyah Al- Awfi, Al-H0asan, Qata0dah and others said, This is the thread that is attached to the pit of a date. In other words, they do not possess anything in the heavens or on earth, not even anything equivalent to this Qit0m0r. Then Alla0h says:

(إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ)

(If you invoke them, they hear not your call;) means, 'the gods upon whom you call instead of Allah, do not hear your supplication, because they are inanimate and have no soul in them.'

(وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ)

(and if (in case) they were to hear, they could not grant it to you.) means, 'they are not able to do any of the things that you ask them for.'

(وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ)

And on the Day of Resurrection, they will disown your worshipping them means, 'they will disown you.' This is like the Ayat:

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَافِلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

(And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them And when mankind are gathered, they (false deities) will become their enemies and will deny their worshipping.) (46:5-6), and

(وَاتَّخَذُوا مِن دُونِ اللَّهِ ءَالِهَةً لِّيَكُونُوا لَهُمْ عِزًّا )  
(كَفَّارًا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(And they have taken gods besides Allah, that they might give them honor, power and glory. Nay, but they will deny their worship of them, and become opponents to them.) (19:81-82)

(وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ)

(And none can inform you like Him Who is the All-Knower.) means, no one can tell you about the consequences of things and how they will end like the One Who is the All-Knower of them. Qatadah said, "He is referring to Himself, may He be blessed and exalted, for He undoubtedly tells the truth."

(يَأْتِيهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ  
الْحَمِيدُ - إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا  
ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ  
أُخْرَى وَإِن تَدْعُ مُثْقَلَةٌ إِلَى حِمْلِهَآ لَأُحْمَلْ مِنْهُ  
شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَى إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ

رَبَّهُمْ بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّى فَإِنَّمَا  
يَتَزَكَّى لِنَفْسِهِ وَإِلَى اللَّهِ الْمَصِيرُ )

(15. O mankind! it is you who stand in need of Allah. But Allah is the Rich, Worthy of all praise.) (16. If He willed, He could destroy you and bring about a new creation.) (17. And that is not hard for Allah.) (18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You can warn only those who fear their Lord unseen and perform the Salah. And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of himself. And to Allah is the Return (of all).)

### **Mankind is in need of Allah, and each Person will carry His own Burdens on the Day of Resurrection**

Allah tells us that He has no need of anyone or anything else, but all of creation is in need of Him and is in a position of humility before Him. He says:

(يَأْيُهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ)

(O mankind! it is you who stand in need of Allah.) meaning, they need Him in all that they do, but He has no need of them at all. Allah says:

(وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ)

But Allah is the Rich, Worthy of all praise. meaning, He is unique in His being Free of all needs, and has no partner or associate, and He is Worthy of all praise in all that He does, says, decrees and legislates.

(إِنْ يَشَأْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ )

(If He willed, He could destroy you and bring about a new creation.) means, if He wanted to, He could destroy you and bring forth another people, and this is not difficult or impossible for Him. He says:

(وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ )

(And that is not hard for Allah.) Allah's saying:

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى)

(And no bearer of burdens shall bear another's burden;) means, on the Day of Resurrection.



(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلِهَا)

(and if one heavily laden calls another to (bear) his load, ) means, if the person who is carrying a heavy burden calls someone else to help him carry his load, all or part of it,

(لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ)

(nothing of it will be lifted even though he be near of kin.) means, even if he is closely-related to him, even if he is his father or son, for each person will be preoccupied with his own self and his own situation. Then Allah says:

(إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ)

(You can warn only those who fear their Lord unseen and perform the Salah.) means, 'the only ones who will draw a lesson from what you have brought are those who are possessed of insight and wisdom, who fear their Lord and who do as He commands.'

(وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ)

(And he who purifies himself, then he purifies only for the benefit of himself.) means, who does righteous deeds, the benefit of that will come back to him,

(وَإِلَى اللَّهِ الْمَصِيرُ)

And to Alla0h is the Return. means, to Him everything will ultimately return, and He is swift in bringing to account. He will reward or punish everyone according to his deeds: if they are good, then the end will be good, and if they are bad, then the end will be bad.

(وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ - وَلَا الظُّلُمَاتُ  
وَلَا النُّورُ - وَلَا الظُّلُّ وَلَا الْحَرُورُ - وَمَا  
يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَنْ  
يَشَاءُ وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ - إِنَّ أَنْتَ  
إِلَّا نَذِيرٌ - إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِنْ

مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ - وَإِن يُّكذِّبُوكَ فَقَدْ  
كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ - ثُمَّ أَخَذْتُ الَّذِينَ  
كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ )

(19. Not alike are the blind and the seeing.) (20. Nor are (depths of) darkness and light.) (21. Nor are the shade and the sun's heat.) (22. Nor are the living and the dead. Verily, Allah makes whom He wills to hear, but you cannot make hear those who are in graves.) (23. You are only a warner.) (24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.) (25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and with the Book giving light.) (26. Then I took hold of those who disbelieved, and how terrible was My denial!)

### The Believer and the Disbeliever are not equal

Allah says that these antonyms are clearly not equal, the blind and the seeing are not equal, there is a difference and a huge gap between them. Darkness and light are not equal, neither are shade and the sun's heat. By the same token, the living and the dead are not equal. This is the parable Allah makes of the believers who are the living, and the disbelievers who are the dead. This is like the Ayat:

(أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي  
بِهِ فِي النَّاسِ كَمَن مَّتَلَّهُ فِي الظُّلْمَتِ لَيْسَ  
بِخَارِجٍ مِّنْهَا كَذَلِكَ)

(Is he who was dead and We gave him life and set for him a light (of belief) whereby he can walk amongst men -- like him who is in the (depths of) darkness from which he can never come out) (6:122),

(مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ  
وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا)

(The parable of the two parties is as that of the blind and the deaf and the seer and the hearer. Are they equal when compared) (11:24) The believer sees and hears, and walks in the light upon a straight path in this world and the Hereafter, until he comes to settle in Gardens

(Paradise) wherein is shade and springs. The disbeliever is blind and deaf, walking in darkness from which he cannot escape, he is lost in his misguidance in this world and the Hereafter, until he ends up in fierce hot wind and boiling water, and shadow of black smoke, neither cool nor good.

(إِنَّ اللَّهَ يُسْمِعُ مَنْ يَشَاءُ)

(Verily, Allah makes whom He wills to hear,) means. He guides them to listen to the proof and accept it and adhere it.

(وَمَا أَنْتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ)

(but you cannot make hear those who are in graves.) means, 'just as the dead cannot benefit from guidance and the call to truth after they have died as disbelievers and ended up in the graves, so too you cannot help these idolators who are decreed to be doomed, and you cannot guide them.'

(إِنَّ أَنْتَ إِلَّا نَذِيرٌ)

You are only a warner means, all you have to do is to convey the Message and warn them, and Alla0h leaves astray whomsoever He wills and guides whomsoever He wills.

(إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا)

(Verily, We have sent you with the truth, a bearer of glad tidings and a warner.) means, a bearer of glad tidings to the believers and a warner to the disbelievers.

(وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ)

(And there never was a nation but a warner had passed among them.) means, there was never any nation among the sons of Adam but Allah sent warners to them, and left them with no excuse. This is like the Ayat:

(إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ)

(You are only a warner, and to every people there is a guide) (13:7).

وَلَقَدْ بَعْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ  
مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid all false deities." Then of them were some whom Allah guided and of them were some upon whom the straying was justified) (16:36). And there are many similar Ayat.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ  
رُسُلُهُمْ بِالْبَيِّنَاتِ

(And if they deny you, those before them also denied. Their Messengers came to them with clear signs,) means, clear miracles and definitive proofs.

(وَبِالزُّبُرِ)

(and with the Scriptures,) means, the Books.

(وَبِالْكِتَابِ الْمُنِيرِ)

(and with the Book giving light.) means, clear and obvious.

(ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا)

(Then I took hold of those who disbelieved,) means, `despite all of this, they denied the Messengers and the Message they brought, so I seized them, i.e., with My punishment.'

(فَكَيْفَ كَانَ نَكِيرِ)

and how terrible was My denial! means, how great and intense and terrible do you think My punishment was? And Alla0h knows best.

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ  
ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ

وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ - وَمِنَ  
النَّاسِ وَالذَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا  
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ  
غَفُورٌ )

(27. See you not that Allah sends down water from the sky, and We produce therewith fruits of various colors, and among the mountains are Judad, white and red, of varying colors and (others) Gharabib black.) (28. And likewise, men and moving creature and cattle are of various colors. It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.)

### The Perfect Power of Allah

Allah tells us of His complete and perfect power of creation. He tells us how He makes different kinds of things from one thing, which is the water that He sends down from the heaven. From water He brings forth fruits of various colors, yellow, red, green, white and other colors, as we can see in the immense variety of their colors, tastes and scents. This is like another Ayah where Allah says:

(وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ وَجَبَّتْ مِنْ  
أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ  
يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضْلُ بَعْضِهَا عَلَى بَعْضٍ فِي  
الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ )

(And in the earth are neighbouring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat for the people who understand.) (13:4)

(وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا)

(and among the mountains are Judad, white and red, of varying colors) means, He created the mountains like this, with different colors, as we also see that there are indeed white and red mountains, and in some of them there are streaks which are also of varying colors. Ibn `Abbas said Al-Judad means pathways. This was also the view of Abu Malik, Al-Hasan, Qatadah and As-Suddi. And there are some mountains which are very black. `Ikrimah said, "Al-Gharabib means

mountains which are high and black. This was also the view of Abu Malik, `Ata' Al-Khurasani and Qatadah. Ibn Jarir said, "When the Arabs describe something as being very black, they say Ghirbib.

(وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَمِ مُخْتَلِفٌ أَلْوَانُهُ  
كَذَلِكَ)

(And likewise, men and moving creatures and cattle are of various colors.) means, the same is true of living creatures too, humans and animals, all creatures which walk on their feet, and cattle. Here something general is followed by something specific. These are all different too, for among mankind there are Berbers, Ethiopians and some non-Arabs who are very black, and Savs and Romans who are very white, and the Arabs who are in between, and the Indians. Allah says in another Ayah:

(وَاخْتَلَفُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّلْعَالَمِينَ)

(and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge) (30:22). Similarly, animals and cattle vary in their colors, even within one species, and a single animal may have patches of different colors. Blessed be Allah, the Best of creators. Allah then says:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

(It is only those who have knowledge among His servants that fear Allah.) meaning, only those who have knowledge truly fear Him as He should be feared, because the more they know about the Almighty, All-Powerful, All-Knowing Who has the most perfect attributes and is described with the most beautiful Names, the more they will fear Him. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ)

(It is only those who have knowledge among His servants that fear Allah.) those who know that Allah is able to do all things. Ibn `Abbas said, "The one among His servants who knows about Ar-Rahman, is the one who does not associate anything in worship with Him; the one who accepts as lawful that which He has permitted and accepts as unlawful that which He has prohibited. He obeys His commands and is certain that he will meet Him and be brought to account for his deeds. Sa`id bin Jubayr said, "Fear is what stands between you and disobeying Allah, may He be glorified." Al-Hasan Al-Basri said, "The knowledgeable person is the one who fears Ar-Rahman with regard to the Unseen, who likes that which Allah wants him to like, and who shuns that which angers Allah." Then Al-Hasan recited:

(إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ  
غَفُورٌ)

(It is only those among His servants who have knowledge that fear Allah. Verily, Allah is Almighty, Oft-Forgiving.) Sufyan Ath-Thawri narrated from Abu Hayyan At-Taymi from a man who said, "It used to be said that the knowledgeable are of three types: (first) one who knows Allah and the command of Allah, (second) one who knows Allah but does not know the command of Allah, and (third) one who knows the command of Allah but does not know Allah. The one who knows Allah and the command of Allah is the one who fears Allah and knows the limits (Hudud) and the obligatory duties (Fara'id). The one who knows Allah but does not know the command of Allah is the one who fears Allah but does not know the limits (Hudud) and the obligatory duties (Fara'id). The one who knows the command of Allah but does not know Allah is the one who knows the limits (Hudud) and the obligatory duties (Fara'id) but does not fear Allah."

(إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ  
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ  
تِجْرَةً لَّان تَبُورَ - لِيُؤْفِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ  
فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ)

(29. Verily, those who recite the Book of Allah, and perform the Salah, and spend out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.) (30. That He may pay them their wages in full, and give them (even) more, out of His grace. Verily, He is Oft-Forgiving, Most Ready to appreciate.)

### **The Muslims will be the Ones Who gain in the Hereafter**

Here Allah tells us that His believing servants, who recite and believe in His Book, and do the deeds prescribed in it such as establishing regular prayer at the prescribed times, night and day, spending (in charity) out of that which Allah has provided for them secretly and openly,

(يَرْجُونَ تِجْرَةً لَّان تَبُورَ)

(they hope for a (sure) trade-gain that will never perish.) means, they hope for a reward from Allah which will inevitably be theirs. Allah says:

(لِيُؤْفِقِيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِّنْ فَضْلِهِ)

(That He may pay them their wages in full, and give them (even) more, out of His grace.) meaning, that He may give them a reward for what they have done, and multiply it by adding more, such as has never occurred to them.

(إِنَّهُ غَفُورٌ)

(Verily, He is Oft-Forgiving,) means, He forgives their sins,

(شَكُورٍ)

(Most Ready to appreciate.) means, He appreciates even a little of their good deeds.

(وَالَّذِي أُوحِيَْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ  
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

(31. And what We have revealed to you of the Book, it is the (very) truth confirming that which was (revealed) before it. Verily, Allah is indeed All-Aware and All-Seer of His servants.)

### The Qur'an is The true Book of Allah

(وَالَّذِي أُوحِيَْنَا إِلَيْكَ)

And what We have revealed to you -- O Muhammad, of the Book, i.e., the Qur'an,

(هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ)

(it is the (very) truth confirming that which was (revealed) before it.) means, of the previous books. It confirms them just as they bore witness to the coming of the Qur'an and that it would be sent down from the Lord of the worlds.

(إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ)

(Verily, Allah is indeed All-Aware and All-Seer of His servants.) means, He is All-Aware of them and knows who deserves to receive the blessing which He may give to him and not to others. the Prophets and the Messengers are favored above the rest of mankind, and some of the Prophets were given more than others and given higher status than others. The position given to Muhammad is higher than that of all the others, may the blessings and peace of Allah be upon them all.



﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا  
فَمِنْهُمْ ظَلِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ  
بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾

(32. Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds. That -- that is indeed a great grace.)

### The Inheritance of the Qur'an is of three kinds

Allah says: `Then We made those who uphold the Book confirming what came before, the one whom We have chosen from among Our servants. They are this Ummah, who are divided into three types.' Allah says:

﴿فَمِنْهُمْ ظَلِمٌ لِنَفْسِهِ﴾

(Then of them are some who wrong themselves,) these are the ones who are careless about doing some obligatory actions, and who commit some forbidden actions.

﴿وَمِنْهُمْ مُقْتَصِدٌ﴾

(and of them are some who follow a middle course,) these are the ones who fulfill their obligations and avoid things that are forbidden, but they may neglect some good deeds and do some things which are disliked.

﴿وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ﴾

(and of them are some who are, by Allah's leave, foremost in good deeds.) these are the ones who do obligatory actions and things which are encouraged, and who avoid doing unlawful and disliked actions, and avoid some actions which are permissible. `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا﴾

(Then We gave the Book as inheritance to such of Our servants whom We chose. ) "This refers to the Ummah of Muhammad . Allah caused it to inherit every Book that He had revealed; those who wrong themselves will be forgiven, those who follow a middle course will have an easy accounting, and those who are foremost in good deeds will enter Paradise without being brought to account." Abu Al-Qasim At-Tabarani reported from Ibn `Abbas that the Messenger of Allah said one day:

## «شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي»

(My intercession will be for those among my Ummah who commit major sins.)" Ibn `Abbas, may Allah be pleased with him, said, "Those who are foremost in good deeds will enter Paradise without being brought to account; those who follow a middle course will enter Paradise by the mercy of Allah; and those who wrong themselves and Ashab Al-A`raf will enter Paradise by the intercession of Muhammad ." It was also reported from a number of the Salaf that those among this Ummah who wrong themselves are still among those whom Allah has chosen, even though they are imperfect and fell short )by not adhering to the straight path(. Others said that those who wrong themselves are not part of this Ummah and are not among those whom Allah has chosen and who inherited the Book. The correct view is that they are also part of this Ummah.

### The Virtues of the Scholars

The scholars are the most fortunate of people with regard to this blessing, and the most entitled to this mercy. Imam Ahmad, may Allah have mercy on him, recorded that Qays bin Kathir said, "One of the people of Al-Madinah came to Abu Ad-Darda', may Allah be pleased with him, when he was in Damascus. )Abu Ad-Darda'( said, `What brought you here, my brother' He said, `A Hadith which I heard that you narrate from the Messenger of Allah .' He said, `Have you come for trade' He said, `No.' He said, `Have you come for any other reason' He said, `No.' He said, `Have you come only to seek this Hadith' He said, `Yes.' He, may Allah be pleased with him said, `I heard the Messenger of Allah say:

«مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهَا عِلْمًا، سَلَكَ اللَّهُ  
تَعَالَى بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ  
أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّهُ لَيَسْتَغْفِرُ لِلْعَالِمِ  
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ حَتَّى الْحَيَّتَانِ فِي  
الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ  
عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ  
الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا  
دِرْهَمًا، وَإِنَّمَا وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَ بِهِ أَخَذَ  
بِحِظِّ وَافِرٍ»

(Whoever follows a path to seek knowledge, Allah will show him the way to Paradise. The angels lower their wings being pleased with the one who seeks knowledge. Whoever is in the heavens and on earth, even the fish in the sea, ask for forgiveness for the scholar. The

superiority of the scholar over the worshipper is like that of the moon over all other heavenly bodies. The scholars are the heirs of the Prophets, for the Prophets did not leave behind Dinars and Dirhams, but they left behind knowledge; and whoever receives it, receives an abundance of good fortune.)" It was also reported by Abu Dawud, At-Tirmidhi and Ibn Majah.

(جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ  
مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ - وَقَالُوا  
الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ  
شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا  
يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ )

(33. `Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.) (34. And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate.") (35. "Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") Allah tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allah.

(يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا)

(therein will they be adorned with bracelets of gold and pearls,) It was recorded in the Sahih from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«تَبْلُغُ الْحَلِيَّةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوَضُوءُ»

(The ornaments of the believer will reach as far as his Wudu'.)

(وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(and their garments therein will be of silk.) For this reason it is forbidden for them (the males) in this world, but Allah will permit it for them in the Hereafter. It was recorded in the Sahih that the Messenger of Allah said:

«مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي  
الْآخِرَةِ»

(Whoever wears silk in this world, will not wear it in the Hereafter.) And he said:

«هِيَ لَهُمْ فِي الدُّنْيَا، وَلَكُمْ فِي الْآخِرَةِ»

(It is for them in this world, and for you in the Hereafter.)

(وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ)

(And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief..." which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter. Ibn `Abbas, may Allah be pleased with him, and others said, "He forgives them for their major sins, and appreciates even the smallest of their good deeds."

(الَّذِي أَحَلَّنَا دَارَ الْمَقَامَةِ مِن فَضْلِهِ)

(Who, out of His grace, has lodged us in a home that will last forever,) means, `Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.' It was reported in the Sahih that the Messenger of Allah said: -

«لَنْ يُدْخِلَ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ»

(None of you will enter Paradise by virtue of his good deeds.) They said, "Not even you, O Messenger of Allah" He said,

«وَلَا أَنَا إِلَّا أَنْ يَتَّعَمِدَنِي اللَّهُ تَعَالَى بِرَحْمَةٍ مِنْهُ  
وَفَضْلٍ»

(Not even me, unless Allah encompasses me with His mercy and grace.)

(لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ)

(where toil will touch us not nor weariness will touch us.) means, neither hardship nor exhaustion will touch us. The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted; and Allah knows best. They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose. Allah says:

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ  
(

(Eat and drink at ease for that which you have sent on before you in days past!) (69:24)

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ  
فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا كَذَلِكَ  
نَجْزِي كُلَّ كَافِرٍ - وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا  
أَخْرَجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ  
نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ  
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ )

(36. But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. Thus do We requite every disbeliever !) (37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do." (Allah will reply:) "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you. For the wrongdoers there is no helper.")

### The Punishment of the Disbeliever and what Their State will be in Hell

Having told us how the blessed will be (in Paradise), Allah now starts to tell us what the state of doomed will be. He says:

(وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ  
فَيَمُوتُوا)

(But those who disbelieve, for them will be the fire of Hell. Neither will it have a complete killing effect on them so that they die) This is like the Ayah:

(لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ)

(Wherein he will neither die nor live) (20:74). It was reported in Sahih Muslim that the Messenger of Allah said:

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، فَلَا يَمُوتُونَ فِيهَا  
وَلَا يَحْيَوْنَ»

(As for the people of Hell who will dwell therein, they will neither live nor die there. ) And Allah says:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ  
مَكِينُونَ )

(And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever.") (43:77). When they are in this state, they will think that if only they could die, it would be a time of rest for them, but that can never happen to them. Allah says:

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ  
عَذَابِهَا)

(Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them. ) This is like the Ayat:

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ - لَا  
يُفْرُغُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ )

(Verily, the criminals will be in the torment of Hell to abide therein forever. (That) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.) (43:74-75).

(كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا)

(whenever it abates, We shall increase for them the fierceness of the Fire) (17:97), and

(فَدُوقُوا قَلْنِ نَّزِيدَكُمْ إِلَّا عَذَابًا )

(So taste you. No increase shall We give you, except in torment.) (78:30). Then Allah says:

(كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ)

(Thus do We requite every disbeliever!) meaning, this is the recompense of everyone who disbelieved in his Lord and denied the truth.

(وَهُمْ يَصْطَرِحُونَ فِيهَا)

(Therein they will cry) means, they will call out in the Fire, beseeching Allah with their voices:

(رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا  
نَعْمَلُ)

("Our Lord! Bring us out, we shall do righteous good deeds, not that we used to do.") which means, they will ask to go back to the worldly life so that they can do something different to the first deeds they did. But Allah, may He be glorified, knows that if He sent them back to this world, they would go back to what they had been forbidden to do, and He knows that they are lying, so He will not respond to their plea. This is like the Ayah where Allah tells us that they will say:

(فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ لِّكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ  
وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا)

(Then is there any way to get out (of the Fire). (It will be said): "This is because, when Allah Alone was invoked you disbelieved (denied), but when partners were joined to Him, you believed!) (40:11,12) i.e., `there will be no response for you because you were like that; if you were to return to this world, you would just go back to that which you had been forbidden to do.' Allah says here:

(أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَاءَكُمُ  
النَّذِيرُ)

(Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you.) meaning, `did you not live for long enough in the world that if you were to be among those who would benefit from the truth, you would have benefited from it during your lifetimes' Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«لَقَدْ أَعْدَرَ اللَّهُ تَعَالَى إِلَى عَبْدٍ أَحْيَاهُ حَتَّى بَلَغَ  
سِتِّينَ أَوْ سَبْعِينَ سَنَةً، لَقَدْ أَعْدَرَ اللَّهُ تَعَالَى إِلَيْهِ،  
لَقَدْ أَعْدَرَ اللَّهُ تَعَالَى إِلَيْهِ»

(Allah has left no excuse for the person who lives to be sixty or seventy years old; Allah has left no excuse for him; Allah has left no excuse for him.) Imam Al-Bukhari also recorded, in the Book of Rīqaq in his Sahih, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَعْدَرَ اللَّهُ عَزَّ وَجَلَّ إِلَى امْرِئٍ آخَرَ عُمُرَهُ  
حَتَّى بَلَغَ سِتِّينَ سَنَةً»

(Allah has left no excuse for a man who reaches the age of sixty.)" Ibn Jarir recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ عَمَّرَهُ اللَّهُ تَعَالَى سِتِّينَ سَنَةً فَقَدْ أَعْدَرَ إِلَيْهِ  
فِي الْعُمُرِ»

(Whoever is granted a long life until the age of sixty, Allah has left no excuse for him.)" This was also recorded by Imam Ahmad and An-Nasa'i in Ar-Rīqaq. Because this is the age at which Allah removes any excuse from His servants, this is the usual age of people in this Ummah, as was reported in the Hadith of Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

«أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ،  
وَأَقْلُهُمْ مَنْ يَجُوزُ ذَلِكَ»

(The usual life span in my Ummah is between sixty and seventy years, and only a few pass this age.)" This was also recorded by At-Tirmidhi and Ibn Majah in the Book of Zuhd )of his Sunan(.

(وَجَاءَكُمْ النَّذِيرُ)

(And the warner came to you. ) It was reported that Ibn `Abbas, may Allah be pleased with him, `Ikrimah, Abu Ja`far Al-Baqir, may Allah be pleased with him, Qatadah and Sufyan bin `Uyaynah said, "This means grey hair." As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said, "This means the Messenger of Allah " and Ibn Zayd recited,



## ( هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَى )

(This is a warner of the (series of) warners of old.) (53:56). This is the correct view according to Shayban who narrated that Qatadah said, "Proof will be established against them by the fact that they lived long enough and that Messengers came to them." This is also the view favored by Ibn Jarir, and it is the apparent meaning of the Ayah:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ  
مَكِينُونَ - لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ  
كِرْهُونَ )

(And they will cry (to the keeper of Hell): "O Malik! Let your Lord make an end of us." He will say: "Verily, you shall abide forever." Indeed We have brought the truth to you, but most of you have a hatred for the truth.) (43:77-78) meaning: `We showed you the truth clearly through the Messengers, but you rejected it and opposed it.' And Allah says:

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger) (17:15).

(تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ  
خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ  
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي  
ضَلَالٍ كَبِيرٍ )

(Every time a group is cast therein, its keepers will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we denied him and said: `Allah never sent down anything; you are only in great error'.") (67:8-9).

(فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ)

(So taste you. For the wrongdoers there is no helper.) means, `taste the punishment of the Fire, as a recompense for your going against the Prophets in all your deeds, for today you will have no helper to save you from your fate of punishment and chains.'

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ  
بِدَاتِ الصُّدُورِ )

(هُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ فَمَنْ كَفَرَ  
فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ  
إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا )

(38. Verily, Allah is the All-Knower of the Unseen of the heavens and the earth. Verily, He is the All-Knower of that is in the breasts.) (39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves, on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.) Here Allah tells us that He knows the unseen in the heavens and earth, and that He knows all that is hidden and the secrets of the hearts. And He tells us that He will reward or punish everyone according to his deeds. Then Allah says:

(هُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ)

(He it is Who has made you successors generations after generations in the earth,) meaning, all people succeed one another, generation after generation. This is like the Ayah:

(وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ)

(and makes you inheritors of the earth, generations after generations) (27:62).

(فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ)

(so whosoever disbelieves, on him will be his disbelief.) means, he and no one else will have to bear the consequences of that.

(وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا)

(And the disbelief of the disbelievers adds nothing but hatred of their Lord.) means, the longer they persist in their disbelief, the more Allah hates them, and the longer they persist in it, the more they and their families will lose on the Day of Resurrection. This is in contrast to the believers, for the longer they live and do good deeds, the higher their status in Paradise will be, the greater their reward, and the more beloved they will be to their Creator.

(قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي  
السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ بَلْ  
إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا - إِنَّ  
اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ  
زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ إِنَّهُ كَانَ  
حَلِيمًا غَفُورًا )

(40. Say: "Have you considered your partners whom you call upon besides Allah Show Me, what they have created of the earth. Or have they any share in the heavens Or have We given them a Book, so that they act on clear proof therefrom Nay, the wrongdoers promise one another nothing but delusions.") (41. Verily, Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.)

### The Helplessness of the false gods and the Power of Allah

Allah tells His Messenger to say to the idolators:

(أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ)

(Have you considered your partners whom you call upon besides Allah) the idols and rivals.

(أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي  
السَّمَوَاتِ)

(Show Me what they have created of the earth. Or have they any share in the heavens) meaning, they have nothing at all of that, they do not possess even the membrane covering the stone of a date.

(أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِّنْهُ)

(Or have We given them a Book, so that they act on clear proof therefrom) meaning, 'have We revealed to them a Book on which they base their Shirk and disbelief' This is not the case at all.

بَلْ إِنْ يَعِدُّ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

(Nay, the wrongdoers promise one another nothing but delusions.) means, they are merely following their own whims, opinions and wishes which are their personal desires, and they are no more than misguidance and falsehood. Then Allah tells us of His mighty power, by which the heavens and the earth stand by His command, and the forces that He has placed between them to hold them. He says:

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا

(Verily, Allah grasps the heavens and the earth lest they should move away from their places,) means, lest they should shift from where they are. This is like the Ayat:

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

(He withholds the heaven from falling on the earth except by His leave) (22:65), and

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ

(And among His signs is that the heaven and the earth stand by His command) (30:25).

وَلَئِنْ زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ

(and if they were to move away from their places, there is not one that could grasp them after Him.) means, no one can make them stay and preserve them except Him. He is Ever Most Forbearing and Oft-Forgiving because He sees His servants disbelieving in Him and disobeying Him, yet He is patient and gives them time, He waits and does not hasten the punishment, and He conceals the faults of others and forgives them. He says:

إِنَّهُ كَانَ حَلِيمًا غَفُورًا

(Truly, He is Ever Most Forbearing, Oft-Forgiving.)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ  
لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ

مَا زَادَهُمْ إِلَّا نُفُورًا - اسْتِكْبَارًا فِي الْأَرْضِ  
وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأُولِينَ فَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ  
تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا )

(42. And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations; yet when a warner came to them, it increased in them nothing but flight (from the truth).) (43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old So, no change will you find in Allah's Sunnah, and no turning off will you find in Allah's Sunnah.)

### **They longed for a Warner to come, but when He came, They disbelieved in Him**

Allah tells us how Quraysh and the Arabs swore by Allah their most binding oath before the Messenger came to them,

(لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى  
الْأُمَّمِ)

(that if a warner came to them, they would be more guided than any of the nations;) i.e., than any of the nations to whom Messengers had been sent. This was the view of Ad-Dahhak and others. This is like the Ayat:

(أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ  
قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ أَوْ تَقُولُوا لَوْ  
أَنَّا أَنْزَلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ جَاءَكُمْ  
بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّن  
كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا)

(Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So, now has come unto you a clear proof from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayat of Allah and turns away therefrom) (6:156-157)

(وَإِنْ كَانُوا لَيَقُولُونَ - لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ  
الْأُولَئِينَ )

(لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ - فَكَفَرُوا بِهِ فَسَوْفَ  
يَعْلَمُونَ )

(And indeed they (Arab pagans) used to say: "If we had a reminder as had the men of old, We would have indeed been the chosen servants of Allah!" But they disbelieve therein, so they will come to know!) (37:167-170) Allah says:

(فَلَمَّا جَاءَهُمْ نَذِيرٌ)

(yet when a warner came to them,) -- meaning, Muhammad with the Book revealed to him, i.e., the Clear Qur'an,

(مَا زَادَهُمْ إِلَّا نُفُورًا)

(it increased in them nothing but flight (from the truth).) means, they only increased in their disbelief. Then Allah explains this further:

(اسْتَكْبَارًا فِي الْأَرْضِ)

((They took to flight because of their) arrogance in the land) means, they were too arrogant to follow the signs of Allah.

(وَمَكْرَ السَّيِّئِ)

(and their plotting of evil.) means, they plotted to prevent people from following the path of Allah.

(وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ)

(But the evil plot encompasses only him who makes it.) means, the evil consequences of that will come back upon them and not on others.

**(فَهَلْ يَنْظُرُونَ إِلَّا سُنَّةَ الْأَوَّلِينَ)**

(Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old meaning, the punishment of Allah for disbelieving in His Messengers and going against His command.

**(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)**

(and no turning off will you find in Allah's Sunnah.) means, it does not change or alter, and this is what happens to every disbeliever.

**(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَحْوِيلًا)**

(and no turning off will you find in Allah's Sunnah.) means,

**(وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ)**

(But when Allah wills a people's punishment, there can be no turning back of it) (13:11). This means, no one can remove that from them or ward it off from them. And Allah knows best.

**(أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
عَقِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا  
كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي  
الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا - وَلَوْ يُؤَاخِذُ اللَّهُ  
النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ  
وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ  
فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا )**

(44. Have they not traveled in the land, and seen what was the end of those before them -- though they were superior to them in power Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Able.) (45. And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the

earth; but He gives them respite to an appointed term, and when their term comes, then verily, Allah is Ever All-Seer of His servants.)

### Remember the Bad Consequences of disbelieving in the Prophets

Allah says: `say, O Muhammad, to these people who disbelieve the Message you have brought: travel in the land and see what was the punishment of those who disbelieved the Messengers, how Allah destroyed them completely, and a similar (end awaits) the disbelievers. See how their homes were emptied of them and how they lost everything after living in luxury and being so numerous and so well equipped, and having so much wealth and so many children. All of that was of no avail to them and could not protect them in the slightest from the punishment of Allah when the command of the Lord came. Nothing is impossible for Him when He wants it to happen in the heavens or on earth.'

(إِنَّهُ كَانَ عَلِيمًا قَدِيرًا)

(Verily, He is All-Knowing, All-Able.) means, He knows all that exists and is able to do all things.

### The Wisdom behind delaying the Punishment Then Allah says:

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth;) meaning, if He were to punish them for all of their sins, He would destroy all the people of the earth and all that they own of livestock and crops. Sa`id bin Jubayr and As-Suddi commented on the Ayah:

(مَا تَرَكَ عَلَى ظَهْرهَا مِنْ دَابَّةٍ)

(He would not leave a moving creature on the surface of the earth;) "This means, He would have stopped sending rain to them, and all the animals would have died as a result."

(وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(but He gives them respite to an appointed term,) means, but He is delaying until the Day of Resurrection, when He will bring them to account and will reward or punish each one according to his deeds: He will reward those who obeyed Him and will punish those who disobeyed Him. He says:

(فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا)



(and when their term comes, then verily, Allah is Ever All-Seer of His servants.) This is the end of the Tafsir of Surah Fatir. All praise and gratitude is due to Allah.

## The Tafsir of Surah Ya Sin

(Chapter - 36)

Which was revealed in Makkah

### The Virtues of Surah Ya Sin

Al-Hafiz Abu Ya`la recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ أَصْبَحَ مَغْفُورًا لَهُ، وَمَنْ قَرَأَ حَمَّ الَّتِي يُذَكَّرُ فِيهَا الدُّخَانَ أَصْبَحَ مَغْفُورًا لَهُ»

(Whoever recites Ya Sin in the night, will wake up forgiven, and whoever recites Ha Mim in which Ad-Dukhan (the Smoke) is mentioned, will wake up forgiven.) Its chain of narration is good (Jayyid) . Ibn Hibban recorded in his Sahih that Jundub bin `Abdullah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ قَرَأَ يَسَ فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللَّهِ عَزَّ وَجَلَّ غُفِرَ لَهُ»

(Whoever recites Ya Sin in the night, seeking the Face of Allah, will be forgiven.)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(يس - وَالْقُرْءَانَ الْحَكِيمِ - إِنَّكَ لَمِنَ الْمُرْسَلِينَ -  
عَلَى صِرَاطٍ مُسْتَقِيمٍ - تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ -  
لِيُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ - لَقَدْ  
حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ )

(1. Ya Sn.) (2. By the Qur'an, full of wisdom,) (3. Truly, you are one of the Messengers,) (4. On the straight path.) (5. Sent down by the Almighty, the Most Merciful,) (6. In order that you may warn a people whose forefathers were not warned, so they are heedless.) (7. Indeed the Word has proved true against most of them, so they will not believe.)

## The Messenger was sent as a Warner

We have already discussed the individual letters at the beginning of Surat Al-Baqarah.

(وَالْقُرْآنَ الْحَكِيمَ)

(By the Qur'an, full of wisdom) means, Al-Muhkam (perfect) which falsehood cannot come to from before it or behind it.

(إِنَّكَ)

(Truly, you) means, O Muhammad,

(لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ)

(are one of the Messengers, on the straight path.) means, following a straight methodology and religion, and an upright Law.

(تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ)

(Sent down by the Almighty, the Most Merciful.) means, this path which you have brought is a revelation from the Lord of might Who is Most Merciful to His believing servants. This is like the Ayah:

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ - صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ)

(And verily, you are indeed guiding (mankind) to the straight path. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, to Allah all matters return.) (42:52-53).

(لِنُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ )

(In order that you may warn a people whose forefathers were not warned, so they are heedless.) This refers to the Arabs, for no warner had come to them before him. The fact that they alone are mentioned does not mean that others are excluded, just as mentioning some individuals does not mean that all others are excluded. We have already mentioned the Ayat and Mutawatir Hadiths which state that the mission of the Prophet is universal, when we discussed the meaning of the Ayah:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah.") (7:158).

(لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ)

(Indeed the Word has proved true against most of them,) Ibn Jarir said, "The punishment has become inevitable for most of them, because Allah has decreed in the Mother of the Book (Al-Lawh Al-Mahfuz) that they will not believe.

(فَهُمْ لَا يُؤْمِنُونَ)

(so they will not believe. ) in Allah, or in His Messengers.

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ - وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ - وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ - إِنَّمَا نُنذِرُ مَنْ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ - إِنَّا نَحْنُ نُحْيِي

المَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَعَآتَارَهُمْ وَكُلَّ شَيْءٍ  
أُحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ )

(8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) (9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.) (10. It is the same to them whether you warn them or you warn them not, they will not believe.) (11. You can only warn him who follows the Reminder, and fears the Most Gracious unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward.) (12. Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers in Imam Mubin (a Clear Book).)

### The State of Those Who are decreed to be among the Doomed

Allah says: `In the case of those who are decreed to be among the doomed, when it comes to the matter of being guided, We have made them like a person who has a chain around his neck and whose hands are tied together beneath his chin so that his head is lifted up.' As Allah says:

(فَهُمْ مُّقْمَحُونَ)

(so that their heads are raised up.) Mentioning the chains around the neck is sufficient and there is no need to mention the hands, although they are referred to by implication. Al-`Awfi said, narrating from Ibn `Abbas, may Allah be pleased with him, concerning the Ayah:

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ  
فَهُمْ مُّقْمَحُونَ )

(Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.) This is like the Ayah:

(وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ)

(And let not your hand be tied (like a miser) to your neck)(17:29). meaning that their hands are tied to their necks and they cannot stretch them forth in order to do any good deeds.

(فَهُمْ مُّقْمَحُونَ)

(so that their heads are raised up.) according to Mujahid it means their heads are raised, and their hands are placed over their mouths, so they are restrained from doing anything good.

(وَجَعَلْنَا مِنْ بَيْنَ أَيْدِيهِمْ سَدًّا)

(And We have put a barrier before them,) Mujahid said, "Between them and the truth."

(وَمِنْ خَلْفِهِمْ سَدًّا)

(and a barrier behind them,) Mujahid said, "Between them and the truth, so they are confused." Qatadah said, "They move from one form of misguidance to another."

(فَأَغْشَيْنَاهُمْ)

(and We have covered them up,) means, 'We have blinded their eyes to the truth.'

(فَهُمْ لَا يُبْصِرُونَ)

(so that they cannot see.) means, they cannot benefit from goodness or be guided to it. Ibn Jarir said, "It was narrated from Ibn `Abbas, may Allah be pleased with him, that he used to recite "Fa a`shaynahum" )instead of Fa'aghshaynahum(, from Al-`Asha (weakness of the sight, blindness), which is a complaint of the eye." `Abdur-Rahman bin Zayd bin Aslam said, "Allah placed this barrier between them and Islam and Iman, so that they will never reach it," and he recited:

(إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ )

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.) (10:96-97). Then he said, "Whoever has been prevented by Allah, will never be able." `Ikrimah said, "Abu Jahl said, 'If I see Muhammad, I will do such and such.' Then Allah revealed:

(إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا)

(Verily, We have put on their necks iron collars...) up to:

(فَهُمْ لَا يُبْصِرُونَ)

(so that they cannot see.)" He said, "They used to say, 'Here is Muhammad,' and he would say, 'Where is he Where is he' And he would not be able to see him." Ibn Jarir also recorded this.

وَسَوَاءٌ عَلَيْهِمْ أَعَذَّرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ )

(It is the same to them whether you warn them or you warn them not, they will not believe.) means, Allah has decreed that they will be misguided, so warning them will not help them and will not have any effect on them. Something similar has already been seen at the beginning of Surat Al-Baqarah, and Allah also says:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ -  
وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ )

(Truly, those, against whom the Word (wrath) of your Lord has been justified, will not believe, Even if every sign should come to them, until they see the painful torment.)(10:96-97).

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ )

(You can only warn him who follows the Reminder,) means, `only the believers will benefit from your warning, those who follow the Reminder,' which is the Qur'an.

وَخَشِيَ الرَّحْمَنَ الْغَيْبِ )

(and fears the Most Gracious unseen.) means, even when no one sees him except Allah, may He be blessed and exalted, he knows that Allah is watching him and sees what he does.

فَبَشِّرْهُ بِمَغْفِرَةٍ )

(Bear you to such one the glad tidings of forgiveness,) i.e., of his sins,

وَأَجْرٍ كَرِيمٍ )

(and a generous reward.) means, one that is vast and great and beautiful. This is like the Ayah:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ كَبِيرٌ )

(Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)(67:12).

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ)

(Verily, We give life to the dead,) means, on the Day of Resurrection. This also indicates that Allah gives life to the heart of whomever He wills among the disbelievers, those whose hearts have died in misguidance, by guiding them after that to the truth. As Allah says after mentioning hardness of the heart:

(اعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ )

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, that you may understand.) (57:17)

(وَنَكْتُبُ مَا قَدَّمُوا)

(and We record that which they send before (them),) means, their deeds.

(وَأَثَارَهُمْ)

(and their traces) means, `We write down the deeds which they used to do themselves, and the legacy they left behind, so We will requite them for that: if it is good, then We will reward them, and if it is evil, then We will punish them.' This is like the Hadith:

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً كَانَ لَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْوَرِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا»

(Whoever starts (or sets an example of) something good in Islam, will have a reward for it, and a reward equal to that of everyone who does it after him, without that detracting from their reward in the slightest. Whoever starts (or sets an example of) something evil in Islam, will bear the burden for that, and a burden equal to that of everyone who does it after him, without that detracting from their burden in the slightest.) This was recorded by Muslim from Jarir bin `Abdullah Al-Bajali, may Allah be pleased with him in which is detailed a story of the people from the Mudar tribe, who were wearing woollen rags. Ibn Abi Hatim recorded this



Hadith in full from Jarir bin `Abdullah, may Allah be pleased with him. In it the Prophet then recited:

(وَنَكْتُبُ مَا قَدَّمُوا وَعَاءَاتِرَهُمْ)

(and We record that which they send before (them), and their traces) Muslim also recorded it with a different chain of narration. There is also another Hadith recorded in Sahih Muslim from Abu Hurayrah, may Allah be pleased with him, who said, "The Messenger of Allah said:

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ»

(When the son of Adam dies, all his deeds come to an end except three: knowledge which is beneficial to others, a righteous child who prays for him, or ongoing charity which he leaves behind. )" Sufyan Ath-Thawri reported that Abu Sa`id said, "I heard Mujahid say concerning the Ayah:

(إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا وَعَاءَاتِرَهُمْ)

(Verily, We give life to the dead, and We record that which they send before (them), and their traces) `What they left behind of misguidance.'" Ibn Abi Najih and others said, narrating from Mujahid:

(مَا قَدَّمُوا)

(that which they send before (them),) "Their deeds."

(وَعَاءَاتِرَهُمْ)

(and their traces). He said, "Their footsteps." This was also the view of Al-Hasan and Qatadah.

(وَعَاءَاتِرَهُمْ)

(and their traces) means their footsteps. Qatadah said, "If Allah were to have neglected anything with regard to you, O son of Adam, He would have neglected what the wind could remove of these footsteps." But He takes into account the footsteps of the son of Adam and all his deeds; He even takes into account these footsteps and whether they are for the purpose of

obeying Allah or disobeying Him. So, whoever can have his footsteps recorded for the purpose of obeying Allah, let him do that. Imam Ahmad recorded that Jabir bin `Abdullah, may Allah be pleased with him, said, "There was an empty area around the Masjid, and Banu Salamah wanted to move to be closer to the Masjid. When the Messenger of Allah heard about that, he said to them:

«إِنَّهُ بَلَّغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَتَّقِلُوا قُرْبَ  
الْمَسْجِدِ؟»

(I have heard that you want to move close to the Masjid.) They said, `Yes, O Messenger of Allah, that is what we want.' He said:

«يَا بَنِي سَلَمَةَ دِيَارَكُمْ تُكْتَبُ آثَارُكُمْ، دِيَارَكُمْ  
تُكْتَبُ آثَارُكُمْ»

(O Banu Salamah, stay where you are, and your footsteps will be recorded, stay where you are, and your footsteps will be recorded.)" This was also recorded by Muslim from Jabir, may Allah be pleased with him. Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said, "A man died in Al-Madinah and the Prophet prayed over him, and said,

«يَا لَيْتَهُ مَاتَ فِي غَيْرِ مَوْلِدِهِ»

(Would that he had died somewhere other than in his place of birth!) A man among the people said, `Why, O Messenger of Allah! The Messenger of Allah said:

«إِنَّ الرَّجُلَ إِذَا تُوَفِّيَ فِي غَيْرِ مَوْلِدِهِ، قِيسَ لَهُ  
مِنْ مَوْلِدِهِ إِلَى مُنْقَطِعِ أَثَرِهِ فِي الْجَنَّةِ»

(When a man dies somewhere other than in his place of birth, it will be measured for him from where he was born to where his footsteps no longer appear, (and this is the space that will be allocated for him) in Paradise.)" It was also recorded by An-Nasa'i and Ibn Majah. Ibn Jarir narrated that Thabit said, "I was walking with Anas and I began to walk quickly. He took my hand and we walked slowly, and when we had finished praying, Anas said, `I walked with Zayd bin Thabit and I was walking quickly, and he said: O Anas! Do you not feel that your footsteps are being written down" There is no contradiction between this and the first report, on the contrary, this indicates the same thing somewhat more forcefully. Because these footsteps are being recorded, then those which are setting an example, whether good or bad, are more likely to be recorded. And Allah knows best.

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ)

(and all things We have recorded with numbers (as a record) in Imam Mubin (a Clear Book).) means, everything that exists is precisely dictated in a record in Al-Lawh Al-Mahfuz. Al-Imam Al-Mubin here refers to the source of all records. This was the view of Mujahid, Qatadah and `Abdur-Rahman bin Zayd bin Aslam. Similarly, Allah also says:

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

((And remember) the Day when We shall call together all human beings with their (respective) Imam (record of good and bad deeds)) (17:71). meaning the Book of their deeds which will testify as to their deeds, whether they were good or bad. This is like the Ayat:

(وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(and the Book will be placed (open), and the Prophets and the witnesses will be brought forward) (39:69), and

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلَتْنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا )

(And the Book (one's Record) will be placed, and you will see the criminals, fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49).

(وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ - إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ - قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ - قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ - وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ )

(13. And put forward to them a similitude; the Dwellers of the Town, when there came Messengers to them.) (14. When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") (15. They said: "You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies.") (16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,") (17. "And our duty is only to convey plainly.")

## **The Story of the Dwellers of the Town and Their Messengers, a Lesson that Those Who belied Their Messengers were destroyed**

Allah says, `O Muhammad, tell your people who disbelieve in you,'

(مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ)

(a similitude; the Dwellers of the Town, when there came Messengers to them.) In the reports that he transmitted from Ibn `Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih - Ibn Ishaq reported that it was the city of Antioch, in which there was a king called Antiochus the son of Antiochus the son of Antiochus, who used to worship idols. Allah sent to him three Messengers, whose names were Sadiq, Saduq and Shalum, and he disbelieved in them. It was also narrated from Buraydah bin Al-Husayb, `Ikrimah, Qatadah and Az-Zuhri that it was Antioch. Some of the Imams were not sure that it was Antioch, as we shall see below after telling the rest of the story, if Allah wills.

(إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا)

(When We sent to them two Messengers, they denied them both;) means, they hastened to disbelieve in them.

(فَعَزَّزْنَا بِثَالِثٍ)

(so We reinforced them with a third,) means, `We supported and strengthened them with a third Messenger. ' Ibn Jurayj narrated from Wahb bin Sulayman, from Shu`ayb Al-Jaba'i, "The names of the first two Messengers were Sham`un and Yuhanna, and the name of the third was Bulus, and the city was Antioch (Antakiyah).

(فَقَالُوا)

(and they said) means, to the people of that city,

(إِنَّا إِلَيْكُمْ مُّرْسَلُونَ)

(Verily, we have been sent to you as Messengers.) meaning, `from your Lord Who created you and Who commands you to worship Him Alone with no partners or associates.' This was the view of Abu Al-`Aliyah. Qatadah bin Di`amah claimed that they were messengers of the Messiah, peace be upon him, sent to the people of Antioch.

(قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

(They said: "You are only human beings like ourselves..") means, `so how could you receive revelation when you are human beings and we are human beings, so why do we not receive revelation like you If you are Messengers, you should be angels.' This is like what many of the nations said who disbelieved, as Allah has told us in the Ayah: c

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَعَالُوا  
أَبَشَرٌ يَهْدُونَنَا)

(That was because there came to them their Messengers with clear proofs, but they said: "Shall mere men guide us") (64: 6) meaning that they were amazed by that and they denied it. And Allah says:

(قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا  
عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأُنُونَا بِسُلْطَنٍ مُبِينٍ)

(They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.") (14:10). And Allah tells us that they said:

(وَلَئِنْ أَطَعْتُمْ بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ )

("If you were to obey a human being like yourselves, then verily, you indeed would be losers.") (23:34). And Allah says:

(وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا  
أَنْ قَالُوا أُبَعَثَ اللَّهُ بَشَرًا رَسُولًا )

(And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allah sent a man as (His) Messenger") (17:94). These people said:

(قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ  
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ - قَالُوا رَبَّنَا يَعْلَمُ إِنَّا  
إِلَيْكُمْ لَمُرْسَلُونَ )

(You are only human beings like ourselves, and the Most Gracious has revealed nothing. You are only telling lies." The Messengers said: "Our Lord knows that we have been sent as Messengers to you.") This means that the three Messengers answered them saying: "Allah knows that we are His Messengers to you. If we were lying, He would have taken the utmost vengeance against us, but He will cause us to prevail and will make us victorious against you, and you will come to know whose will be the happy end in the Hereafter." This is like the Ayah:

(قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ ءَامَنُوا بِالْبَطْلِ  
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَسِرُونَ )

(Say: "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in falsehood, and disbelieve in Allah, it is they who are the losers.) (29:52)

(وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ )

(And our duty is only to convey plainly.) means, `all we have to do is to convey to you the Message with which we have been sent; if you obey, then happiness will be yours in this world and the Hereafter, and if you do not respond, you will soon know the consequences of that.' And Allah knows best.

(قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ  
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ )

(قَالُوا طَيَّرْنَا مَعَكُمْ أَعِن دُكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ  
مُّسْرِفُونَ )

(18. They (people) said: "For us, we see an evil omen from you; if you cease not, we will surely stone you, and a painful torment will touch you from us.") (19. They (Messengers) said: "Your evil omens be with you! Because you are admonished Nay, but you are a people mischievous.") Then the people of the city said to them,

(إِنَّا تَطَيَّرْنَا بِكُمْ)

(For us, we see an evil omen from you;) meaning, `we do not see in your faces any sign of good for our lives.' Qatadah said, "They were saying, `if something bad befalls us, it will be because of you.'" Mujahid said, "They were saying: People like you never enter a town, but its people are punished."

(لَيْن لَمْ تَنْتَهُوْا لَنَرَّ جُمَتَكُمْ)

(if you cease not, we will surely stone you,) Qatadah said, "By throwing stones at you."

(وَلَيَمَسَنَّكُمْ مِّنَّا عَذَابٌ أَلِيمٌ)

(and a painful torment will touch you from us.) means, a severe punishment. Their Messengers said to them:

(طَائِرُكُمْ مَعَكُمْ)

(Your evil omens be with you!) meaning, 'they are thrown back at you.' This is like the Ayah where Allah describes the people of Fir`awn:

(فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبَهُمْ  
سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَّعَهُ إِلَّا إِنَّمَا طَائِرُهُمْ  
عِنْدَ اللَّهِ)

(But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa and those with him. Be informed! Verily, their evil omens are with Allah) (7:131). And the people of Salih said:

(اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ)

("We augur ill omen from you and those with you." He said: "Your ill omen is with Allah.") (27:47) And Allah said:

(وَإِنْ تُصِيبَهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ  
وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلُّ  
مِّنْ عِنْدِ اللَّهِ فَمَا لَهُمْ لَئِنْ قَالُوا لَوْ لَأَمْرٌ إِلَّا لِيَقْهَرُوا  
حَدِيثًا)

(And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any word) (4:78)

(أَعِن دُكْرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ)

((Do you call it "evil omen") because you are admonished Nay, but you are a people mischievous.) means, `because of us, because we admonished you and told you to worship Allah Alone and with all sincerity, and in return you said what you said and threatened us. Nay, but you are a mischievous people.' Qatadah said, `Because we reminded you about Allah, you saw an evil omen in us. Nay, but you are a mischievous people'. "

(وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ - اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ - وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ - أَعْتَكِدُ مِنْ دُونِهِ ءَالِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَعَتُهُمْ شَيْئًا وَلَا يُنْقِدُون - إِنِّي إِذَا لَفِيَ ضَلَلٍ مُّبِينٍ - إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ )

(20. And there came a man running from the farthest part of the town. He said, "O my people! Obey the Messengers.") (21. "Obey those who ask no wages of you, and who are rightly guided.") (22. "And why should I not worship Him Who has created me and to Whom you shall be returned.") (23. "Shall I take besides Him gods If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.") (24. "Then verily, I should be in plain error.") (25. "Verily, I have believed in your Lord, so listen to me!") Quoting what reached him from Ibn `Abbas, Ka`b Al-Ahbar and Wahb bin Munabbih -- Ibn Ishaq reported that, "The people of the city resolved to kill their Messengers, then a man came running to them from the farthest part of the town, i.e., to help them against his people. They said, his name was Habib, and he used to work with ropes. He was a sickly man who suffered from leprosy, and he was very charitable, giving half of his earnings in charity, and his Fitrah (natural inclination) was sound." Shabib bin Bishr said, narrating from `Ikrimah, from Ibn `Abbas, may Allah be pleased with him, that the name of the man mentioned in Ya Sn was Habib An-Najjar, and he was killed by his people.

(قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ)

(He said: "O my people! Obey the Messengers.") -- he urged his people to follow the Messengers who had come to them.



(اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا)

(Obey those who ask no wages of you,) means, `for the Message which they convey to you, and they are rightly-guided in what they are calling you to, the worship of Allah Alone with no partner or associate.'

(وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي)

(And why should I not worship Him Who has created me) means, `and what is there to stop me from sincerely worshipping the One Who has created me, and worshipping Him Alone, with no partner or associate'

(وَالِيهِ تُرْجَعُونَ)

(and to Whom you shall be returned.) means, `on the Day of Resurrection, when He will requite you for your deeds: if they are good then you will be rewarded and if they are evil then you will be punished.'

(أَتَتَّخِذُ مِنْ دُونِهِ ءَالِهَةً)

(Shall I take besides Him gods) This is a rhetorical question intended to rebuke and chastise.

(إِنْ يُرِذِنُ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونَ)

(If the Most Gracious intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me.) means, `these gods whom you worship instead of Him possess no power whatsoever, if Allah wills me some harm,'

(فَلَا كَشْفَ لَهُ إِلَّا هُوَ)

(none can remove it but He) (6:17). `These idols can neither cause any harm nor bring any benefit, and they cannot save me from the predicament I am in.'

(إِنِّي إِذَا لَفِيَ ضَلَلٍ مُبِينٍ)

(Then verily, I should be in plain error.) means, `if I were to take them as gods instead of Allah.'

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونَ)

(Verily, I have believed in your Lord, so listen to me!) Ibn Ishaq said, quoting from what had reached him from Ibn `Abbas, may Allah be pleased with him, Ka`b and Wahb, "He said to his people:

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ)

(` Verily, I have believed in your Lord) in Whom you have disbelieved,

(فَاسْمَعُونَ)

(so listen to me!)' means, listen to what I say." Or it may be that he was addressing the Messengers when he said:

(إِنِّي ءَامَنْتُ بِرَبِّكُمْ)

(Verily, I have believed in your Lord,) meaning, `Who has sent you,'

(فَاسْمَعُونَ)

(so listen to me!) meaning, `bear witness to that before Him.' This was narrated by Ibn Jarir, who said, "And others said that this was addressed to the Messengers, and he said to them: `Listen to what I say and bear witness to what I say before my Lord, that I have believed in your Lord and have followed you.' This interpretation is more apparent, and Allah knows best. Ibn Ishaq said, quoting from what had reached him from Ibn `Abbas, may Allah be pleased with him, Ka`b and Wahb, `When he said that, they turned on him as one, and killed him at once, and he had no one to protect him from that.'" Qatadah said, "They started to stone him while he was saying, `O Allah, guide my people for they do not know, and they kept stoning him until he died a violent death, and he was still praying for them.' May Allah have mercy on him."

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا  
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ - وَمَا  
أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ  
وَمَا كُنَّا مُنْزِلِينَ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا  
هُمْ خَمْدُونَ )

(26. It was said: "Enter Paradise." He said: "Would that my people knew.") (27. "That my Lord (Allah) has forgiven me, and made me of the honored ones!") (28. And We sent not against his people after him an army from the heaven, nor was it needful for Us to send (such a thing).) (29. It was but one Sayhah and lo! they (all) were still.) Muhammad bin Ishaq reported from

some of his companions from Ibn Mas`ud, may Allah be pleased with him, that they stamped on him until his intestines came out of his back passage. Allah said to him:

(ادْخُلِ الْجَنَّةَ)

("Enter Paradise.") so he entered it with all its bountiful provision, when Allah had taken away from him all the sickness, grief and exhaustion of this world. Mujahid said, "It was said to Habib An-Najjar, 'Enter Paradise.' This was his right, for he had been killed. When he saw the reward,

(قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ)

(He said: "Would that my people knew...")." Qatadah said, "You will never find a believer but he is sincere and is never insincere. When he saw with his own eyes how Allah had honored him, he said:

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا  
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(He said: "Would that my people knew that my Lord has forgiven me, and made me of the honored ones!") He wished that his people could know about what he was seeing with his own eyes of the honor of Allah." Ibn `Abbas said, "He was sincere towards his people during his lifetime by saying,

(يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ)

(O my people! Obey the Messengers), and after his death by saying:

(قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ - بِمَا  
غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(Would that my people knew that my Lord (Allah) has forgiven me, and made me of the honored ones!) This was recorded by Ibn Abi Hatim. Sufyan Ath-Thawri narrated from `Asim Al-Ahwal from Abu Mijlaz:

(بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ)

(That my Lord has forgiven me, and made me of the honored ones!) "Because of my faith in my Lord and my belief in the Messengers." He meant that if they could see the great reward and everlasting blessings that he had attained, this would lead them to follow the Messengers. May

Allah have mercy on him and be pleased with him, for he was so keen that his people should be guided.

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ )

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) Allah tells us that He took revenge on his people after they had killed him because He, may He be blessed and exalted, was angry with them, for they had disbelieved in His Messengers and killed His close friend. Allah tells us that He did not send an army of angels, nor did He need to send them, to destroy these people; the matter was simpler than that. This was the view of Ibn Mas`ud, according to the reports of Ibn Ishaq from some of his companions concerning the Ayah:

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ )

(And We sent not against his people after him an army from the heaven, nor was it needful for Us to send.) He said: " We did not seek to outnumber them, for the matter was simpler than that."

(إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ )

(It was but one Sayhah and lo! they (all) were still.) He said, "So Allah destroyed that tyrant king, and destroyed the people of Antioch, and they disappeared from the face of the earth, leaving no trace behind. It was said that the words

(وَمَا كُنَّا مُنْزِلِينَ)

(nor was it needful for Us to send (such a thing).) mean, `We did not send the angels against the nations when We destroyed them; all We did was to send the punishment to destroy them.' It was said that the words:

(وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ)

(And We sent not against his people after him an army from the heaven,) mean, another Message to them. This was the view of Mujahid and Qatadah. Qatadah said, "Allah did not rebuke his people after they killed him,

(إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ )

(It was but one Sayhah and lo! they (all) were still)." Ibn Jarir said, "The former view is more correct, because the Message does not need to be brought by an army." The scholars of Tafsir said, "Allah sent Jibril, peace be upon him, to them, and he seized the pillars at the gate of their city, then he hurled one Sayhah upon them and lo! they (all) were still, to the last man among them, and no soul was left in any body." We have already referred to the reports from many of the Salaf that this city was Antioch, and that these three Messengers were messengers sent from the Messiah `Isa bin Maryam, peace be upon him, as Qatadah and others stated. This is not mentioned by any of the later scholars of Tafsir besides him, and this issue must be examined from a number of angles. (The first) is that if we take this story at face value, it indicates that these men were Messengers from Allah, may He be glorified, not from the Messiah, peace be upon him, as Allah says:

(إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ )

(When We sent to them two Messengers, they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers.") up to:

(قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ - وَمَا عَلَيْنَا إِلَّا الْبَلَّغُ الْمُبِينُ )

("Our Lord knows that we have been sent as Messengers to you. And our duty is only to convey plainly (the Message).") If they had been from among the Disciples, they would have said something to indicate that they had come from the Messiah, peace be upon him. And Allah knows best. Moreover, if they had been messengers sent by the Messiah, why would the people have said to them,

(إِنَّ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا)

("You are only human beings like ourselves") (The second) is that the people of Antioch did believe in the messengers sent by the Messiah to them. Antioch was the first city to believe in the Messiah, and it is one of the four cities in which there are Christian patriarchs. These cities are: Jerusalem, because it is the city of the Messiah; Antioch, because it was the first city where all of the people believed in the Messiah; Alexandria, because it was in that city that they agreed to reform the hierarchy of patriarchs, metropolitans (archbishops), bishops, priests, deacons and monks; and Rome, because it is the city of the Emperor Constantine who supported and helped to establish their religion. When he adopted Constantinople as his city, the Patriarch of Rome moved there, as has been mentioned by several historian, such as Sa`id bin Batriq and others, both People of the Book and Muslims. If we accept that, then the people of Antioch were the first to believe, but Allah tells us that the people of this town rejected His Messengers and that He destroyed them with one Sayhah and lo! they (all) were still. And Allah knows best. (The third) is that the story of Antioch and the Disciples of the Messiah happened

after the Tawrah had been revealed. Abu Sa`id Al-Khudri, may Allah be pleased with him, and others among the Salaf stated that after revealing the Tawrah, Allah, may He be blessed and exalted, did not destroy an entire nation by sending a punishment upon them. Rather, He commanded the believers to fight the idolators. They mentioned this when discussing the Ayah:

(وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا  
الْقُرُونَ الْأُولَى)

(And indeed We gave Musa -- after We had destroyed the generations of old -- the Scripture) (28:43). This implies that the city mentioned in the Qur'an is a city other than Antioch, as also stated by more than one of the Salaf. Or, if we wish to keep the same name, it is possible that it is another Antioch, not the one which is well-known, for it is not known that it (the famous Antioch) was destroyed, either during Christian times or before. And Allah knows best.

(يَحْسِرَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا  
كَانُوا بِهِ يَسْتَهْزِءُونَ - أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ  
مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ - وَإِنْ كُلٌّ لَّمَّا  
جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ )

(30. Alas for mankind! There never came a Messenger to them but they used to mock at him.)  
(31. Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) (32. And surely, all -- everyone of them will be brought before Us.)

### Woe to the Disbelievers!

Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah:

(يَحْسِرَةٌ عَلَى الْعِبَادِ)

(Alas for mankind!), this means, woe to mankind! Qatadah said:

(يَحْسِرَةٌ عَلَى الْعِبَادِ)

(Alas for mankind!) means, "Alas for mankind, who have neglected the command of Allah." The meaning is that they will feel regret and sorrow on the Day of Resurrection. When they see the punishment with their own eyes; they will regret how they disbelieved the Messengers of Allah and went against the commands of Allah, for they used to disbelieve in them in this world.

(مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(There never came a Messenger to them but they used to mock at him.) means, they disbelieved him and made fun of him, and rejected the message of truth with which he had been sent.

### The Refutation of the Belief in the Transmigration of Souls

Then Allah says:

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ  
لَا يَرْجِعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) meaning, 'do you not learn a lesson from those whom Allah destroyed before you of those who disbelieved in the Messengers They came to this world only once, and will not return to it.' It is not as many of those ignorant and immoral people claim that

(إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا)

("There is nothing but our life of this world! We die and we live!") (23:37). This was the belief in the cycle of reincarnation; in their ignorance they believed that they would come back to this world as they had been before. But Allah refuted their false belief and said:

(أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ  
لَا يَرْجِعُونَ)

(Do they not see how many of the generations We have destroyed before them Verily, they will not return to them.) Allah's saying:

(وَإِن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(And surely, all -- everyone of them will be brought before Us.) means, all of the past nations and those that are yet to come, will be gathered and brought to account before Allah, may He be glorified and exalted, on the Day of Judgement, and they will be requited according to their good and evil deeds. This is like the Ayah:

(وَإِنَّ كُلَّ لَمَّا لِيَُؤَقِّبَهُمْ رَبُّكَ أَعْمَالَهُمْ)

(And verily, to each of them your Lord will repay their works in full.) (11:111).

(وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ - وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَقَفَّارًا فِيهَا مِنَ الْعُيُونِ - لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ - سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ )

(33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.) (34. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.) (35. So that they may eat of the fruit thereof -- and their hands made it not. Will they not then give thanks) (36. Glory be to Him Who has created all the pairs of that which the earth produces, as well as of their own kind, and of that which they know not.)

### Proof of the Creator of the Universe and of Life after Death

Allah, may He be glorified and exalted, says:

(وَأَيَّةٌ لَهُمُ)

(And a sign for them) means, evidence for them of the existence of the Creator and His perfect power and ability to resurrect the dead,

(الْأَرْضُ الْمَيِّتَةُ)

(is the dead land.) means, when it is dead and arid, with no vegetation, then Allah sends water upon it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). Allah says:

(أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ)

(We give it life, and We bring forth from it grains, so that they eat thereof.) meaning, 'We have made it a provision for them and their cattle.'



(وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَقَفْرًا  
فِيهَا مِنَ الْعُيُونِ )

(And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein.) means, 'We have created therein rivers which flow to the places where they are needed, so that they may eat of their fruits.' When Allah reminds them of the blessing that He bestows upon His creation by creating crops and plants, He mentions the different types and kinds of fruits. Allah says:

(وَمَا عَمَلُهُمْ أَيْدِيهِمْ)

(and their hands made it not.) means, all of that could only come about by the mercy of Allah towards them, not by their own efforts and labor and strength. This was the view of Ibn `Abbas and Qatadah. Allah says:

(أَفَلَا يَشْكُرُونَ)

(Will they not then give thanks) meaning, will they not then give thanks for the innumerable blessings that He has bestowed upon them. Ibn Jarir, however, understood the word Ma to mean Alladhi (i.e., a relative pronoun). In this case the meaning of the Ayah would be that they eat from the fruits provided by Allah's bounty and from what their own hands have done, i.e., by planting the seeds and tending the plants. Ibn Jarir mentioned other possible interpretations in his Tafsir, but this is the interpretation that he favored. This interpretation also fits with the recitation of Ibn Mas`ud: (يَشْكُرُونَ أَفَلَا أَيْدِيهِمْ عَمَلُهُ وَمِمَّا تَمَرَهُ مِنْ لِيَأْكُلُوا) (So that they may eat of the fruit thereof -- and from what their own hands have done.) Then Allah says:

(سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ  
الْأَرْضُ)

(Glory be to Him Who has created all the pairs of that which the earth produces,) meaning, of crops and fruits and plants.

(وَمِنْ أَنْفُسِهِمْ)

(as well as of their own (human) kind, ) means, He made them into male and female.

(وَمِمَّا لَا يَعْلَمُونَ)

(and of that which they know not.) means, different kinds of creatures of which they know nothing. This is like the Ayah:

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ )

(And of everything We have created pairs, that you may remember.) (51:49)

(وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمُ  
مُظْلَمُونَ - وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ  
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ - وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ  
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ - لَا الشَّمْسُ يَنْبَغِي  
لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ  
فِي فَلَكٍ يَسْبَحُونَ )

(37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.) (38. And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing.) (39. And the moon, We have decreed for it stages, till it returns like the old dried curved date stalk.) (40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.)

**Among the Signs of the Might and Power of Allah are the Night and Day, and the Sun and Moon**

(يُعْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly) (7:54). Allah says here:

(وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ)

(And a sign for them is the night. We withdraw therefrom the day,) meaning, 'We take it away from it, so it goes away and the night comes.' Allah says:

(فَإِذَا هُمُ مُظْلَمُونَ)

(and behold, they are in darkness.) As it says in the Hadith:

«إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَهُنَا، وَأَدْبَرَ النَّهَارُ مِنْ هَهُنَا، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ»

(When the night comes from here, and the day departs from here, and the sun has set, then the fasting person should break his fast.) This is the apparent meaning of the Ayah. Allah's saying:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(And the sun runs on its fixed course for a term (appointed). That is the decree of the Almighty, the All-Knowing) There are two views over the meaning of the phrase

(لِمُسْتَقَرٍّ لَهَا)

(on its fixed course for a term (appointed). ) (The first view) is that it refers to its fixed course of location, which is beneath the Throne, beyond the earth in that direction. Wherever it goes, it is beneath the Throne, it and all of creation, because the Throne is the roof of creation and it is not a sphere as many astronomers claim. Rather it is a dome supported by legs or pillars, carried by the angels, and it is above the universe, above the heads of people. When the sun is at its zenith at noon, it is in its closest position to Throne, and when it runs in its fourth orbit at the opposite point to its zenith, at midnight, it is in its furthest position from the Throne. At that point it prostrates and asks for permission to rise, as mentioned in the Hadiths. Al-Bukhari recorded that Abu Dharr, may Allah be pleased with him, said, "I was with the Prophet in the Masjid at sunset, and he said: :

«يَا أَبَا ذَرٍّ، أَتَدْرِي أَيْنَ تَغْرُبُ الشَّمْسُ؟»

(O Abu Dharr! Do you know where the sun sets) I said, `Allah and His Messenger know best.' He said:

«فَإِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ، فَذَلِكَ قَوْلُهُ تَعَالَى:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)»

(It goes and prostrates beneath the Throne, and that is what Allah says: (And the sun runs on its fixed course for a term. That is the decree of the Almighty, the All-Knowing.))" It was also reported that Abu Dharr, may Allah be pleased with him, said, "I asked the Messenger of Allah about the Ayah:

(وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا)

(And the sun runs on its fixed course for a term. ) He said:

«مُسْتَقَرُّهَا تَحْتَ الْعَرْشِ»

(Its fixed course is beneath the Throne.)" (The second view) is that this refers to when the sun's appointed time comes to an end, which will be on the Day of Resurrection, when its fixed course will be abolished, it will come to a halt and it will be rolled up. This world will come to an end, and that will be the end of its appointed time. This is the fixed course of its time. Qatadah said:

(لِمُسْتَقَرٍّ لَهَا)

(on its fixed course for a term (appointed).) means, "It has an appointed time and it will not go beyond that." It was also said that this means, it keeps moving in its summer orbit for a certain time, and it does not exceed that, then it moves to its winter orbit for a certain time, and it does not exceed that. This was narrated from `Abdullah bin `Amr, may Allah be pleased with him. Ibn Mas`ud and Ibn `Abbas, may Allah be pleased with them, recited this Ayah as: (وَالشَّمْسُ لَهَا لِمُسْتَقَرٍّ رِيْتَجُ) (And the sun runs with no fixed course for a term,) meaning that it has no destination and it does not settle in one place, rather it keeps moving night and day, never slowing down or stopping, as in the Ayah:

(وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ)

(And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you) (14:33). which means, they will never slow down or stop, until the Day of Resurrection.

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ)

(That is the decree of the Almighty, ) means, which none can oppose or prevent.

(الْعَلِيمِ)

(the All-Knowing.) Who knows every movement and every cessation of movement, Who has decreed that and Who has set it in motion following a pattern in which there are no differences or inversions, as Allah says:

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ  
وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ )

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (6:96) And this is how this Ayah ends:

(ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(That is the decree of the Almighty, the All-Knowing.) Then Allah says:

(وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ)

(And the moon, We have decreed for it stages,) meaning, `We have caused it to run in a different orbit, from which passing of the months can be deduced, just as night and day are known from the sun.' This is like the Ayah:

(يَسْأَلُونَكَ عَنِ الْأَهْلِةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ  
وَالْحَجِّ)

(They ask you about the crescent moons. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage (Hajj). ") (2:189),

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ)

(It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning) (10:5), and

(وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ  
وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِّنْ  
رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ وَكُلَّ شَيْءٍ  
فَصَلَّنَاهُ تَفْصِيلًا )

(And We have appointed the night and the day as two Ayat (signs). Then, We have obliterated the sign of the night while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything with full explanation.) (17:12) So, He has given the sun its own light, and the moon its (reflection of) light, and has given each its own orbit. So the sun rises each day and sets at the end of the day, giving one kind of light all the time, but it moves, rising and setting at different points in the summer and winter, thus making the days and nights longer or shorter alternatively according to the season. Its authority is in the daytime, for it is the heavenly body that dominates the day. As for the moon, Allah has decreed that it should pass through different phases. At the beginning of the month, the moon appears small when it rises. It gives off little light, then on the second night its light increases and it rises to a higher position, and the higher it rises the more light it gives -- even though it is reflected from the sun -- until it becomes full on the fourteenth night of the month. Then it starts to wane until the end of the month, until it appears like the old dried curved date stalk. Ibn `Abbas, may Allah be pleased with him, said, "This is the original stem (which connects the bunch of dates to the tree)." The Arabs have a name for each set of three nights in a month, according to the phases of the moon. They call the first three nights Ghurar; the next three nights Nufal; the next three nights Tusa` (nine) -- because the last of them is the ninth. The next three nights are called `Ushar (ten) -- because the first of them is the tenth. The next three nights are called Al-Bid (white) -- because of the light of the moon which shines brightly throughout these three nights. The next three nights are called Dura`, the plural of Dar`a', because on the first of them the night is dark from the moon rising late. Dar`a' refers to the black sheep, i.e., the one whose head is black; the next three nights Zulam; then Hanadis, then Da'adi; then Mihaq, because of the absence of moonlight at the beginning of the month. Abu `Ubayd did not recognize the names Tusa` and `Ushar, in the book Gharib Al-Musannaf.

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon,) Mujahid said, "Each of them has a limit which it does not transgress or fall short of. When the time of one comes, the other goes away, and when the time for one to prevail comes, the time of the other ceases." `Ikrimah said concerning the Ayah,

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تَدْرِكَ الْقَمَرَ)

(It is not for the sun to overtake the moon,) this means that each of them has its time when it prevails. So it is not appropriate for the sun to rise at night.

(وَلَا اللَّيْلُ سَابِقُ النَّهَارِ)

(nor does the night outstrip the day.) means, after night has passed, it is not right for another night to come until it has been day. The authority of the sun is during the day and the authority of the moon is at night. Ad-Dahhak said, "The night does not depart from here until the day comes from here -- and he pointed to the east." Mujahid said:

(وَلَا اللَّيْلُ سَابِقُ النَّهَارِ)

(nor does the night outstrip the day.) "They seek one another rapidly." The meaning is that there is no gap between night and day; each of them follows the other with no interval, because they have been subjugated and are both constantly pursuing one another.

(وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ)

(They all float, each in an orbit.) means, night and day, the sun and the moon, all of them are floating, i.e., revolving, in their orbits in the heaven. This was the view of Ibn `Abbas, `Ikrimah, Ad-Dahhak, Al-Hasan, Qatadah and `Ata' Al-Khurasani. Ibn `Abbas, may Allah be pleased with him, and others among the Salaf said, "In an orbit like the arc of a spinning wheel."

(وَأَيُّهُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ  
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ - وَإِنْ نَشَاءُ  
نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَدُونَ - إِلَّا  
رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ )

(41. And an Ayah for them is that We bore their offspring in the laden ship.) (42. And We have created for them of the like thereunto, on which they ride.) (43. And if We will, We shall drown them, and there will be no shout for them, nor will they be saved.) (44. Unless it be a mercy from Us, and as an enjoyment for a while.)

### Among the Signs of Allah is that He carried Them in the laden Ship

Allah tells us: another sign for them of His might and power is that He has subjugated the sea to carry ships, including -- most significantly -- the ship of Nuh , peace be upon him, in which Allah saved him and the believers, apart from whom none of the descendants of Adam were left on the face of the earth. Allah says:

(وَأَيُّهُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ)

(And an Ayah for them is that We bore their offspring) means, their forefathers,

(فِي الْفَلَكِ الْمَشْحُونِ)

(in the laden ship.) means, in the ship which was filled with luggage and animals, in which Allah commanded him to put two of every kind. Ibn `Abbas, may Allah be pleased with him, said, "Laden means filled." This was also the view of Sa`id bin Jubayr, Ash-Sha`bi, Qatadah and As-Suddi. Ad-Dahhak, Qatadah and Ibn Zayd said, "This was the ship of Nuh peace be upon him."

(وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ )

(And We have created for them of the like thereunto, on which they ride.) Al-`Awfi said, narrating from Ibn `Abbas, may Allah be pleased with him, "This means the camel, for it is the ship of the land on which they carry goods and on which they ride. " Ibn Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "Do you know what the Ayah:

(وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ )

(And We have created for them of the like thereunto, on which they ride.) refers to" We said, "No." He said, "This refers to the ships which were made after the ship of Nuh, peace be upon him, which was similar to it." This was also the view of Abu Malik, Ad-Dahhak, Qatadah, Abu Salih and As-Suddi, that the Ayah

(وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ )

(And We have created for them of the like thereunto, on which they ride.) refers to ships.

(وَإِنْ نَشَأْ نُغْرِقْهُمْ)

(And if We will, We shall drown them,) means, those who are on board the ships.

(فَلَا صَرِيخَ لَهُمْ)

(and there will be no shout for them) means, there will be no one to save them from their predicament.

(وَلَا هُمْ يُنْقَدُونَ)

(nor will they be saved. ) means, from what has befallen them.

(إِلَّا رَحْمَةً مِنَّا)

(Unless it be a mercy from Us,) means, `but by Our mercy We make it easy for you to travel on land and sea, and We keep you safe until an appointed time.' Allah says:

(وَمَتَاعًا إِلَىٰ حِينٍ)

(and as an enjoyment for a while.) meaning, until a time that is known to Allah, may He be glorified and exalted.



(وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ وَإِذَا قِيلَ لَهُمُ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ )

(45. And when it is said to them: "Beware of that which is before you, and that which is behind you, in order that you may receive mercy.") (46. And never came an Ayah from among the Ayat of their Lord to them, but they did turn away from it.) (47. And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He would have fed You are only in a plain error.")

### The Misguidance of the Idolators

Allah tells us how the idolators persisted in their misguidance and in not paying attention to the sins that they had committed in the past or what was to happen to them in the future, on the Day of Resurrection.

(وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ)

(And when it is said to them: "Fear of that which is before you, and that which is behind you...") Mujahid said, "This refers to sins." Others said it is the opposite.

(لَعَلَّكُمْ تُرْحَمُونَ)

(in order that you may receive mercy.) means, 'so that, if you fear such things Allah will have mercy on you and will save you from His punishment.' The wording implies that they would not respond. Rather that they would turn away and ignore that, as Allah says:

(وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ)

(And never came an Ayah from among the Ayat of their Lord to them,) meaning, signs of Tawhid and the truth of the Messengers,

(إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ)

(but they did turn away from it,) means, they did not accept it or benefit from it.

(وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ)

(And when it is said to them: "Spend of that with which Allah has provided you,") means, when they are told to spend of that which Allah has provided to them on the poor and needy among the Muslims,

(قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا)

(those who disbelieve say to those who believe) means, about the believers who are poor, i.e., they say to those believers who tell them to spend on the needy,

(أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ)

(Shall we feed those whom, if Allah willed, He (Himself) would have fed) meaning, those whom you are telling us to spend on, if Allah had wanted to, He would have made them independent and fed them from His provision, so we are in accordance with the will of Allah with regard to them.

(إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ)

(You are only in a plain error.) means, 'by telling us to do that.'

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ -  
قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ  
لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ  
سَاعَةً وَلَا يَسْتَقْدِمُونَ - قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ  
عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ  
الْمُجْرِمُونَ )

(48. And they say: "When will this promise be fulfilled, if you are truthful") (49. They await only but a single Sayhah which will seize them while they are disputing!) (50. Then they will not be able to make bequest, nor they will return to their family.)

## The Disbelievers thought that the Day of Resurrection would never come to pass

Allah tells us how the disbelievers thought that the Day of Resurrection would never come to pass, as they said:

(مَتَى هَذَا الْوَعْدُ)

("When will this promise be fulfilled...")

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who believe not therein seek to hasten it) (42:18). Allah says:

(مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ)

(They await only but a single Sayhah which will seize them while they are disputing!) meaning, they are only waiting for a single shout which -- and Allah knows best -- will be the trumpet blast of terror when the Trumpet will be blown while the people are in their marketplaces and places of work, arguing and disputing as they usually do. While in this state, Allah will command Israfil to blow into the Trumpet, so he will sound a long note and there will be no one left on the face of the earth except he will tilt his head to listen to the sound coming from heaven. Then the people who are alive will be driven to the gathering place by a fire which will surround them on all sides. Allah says:

(فَلَا يَسْتَطِيعُونَ تَوْصِيَةً)

(Then they will not be able to make bequest, ) meaning, with regard to their possessions, because the matter is more serious than that,

(وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ)

(nor they will return to their family.) Numerous Hadiths and reports have been narrated about this, which we have mentioned elsewhere. After this there will be the Trumpet blast which will cause everyone who is alive to die, besides the One Who is Ever Living, Eternal. Then after that the trumpet blast of the resurrection will be sounded.

وَتُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ - قَالُوا يَوْمَئِذٍ لَّيْسَ بِهَا مَرَّةٌ مِنَّا وَبَعَثْنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ - إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ - فَالْيَوْمَ لَا يُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ )

(51. And the Trumpet will be blown and behold from the graves they will come out quickly to their Lord.) (52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!") (53. It will be but a single Sayhah, so behold they will all be brought up before Us!) (54. This Day, none will be wronged in anything, nor will you be requited anything except that which you used to do.)

### The Trumpet Blast of the Resurrection

This will be the third blast of the trumpet, the trumpet blast of the resurrection when people will come forth from their graves. Allah says:

(فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ)

(and behold from the graves they will come out quickly to their Lord.) Yansilun means they will be walking quickly. This is like the Ayah:

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ )

(The Day when they will come out of the graves quickly as racing to a goal.) (70:43).

(قَالُوا يَوْمَئِذٍ لَّيْسَ بِهَا مَرَّةٌ مِنَّا وَبَعَثْنَا مِن مَّرْقَدِنَا)

(They will say: "Woe to us! Who has raised us up from our place of sleep.") meaning, their graves, which in this world they thought they would never be raised from. When they see with their own eyes that in which they had disbelieved,

(قَالُوا يَوْمَئِذٍ مَنْ بَعَثَنَا مِن مَّرْقَدِنَا)

(They will say: "Woe to us! Who has raised us up from our place of sleep.") This does not contradict the fact that they will be punished in their graves, because in comparison to what is to come afterwards, that will seem like a nap. Ubayy bin Ka`b, may Allah be pleased with him, Mujahid, Al-Hasan and Qatadah said, "They will sleep before the Resurrection." Qatadah said, "That will be between the two trumpet blasts, they will say, `Who has raised us up from our place of sleep" When they say that, the believers will respond. This was the view of more than one of the Salaf.

(هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ)

((It will be said to them): "This is what the Most Gracious had promised, and the Messengers spoke truth!") Al-Hasan said, "The angels will reply to them in this manner. There is no contradiction because both are possible. And Allah knows best.

(إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ)

(It will be but a single Sayhah, so behold they will all be brought up before Us!) This is like the Ayat:

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah, when behold, they find themselves (on the surface of the earth) alive (after their death).) (79:13-14),

(وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer) (16:77), and

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will answer (His call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!) (17:52) which means, `We will issue but one command, and all of them will be gathered together.'

(فَالْيَوْمَ لَا نُظَلِّمُ نَفْسٌ شَيْئًا)

(This Day, none will be wronged in anything,) means, with regard to his deeds.

(وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ)

(nor will you be requited anything except that which you used to do.)

(إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ - هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأُرَائِكِ مُتَكَبِّرُونَ - لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ - سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ)

(55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.) (56. They and their wives will be in pleasant shade, reclining on thrones.) (57. They will have therein fruits and all that they ask for.) (58. (It will be said to them): "Salam (Peace!)" -- a Word from the Lord, Most Merciful.)

### The Life of the People of Paradise

Allah tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else. Al-Hasan Al-Basri and Isma`il bin Abi Khalid said, "They will be too busy to think about the torment which the people of Hell are suffering. Mujahid said:

(فِي شُغْلٍ فَكِهِونَ)

(will be busy with joyful things.) "With the delights which they are enjoying." This was also the view of Qatadah. Ibn `Abbas, may Allah be pleased with him, said, "This means that they will be rejoicing."

(هُمْ وَأَزْوَاجُهُمْ)

(They and their wives) Mujahid said, "Their spouses,

(فِي ظِلِّ)

(will be in pleasant shade,) means, in the shade of trees."

(عَلَى الْأَرَائِكِ مُتَكِبُونَ)

(reclining on thrones.) Ibn `Abbas, Mujahid, `Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said:

(الْأَرَائِكِ)

(throne) means beds beneath canopies.

(لَهُمْ فِيهَا فَاكِهَةٌ)

(They will have therein fruits) means, of all kinds.

(وَلَهُمْ مَا يَدْعُونَ)

(and all that they ask for.) means, whatever they ask for, they will find it, all kinds and types.

(سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ)

("Salam (Peace!)" -- a Word from the Lord (Allah), Most Merciful.) Ibn Jurayj said, "Ibn `Abbas, may Allah be pleased with him, said, concerning this Ayah, Allah Himself, Who is the Peace (As-Salam) will grant peace to the people of Paradise. This view of Ibn `Abbas, may Allah be pleased with him, is like the Ayah:

(تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ)

(Their greeting on the Day they shall meet Him will be "Salam") (33:44).

(وَأَمَّا زُورُ الْيَوْمِ أَيُّهَا الْمُجْرِمُونَ - أَلَمْ أَعْهَدَ إِلَيْكُمْ  
بَيْنِي وَاٰدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ  
مُّبِينٌ - وَأَن اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ - وَلَقَدْ  
أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا أَقَلَمَ تَكُونُوا تَعْقِلُونَ)

(59. (It will be said): "And O you the criminals! Get you apart this Day.") (60. "Did I not command you, O Children of Adam, that you should not worship Shaytan Verily, he is a plain enemy to you.") (61. "And that you should worship Me. That is the straight path.") (62. "And indeed he did lead astray a great multitude of you. Did you not then understand")

## The Isolation of the Disbelievers and Their Rebuke on the Day of Resurrection

Allah tells us what the end of the disbelievers will be on the Day of Resurrection, when He commands them to get apart from the believers, i.e., to stand apart from the believers. This is like the Ayat:

(وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ فزَيَّلْنَا بَيْنَهُمْ)

(And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners." Then We shall separate them) (10:28).

(وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ )

(And on the Day when the Hour will be established -- that Day shall they be separated.) (30:14)

(يَوْمَئِذٍ يَصَّدَّعُونَ)

(On that Day they shall be divided) (30:43) which means, they will be divided into two separate groups.

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ - مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ)

((It will be said to the angels): "Assemble those who did wrong, together with their companions and what they used to worship, instead of Allah, and lead them on to the way of flaming Fire (Hell).") (37:22-23).

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ ءَادَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ )

(Did I not command you, O Children of Adam, that you should not worship Shaytan Verily, he is a plain enemy to you.) This is a rebuke from Allah to the disbelievers among the sons of Adam,



those who obey the Shaytan even though he was a plain enemy to them, and they disobeyed Ar-Rahman Who created them and granted them provision. Allah says:

(وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ )

(And that you should worship Me. That is the straight path.) meaning, 'I commanded you in the world to disobey the Shaytan, and I commanded you to worship Me, and this is the straight path, but you followed a different path and you followed the commands of the Shaytan.' Allah says:

(وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا )

(And indeed he did lead astray a great multitude of you.) meaning, a large number of people. This was the view of Mujahid, Qatadah, As-Suddi and Sufyan bin `Uyaynah.

(أَفَلَمْ تَكُونُوا تَعْقِلُونَ )

(Did you not then understand) means, 'did you not have any understanding, when you went against the command of your Lord to worship Him alone, with no partner or associate, and you preferred to follow the Shaytan'

(هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ - اصْلَوْهَا الْيَوْمَ  
بِمَا كُنْتُمْ تَكْفُرُونَ - الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ  
وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ  
- وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا  
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ - وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ  
عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ  
(

(63. This is Hell which you were promised!) (64. Burn (enter) therein this Day, for that you used to disbelieve.) (65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.) (66. And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see) (67. And if it had been Our will, We could have transformed them in their places. Then they would have been unable to go forward (move about) nor they could have turned back.) On the Day of Resurrection, it will be said to the disbelievers among the sons of Adam, after Hell has been shown to them as a rebuke; and warning:

(هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ )

(This is Hell which you were promised!) meaning, `this is what the Messengers warned you about, and you did not believe them.'

(اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ )

(Burn (enter) therein this Day, for that you used to disbelieve). This is like the Ayah:

(يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً - هَذِهِ النَّارُ  
الَّتِي كُنْتُمْ بِهَا تُكذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا  
تُبْصِرُونَ )

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to belie. Is this magic or do you not see) (52:13-15)

### **The Mouths of the Disbelievers will be sealed on the Day of Resurrection**

(الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ  
أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ )

(This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.) eThis will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allah will seal their mouths and cause their limbs to speak about what they did. Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "We were with the Prophet and he smiled so broadly that his molar could be seen, then he said:

«أَتَدْرُونَ مِمَّ أَضْحَكُ؟»

(Do you know why I am smiling) We said, `Allah and His Messenger know best.' He said:

«مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ، يَقُولُ: رَبُّ  
 أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ؟ فَيَقُولُ: بَلَى، فَيَقُولُ: لَأُحِيزُ  
 عَلَيَّ إِلَّا شَاهِدًا مِنْ نَفْسِي، فَيَقُولُ: كَفَى  
 بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا، وَيَالْكَرَامِ الْكَاتِبِينَ  
 شُهُودًا، فَيُخْتَمُ عَلَى فِيهِ، وَيُقَالُ لِأَرْكَانِهِ: انْطِقِي  
 فَتَنْطِقَ بِعَمَلِهِ، ثُمَّ يُخَلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ، فَيَقُولُ:  
 بَعْدًا لَكُنَّ وَسُحْقًا، فَعَنْكُنَّ كُنْتُ أَنْاضِلُ»

(Because of the way a servant will argue with his Lord on the Day of Resurrection. He will say, "O Lord, will You not protect me from injustice" )Allah( will say, "Of course." He will say, "I will not accept any witness against me except from myself." )Allah( will say, "Today you will be a sufficient witness against yourself, and the honorable scribes will serve as witnesses against you." Then his mouth will be sealed, and it will be said to his faculties, "Speak!" So they will speak of what he did. Then he will be permitted to speak, and he will say, "May you be doomed! It was for you that I was fighting.")" This was recorded by Muslim and An-Nasa'i. Ibn Jarir narrated that Abu Musa Al-Ash`ari, may Allah be pleased with him, said, "The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, `Yes, O Lord, I did do that.' Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them. Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, `O Lord, by Your glory, this angel has written down things that I did not do.' The angel will say to him, `Did you not do such and such on such a day and in such a place' He will say, `No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth." Abu Musa Al-Ash`ari, may Allah be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Then he recited:

(الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ  
 أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ )

(This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn).

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا  
الصِّرَاطَ فَأَنَّى يُبْصِرُونَ )

(And if it had been Our will, We would surely have wiped out their eyes, so that they would struggle for the path, how then would they see) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, explained it: "Allah says, `If We willed, We could have misguided them all away from true guidance, so how could they be guided" And on one occasion he said, " We could have blinded them." Al-Hasan Al-Basri said, "If Allah willed, He could have covered their eyes and made them blind, stumbling about." Mujahid, Abu Salih, Qatadah and As-Suddi said, "So that they would struggle for the path, i.e., the right way." Ibn Zayd said, "The meaning of path here is the truth -- `How could they see when We have covered their eyes" Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said:

(فَأَنَّى يُبْصِرُونَ)

(how then would they see) "They would not see the truth."

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ )

(And if it had been Our will, We could have transformed them in their places.) Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, said; " We could have destroyed them." As-Suddi said, " We could have changed their form." Abu Salih said, " We could have turned them to stone." Al-Hasan Al-Basri and Qatadah said, " We could have caused them to sit on their feet." Allah says:

(فَمَا اسْتَطَعُوا مُضِيًِّا)

(Then they would have been unable to go forward) meaning, move to the front,

(وَلَا يَرْجِعُونَ)

(nor they could have turned back.) meaning, move backwards. They would have remained static, unable to move forwards or backwards.

(وَمَنْ تَعَمَّرَهُ نَكَّسَهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ -  
وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ

وَقَرَأَانَ مُبِينٌ - لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ  
عَلَى الْكَافِرِينَ )

(68. And he whom We grant long life -- We reverse him in creation. Will they not then understand) (69. And We have not taught him poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.) (70. That he or it may give warning to him who is living, and that Word may be justified against the disbelievers.)

**Allah tells us that the longer the son of Adam lives, the more he becomes weak after being strong, and incapable after being able and active.**

This is like the Ayah:

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ  
ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً  
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ )

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave weakness and gray hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful.) (30:54). And Allah says:

(وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مِنْ  
بَعْدِ عِلْمٍ شَيْئًا)

(And among you there is he who is brought back to the miserable old age, so that he knows nothing after having known) (22:5). The meaning here -- and Allah knows best -- is that Allah is telling us that this world is transient and will come to an end, it is not eternal and lasting. Allah says:

(أَفَلَا يَعْقِلُونَ)

(Will they not then understand) meaning, will they not think about how they were created, then they become gray-haired, then they become old and senile, so that they may know that they were created for another world that is not transient and will not pass away, and from which there is no way out, which is the Hereafter.

## Allah does not teach His Messenger Poetry

(وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ)

(And We have not taught him poetry, nor is it suitable for him.) Allah tells us that He has not taught His Prophet Muhammad poetry.

(وَمَا يَنْبَغِي لَهُ)

(nor is it suitable for him.) means, he did not know how to compose it, he did not like it and he had no natural inclination towards it. It was narrated that he never memorized a stanza of poetry with the correct meter or rhyme -- he would transpose words or memorize it incompletely. In Ad-Dala'il, Al-Bayhaqi recorded that the Messenger of Allah said to Al-` Abbas bin Mrdas As-Sulami, may Allah be pleased with him:

«أَنْتَ الْقَائِلُ: أَتَجْعَلُ نَهْيِي وَنَهْبَ الْعَبِيدِ بَيْنَ الْأَقْرَعِ وَعُيَيْنَةَ»

(You are the one who said: "Do you distribute my booty and the booty of the servants between Al-Aqra` and `Uyainah.") He said, "It is `Uyainah and Al-Aqra` ." He said:

«الْكُلُّ سَوَاءٌ»

(It is all the same.) i.e., it means the same thing. And Allah knows best. This is because Allah taught him the Qur'an, which

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

(Falsehood cannot come to it from before it or behind it; sent down by the All-Wise, Worthy of all praise.) (41:42). This is not poetry, as some of the ignorant disbelievers of the Quraysh claimed; neither is it sorcery, a fabrication or a magic spell, as the misguided and ignorant people variously suggested. The Prophet was naturally disinclined to compose verse, and was forbidden to do so by Divine Law.

(إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ)

(This is only a Reminder and a plain Qur'an.) means, it is clear and self-explanatory to the one who ponders and comprehends its meanings, Allah says:

(لِيُنذِرَ مَنْ كَانَ حَيًّا)

(That he or it may give warning to him who is living,) meaning, so that this plain Qur'an might warn every living person on the face of the earth. This is like the Ayat:

(لَأُنذِرَكُم بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19).

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17). Those who will benefit from his warning will be those whose hearts are alive and who have enlightened insight, as Qatadah said, "Alive of heart and alive of insight." Ad-Dahhak said, "This means wise."

(وَيَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ)

(and that Word may be justified against the disbelievers.) means, it is a mercy to the believers and evidence against the disbelievers.

(أُولَئِكَ يَرَوْنَ أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا  
فَهُمْ لَهَا مَلِكُونَ - وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ  
وَمِنْهَا يَأْكُلُونَ - وَلَهُمْ فِيهَا مَنَافِعُ وَمَشْرَبٌ أَفَلَا  
يَشْكُرُونَ )

(71. Do they not see that We have created for them of what Our Hands have fashioned, the cattle, so that they are their owners.) (72. And We have subdued them unto them so that some of them they have for riding and some they eat.) (73. And they have (other) benefits from them, and (they get to) drink. Will they not then be grateful)

### **There is a Sign and a Blessing in Cattle**

Allah mentions the blessing that He has bestowed upon His creation by subjugating these cattle for their use.

(فَهُمْ لَهَا مَلِكُونَ)

(so that they are their owners.) Qatadah said, "They are their masters." Meaning, He has made them subdue them. So they are submissive towards them and do not resist them; even if a young child comes to a camel he can make it kneel down, and if he wants to, he can make it stand up and can drive it, and it will meekly be led by him. Even if the train consists of a hundred or more camels, they could all be led by a young child.

(فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ)

(some of them they have for riding and some they eat.) means, some of them they ride on their journeys, and use them to carry their burdens to all regions.

(وَمِنْهَا يَأْكُلُونَ)

(and some they eat.) means, if they want to, and they slaughter and sacrifice them.

(وَلَهُمْ)

(And they have (other) benefits from them,) means, from their wool, fur, and hair, furnishings and articles of convenience, comfort for a time.

(فِيهَا)

(and (they get to) drink. ) means, their milk, and their urine for those who need it as medicine, and so on.

(أَفَلَا يَشْكُرُونَ)

(Will they not then be grateful) means, `will they not worship the Creator and Subduer of that, without showing gratitude to others'

(وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَعَلَّهُمْ يُنصَرُونَ -  
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ  
- فَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا  
يُعْلِنُونَ )

(74. And they have taken besides Allah, gods, hoping that they might be helped.) (75. They cannot help them, but they will be brought forward as a troop (against those who worshipped them).) (76. So, let not their speech then grieve you. Verily, We know what they conceal and what they reveal.)



## The gods of the Idolators are not able to help Them

Allah denounces the idolators for taking the idols as gods alongside Allah, hoping that those gods will help them and provide for them and bring them closer to Allah. Allah says:

(لَا يَسْتَطِيعُونَ نَصْرَهُمْ)

(They cannot help them,) meaning, those gods cannot help their worshippers; they are too weak, too insignificant and too powerless. Rather they cannot even help themselves or take revenge on those who want to harm them, because they are inanimate and can neither hear nor comprehend. Allah's saying:

(وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ)

(but they will be brought forward as a troop.) means, at the time of Reckoning according to the view of Mujahid. This means that those idols will be gathered together and will be present when their worshippers are brought to account, as this will add to their grief and will be more effective in establishing proof against them. Qatadah said:

(لَا يَسْتَطِيعُونَ نَصْرَهُمْ)

(They cannot help them,) means the gods.

(وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ)

(but they will be brought forward as a troop.) "The idolators used to get angry for the sake of their gods in this world, but they could not do them any benefit or protect them from any harm, for they were merely idols." This was also the view of Al-Hasan Al-Basri. This is a good opinion, and was the view favored by Ibn Jarir, may Allah have mercy on him.

## Consolation for the Mercy to the Worlds

(فَلَا يَحْزُنُكَ قَوْلُهُمْ)

(So, let not their speech then grieve you.) means, `their denying you and their disbelief in Allah.'

(إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ)

(Verily, We know what they conceal and what they reveal.) means, `We know everything about them, and We will punish them for their false claims and deal with them accordingly on the

Day when none of their deeds, great or small, major or minor, will be overlooked, and every deed they did throughout their worldly lives will be laid open for examination.'

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ  
خَصِيمٌ مُّبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ  
مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي  
أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي  
جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ  
تُوقَدُونَ )

(77. Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.) (78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust") (79. Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!") (80. He Who produces for you fire out of the green tree, when behold you kindle therewith.)

### The Denial of Life after Death, and the Refutation of this Idea

Mujahid, `Ikrimah, `Urwah bin Az-Zubayr, As-Suddi and Qatadah said, "Ubayy bin Khalaf, may Allah curse him, came to the Messenger of Allah with a dry bone in his hand, which he was crumbling and scattering in the air, saying, `O Muhammad! Are you claiming that Allah will resurrect this' He said:

«نَعَمْ، يُمِيتُكَ اللَّهُ تَعَالَى، ثُمَّ يَبْعَثُكَ، ثُمَّ يَحْشُرُكَ  
إِلَى النَّارِ»

(Yes, Allah, may He be exalted, will cause you to die, then He will resurrect you and will gather you into the Fire.)" Then these Ayat at the end of Surah Ya Sin were revealed:

(أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ)

(Does not man see that We have created him from Nutfah.) -- until the end of the Surah. Ibn Abi Hatim recorded that Ibn `Abbas, may Allah be pleased with him, said, "Al-`As bin Wa'il took a bone from the bed of a valley and crumbled it in his hand, then he said to the Messenger of Allah : `Will Allah bring this back to life after it has disintegrated' The Messenger of Allah said:

«نَعَمْ، يُمِيتُكَ اللهُ، ثُمَّ يُحْيِيكَ، ثُمَّ يُدْخِلُكَ جَهَنَّمَ»

(Yes, Allah will cause you to die, then He will bring you back to life, then He will make you enter Hell.) Then the Ayat at the end of Surah Ya Sin were revealed." This was recorded by Ibn Jarir from Sa`id bin Jubayr. Whether these Ayat were revealed about Ubayy bin Khalaf or Al-`As bin Wa'il, or both of them, they apply to all those who deny the resurrection after death. The definite article "Al" in

(أَوَلَمْ يَرَ الْإِنْسَانُ)

(Does not man (Al-Insan) see...) is generic, applying to all those who deny the Resurrection.

(أَنَا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ)

(that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent.) means, the one who is denying the resurrection, cannot see that the One Who initiated creation can re-create it. For Allah initiated the creation of man from semen of despised fluid, creating him from something insignificant, weak and despised, as Allah says:

(أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ - فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ - إِلَى قَدَرٍ مَعْلُومٍ )

(Did We not create you from a despised water Then We placed it in a place of safety, for a known period) (77:20-22)

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ)

(Verily, We have created man from Nutfah) (76:2). which means, from a mixture of different fluids. The One Who created man from this weak Nutfah is not unable to re-create him after his death. Imam Ahmad recorded in his Musnad that Bishr bin Jahhash said, "One day the Messenger of Allah spat in his hand and put his finger on it, then the Messenger of Allah said:

«قَالَ اللهُ تَعَالَى: ابْنَ آدَمَ أَنَّى نُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ، حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ، مَشَيْتَ بَيْنَ بُرْدَيْكَ، وَلِلْأَرْضِ مِنْكَ وَيَدٌ،

فَجَمَعْتَ وَمَنَعْتَ، حَتَّى إِذَا بَلَغْتَ التَّرَاقِي قُلْتَ:  
أَتَصَدَّقُ، وَأَنْتَى أَوْ أَنْ الصَّدَقَةَ؟»

(Allah, may He be exalted, says: "Son of Adam, how can you outrun Me when I have created you from something like this, and when I have fashioned you and formed you, you walk in your cloak on the earth and it groans beneath your tread. You accumulate and do not spend until the death rattle reaches your throat, then you say, 'I want to give in charity,' but it is too late for charity.") It was also recorded by Ibn Majah. Allah says:

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي  
الْعِظْمَ وَهِيَ رَمِيمٌ)

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust") meaning, he thinks it unlikely that Allah, the Almighty Who created the heavens and the earth, will re-create these bodies and dry bones. Man forgets about himself, that Allah created him from nothing and brought him into existence, and he knows by looking at himself that there is something greater than that which he denies and thinks impossible. Allah says:

(قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ  
عَلِيمٌ)

(Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!") meaning, He knows about the bones in all areas and regions of the earth, where they have gone when they disintegrated and dispersed. Imam Ahmad recorded that Rib`i said: ""Uqbah bin `Amr said to Hudhayfah, may Allah be pleased with him, `Will you not tell us what you heard from the Messenger of Allah ' He said, `I heard him say:

«إِنَّ رَجُلًا حَضَرَهُ الْمَوْتُ، فَلَمَّا أَيْسَ مِنَ الْحَيَاةِ  
أَوْصَى أَهْلَهُ: إِذَا أَنَا مُتُّ فَاجْمَعُوا لِي حَطْبًا  
كَثِيرًا جَزَلًا، ثُمَّ أَوْقِدُوا فِيهِ نَارًا، حَتَّى إِذَا أَكَلَتْ  
لَحْمِي، وَخَلَصَتْ إِلَى عَظْمِي فَامْتَحِشْتِ،  
فَخَذُوهَا فَذُقُّوْهَا فَذَرُّوْهَا فِي الْيَمِّ، فَفَعَلُوا، فَجَمَعَهُ

اللَّهُ تَعَالَى إِلَيْهِ، ثُمَّ قَالَ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ:  
مِنْ خَشْيَتِكَ، فَغَفَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ»

(Death approached a man and when there was no longer any hope for him, he said to his family, "When I die, gather a lot of firewood, then set it ablaze until my flesh is consumed and it reaches my bones and they become brittle. Then take them and grind them, and scatter them in the sea." So they did that, but Allah gathered him together and said to him: "Why did you do that?" He said, "Because I feared You." So Allah forgave him.)' `Uqbah bin `Amr said, `I heard him say that, and the man was a gravedigger.'" Many versions of this Hadith were recorded in the Two Sahih. One of these versions mentions that he commanded his sons to burn him and then grind his remains into small pieces, and then scatter half of them on land and half of them on the sea on a windy day. So they did that, then Allah commanded the sea to gather together whatever remains were in it, and He commanded the land to do likewise, then he said to him, "Be!", and he was a man, standing. Allah said to him. "What made you do what you did?" He said, "The fear of You, and You know best." Straight away He forgave him.

(الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا  
أَنْتُمْ مِنْهُ تُوقِدُونَ )

(He Who produces for you fire out of the green tree, when behold you kindle therewith.) means, the One Who initiated the creation of this tree from water, when it has become green and beautiful, bearing fruit, then He changes it until it becomes dry wood with which fires are lit. For He does whatever He wills and He is able to do whatever He wills, and none can stop Him. Qatadah said concerning the Ayah:

(الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا  
أَنْتُمْ مِنْهُ تُوقِدُونَ )

(He Who produces for you fire out of the green tree, when behold you kindle therewith.) this means, the One Who brought forth this fire from this tree is able to resurrect him. It was said that this refers to the Markh tree and the `Afar tree, which grow in the Hijaz. If one wants to light a fire but has no kindling with him, then he takes two green branches from these trees and rubs one against the other, and fire is produced from them. So they are just like kindling. This was reported from Ibn `Abbas, may Allah be pleased with him.

(أُولَئِكَ الَّذِينَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدْرِ  
عَلَى أَنْ يَخْلُقَ مِنْهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ -  
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ -

فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
نُرْجَعُونَ )

(81. Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator.) (82. Verily, His command, when He intends a thing, is only that He says to it, "Be!" -- and it is!) (83. So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.)

**Allah points out His great might and power in that He created the seven heavens with all their stars and planets, and the seven earths with everything in them of mountains, sands, oceans and wildernesses, and everything in between.**

He tells us to find the proof that He will re-create our bodies in His creation of these mighty things. This is like the Ayah:

(الْخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ  
النَّاسِ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind) (40:57). And Allah says here:

(أَوْلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ  
عَلَى أَنْ يَخْلُقَ مِنْهُمْ)

(Is not He Who created the heavens and the earth, able to create the like of them) meaning, the like of mankind. So, He will re-create them as He created them in the first place. Ibn Jarir said, "This Ayah is like the Ayah:

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ عَلَى أَنْ يُحْيِيَ  
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is able to do all things.) (46:33)" And Allah says here:

(أُولَئِكَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ يَقْدِرُ  
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ -  
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ )

(Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"-- and it is!) meaning, He only needs to command a thing once; it does not need to be repeated or confirmed. When Allah wants a thing to happen, He only says to it: "Be!" once, and it is. Imam Ahmad recorded that Abu Dharr, may Allah be pleased with him, said that the Messenger of Allah said:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا عِبَادِي، كُلُّكُمْ مُذْنِبٌ إِلَّا  
مَنْ عَاقَبْتُمْ، فَاسْتَغْفِرُونِي أَعْفِرْ لَكُمْ، وَكُلُّكُمْ فَقِيرٌ  
إِلَّا مَنْ أَغْنَيْتُمْ، إِنِّي جَوَادٌ مَاجِدٌ وَاجِدٌ أَفْعَلُ مَا  
أَشَاءُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ  
شَيْئًا فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ»

(Allah, may He be exalted, says: "O My servants, all of you are sinners apart from those whom I protect from sin. Seek My forgiveness and I will forgive you. All of you are in need except for those whom I make independent. I am Most Generous, Majestic, and I do whatever I will. My giving is a word and My punishment is a word. When I want a thing to happen I merely say to it 'Be!' and it is.")

(فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
نُرْجَعُونَ )

(So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the dominion of all things, and to Him you shall be returned.) means, glorified and exalted and sanctified above any evil be the Ever Living, the Self-Sufficient, in Whose hand is the control of the heavens and the earth, to Whom all matters return. His is the power to create and command, and to Him all mankind will return on the Day of Resurrection. Then He will reward or punish each one according to his deeds, and He is the Just, the Generous Bestower, the Graciously Disposed. The meaning of this Ayah,

(فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ)

(So glorified be He and exalted (above all that they associate with Him), and in Whose Hand is the sovereignty (Malakut) of all things) is like the Ayat:

(قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ)

(Say: "In Whose Hand is the sovereignty (Malakut) of everything") (23:88)

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)

(Blessed be He in Whose Hand is the dominion (Al-Mulk)) (67:1) Al-Mulk and Al-Malakut mean the same thing, although some people claim that Al-Mulk has to do with the physical realm and Al-Malakut has to do with the spiritual realm. But the former view is the one which is correct, and this is the opinion of the majority of the scholars of Tafsir and others. Imam Ahmad recorded that Hudhayfah bin Al-Yaman, may Allah be pleased with him, said, "I stood in prayer with the Messenger of Allah one night and he recited the seven long Surahs in seven Rak`ahs. When he raised his head from bowing, he said,

«سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»

(Allah hears the one who praises Him.) Then he said;

«الْحَمْدُ لِلَّهِ الَّذِي الْمَلَكُوتِ وَالْجَبْرُوتِ  
وَالْكِبْرِيَاءِ وَالْعِظْمَةِ»

(Praise be to Allah, the Owner of Malakut, might, pride and greatness.) His bowing was as long as his standing position, and his prostration was as long as his bowing. Then he finished and my legs were nearly broken." Abu Dawud recorded that `Awf bin Malik Al-Ashja'i, may Allah be pleased with him, said, "I stood in prayer with the Messenger of Allah one night and he recited Al-Baqarah. He did not reach any Ayah that mentioned mercy but he paused and asked for it, and he did not reach any Ayah that mentioned punishment but he paused and sought refuge from it. Then he bowed for as long as he had stood, and while bowing he said,

«سُبْحَانَ ذِي الْجَبْرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ  
وَالْعِظْمَةِ»

(Glory be to Allah, the Owner of might, Malakut, pride and greatness.) Then he prostrated for as long as he had bowed, and said something similar while prostrating. Then he stood and recited Al `Imran, then he recited one Surah after another." This was recorded by At-Tirmidhi in Ash-Shama'il and An-Nasa'i. This is the end of the Tafsir of Surah Ya Sn. All praise and thanks are due to Allah.

**The Tafsir of Surat As-Saffat**



## (Chapter - 37)

### Which was revealed in Makkah

### The Virtues of Surat As-Saffat

An-Nasa'i recorded that `Abdullah bin `Umar, may Allah be pleased with him, said, "The Messenger of Allah used to command us to make our prayers short and he used to recite As-Saffat when he lead us in prayer." This was recorded by An-Nasa'i only.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالصّٰقَاتِ صَقًّا - فَالزّٰجِرَاتِ زَجْرًا - فَالّٰتِلّٰیٰتِ  
ذِكْرًا - اِنَّ اِلٰهَكُمْ لَوٰحِدٌ - رَبُّ السَّمٰوٰتِ  
وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ )

(1. By those ranged in ranks.) (2. By those who drive the clouds in a good way.) (3. By those who bring the Dhikr.) (4. Verily, your God is indeed One;) (5. Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings.)

It was reported that `Abdullah bin Mas`ud, may Allah be pleased with him, said:

(وَالصّٰقَاتِ صَقًّا )

"(By those ranged in ranks.) -- they are the angels;

(فَالزّٰجِرَاتِ زَجْرًا )

(By those who drive the clouds in a good way. ) they are the angels;

(فَالّٰتِلّٰیٰتِ ذِكْرًا )

(By those who bring the Dhikr.) they are the angels." This was also the view of Ibn `Abbas, may Allah be pleased with him, Masruq, Sa`id bin Jubayr, `Ikrimah, Mujahid, As-Suddi, Qatadah and Ar-Rabi` bin Anas. Qatadah said, "The angels form ranks in the heavens." Muslim recorded that Hudhayfah, may Allah be pleased with him, said, "The Messenger of Allah said:

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا  
كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا  
مَسْجِدًا، وَجُعِلَ لَنَا ثُرَابُهَا طَهُورًا، إِذَا لَمْ نَجِدِ  
الْمَاءَ»

(We have been favored over the rest of mankind in three ways: our ranks have been made like the ranks of the angels; the entire earth has been made a Masjid for us; and its soil has been made a means of purification for us if we cannot find water.)" Muslim, Abu Dawud, An-Nasa'i and Ibn Majah recorded that Jabir bin Samurah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟»

(Will you not form ranks as the angels form ranks in the presence of their Lord) We said, 'How do the angels form ranks in the presence of their Lord' He said:

«يُتِمُّونَ الصُّفُوفَ الْمُتَقَدِّمَةَ، وَيَتَرَاصُّونَ فِي  
الصَّفِّ»

(They complete the rows nearer the front and they consolidate the rows. )" As-Suddi and others said that the Ayah

(فَالزَّجْرَاتِ زَجْرًا )

(By those who drive the clouds in a good way. ) means that they drive the clouds.

(فَالذِّكْرَاتِ ذِكْرًا )

(By those who bring the Dhikr.) As-Suddi said, "The angels bring the Scriptures and the Qur'an from Allah to mankind."

(إِنَّ إِلَهُكُمْ لَوَاحِدٌ رَبُّ السَّمَوَاتِ وَالْأَرْضِ)

(Verily, your God is indeed One, Lord of the heavens and the earth,) This is the One by Whom the oath is sworn, stating that there is no God worthy of worship but He, Lord of the heavens and the earth,

(وَمَا بَيْنَهُمَا)

(and all that is between them,) means, of created beings.

(وَرَبُّ الْمَشْرِقِ)

(and Lord of every point of the sun's risings.) means, He is the Sovereign Who is controlling His creation by subjugating it and all that is in it of stars, planets and heavenly bodies which appear from the east and set in the west. Mentioning the east is sufficient and there is no need for the west to be mentioned too, because it is implied in what is said. This has also been stated clearly elsewhere, in the Ayat:

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ  
(

(So I swear by the Lord of all the points of sunrise and sunset in the east and the west that surely We are able.) (70:40)

(رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ )

((He is) the Lord of the two easts and the Lord of the two wests. ) (55:17) which refers to the rising and setting points of the sun and the moon in both winter and summer.

(إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ - وَحِفْظًا  
مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ - لَا يَسْمَعُونَ إِلَى الْمَلَأِ  
الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ - دُحُورًا وَلَهُمْ  
عَذَابٌ وَأَصِيبٌ - إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ  
شِهَابٌ ثَاقِبٌ )

(6. Verily, We have adorned the near heaven with the stars.) (7. And to guard against every rebellious Shaytan.) (8. They cannot listen to the higher group for they are pelted from every side.) (9. Outcast, and theirs is a constant torment.) (10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.)

## The Adornment and Protection of the Heaven comes from Allah

Allah tells us that He has adorned the lowest heaven with the heavenly bodies for those among the people of the earth who look at it. The stars and planets in the sky give light to the people of earth, as Allah says:

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ )

(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire.) (67:5),

(وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ - وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ - إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ )

(And indeed, We have put the big stars in the heaven and We beautified it for the beholders. And We have guarded it from every outcast Shaytan. Except him who steals the hearing then he is pursued by a clear flaming fire.) (15:16-18). And Allah says here:

(وَحِفْظًا)

(And to guard) meaning, to protect as it should be protected,

(مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ)

(against every rebellious Shaytan. ) means, every insolent and impudent devil, when he wants to eavesdrop (on news in the heavens), a piercing fire comes and burns him. Allah, may He be glorified, says:

(لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى)

(They cannot listen to the higher group) meaning, they cannot reach the higher group -- which refers to the heavens and the angels in them -- when they speak of what has been revealed by Allah of His Laws and decrees. We have already mentioned this when explaining the Hadiths quoted when we discussed the Ayah,

حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ  
قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

(when 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.) (34:23). Allah says:

(وَيَقْدِفُونَ)

(for they are pelted) meaning, they are hit,

(مِنْ كُلِّ جَانِبٍ)

(from every side.) means, from all directions from which they try to reach the heaven.

(دُحُورًا)

(Outcast,) means, they are rejected, and are repelled and prevented from reaching it, and they are pelted.

(وَلَهُمْ عَذَابٌ وَاصِبٌ)

(and theirs is a constant torment.) means, in the Hereafter, they will have an ongoing, everlasting and painful torment, as Allah says:

(وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ)

(and )We( have prepared for them the torment of the blazing Fire) (67:5).

(إِلَّا مَنْ خَطِفَ الْخَطْفَةَ)

(Except such as snatch away something by stealing,) means, except for the one among the Shayatin who manages to get something, which is a word he has heard from the heaven. Then he throws it down to the one who is beneath him, who in turn throws it down to the one who is beneath him. Perhaps the flaming fire will strike him before he is able to throw it down, or perhaps he will throw it -- by the decree of Allah -- before the flaming fire strikes him and burns him. So the other devil takes it to the soothsayer, as we have seen previously in the Hadith. Allah says:

(إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ )

(Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.) meaning, shining brightly. Ibn Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "The Shayatin had places where they sat in the heavens listening to what was being revealed by Allah. The stars did not move and the Shayatin were not struck. When they heard the revelation, they would come down to earth and to every word they would add nine of their own. When the Messenger of Allah was sent, if a Shaytan wanted to take his seat in the heavens, the flaming fire would come and would not miss him; it would burn him every time. They complained about this to Iblis, may Allah curse him, and he said, `Something must have happened.' He sent his troops out and they found the Messenger of Allah standing in prayer between the two mountains of Nakhlah." -- Waki` said, "This means in the valley of Nakhlah." -- "They went back to Iblis and told him about that, and he said, `This is what has happened.'"

(فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ  
 مِنْ طِينٍ لَازِبٍ - بَلْ عَجِبْتَ وَيَسْخَرُونَ - وَإِذَا  
 دُكِّرُوا لَا يَذْكُرُونَ - وَإِذَا رَأَوْا آيَةً ءَايَةً يَسْتَسْخَرُونَ  
 - وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ - أَعِدَّا مِثْنَا وَكُنَّا  
 تُرَابًا وَعِظْمًا ءَعِنَّا لَمَبْعُوثُونَ - أَوْ ءَابَاؤُنَا  
 الْأَوَّلُونَ - قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ - فَايْمًا هِيَ  
 زَجْرَةٌ وَحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ )

(11. Then ask them: "Are they harder to create, or those whom We have created" Verily, We created them of a sticky clay.) (12. Nay, you wondered while they mock.) (13. And when they are reminded, they pay no attention.) (14. And when they see an Ayah (a sign) from Allah, they mock at it.) (15. And they say: "This is nothing but evident magic!") (16. "When we are dead and have become dust and bones, shall we verily be resurrected") (17. "And also our fathers of old") (18. Say : "Yes, and you shall then be humiliated.") (19. It will be a single Zajrah, and behold, they will be staring!)

### The Certainty of Life after Death

Allah says: `Ask these people, those who deny the resurrection, which is harder to create Are they more difficult to create or the heavens, the earth, the angels, devils, the mighty creatures -- everything in between them' Ibn Mas`ud said that they admitted that these things were harder to create than they were. If this is the case, then why do they deny the resurrection, when they see things that are greater than that which they deny As Allah says:

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not) (40:57) Then Allah explains that they were created from something weak, as He says:

(إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ)

(Verily, We created them of a sticky clay.) Mujahid, Sa`id bin Jubayr and Ad-Dahhak said, "This is the useful kind of mud which sticks to itself." Ibn `Abbas, may Allah be pleased with him, and `Ikrimah said, "It is sticky and useful." Qatadah said, "It is that which sticks to the hand."

(بَلْ عَجِبْتَ وَيَسْخَرُونَ )

(Nay, you wondered while they mock.) means, `you were astounded, O Muhammad, at these people who denied the resurrection whilst you were certain that it is true, when they disbelieved in what Allah told you of this wondrous matter, which is the re-creation of their bodies after they have disintegrated. They oppose what you say because of their intense disbelief and they make fun of what you tell them about that.' Qatadah said, "Muhammad was astounded by the mockery of the misguided ones among the sons of Adam."

(وَإِذَا رَأَوْا آيَةً)

(And when they see an Ayah) means, clear evidence and proof,

(يَسْتَسْخِرُونَ)

(they mock at it.) Mujahid and Qatadah said, "They make fun of it."

(وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ )

(And they say: "This is nothing but evident magic!") means, `this that you have brought is nothing but plain magic.'

(أَعِدَّا مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعِنَّا لَمَبْعُوثُونَ -  
أَوْ ءَابَاؤُنَا الْأَوَّلُونَ )

(When we are dead and have become dust and bones, shall we (then) verily be resurrected And also our fathers of old) They thought that this was unlikely to happen, and they did not believe it.

(قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ )

(Say: "Yes, and you shall then be humiliated".) means, `tell them, O Muhammad: Yes, you will be raised up on the Day of Resurrection, after you have become dust and bones, and you will be humiliated,' i.e., put to shame before His great might. This is like the Ayat:

(وَكُلُّ أُمَّةٍ دَخِرِينَ)

(And all shall come to Him, humbled) (27:87), and

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ)

(Verily, those who scorn My worship, they will surely enter Hell in humiliation!) (40:60) Then Allah says:

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ )

(It will be a single Zajrah, and behold, they will be staring!) means, it will be a single command from Allah, He will call them once to come forth from the earth, then they will be standing before Him, staring at the horrors of the Day of Resurrection. And Allah knows best.

(وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ - هَذَا يَوْمُ الْفَصْلِ  
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ - احْشَرُوا الَّذِينَ ظَلَمُوا  
وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ - مِنْ دُونِ اللَّهِ  
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ - وَقِفُوهُمْ إِنَّهُمْ  
مَسْئُولُونَ - مَا لَكُمْ لَا تَنْصَرُونَ - بَلْ هُمْ الْيَوْمَ  
مُسْتَسْلِمُونَ )

(20. They will say: "Woe to us! This is the Day of Recompense!") (21. (It will be said:) "This is the Day of Judgement which you used to deny.") (22. (It will be said to the angels:) Assemble



those who did wrong, together with their companions and what they used to worship,) (23. Instead of Allah, and lead them on to the way of flaming Fire (Hell);) (24. But stop them, verily, they are to be questioned.) (25. "What is the matter with you Why do you not help one another") (26. Nay, but that Day they shall surrender.)

## The Day of Recompense

Allah tells us what the disbeliever will say on the Day of Resurrection, how they will blame themselves and admit that they wronged themselves in this world. When they see the horrors of the Day of Resurrection with their own eyes, they will be filled with regret at the time when regret will not avail them anything.

(وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ )

(They will say: "Woe to us! This is the Day of Recompense!") And the angels and the believers will say:

(هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ )

(This is the Day of Judgement which you used to deny.) This will be said to them as a rebuke and reproof. Allah will command the angels to separate the disbeliever from the believers in the place where they are standing. Allah says:

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

((It will be said to the angels:) Assemble those who did wrong, together with their companions) An-Nu`man bin Bashir, may Allah be pleased with him, said, "Their companions means their counterparts, those who are like them." This was also the view of Ibn `Abbas, Sa`id bin Jubayr, `Ikrimah, Mujahid, As-Suddi, Abu Salih, Abu Al-`Aliyah and Zayd bin Aslam." Sharik said, narrating from Simak, from An-Nu`man: "I heard `Umar say:

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

(Assemble those who did wrong, together with their companions) means, `Those who are like them. So those who committed Zina will be gathered with others who committed Zina, those who dealt in Riba will be gathered with others who dealt in Riba, those who drank wine will be gathered with others who drank wine.' Mujahid and Sa`id bin Jubayr narrated from Ibn `Abbas:

(وَأَزْوَاجَهُمْ)

(their companions) means "Their friends."

(وَمَا كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ)

(and what they used to worship. Instead of Allah,) means, instead of Allah, i.e., their idols and false gods will be gathered together with them in the same place.

(فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ)

(and lead them on to the way of flaming Fire.) means, take them to the way to Hell. This is like the Ayah:

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَآ  
وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ  
سَعِيرًا)

(and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire) (17:97).

(وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ)

(But stop them, verily, they are to be questioned.) means, stop them so that they may be questioned about the things they did and said in this world. As Ad-Dahhak said, narrating from Ibn `Abbas, this means, `detain them, for they are to be brought to account.' `Abdullah bin Al-Mubarak said, "I heard `Uthman bin Za'idah say, `The first thing about which a man will be asked is the company that he kept. Then by way of rebuke, it will be said to them:

(مَا لَكُمْ لَا تَنْصُرُونَ)

(What is the matter with you Why do you not help one another)."' meaning, `as you claimed that you would all help one another.'

(بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ)

(Nay, but that Day they shall surrender.) means, they will be subjected to the command of Allah, and they will not be able to resist it or avoid it. And Allah knows best.

(وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ - قَالُوا  
إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ - قَالُوا بَلْ لَمْ تَكُونُوا  
مُؤْمِنِينَ - وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ بَلْ كُنْتُمْ

قَوْمًا طَغِين - فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ -  
فَأَغْوَيْنَكُمْ إِنَّا كُنَّا غَوِينَ - فَإِنَّهُمْ يَوْمَئِذٍ فِي  
الْعَذَابِ مُشْتَرِكُونَ - إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ -  
إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ  
- وَيَقُولُونَ أَءِنَّا لَتَارِكُو ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ -  
بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ )

(27. And they will turn to one another and question one another.) (28. They will say: "It was you who used to come to us from the right side.") (29. They will reply: "Nay, you yourselves were not believers.") (30. "And we had no authority over you. Nay! But you were a transgressing people.") (31. "So now the Word of our Lord has been justified against us, that we shall certainly taste (the torment).") (32. "So we led you astray because we were ourselves astray.") (33. Then verily, that Day, they will (all) share in the torment.) (34. Certainly, that is how We deal with the criminals.) (35. Truly, when it was said to them: "La ilaha illallah," they puffed themselves up with pride.) (36. And (they) said: "Are we going to abandon our gods for the sake of a mad poet") (37. Nay! he has come with the truth and he confirms the Messengers.)

### The arguing of the Idolators on the Day of Resurrection

Allah tells us that the disbeliever will blame one another in the arena of Resurrection, just as they will argue with one another in the levels of Hell:

(وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ  
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَلَيْنَا  
نَصِيبًا مِّنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ  
فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ )

(The weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire" Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!") (40:47-48)

(وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ  
 يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ  
 اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنُتْمَ لَكُنَّا  
 مُؤْمِنِينَ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا  
 أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ  
 كُنْتُمْ مُجْرِمِينَ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ  
 اسْتَكْبَرُوا بَلْ مَكْرُ الْيَلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ  
 نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا  
 رَأُوا الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ  
 كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ)

(But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!" And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets, when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do) (34:31-33) Similarly, they are described here as saying:

(إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ)

(It was you who used to come to us from the right side.) Ad-Dahhak reported that Ibn `Abbas said; "They will say, `You used to force us because of your position of power over us, for we were weak and you were strong.'" Qatadah said, "Men will say to the Jinn, `You used to come to us from the right side to block every good deed, and you told us not to do it and you tried to put obstacles in our way.'" As-Suddi said, " You used to come to us to block the truth, and you made falsehood look attractive to us, and you prevented us from seeing the truth." Ibn Zayd said, it means: " You stood in the way between us and goodness, and you repelled us from Islam and faith and doing the good deeds that we had been commanded to do." Yazid Ar-Rishk said, "from La ilaha illallah."

(قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ )

(They will reply: "Nay, you yourselves were not believers.") The leaders of the Jinn and mankind will say to their followers, "It is not as you say; your hearts denied faith and were open to disbelief and sin."

(وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ)

(And we had no authority over you.) means, `we had no proof of the truth of that to which we called you.'

(بَلْ كُنْتُمْ قَوْمًا طٰغِينَ)

(Nay! But you were a transgressing people.) `You yourselves were evildoers and transgressors against the truth, so you responded to us and neglected the truth which the Prophets brought with proof, and you went against them.'

(فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذٰئِقُونَ - فَأَغْوَيْنٰكُمْ إِنَّا  
كُنَّا غٰوِينَ )

(So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray.) Those who were arrogant will say to those who were deemed weak, `the Word of Allah has been justified against us, that we are among the doomed who will taste the punishment of the Day of Resurrection.'

(فَأَغْوَيْنٰكُمْ)

(So we led you astray) means, `so we called you to misguidance,'

(إِنَّا كُنَّا غٰوِينَ)

(because we were ourselves astray. ) means, `we called you to follow the path which we were on, and you responded.' Allah says:

(فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ )

(Then verily, that Day, they will (all) share in the torment.) means, all of them will be in Hell, each according to what he deserves.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ - إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ )

(Certainly, that is how We deal with criminals. Truly, when it was said to them: "La ilaha illallah," they puffed themselves up with pride.) means, in this world they were too arrogant to say these words as the believers said them. Ibn Abi Hatim narrated that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(I have been commanded to fight the people until they say La ilaha ill-Allah. Whoever says La ilaha illallah, he and his property are safe from me except for his obligation, and his reckoning will be with Allah, may He be glorified.) Allah revealed in His Book the story of people who were arrogant, as He says:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ - وَيَقُولُونَ أَعْنَاءًا لَتَارِكُو آهَاتِنَا لِشَاعِرٍ مَّجْنُونٍ )

(Truly, when it was said to them: "La ilaha illallah," they puffed themselves up with pride. And (they) said: "Are we going to abandon our gods for the sake of a mad poet") meaning, ' Shall we stop worshipping our gods and the gods of our forefathers just because of the words of this mad poet' -- meaning the Messenger of Allah . Allah said in refutation of their attitude:

(بَلْ جَاءَ بِالْحَقِّ)

(Nay! he has come with the truth) meaning, the Messenger of Allah has brought the truth with all that Allah has revealed to him of stories and commandments.

(وَصَدَّقَ الْمُرْسَلِينَ)

(and he confirms the Messengers.) means, he fulfills their prophecies of his praiseworthy characteristics and his perfect way, and he tells people of the Laws and commands of Allah, as they said he would.

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ)

(Nothing is said to you except what was said to the Messengers before you) (41:43).

(إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ - وَمَا تُجْزَوْنَ إِلَّا مَا  
كُنْتُمْ تَعْمَلُونَ - إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ - أُولَئِكَ  
لَهُمْ رِزْقٌ مَّعْلُومٌ - فَوْكِهِ وَهُمْ مُكْرَمُونَ - فِي  
جَنَّتِ النَّعِيمِ - عَلَى سُرُرٍ مُتَقَابِلِينَ - يُطَافُ  
عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ - بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ -  
لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ - وَعِنْدَهُمْ  
قَصِيرَاتُ الطُّرْفِ عَيْنٍ - كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ)

(38. Verily, you are going to taste the painful torment;) (39. And you will be requited nothing except for what you used to do.) (40. Save the chosen servants of Allah.) (41. For them there will be a known provision,) (42. Fruits; and they shall be honored,) (43. In the Gardens of Delight,) (44. Facing one another on thrones.) (45. Round them will be passed a cup of pure wine) (46. White, delicious to the drinkers.) (47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.) (48. And beside them will be Qasirat-At-Tarf with (wide and beautiful) eyes.) (49. as if they were Bayd Maknun.)

### The Punishment of the Idolators and the Reward of the sincere Believers

Allah says, addressing the people:

(إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ - وَمَا تُجْزَوْنَ إِلَّا مَا  
كُنْتُمْ تَعْمَلُونَ)

(Verily, you are going to taste the painful torment; and you will be requited nothing except for what you used to do.) Then He makes an exception in the case of His sincerely believing servants. This is like the Ayat:

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(By the Time. Verily, man is in loss, Except those who believe and do righteous deeds...)  
(103:1-3),

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنَ تَقْوِيمٍ - ثُمَّ رَدَدْنَاهُ  
أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ

(Verily, We created man in the best stature. Then We reduced him to the lowest of the low.  
Save those who believe and do righteous deeds) (95:4-6).

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا  
مَقْضِيًّا - ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ  
فِيهَا جِثْيًا )

(There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must  
be accomplished. Then We shall save those who have Taqwa. And We shall leave the  
wrongdoers therein to their knees.) (19:71-72); and

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ  
الْيَمِينِ )

(Every person is a pledge for what he has earned, except those on the right) (74:38-39). Allah  
says here:

(إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ )

(Save the chosen servants of Allah.) meaning, they will not taste the painful torment nor will  
they be brought to account. Their evil acts, if there are any, will be overlooked, and each good  
deed will be rewarded in multiples of between ten and seven hundred, or as much as Allah  
wills.

(أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ )

(For them there will be a known provision,) Qatadah and As-Suddi said, "This means Paradise."  
It is explained further in the next Ayah:



(فَوَكَّهُ)

(Fruits) meaning, of different kinds.

(وَهُمْ مُكْرَمُونَ)

(and they shall be honored,) means, they will be served and will live a life of luxury.

(فِي جَنَّاتِ النَّعِيمِ - عَلَى سُرُرٍ مُتَقَابِلِينَ )

(In the Gardens of Delight, facing one another on thrones.) Mujahid said, "One of them will not look at one another's backs."

(يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ - بَيضَاءَ لَذَّةٍ  
لِّلشَّرِبِينَ - لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ )

(Round them will be passed a cup of pure wine -- white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.) This is like the Ayah:

(يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ - بِأَكْوَابٍ  
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ - لَا يُصَدَّعُونَ عَنْهَا  
وَلَا يُنْزَفُونَ )

(Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.)(56:17-19). Allah refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches -- which is the meaning of Ghawl -- causing people to lose their minds completely. So He says here:

(يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّن مَّعِينٍ )

(Round them will be passed a cup of pure wine) meaning, wine from a flowing stream which they do not fear will ever be cut off or cease. Malik narrated that Zayd bin Aslam said, "White flowing wine," meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature.

(لَذَّةٌ لِلشَّارِبِينَ)

(delicious to the drinkers.) means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world.

(لَا فِيهَا غَوْلٌ)

(Neither will they have Ghawl from that) means, it will not have any effects on them such as causing stomach aches. This was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah and Ibn Zayd. This is unlike the wine of this world, which causes colic and so on, because it is too watery.

(وَلَا هُمْ عَنْهَا يُنْزَفُونَ)

(nor will they suffer intoxication therefrom.) Mujahid said, "It will not cause them to lose their minds." This was also the view of Ibn `Abbas, Muhammad bin Ka`b, Al-Hasan. `Ata' bin Abi Muslim Al-Khurasani, As-Suddi and others. Ad-Dahhak reported that Ibn Abbas said, "Wine causes four things: intoxication, headache, vomiting and urine." So, when Allah mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in Surat As-Saffat.

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ)

(And beside them will be Qasirat At-Tarf) means, chaste females, who will not look at anyone other than their husbands, as Ibn `Abbas, Mujahid, Zayd bin Aslam, Qatadah, As-Suddi and others said.

(عَيْنٌ)

(with (wide and beautiful) eyes) means, with beautiful eyes. It was also said that it means with wide eyes, which is connected to the first meaning. They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste. Allah says:

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ عَيْنٌ)

(And beside them will be Qasirat At-Tarf, with (wide and beautiful) eyes.)

(كَأَنَّهُنَّ بَيَاضٌ مُكْنُونٌ)

(as if they were Bayd Maknun.) Their bodies are described as having the most perfect color. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ )

(as if they were Bayd Maknun.) means, as if they were hidden pearls. Al-Hasan said:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ )

(as if they were Bayd Maknun. ) means, protected, never touched by any hands. As-Suddi said, "The well preserved egg in its nest." Sa` id bin Jubayr said:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ )

(as if they were Bayd Maknun.) means, "The inside of the egg." `Ata' Al-Khurasani said, "It is the membrane which is between its outer shell and its inner contents." As-Suddi said:

(كَأَنَّهُنَّ بَيْضٌ مَّكُونٌ )

(as if they were Bayd Maknun.) means, "The white of the egg when its shell is removed." Ibn Jarir's view concerning the meaning of Maknun (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg. And Allah knows best.

(فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ - قَالَ قَائِلٌ  
مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ - يَقُولُ أَءِنَّكَ لَمِنَ  
الْمُصَدِّقِينَ - أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا  
لَمَدِينُونَ - قَالَ هَلْ أَنْتُمْ مُّطَّلِعُونَ - فَاطَّلَعَ فَرَءَاهُ  
فِي سَوَاءِ الْجَحِيمِ - قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ -  
وَلَوْ لَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ - أَفَمَا  
نَحْنُ بِمَبِيتِينَ - إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ  
بِمُعَدِّيْنَ - إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ - لِمِثْلِ هَذَا  
فَلْيَعْمَلِ الْعَامِلُونَ )

(50. Then they will turn to one another, mutually questioning.) (51. A speaker of them will say: "Verily, I had a companion (in the world),") (52. "Who used to say: `Are you among those who believe.) (53. (That) when we die and become dust and bones, shall we indeed be indebted (Madinun)") (54. (The speaker) said: "Will you look down") (55. So he looked down and saw him in the midst of the Fire.) (56. He said: "By Allah! You have nearly ruined me.") (57. "Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).") (58. "Are we then not to die (any more)") (59. "Except our first death, and we shall not be punished") (60. Truly, this is the supreme success!) (61. For the like of this let the workers work.)

## **The gathering of the People of Paradise, and the exchange between One of Them and His Counterpart in Hell, and His Gratitude for the Blessings of Allah**

Allah tells us how the people of Paradise will turn to one another, asking one another about their situation, how they were in this world and what they suffered. This is part of their conversation when they get together to converse and drink, sitting on their thrones, servants coming and going, bringing all kinds of good food, drink, clothes and other delights no eye has seen, no ear has heard, never having comprehend the mind of man.

( قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ )

(A speaker of them will say: "Verily, I had a companion...") Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him said, "This refers to an idolator man who had a companion among the believers in this world."

( يَقُولُ أَأَنتَ لَمِنَ الْمُصَدِّقِينَ )

(Who used to say: "Are you among those who believe...") means, `do you believe in the resurrection after death, and the Reckoning and reward or punishment' He used to say that by way of astonishment, disbelief and stubbornness.

( أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَدِينُونَ )

((That) when we die and become dust and bones, shall we indeed be indebted (Madinun).) Mujahid and As-Suddi said, "Brought to account." Ibn `Abbas, may Allah be pleased with him, and Muhammad bin Ka`b Al-Qurazi said, "Rewarded or punished according to our deeds." Both views are correct.

( قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ )

((The speaker) said: "Will you look down") meaning, look over. The believer will say this to his companions among the people of Paradise.

( فَاطَّلَعَ فَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ )

(So he looked down and saw him in the midst of the Fire.) Ibn `Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Khulayd Al-`Usari, Qatadah, As-Suddi and `Ata' Al-Khurasani said, "This means, in the middle of Hell." Al-Hasan Al-Basri said, "In the middle of Hell as if he were a burning star."

(قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ )

(He said: "By Allah! You have nearly ruined me.") The believer will say, addressing the disbeliever: `By Allah, you nearly caused me to be doomed, if I had obeyed you.'

(وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ )

(Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).) means, `Were it not for the favor of my Lord towards me, I would have been like you in the middle of Hell where you are, brought forth with you for punishment. But He bestowed His grace upon me, had mercy upon me and guided me to faith and to belief in Him Alone.'

(وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ)

(and never could we have found guidance, were it not that Allah had guided us!) (7:43)

(أَفَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ )

(Are we then not to die (any more) Except our first death, and we shall not be punished) This is what the believers will say when they feel joy at what Allah has given them, and they realize that they are to remain in Paradise forever with no punishment and no death to come. Allah says:

(إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ )

(Truly, this is the supreme success!) Al-Hasan Al-Basri said, "They know that death brings an end to every delight, so they will say,

(أَفَمَا نَحْنُ بِمَيِّتِينَ - إِلَّا مَوْتَتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ )

(Are we then not to die Except our first death, and we shall not be punished) It will be said, "No,

(إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ)

(Truly, this is the supreme success!)."

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ)

(For the like of this let the workers work.) Ibn Jarir said, "These are the Words of Allah, and it means: for the like of this pleasure and this success, let the workers work in this world, so that they may attain it in the Hereafter.

### The Story of Two Israelites

They mentioned the story of two men among the Children of Israel who were partners and who are included in the meaning of this Ayah. Abu Ja`far bin Jarir recorded that Furat bin Tha` labah Al-Bahrani said concerning the Ayah,

(إِنِّي كَان لِي قَرِينٌ)

(Verily, I had a companion) "There were two men who were partners and had collected eight thousand Dinars. One of them had a craft and the other did not. The one who had a craft said to the other, `You do not have a craft, so I think I will divide the money with you and leave you.' So he left him. Then the man bought a house, belonging to a king who had died, for the price of one thousand Dinars. He called his companion and showed him the house, saying, `What do you think of this house I bought it for one thousand Dinars.' He said, `How beautiful it is.' When he went out he said, `O Allah, this companion of mine has bought this house for one thousand Dinars; I ask You for one of the houses of Paradise -- and he gave one thousand Dinars in charity.' Then as much time passed as Allah willed should pass. The first man married a woman with a dowry of one thousand Dinars, and invited his companion and made food for him. When he came, he said, `I have married this woman with a dowry of one thousand Dinars.' He replied; `How beautiful this is.' And when he left, he said, `O Lord, my companion has married a woman with a dowry of one thousand Dinars; I ask you for a wife from among Al-Hur Al-`lyn' -- and he gave one thousand Dinars in charity. Then as much time passed as Allah willed should pass. Then the first man bought two gardens for two thousand Dinars, then he called his companion and showed them to him. He said, `I have bought these two gardens for two thousand Dinars.' He replied, `How beautiful this is.' When he came out, he said, `O Lord, my companion has bought two gardens for two thousand Dinars; I ask you for two gardens in Paradise' -- and he gave two thousand Dinars in charity. Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shinned under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allah. The man said, `This is like a man who has such and such.' The angel said, `That is exactly what it is; this house, these gardens and this wife are all for you.' The man said, `I had a companion who used to say: Are you among those who believe' It was said to him, `He is in Hell.' He said, `Will you look down' So he looked down and saw him in the midst of Hell. At this, he said:

قَالَ تَاللَّهِ إِنْ كِدْتَ لِتُرْدِينِ - وَلَوْلَا نِعْمَةُ رَبِّي  
لَكُنْتُ مِنَ الْمُحْضَرِينَ )

(By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).)"

(أَذَلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ - إِنَّا جَعَلْنَاهَا  
فِتْنَةً لِلظَّالِمِينَ - إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ  
الْجَحِيمِ - طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ - فَإِنَّهُمْ  
لَا كَلُونَ مِنْهَا فَالْيُونِ مِنْهَا الْبُطُونِ - ثُمَّ إِنَّ لَهُمْ  
عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ - ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى  
الْجَحِيمِ - إِنَّهُمْ أَلْفَوْا ءَابَاءَهُمْ ضَالِّينَ - فَهُمْ عَلَى  
ءَأْتَارِهِمْ يُهْرَعُونَ )

h(62. Is that (Paradise) better entertainment or the tree of Zaqqum) (63. Truly, We have made it (as) a trial for the wrongdoers.) (64. Verily, it is a tree that springs out of the bottom of Hell-fire,) (65. The shoots of its fruit stalks are like the heads of Shayatin.) (66. Truly, they will eat thereof and fill their bellies therewith.) (67. Then on the top of that they will be given boiling Hamim.) (68. Then thereafter, verily, their return is to the flaming fire of Hell.) (69. Verily, they found their fathers on the wrong path;) (70. So they (too) hastened in their footsteps!)

### The Tree of Zaqqum and its Companions

Here Allah asks: `Is that which He has mentioned of the delights of Paradise with its food, drink, companions and other joys better entertainment, or

(أَمْ شَجَرَةُ الزَّقُّومِ)

(or the tree of Zaqqum) which is in Hell' The meaning here is a specific kind of tree which is called Zaqqum. This is like the Ayah:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ  
وَصَبِغٍ لِلْأَكْلِينَ )

(And a tree that springs forth from Mount Snai, that grows (produces) oil, and (it is a) relish for the eaters.) (23:20) -- which is the olive tree. This is supported by the Ayah:

ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكْذِبُونَ - لَأَكُونَنَّ مِنْ  
شَجَرٍ مِّنْ زَقُّومٍ )

(Then moreover, verily, -- you the erring-ones, the deniers! You, verily, will eat of the trees of Zaqqum.) (56:51-52).

(إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ )

(Truly, We have made it (as) a trial for the wrongdoers.) Qatadah said, "The tree of Zaqqum is mentioned as a test for those who are misguided. They said, `Your companion tells you that in the Fire there is a tree, but fire consumes trees.' Then Allah revealed the words:

(إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ )

(Verily, it is a tree that springs out of the bottom of Hell-fire.) meaning, it is nourished by the fire, for it was created from fire." Mujahid said:

(إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ )

(Truly, We have made it (as) a trial for the wrongdoers.) Abu Jahl, may Allah curse him, said, "Zaqqum means dates and butter which I eat )Atazaqqamuhu(." I say that the meaning of the Ayah is, "We have told you, O Muhammad, of the tree of Zaqqum as a trial with which We test the people to see who will believe and who will disbelieve." This is like the Ayah:

وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ  
وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا  
يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا )

(And We made not the vision which we showed you but a trial for mankind, and the accursed tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah) (17:60).



(إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ )

(Verily, it is a tree that springs out of the bottom of Hell-fire.) means, its roots grow at the bottom of Hell.

(طَلْعُهَا كَأَنَّهٗ رُءُوسُ الشَّيَاطِينِ )

(The shoots of its fruit stalks are like the heads of Shayatin. ) this is a description of how ugly and repulsive it is. It is likened to

(رُءُوسُ الشَّيَاطِينِ)

(the heads of Shayatin ), even though they have never seen them, because it is a well-established idea in people's minds that devils are ugly in appearance.

(فَإِنَّهُمْ لَأَكْلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ )

(Truly, they will eat thereof and fill their bellies therewith.) Allah mentions that they will eat of this extremely ugly tree even though its fruit tastes and smells so bad; they will be forced to eat from it because they will not find anything else to eat except this tree and similar things, as Allah says:

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ - لَّا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ )

(No food will there be for them but a poisonous thorny plant, Which will neither nourish nor avail against hunger.) (88:6 -7).

(ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ )

(Then on the top of that they will be boiling Hamim) Ibn `Abbas, may Allah be pleased with him, said, "This means they will be given boiling Hamim to drink after they have eaten from Zaqqum." According to another report, he said that this means a mixture made from boiling water. Someone else said that it means boiling water will be mixed with pus and offensive discharges that leak from their private parts and eyes. Ibn Abi Hatim recorded that Sa`id bin Jubayr said, "When the people of Hell get hungry, they will ask for food from the tree of Zaqqum. They will eat from it, then the skin of their faces will fall off, If someone were to pass by, he would recognize them from their faces. Then thirst will be sent upon them, so they will ask to be given something to drink, and they will be given water like boiling oil that has been heated to the ultimate degree. When it is brought near to their mouths, the flesh of their faces from which the skin has fallen off will be baked by its heat, and whatever is in their stomachs will melt. They will walk with their guts falling out and with their skin falling off, then they

will be beaten with hooked rods of iron. Then every part of their bodies will burst into loud lamentations.

(ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ )

(Then thereafter, verily, their return is to the flaming fire of Hell.) means, after that interval, they will be sent back to the burning fire, searing heat and scorching flames, and they will rotate between the one and the other. This is like the Ayah,

(يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ )

(They will go between it (Hell) and the fierce boiling water!) (55:44). Qatadah recited this Ayah when discussing this Ayah. This is a good interpretation. `Abdullah bin Mas'ud recited it differently, with the meaning "Their return in the afternoon." `Abdullah, may Allah be pleased with him, used to say: "By the One in Whose Hand is my soul, midday on the Day of Resurrection will not come until the people of Paradise will be in Paradise and the people of Hell will be in Hell." Then he recited:

(أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا )

(The dwellers of Paradise will, on that Day, have the best abode, and have the fairest of places for repose) (25:24). Allah's saying;

(إِنَّهُمْ أَفْوًا ءَابَاءَهُمْ ضَالِّينَ )

(Verily, they found their fathers on the wrong path;) means, `We will punish them for that because they found their fathers following misguidance and they followed them with no evidence or proof.' Allah says:

(فَهُمْ عَلَى ءَأْتَارِهِمْ يُهْرَعُونَ )

(So they (too) hastened in their footsteps!) Mujahid said, "This is like running." Sa`id bin Jubayr said, "They followed ignorance and foolishness."

(وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ - وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ - فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ  
إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ )

(71. And indeed most of the earlier ones went astray before them;) (72. And indeed We sent among them warners;) (73. Then see what was the end of those who were warned.) (74. Except the chosen servants of Allah.) Allah tells us that most of the previous nations went astray, worshipping other gods alongside Allah. He states that He sent among them warners to alert them to the anger, wrath and vengeance of Allah towards those who disbelieve in Him and worship others besides Him. He tells us that they persisted in their opposition to their Messengers and their disbelief in them, so He destroyed those who disbelieved in Him and saved the believers and caused them to prevail. Allah says:

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ إِلَّا عِبَادَ اللَّهِ  
الْمُخْلِصِينَ )

(Then see what was the end of those who were warned. Except the chosen servants of Allah).

(وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ - وَنَجَّيْنَاهُ  
وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ - وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ  
الْبَاقِينَ - وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ - سَلَّمَ عَلَى  
نُوحٍ فِي الْعَلَمِينَ - إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ -  
إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ثُمَّ أَغْرَقْنَا الْآخَرِينَ )

(75. And indeed Nuh invoked Us, and We are the best of those who answer.) (76. And We rescued him and his family from the great distress,) (77. And, his progeny, them We made the survivors.) (78. And left for him (a goodly remembrance) among the later generations) (79. "Salam (peace!) be upon Nuh among the all creatures!") (80. Verily, thus We reward the gooddoers.) (81. Verily, he )Nuh( was one of Our believing servants.) (82. Then We drowned the others.)

## Nuh and His People

When Allah tells us about how most of the early people went astray from the path of salvation, He starts the detailed explanation of that with the story of Nuh and the rejection of his people. Only a few of Nuh's people believed in him, despite the long period of time he spent among them. He stayed among them for one thousand years less fifty, and after he stayed among them for so long and their disbelief became too much for him to bear -- for every time he called them, they turned away from him even more -- he prayed to his Lord saying, "I have been overcome, so help (me)!" So Allah became angry because Nuh was angry with them. He says:

(وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ )

(And indeed Nuh invoked Us, and We are the best of those who answer.)

(وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ )

(And We rescued him and his family from the great distress.) means, their disbelief and their insults.

(وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ )

(And, his progeny, them We made the survivors.) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, "There was no one left apart from the offspring of Nuh, peace be upon him." Sa`id bin Abi `Arubah said, narrating from Qatadah concerning the Ayah,

(وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ )

(And, his progeny, them We made the survivors.) "All people descended from the offspring of Nuh, peace be upon him." At-Tirmidhi, Ibn Jarir and Ibn Abi Hatim narrated from Samurah, may Allah be pleased with him, that the Prophet said, concerning the Ayah,

(وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ )

(And, his progeny, them We made the survivors):

«سَامُ، وَحَامُ، وَيَافِثُ»

(Sam, Ham and Yafith.) Imam Ahmad recorded from Samurah, may Allah be pleased with him, that the Messenger of Allah said:

«سَامُ أَبُو الْعَرَبِ، وَحَامُ أَبُو الْحَبَشِ، وَيَافِثُ أَبُو  
الرُّومِ»

(Sam was the father of the Arabs, Ham was the father of the Ethiopians and Yafith was the father of the Romans.)" This was also recorded by At-Tirmidhi. What is meant here by Romans is the original Romans, i.e., the Greeks who claimed descent from Ruma (Roma) the son of Liti, the son of Yunan, the son of Yafith, the son of Nuh, peace be upon him.

(وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ )

(And left for him among the later generations. ) Ibn `Abbas, may Allah be pleased with him, said, "He is remembered in a good way." Mujahid said this means "An honorable mention by all the Prophets." Qatadah and As-Suddi said, "Allah caused him to be praised constantly by others." Ad-Dahhak said it means "Salam and praise."

(سَلَّمَ عَلَى نُوحٍ فِي الْعَالَمِينَ )

(Salam (peace!) be upon Nuh among the all creatures!) This explains for us the extent of the honorable mention and praise, for he is greeted with peace by all groups and nations.

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ )

(Verily, thus We reward the gooddoers.) means, `This is how We reward those of Our servants who do deeds of obedience to Allah. We gave him an honorable mention so that after he died he is still remembered in a manner that befits his status.' Then Allah says:

(إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ )

(Verily, he )Nuh( was one of Our believing servants.) meaning, one of the sincere believers in the Oneness of Allah, one of those who had certain faith.

(ثُمَّ أَغْرَقْنَا الْآخَرِينَ )

(Then We drowned the others. ) means, `We destroyed them, and there was no trace whatsoever left of them, and they are only known by this unfavorable description.'

(وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ - إِذْ جَاءَ رَبَّهُ بِقَلْبٍ  
سَلِيمٍ - إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ - أَءِفْكَأ  
ءَالِهَةً دُونَ اللَّهِ تُرِيدُونَ - فَمَا ظَنُّكُمْ بِرَبِّ  
الْعَالَمِينَ )

(83. And verily, among those who followed his way was Ibrahim.) (84. When he came to his Lord with a Salim heart.) (85. When he said to his father and to his people: "What is it that which you worship") (86. "Is it a falsehood -- gods other than Allah -- that you desire") (87. "Then what think you about the Lord of the all that exists")

## The Story of Ibrahim and His People

Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him:

(وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ )

(And verily, among those who followed his ways was Ibrahim.) means, he was one of the followers of his religion. Mujahid said, "He was following his path and his way."

(إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ )

(When he came to his Lord with a Salim heart.) Ibn `Abbas, may Allah be pleased with him, said, "This means that he bore witness that none has the right to be worshipped except Allah." r Ibn Abi Hatim recorded that `Awf said, "I said to Muhammad bin Srin, `What is the Salim heart' He said, `One which knows that Allah is true and that the Hour will undoubtedly come to pass, and that Allah will resurrect those who are in the graves.'" Al-Hasan said, "One that is free from Shirk." `Urwah said, "One that is not cursed."

(إِذْ قَالَ لِأَيِّهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ )

(When he said to his father and to his people: "What is it that which you worship") He denounced his people for their worship of idols and false gods, Allah said:

(أَعْفَاءَ ءَالِهَةٍ دُونَ اللَّهِ تُرِيدُونَ - فَمَا ظَنُّكُمْ بِرَبِّ  
الْعَالَمِينَ )

(Is it a falsehood -- gods other than Allah -- that you desire Then what think you about the Lord of the all that exists) Qatadah said, "This means, `what do you think He will do with you when you meet Him, given that you worshipped others alongside Him"

(فَنظَرَ نَظْرَةً فِي النُّجُومِ - فَقَالَ إِنِّي سَقِيمٌ -  
فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ - فَرَاغَ إِلَى ءَالِهَتِهِمْ فَقَالَ أَلَا  
تَأْكُلُونَ - مَا لَكُمْ لَا تَنْطِقُونَ - فَرَاغَ عَلَيْهِمْ ضَرْبًا  
بِالْيَمِينِ - فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ - قَالَ أَتَعْبُدُونَ مَا  
تَنْحِتُونَ - وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ - قَالُوا ابْنُوا  
لَهُ بُيُوتًا فَأَلْفَوْهُ فِي الْجَحِيمِ - فَأَرَادُوا بِهِ كَيْدًا  
فَجَعَلْنَاهُمُ الْأَسْفَلِينَ )

(88. Then he cast a glance at the stars,) (89. And he said: "Verily, I am sick.") (90. So they turned away from him and departed.) (91. Then he turned to their gods and said: "Will you not eat") (92. "What is the matter with you that you speak not") (93. Then he turned upon them, striking (them) with (his) right hand.) (94. Then they came hastily towards him.) (95. He said: "Worship you that which you (yourselves) carve") (96. "While Allah has created you and what you make!") (97. They said: "Build for him a building and throw him into the blazing fire!") (98. So, they plotted a plot against him, but We made them the lowest.) Ibrahim, peace be upon him, said this to his people so that he could stay behind in the city when they went out for their festival. The time was approaching for them to go out to celebrate a festival of theirs, and he wanted to be alone with their gods so that he could break them, so he told them something that was true, for he was indeed sick of the implications of what they believed in.

(فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ )

(So they turned away from him and departed.) Qatadah said, "The Arabs say of one who thinks deeply that he is looking at the stars." What Qatadah meant is that he looked at the heavens thinking of a way to distract his people. So he said,

(إِنِّي سَقِيمٌ)

(Verily, I am sick.) meaning, weak. Ibn Jarir narrated here a Hadith from Abu Hurayrah, may Allah be pleased with him, stating that the Messenger of Allah said:

«لَمْ يَكْذِبْ إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ غَيْرَ  
ثَلَاثَ كَذَبَاتٍ: ثِنْتَيْنِ فِي ذَاتِ اللَّهِ تَعَالَى، قَوْلُهُ:

(إِنِّي سَقِيمٌ)

وقوله:

(بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا)

وقوله في سارة: هي أختي»

(Ibrahim (peace and blessings be upon him) did not lie except in three cases. Two were for the sake of Allah: (one is) when he said, (Verily, I am sick); and (the second) when he said, (Nay, this one, the biggest (his wife) of them (idols) did it.) and (the third) when he said concerning (his wife) Sarah, "She is my sister.") This Hadith is recorded in the books of the Sahih and Sunan with various chain of narrations. But this is not the kind of real lie for which a person is to be condemned -- Allah forbid! One calls it a lie for lack of a better word, because it is abstruse speech used for a legitimate religious purpose, and it was said that what was meant by the words,

(إِنِّي سَقِيمٌ)

(Verily, I am sick) was, 'I am sick at heart of your worshipping idols instead of Allah.' Al-Hasan Al-Basri said, "The people of Ibrahim went out to their festival and they wanted to make him go out too. So he lay down on his back and said,

(إِنِّي سَقِيمٌ)

(Verily, I am sick.) and he started looking at the sky. When they had gone out, he turned to their gods and broke them." This was recorded by Ibn Abi Hatim. Allah said:

(فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ)

(So they turned away from him and departed.) meaning, he went to them after they had left, quickly and secretly.

(فَقَالَ أَلَا تَأْكُلُونَ)

(and said: "Will you not eat") They had placed food before them as a sacrifice, so that the food might be blessed. When Ibrahim, peace be upon him, looked at the food that was before them, he said:

(فَرَاغَ إِلَىٰ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ - مَا لَكُمْ لَا تَنْطِقُونَ)

(Will you not eat What is the matter with you that you speak not)

(فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ)

(Then he turned upon them, striking (them) with (his) right hand.) Al-Farra' said, "This means, he started to hit them with his right hand." Qatadah and Al-Jawhari said, "He turned to them, hitting them with his right hand." He struck them with his right hand because the right hand is stronger and more powerful. Then he left them broken to pieces, (all) except the biggest of them, that they might turn to it, as we have already seen in the Tafsir of Surat Al-Anbiya'.

(فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ)

(Then they came hastily towards him.) Mujahid and others said, "This means, they came rushing. The story is told in brief here; in Surat Al-Anbiya', it is told in more detail. When they returned, they did not know at first who had done this, until they investigated and found out



that Ibrahim, peace be upon him, was the one who had done it. When they came to rebuke him, he started rebuking and criticizing them and said:

(أَتَعْبُدُونَ مَا تَحْتُونَ)

(Worship you that which you carve) meaning, 'do you worship instead of Allah idols which you yourselves carve and fashion with your own hands'

(وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ )

(While Allah has created you and what you make!) This may mean, 'Allah has created you and what you do;' or it may mean, 'Allah has created you and what you make.' Both views are synonymous. The former is more apparent because of the report recorded by Al-Bukhari in the Book Af' al Al-' lbad from Hudhayfah, attributed to the Prophet :

«إِنَّ اللَّهَ تَعَالَى يَصْنَعُ كُلَّ صَانِعٍ وَصَنَعَتَهُ»

(Allah has created every doer of deeds and what he does.) Thereupon he recited:

(وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ )

(While Allah has created you and what you make!) When the proof had been established against them, they resolved to seize him by force and they said:

(ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ)

(Build for him a building (i.e., furnace) and throw him into the blazing fire!) There happened what we have already discussed in our Tafsir of Surat Al-Anbiya', (21:68-70) and Allah saved him from the fire and caused him to prevail over them, making his proof supreme and supporting it. Allah says:

(فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ )

(So, they plotted a plot against him, but We made them the lowest.)

(وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ - رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ - فَبَشِّرْنَاهُ بِعُلْمٍ حَلِيمٍ - فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَىٰ فِي الْمَنَامِ

أَنِّي أَدْبَحُكَ فَانظُرْ مَاذَا تَرَى قَالَ يَا بَتِ افْعَلْ مَا  
 تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ - فَلَمَّا  
 أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ - وَنَدَيْنَهُ أَنْ يَا بَرَهَيْمُ - قَدْ  
 صَدَقْتَ الرَّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ - إِنْ  
 هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ - وَقَدَيْنَهُ بِذَبْحٍ عَظِيمٍ  
 وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ سَلَّمَ عَلَى إِبْرَاهِيمَ  
 كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ  
 وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ وَبَرَكَاتًا  
 عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَلَمٌ  
 لِّنَفْسِهِ مُبِينٌ (

(99. And he said: "Verily, I am going to my Lord. He will guide me!" (100. "My Lord! Grant me (offspring) from the righteous.") (101. So, We gave him the glad tidings of a forbearing boy.) (102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!" He said: "O my father! Do that which you are commanded, if Allah wills, you shall find me of the patient.") (103. Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;) (104. We called out to him: "O Ibrahim!") (105. "You have fulfilled the dream!" Verily, thus do We reward the doers of good.) (106. Verily, that indeed was a manifest trial.) (107. And We ransomed him with a great sacrifice;) (108. And We left for him among the later generations.) (109. "Salam (peace!) be upon Ibrahim!") (110. Thus indeed do We reward the doers of good.) (111. Verily, he was one of Our believing servants.) (112. And We gave him the glad tidings of Ishaq -- a Prophet from the righteous.) (113. We blessed him and Ishaq. And of their progeny are (some) that do right, and some that plainly wrong themselves.)

### **Ibrahim's Emigration, the Test of the Sacrifice of Isma` il, and how Allah blessed Him**

Allah tells us that after He helped His close friend Ibrahim, peace be upon him, against his people, and after Ibrahim gave up hoping that they would ever believe despite all the mighty signs that they had witnessed, he emigrated away from them, and said:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ - رَبُّ هَبْ لِي مِنَ الصَّالِحِينَ )

(Verily, I am going to my Lord. He will guide me! My Lord! Grant me (offspring) from the righteous.) meaning, obedient children, in compensation for his people and relatives whom he had left. Allah said:

(فَبَشِّرْنَاهُ بِعُلْمٍ حَلِيمٍ )

(So We gave him the glad tidings of a forbearing boy.) This child was Isma`il, peace be upon him, for he was the first child of whom glad tidings were given to Ibrahim, peace be upon him, and he was older than Ishaq. The Muslims and the People of the Book agree, and indeed it is stated in their Book, that Isma`il, peace be upon him, was born when Ibrahim, peace be upon him, was eighty-six years old, and Ishaq was born when Ibrahim was ninety-nine years old. According to their Book, Allah commanded Ibrahim to sacrifice his only son, and in another text it says his firstborn son. But here they falsely inserted the name of Ishaq. This is not right because it goes against what their own Scripture says. They inserted the name of Ishaq because he is their ancestor, while Isma`il is the ancestor of the Arabs. They were jealous of them, so they added this idea and changed the meaning of the phrase "only son" to mean 'the only son who is with you,' because Isma`il had been taken with his mother to Makkah. But this is a case of falsification and distortion, because the words "only son" cannot be said except in the case of one who has no other son. Furthermore, the firstborn son has a special status that is not shared by subsequent children, so the command to sacrifice him is a more exquisite test.

(فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ )

(And, when he (his son) was old enough to walk with him,) means, when he grew up and started to go with his father and walk with him, for Ibrahim used to go every so often to check on his son and his mother in the land of Faran (i.e., Makkah), to see how they were doing. It was said that he used to ride on Al-Buraq, traveling there swiftly, and Allah knows best. It was reported from Ibn `Abbas, peace be upon him, Mujahid, `Ikrimah, Sa`id bin Jubayr, `Ata' Al-Khurasani, Zayd bin Aslam and others that

(فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ )

(And, when he (his son) was old enough to walk with him,) means, when he became a young man and was able to work as his father did.

(فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ )

(And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!") `Ubayd bin `Umayr said, "The dreams of the Prophets are revelation," then he recited this Ayah:

قَالَ يَبْنَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ  
مَاذَا تَرَىٰ

(he said: "O my son! I have seen in a dream that I am slaughtering you. So look what you think!"). He told his son that in order to make it easier for him, and also to test his patience and resolve, at a young age, in obeying Allah and obeying his father.

قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ

(He said: "O my father! Do that which you are commanded..." meaning, `obey the command of Allah and sacrifice me.'

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

(if Allah wills, you shall find me of the patient..) meaning, `I will be patient and will seek the reward for that with Allah.' He, may peace and blessings be upon him, believed in what had been promised. Allah said:

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ  
الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا - وَكَانَ يَأْمُرُ أَهْلَهُ  
بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا )

(And mention in the Book Isma`il. Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family the Salah and the Zakah, and his Lord was pleased with him.) (19:54-55).

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ )

(Then, when they had both submitted themselves, and he had laid him prostrate on his forehead;) means, when both of them had pronounced the Shahadah and remembered Allah -- Ibrahim because he was about to offer a sacrifice and Isma`il because he was about to die. Or it was said that "submitted themselves" means that they submitted and followed the command of Allah; Ibrahim obeyed the command of Allah and Isma`il obeyed Allah and his father. This was the view of Mujahid, `Ikrimah, Qatadah, As-Suddi and Ibn Ishaq, and others. |The meaning of the phrase "and he had laid him prostrate on his forehead" is: he placed him facedown so that he could slaughter him from behind, and not have to see his face at the time of slaughter,

so that it would be easier for him. Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Ad-Dahhak and Qatadah said:

(وَتَلَّهُ لِلجَبِينِ)

(and he had laid him prostrate on his forehead;) means, "He turned him upside down on his face." Imam Ahmad recorded that Ibn `Abbas, may Allah be pleased with him, said, "When the rituals were enjoined upon Ibrahim, peace be upon him, the Shaytan appeared to him at the Mas`a and raced with him, but Ibrahim got there first. Then Jibril, upon him be peace, took him to Jamrat Al-`Aqabah and the Shaytan appeared to him, so he stoned him with seven pebbles until he disappeared. Then he appeared him at Al-Jamrah Al-Wusta and he stoned him with seven pebbles. Then he laid him prostrate on his face. Isma`il, peace be upon him, was wearing a white shirt, and he said, `O my father, I do not have any garment in which I can be shrouded apart from this; take it off me so that you can shroud me in it.' He started to take it off, then he was called from behind:

(أَنْ يَابِرَ هَيْمَقْدُ صَدَّقْتَ الرُّؤْيَا)

(O Ibrahim! You have fulfilled the dream!) Ibrahim turned, and saw a fine, horned, white ram." Ibn `Abbas said, "We used to look for similar types of rams." Hisham mentioned this Hadith at length in Al-Manasik.

(وَنَدَيْنَهُ أَنْ يَابِرَ هَيْمُ قَدْ صَدَّقْتَ الرُّؤْيَا)

(We called out to him: "O Ibrahim! You have fulfilled the dream!") means, `the purpose of your dream has been fulfilled by your laying down your son to sacrifice him.' As-Suddi and others said that he passed the knife over Isma`il's neck, but it did not cut him at all, because a sheet of copper was placed between them. Ibrahim was called at that point, and it was said:

(قَدْ صَدَّقْتَ الرُّؤْيَا)

(You have fulfilled the dream!) Allah says;

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ)

(Verily, thus do We reward the doers of good.) means, `this is how We deal with those who obey Us in things that are difficult for them; We make for them a way out.' As Allah says:

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوَى عَدْلٍ مِّنكُمْ  
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ

يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ  
مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ  
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ  
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا )

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.) (65:2-3). On the basis of this Ayah and this story, some of the scholars of Usul have stated that it is valid for a ruling to be abrogated before anyone is able to act upon it -- unlike some of the Mu`tazilah. The evidence for this is obvious, because Allah commanded Ibrahim, peace be upon him, to sacrifice his son, then He abrogated that and pointed out the ransom. The purpose of His command had been primarily to reward His close Friend for his patience and resolve in sacrificing his son. Allah says:

(إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ )

(Verily, that indeed was a manifest trial.) meaning, it was clearly a test when he was commanded to sacrifice his son, so, he hastened to do it, in submission to the command of Allah and in obedience to Him. Allah said:

(وَإِبْرَاهِيمَ الَّذِي وَفَّى )

(And of Ibrahim who fulfilled all that.) (53:37), and

(وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ )

(And We ransomed him with a great sacrifice). It was reported that Ibn `Abbas, may Allah be pleased with him, said, "A ram which had grazed in Paradise for forty years." Imam Ahmad recorded that Safiyyah bint Shaybah said, "A woman from Bani Sulaym, who was the midwife of most of the people in our household, told me that the Messenger of Allah sent for `Uthman bin Talhah, may Allah be pleased with him." On one occasion she said, "I asked `Uthman, `Why did the Prophet call you' He said, `The Messenger of Allah said to me,

«إِنِّي كُنْتُ رَأَيْتُ قَرْنِي الْكَبْشِ حِينَ دَخَلْتُ  
الْبَيْتَ فَنَسِيتُ أَنْ أَمْرَكَ أَنْ تُخَمَّرَهُمَا فَخَمَّرَهُمَا،

# فَإِنَّهُ لَا يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ شَيْءٌ يَشْغَلُ الْمُصَلِّيَّ»

(I saw the horns of the ram when I entered the House )i.e., the Ka` bah(, and I forgot to tell you to cover them up; cover them up, for there should not be anything in the House which could distract the worshipper.)" Sufyan said, "The horns of the ram remained hanging in the House until it was burned, and they were burned too." This offers independent evidence that the one who was to be sacrificed was Isma` il, peace be upon him. The Quraysh had inherited the horns of the ram that Ibrahim sacrificed, and they had been passed down from generation to generation, until the Messenger of Allah was sent. And Allah knows best.

## Reports which state that the One Who was to be sacrificed was Isma` il, and that this is Correct without a Doubt

Sa` id bin Jubayr, ` Amir Ash-Sha` bi, Yusuf bin Mihran, Mujahid, ` Ata' and others reported from Ibn ` Abbas that it was Isma` il, peace be upon him. Ibn Jarir narrated that Ibn ` Abbas said, "The one who was ransomed was Isma` il, peace be upon him. The Jews claimed that it was Ishaq, but the Jews lied." It was reported that Ibn ` Umar said, "The sacrifice was Isma` il." Ibn Abi Najih said, narrating from Mujahid, "It was Isma` il, peace be upon him." This was also the view of Yusuf bin Mihran. Ash-Sha` bi said, "It was Isma` il, peace be upon him, and I saw the horns of the ram in the Ka` bah." Muhammad bin Ishaq reported from Al-Hasan bin Dinar and ` Amr bin ` Ubayd from Al-Hasan Al-Basri that he did not doubt that the one of the two sons Ibrahim was commanded to sacrifice was Isma` il, peace be upon him. Ibn Ishaq said, "I heard Muhammad bin Ka` b Al-Qurazi say, ` The one whom Allah commanded Ibrahim to sacrifice of his two sons was Isma` il.' We find this in the Book of Allah, because when Allah finishes the story of the one of the two sons of Ibrahim who was to be sacrificed, He then says:

(وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ )

(And We gave him the glad tidings of Ishaq -- a Prophet from the righteous), and

(فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ)

(So, We gave her glad tidings of Ishaq and after Ishaq, of Ya` qub) (11:71). He mentions the son and the son of the son, but He would not have commanded him to sacrifice Ishaq when He had promised that this son would in turn have a son. The one whom He commanded him to sacrifice can only have been Isma` il." Ibn Ishaq said, "I heard him say that often." Ibn Ishaq reported from Buraydah bin Sufyan bin Farwah Al-Aslami that Muhammad bin Ka` b Al-Qurazi told them that he mentioned that to ` Umar bin ` Abd Al-` Aziz, may Allah be pleased with him, when he was Khalifah, while he was with him in Syria. ` Umar said to him, "This is something about which I have never given any thought, but I see that it is as you say." Then he sent for a man who was with him in Syria, a Jew who had become a Muslim and was committed to Islam, and he thought that he had been one of their scholars. ` Umar bin ` Abd Al-` Aziz, may Allah be pleased with him, asked him about that. Muhammad bin Ka` b said, "I was with ` Umar bin ` Abd Al-` Aziz. ` Umar said to him, ` Which of the two sons of Ibrahim was he commanded to sacrifice' He said, ` Isma` il. By Allah, O Commander of the faithful, the Jews know this, but they were

jealous of you Arabs because it was your father about whom Allah issued this command and the virtue that Allah mentioned was because of his patience in obeying the command. So they denied that and claimed that it was Ishaq, because he is their father." `Abdullah bin Al-Imam Ahmad bin Hanbal, may Allah have mercy on him, said, "I asked my father about which son was to be sacrificed -- was it Isma`il or Ishaq" He said, "Isma`il." This was mentioned in Kitab Az-Zuhd. Ibn Abi Hatim said, "I heard my father say, `The correct view is that the one who was to be sacrificed was Isma`il, peace be upon him." He said, "And it was narrated that `Ali, Ibn `Umar, Abu Hurayrah, Abu At-Tufayl, Sa`id bin Al-Musayyib, Sa`id bin Jubayr, Al-Hasan, Mujahid, Ash-Sha`bi, Muhammad bin Ka`b Al-Qurazi, Abu Ja`far Muhammad bin `Ali and Abu Salih, may Allah be pleased with them all, said that the one who was to be sacrificed was Isma`il." Al-Baghawi said in his Tafsir, "This was the view of `Abdullah bin `Umar, Sa`id bin Al-Musayyib, As-Suddi, Al-Hasan Al-Basri, Mujahid, Ar-Rabi` bin Anas, Muhammad bin Ka`b Al-Qurazi and Al-Kalbi." This was also reported from Ibn `Abbas and from Abu `Amr bin Al-`Ala'.

(وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ )

(And We gave him the glad tidings of Ishaq -- a Prophet from the righteous.) having given the glad tidings of the one who was to be sacrificed, who was Isma`il, Allah immediately follows that with mention of the glad tidings of his brother Ishaq. This is also mentioned in Surah Hud (11:71) and in Surat Al-Hijr (15:53-55).

(نَبِيًّا)

(a Prophet) means, from him there will come a righteous Prophet.

(وَبَرَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن دُرِّيَّتِهِمَا  
مُحْسِنٌ وَظَلِمٌ لِّنَفْسِهِ مٌبِينٌ )

(We blessed him and Ishaq. And of their progeny are (some) that do right, and some that plainly wrong themselves.) This is like the Ayah:

(قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ  
أُمَّمٍ مِّمَّن مَّعَكَ وَأُمَّمٍ سَنُنْعُهُمْ ثُمَّ يَمْسُهُم مِّنَّا  
عَذَابٌ أَلِيمٌ )

(It was said: "O Nuh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you, but people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.") (11:48)



(وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ - وَنَجَّيْنَاهُمَا  
 وَقَوْمَهُمَا مِنَ الْكُرْبِ الْعَظِيمِ - وَنَصَرْنَاهُمْ فَاكْبَرُوا  
 هُمُ الْغَالِبُونَ - وَعَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ -  
 وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ - وَتَرَكْنَا عَلَيْهِمَا  
 فِي الْأَخْرِينَ - سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ إِنَّا  
 كَذَلِكَ نَجْزِي الْمُحْسِنِينَ إِنَّهُمَا مِنْ عِبَادِنَا  
 الْمُؤْمِنِينَ )

(114. And, indeed We gave Our grace to Musa and Harun.) (115. And We saved them and their people from the great distress,) (116. And helped them, so that they became the victors;) (117. And We gave them the clear Scripture;) (118. And guided them to the right path.) (119. And We left for them among the later generations.) (120. "Salam (peace!) be upon Musa and Harun!") (121. Verily, thus do We reward the doers of good.) (122. Verily, they were two of Our believing servants.)

### Musa and Harun

Allah tells us how He blessed Musa and Harun with prophethood and how He saved them, along with those who believed, from the oppression of Fir`awn and his people, who had persecuted them by killing their sons and sparing their women, and by forcing them to do the most menial tasks, then ultimately He caused them to prevail over them and to seize their lands and their wealth and all that they had spent their entire lives amassing. Then Allah revealed to Musa the Clear and Mighty Book, which is the Tawrah, as Allah says:

(وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً)

(And indeed We granted to Musa and Harun the criterion (of right and wrong), and a shining light) (21:48). And Allah says here:

(وَعَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ - وَهَدَيْنَاهُمَا  
 الصِّرَاطَ الْمُسْتَقِيمَ )

(And We gave them the clear Scripture; and guided them to the right path.) meaning, with regard to words and deeds.

## (وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرِينَ )

(And We left for them among the later generations.) means, that after they died they would be mentioned in good terms and spoken of highly. Then Allah explain this further:

(سَلَّمَ عَلَى مُوسَى وَهَارُونَ إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ )

(Salam (peace!) be upon Musa and Harun! Verily, thus do We reward the doers of good. Verily, they were two of Our believing servants.)

(وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ - إِذْ قَالَ لِقَوْمِهِ أَلَا  
تَتَّقُونَ - أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ -  
اللَّهُ رَبُّكُمْ وَرَبَّ آبَائِكُمُ الْأُولَى - فَكَذَّبُوهُ فَإِنَّهُمْ  
لَمُحْضَرُونَ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ )

وَتَرَكْنَا عَلَيْهِ فِي الْأَخْرِينَ- سَلَّمَ عَلَى إِبْرَاهِيمَ وَإِسْحَاقَ  
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ- إِنَّهُ مِنْ عِبَادِنَا  
الْمُؤْمِنِينَ-

(123. And verily, Ilyas was one of the Messengers.) (124. When he said to his people: "Will you not have Taqwa") (125. "Will you call upon `Ba`l and forsake the Best of creators,) (126. Allah, your Lord and the Lord of your forefathers") (127. But they denied him, so they will certainly be brought forth,) (128. Save the chosen servants of Allah.) (129. And We left for him among the later generations.) (130. "Salam (peace!) be upon Ilyasin!") (131. Verily, thus do We reward the doers of good.) (132. Verily, he was one of Our believing servants.) Ilyas Qatadah and Muhammad bin Ishaq said, "Ilyas is another name for Idris." Ibn Abi Hatim recorded that `Abdullah bin Mas`ud, may Allah be pleased with him, said, "Ilyas is Idris." This was also the view of Ad-Dahhak . Wahb bin Munabbih said, "He is Ilyas bin Yasin bin Finhas bin Al-`Izar bin Harun bin `Imran. Allah sent him to the Children of Israel after Hizqil (Ezekiel), may peace be upon them both. They had started to worship an idol called Ba`l, and he called them to Allah, may He be exalted, and forbade them to worship anyone besides Him. Their king believed in him, then he apostatized, and they persisted in their misguided ways, and not one person among them believed in him. So he prayed to Allah against them, and Allah withheld the rain from them for three years. Then they asked him to relieve them from that, and promised that they would believe in him if rain came to them. So he prayed to Allah for them, and the rains

came, but they persisted in their evil ways of disbelief. So he asked Allah to take him to Him. Al-Yasa` bin Akhtub had grown up under his care, may peace be upon them both. So Ilyas was commanded to go to such and such a place, and whatever mount came to him, he was to ride on it and not to give it away. A horse of fire was brought to him, so he rode it, and Allah clothed him with light and covered him with feathers, and he used to fly with the angels as a human angel, heavenly yet also earthly. This is what was narrated by Wahb bin Munabbih from the People of the Book; Allah knows best how true it is.

(إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ )

(When he said to his people: "Will you not have Taqwa") means, 'do you not fear Allah when you worship others instead of Him'

(أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ )

(Will you call upon Ba`l and forsake the Best of creators,) Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, Qatadah and As-Suddi said that the word Ba`l means lord. `Ikrimah and Qatadah said, "This is the language of the people of Yemen." According to another report from Qatadah, it is the language of Azd Shanu'ah. `Abdur-Rahman bin Zayd bin Aslam narrated from his father that it is the name of an idol which was worshipped by the people of a city called Ba`labak (Baalbek) which is to the west of Damascus. Ad-Dahhak said, "It is an idol which they used to worship."

(أَتَدْعُونَ بَعْلًا)

(Will you call upon Ba`l) means, 'will you worship an idol,'

(أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ - اللَّهُ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأُولِينَ )

(and forsake the Best of creators, Allah, your Lord and the Lord of your forefathers) means, 'He is the One Who is deserving of your worship alone, with no partners or associates.'

(فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ )

(But they denied him, so they will certainly be brought forth,) means, for the punishment on the Day of Reckoning.

(إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ )

(Save the chosen servants of Allah.) means, those who believe in Him alone.

(وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ )

(And We left for him among the later generations.) means, he is praised and spoken of highly.

(سَلَامٌ عَلَىٰ إِبْرَاهِيمَ )

(Salam (peace!) be upon Ilyasin!) Similarly, one might say for Isma'il, Isma'in. This is the language (dialect) of Bani Asad; they say Mikal, Mika'il, and Mika'in. They say Ibrahim and Ibraham; Isra'il, Isra'in; Tur Sna', Tur Snin. All of that is fine.

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ - إِنَّهُ مِنْ عِبَادِنَا  
الْمُؤْمِنِينَ )

(Verily, thus do We reward the doers of good. Verily, he was one of Our believing servants.) We have already discussed the meaning of this above. And Allah knows best.

(وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ - إِذْ نَجَّيْنَاهُ وَأَهْلَهُ  
أَجْمَعِينَ إِلَّا عَجُوزًا فِي الْغَيْرِينَ ثُمَّ دَمَّرْنَا  
الْآخَرِينَ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ وَبِالْأَيْلِ  
أَفَلَا تَعْقِلُونَ )

(133. And verily, Lut was one of the Messengers.) (134. When We saved him and his family, all,) (135. Except an old woman (his wife) who was among those who remained behind.) (136. Then We destroyed the rest.) (137. Verily, you pass by them in the morning.) (138. And at night; will you not then reflect)

### The Destruction of the People of Lut (Lot)

Allah tells us that He sent His servant and Messenger Lut, peace be upon him, to his people, and they denied him, so Allah saved him from among them, him and his family with the exception of his wife, who was destroyed along with her people. Allah destroyed them with different kinds of punishments, and made their vicinity a foul, stinking lake which is on a well-travelled route where people pass by night and day (i.e., the Dead Sea, which lays close to the cities of Sodom and Gomorrah on the highway between Arabia and Syria). Allah says:

(وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ - وَبِالْأَيْلِ أَفَلَا  
تَعْقِلُونَ )

(Verily, you pass by them in the morning. And at night; will you not then reflect) meaning, 'will you not learn a lesson from them and how Allah destroyed them, and realize that a similar end awaits the disbelievers.'

(وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ - إِذْ أَبَقَ إِلَى الْفُلِكِ  
الْمَشْحُونِ - فَسَهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ -  
فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ - فَلَوْلَا أَنَّهُ كَانَ مِنَ  
الْمُسَبِّحِينَ - لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ -  
فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ - وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً  
مِّنْ يَقْطِينٍ - وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ  
- فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ )

(139. And verily, Yunus was one of the Messengers.) (140. When he ran to the laden ship:) (141. Then he (agreed to) cast lots, and he was among the losers. ) (142. Then a (big) fish swallowed him as he had done an act worthy of blame.) (143. Had he not been of them who glorify Allah,) (144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.) (145. But We cast him forth on the naked shore while he was sick,) (146. And We caused a plant of gourd to grow over him.) (147. And We sent him to a hundred thousand (people) or even more.) (148. And they believed; so We gave them enjoyment for a while.)

### The Story of Yunus

We have already discussed the story of Yunus, peace be upon him, in Surat Al-Anbiya' (21:87-88). In the Two Sahihs it is reported that the Messenger of Allah said:

«مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ  
مَتَّى»

(It is not right for any person to say I am better than Yunus bin Matta.)

(إِذْ أَبَقَ إِلَى الْفُلِكِ الْمَشْحُونِ )

(When he ran to the laden ship.) Ibn `Abbas, may Allah be pleased with him, said, "It was filled with cargo.

(فَسَمَهُمْ)

(Then he (agreed to) cast lots,) means, to draw lots."

(فَكَانَ مِنَ الْمُدْحَضِينَ)

(and he was among the losers.) means among those who have been overcome. This was because the ship was being pounded by the waves on all sides, and they were at risk of drowning, so they drew lots, and whoever lost would be thrown overboard so as to lighten the load. The Prophet of Allah Yunus, peace be upon him, lost the draw three times, but they did not want to throw him overboard. He took off his garment so that he could throw himself into the sea, and they tried to stop him. Then Allah commanded a large fish from the Green Sea (i.e., Mediterranean Sea) to cleave the oceans and come and swallow Yunus, peace be upon him, without cutting his flesh or breaking his bones. The fish came and Yunus, peace be upon him, threw himself overboard, and the fish swallowed him and took him away, traveling through all the seas with him. When Yunus had stayed for some time in the fish's belly, he thought that he had died; then he moved his head and legs and arms, and saw that he was alive. He prayed in the belly of the fish, and one of the things he said in his main prayer was: "O Lord, I have taken as a place of worship to You a place which no other person has reached." They differed as to how long he spent in the belly of the fish. Some said three days; this was the view of Qatadah. Some said seven days; this was the view of Ja`far As-Sadiq, may Allah be pleased with him. Some said forty days; this was the view of Abu Malik. Mujahid said, narrating from Ash-Sha`bi, "It swallowed him in the morning and cast him forth in the evening." And Allah knows best how long exactly was. Allah says,

(فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلَبِثَ فِي بَطْنِهِ  
إِلَى يَوْمٍ يُبْعَثُونَ )

(Had he not been of them who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection.) It was said that, if he had not already done righteous deeds during his time of ease. This was the view of Ad-Dahhak bin Qays, Abu Al-`Aliyah, Wahb bin Munabbih, Qatadah and others, and it was the view favored by Ibn Jarir. This is what is indicated in the authentic Hadith which we quote below, if Allah wills. In a Hadith narrated from Ibn `Abbas, may Allah be pleased with him, he said:

«تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ، يَعْرِفُكَ فِي الشَّدَّةِ»

(Remember Allah during times of ease and He will remember you during times of difficulty.) And it was said that what was meant by the Ayah:

(فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ )

(Had he not been of them who glorify Allah,) was the meaning of the following Ayat:

فَنَادَى فِي الظُّلْمَتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ  
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

(فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الغَمِّ وَكَذَلِكَ نُنَجِّي  
المُؤْمِنِينَ )

(But he cried through the darkness (saying): "La ilaha illa Anta, You are glorified! Truly, I have been of the wrongdoers." So We answered his call, and delivered him from the distress. And thus We do deliver the believers.) (21:87-88). This was the view of Sa`id bin Jubayr and others. Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him -- and I do not know of anything narrated from Anas that he did not attribute to the Messenger of Allah :

«إِنَّ يُونُسَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ بَدَأَ  
لَهُ أَنْ يَدْعُوَ بِهَذِهِ الكَلِمَاتِ وَهُوَ فِي بَطْنِ الحُوتِ  
فَقَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ  
الظَّالِمِينَ، فَأَقْبَلَتْ الدَّعْوَةَ تَحْفًا بِالْعَرْشِ، قَالَتِ  
المَلَائِكَةُ: يَا رَبِّ هَذَا صَوْتُ ضَعِيفٍ مَعْرُوفٍ  
مِنْ بِلَادٍ بَعِيدَةٍ غَرِيبَةٍ فَقَالَ اللهُ تَعَالَى: أَمَا  
تَعْرِفُونَ ذَلِكَ؟ قَالُوا: يَا رَبِّ وَمَنْ هُوَ؟ قَالَ عَزَّ  
وَجَلَّ: عَبْدِي يُونُسُ، قَالُوا: عَبْدُكَ يُونُسُ الَّذِي لَمْ  
يَزَلْ يُرْفَعُ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ؟  
قَالُوا: يَا رَبِّ أَوْلَا تَرْحَمُ مَا كَانَ يَصْنَعُ فِي  
الرِّخَاءِ فَنُنَجِّيهِ فِي البَلَاءِ، قَالَ: بَلَى، فَأَمَرَ  
الحُوتَ فَطَرَحَهُ بِالْعَرَاءِ»

(When it occurred to the Prophet Yunus, upon him be peace, to call upon Allah in these words when he was in the belly of the great fish, he said, "La ilaha illa Anta, Yo are glorified! Truly, I have been of the wrongdoers." This call went and hovered around the (mighty) Throne, and the angels said, "O Lord, this is the voice of one who is weak but known, in a faraway strange land. Allah, may He be exalted, said, "How do you know this" They said, "O Lord, who is he" Allah, may He be exalted, said, "My servant Yunus." They said, "Your servant Yunus, from whom there kept coming acceptable deeds and supplications which were answered!" They said, "O Lord, will You not have mercy on him for what he did during his time of ease, and save him from this trial and tribulation" He said, "Of course." So, He commanded the great fish, and it cast him forth on the naked shore.) Allah says:

(فَنَبَذْنَاهُ)

(But We cast him forth) meaning, 'We threw him out,'

(بِالْعُرَاءِ)

(on the naked shore) Ibn `Abbas, may Allah be pleased with him, and others said that this refers to land in which there is no vegetation and no buildings.

(وَهُوَ سَقِيمٌ)

(while he was sick,) means, when he was weak of body.

(وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ )

(And We caused a plant of gourd to grow over him.) Ibn Mas`ud and Ibn `Abbas, may Allah be pleased with them both, Mujahid, `Ikrimah, Sa`id bin Jubayr, Wahb bin Munabbih, Hilal bin Yasaf, `Abdullah bin Tawus, As-Suddi, Qatadah, Ad-Dahhak, `Ata' Al-Khurasani and several others, all said that gourd means squash. Some of them mentioned that the squash has a number of benefits: it grows quickly, its leaves offer shade because of their large size and smooth texture, flies do not come near it, and its fruits provide good nourishment; they may be eaten raw or cooked, and both the pulp and the peel may be eaten. It was reported that the Messenger of Allah used to like squash and would look for it wherever it was on the serving dish.

(وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ )

(And We sent him to a hundred thousand (people) or even more.) It is as if he was commanded, after he came forth from the fish, to go back to those to whom he had been sent in the first place, and they all believed in him.

(أَوْ يَزِيدُونَ)



(or even more.) Makhul said, "They numbered one hundred and ten thousand. This was reported by Ibn Abi Hatim. Ibn Jarir said, "Some of the scholars of Arabic, the people of Basrah, said that this means up to one hundred thousand or more." Ibn Jarir interpreted this Ayah as he interpreted the Ayat:

(ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)

(Then, after that, your hearts were hardened and became as stones or even worse in hardness) (2:74).

(إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(Behold! a section of them fear men as they fear Allah or even more) (4:77), and

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ)

(And was at a distance of two bows' length or (even) nearer) (53:9). The meaning is, not less than that, but rather more.

(فَآمَنُوا)

(And they believed;) means, these people to whom Yunus, peace be upon him, had been sent all believed.

(فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ)

(so We gave them enjoyment for a while. ) means, until the time of their appointed end. This is like the Ayah,

(فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ )

(Was there any town (community) that believed, and its faith (at that moment) saved it -- except the people of Yunus; when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.) (10:98)

فَاسْتَفْتِهِمُ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ - أَمْ خَلَقْنَا  
الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ - أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ  
لَيَقُولُونَ - وَادَّ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ - أَصْطَفَى  
الْبَنَاتِ عَلَى الْبَنِينَ مَا لَكُمْ كَيْفَ تَحْكُمُونَ أَفَلَا  
تَذَكَّرُونَ أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ فَأْتُوا بِكِتَابِكُمْ إِن  
كُنْتُمْ صَادِقِينَ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ  
عَلِمْتَ الْجِنَّةَ إِنَّهُمْ لَمُحْضَرُونَ )

(سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ إِلَّا عِبَادَ اللَّهِ  
الْمُخْلِصِينَ )

(149. Now ask them: "Are there (only) daughters for your Lord and sons for them") (150. Or did We create the angels female while they were witnesses) (151. Verily, it is of their falsehood that they say:) (152. "Allah has begotten." And, verily, they are liars!) (153. Has He (then) chosen daughters rather than sons) (154. What is the matter with you How do you decide) (155. Will you not then remember) (156. Or is there for you a plain authority) (157. Then bring your Book if you are truthful!) (158. And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear (before Him).) (159. Glorified be Allah! (He is free) from what they attribute unto Him!) (160. Except the servants of Allah, whom He chooses.)

### **Refutation of Those Who attribute Children to Allah and say that the Angels are His Daughters**

Allah denounces those idolators who attribute daughters to Allah -- exalted be He above that -- and attributed to themselves what they desired, i.e., they wanted male offspring to themselves.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا  
وَهُوَ كَظِيمٍ )

(And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!) (16:58), i.e., that upsets him, and he would only choose sons for himself. Allah says: `Then how can they attribute to Allah the share that they would not choose for themselves' Allah says:

(فَاسْتَفْتِهِمْ)

(Now ask them) means, quiz them by way of denunciation,

(الرَّبِّكَ الْبَنَاتُ وَلَهُمُ الْبُيُوتُ)

(Are there (only) daughters for your Lord and sons for them) This is like the Ayah:

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ - تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ  
(

(Is it for you the males and for Him the females That indeed is a division most unfair!) (53:21-22).

(أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ )

(Or did We create the angels female while they were witnesses) means, how did they decide that the angels are female when they did not witness their creation This is like the Ayah:

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا  
أَشْهَدُوا خَلَقَهُمْ سُبْحَانَ شَهِدَتْهُمْ وَيُسْأَلُونَ )

(And they make the angels females who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned!) (43:19), which means, they will be questioned about that on the Day of Resurrection.

(أَلَا إِنَّهُمْ مِّنْ أَفْكَهَمُ)

(Verily, it is of their falsehood) means, it is a part of the lies they tell.

(لَيَقُولُونَ وَلَدَ اللَّهِ)

(that they say: "Allah has begotten.") meaning, that offspring have been born to Him.

(وَإِنَّهُمْ لَكَاذِبُونَ)

(And verily, they are liars!) Allah mentions three of the things they said about the angels, which formed the utmost disbelief and falsehood. They said that they were the daughters of Allah and that Allah had offspring -- exalted and sanctified be He above that. Then they made these offspring female, then they worshipped them instead of Allah, exalted and sanctified be He -- any of which on its own would be sufficient to condemn them to spend eternity in Hell. Then Allah says, denouncing them:

(أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ)

(Has He (then) chosen daughters rather than sons) meaning, what would make Him choose daughters rather than sons This is like the Ayah,

(أَفَأَصْفَكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا  
إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا)

(Has then your Lord preferred for you sons, and taken for Himself from among the angels daughters Verily, you indeed utter an awful saying.) (17:40) Allah says:

(مَا لَكُمْ كَيْفَ تَحْكُمُونَ)

(What is the matter with you How do you decide) meaning, `what kind of reasoning makes you say that'

(أَفَلَا تَذَكَّرُونَ - أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ)

(Will you not then remember Or is there for you a plain authority) means, `evidence to prove what you say.'

(فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ)

(Then bring your Book if you are truthful!) means, `produce evidence for that derived from a Book revealed from heaven by Allah, to prove that He has taken what you say (i.e., offspring). What you say is totally irrational.'

(وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا)

(And they have invented a kinship between Him and the Jinn,) Mujahid said, "The idolators said that the angels were the daughters of Allah. Abu Bakr, may Allah be pleased with him, said, 'Then who are their mothers' They said, 'The daughters of the leaders of the Jinn.'" Qatadah and Ibn Zayd also said this. Allah -- may He be blessed and exalted -- says:

(وَلَقَدْ عَلِمَتِ الْجِنَّةُ)

(but the jinn know) meaning, those to whom this is attributed

(إِنَّهُمْ لَمُحْضَرُونَ)

(know well that they have indeed to appear (before Him).) means, that those who say that will be brought forth for punishment on the Day of Reckoning, because of the lies and falsehood that they uttered without knowledge.

(سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ)

(Glorified be Allah! (He is free) from what they attribute unto Him!) means, exalted, sanctified and glorified be He far above having any offspring and far above what the wrongdoers and heretics attribute to Him.

(إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ)

(Except the servants of Allah, whom He chooses.) The pronoun in the verb translated as "they attribute" refers to all of mankind, then He excludes those whom He chooses, who are the ones who follow the truth revealed to every Prophet who was sent.

(فَإِنَّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفَتِنِينَ - إِلَّا  
مَنْ هُوَ صَالِ الْجَحِيمِ - وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ  
مَعْلُومٌ - وَإِنَّا لَنَحْنُ الصَّاقُونَ - وَإِنَّا لَنَحْنُ  
الْمُسَبِّحُونَ - وَإِن كَانُوا لَيَقُولُونَ - لَوْ أَنَّ عِنْدَنَا  
ذِكْرًا مِّنَ الْأَوَّلِينَ)

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ - فَكَفَرُوا بِهِ فَسَوْفَ  
يَعْلَمُونَ -)

(161. So, verily you and those whom you worship) (162. Cannot lead astray,) (163. Except those who are predestined to burn in Hell!) (164. And there is not one of us (angels) but has his known place;) (165. And verily, we (angels), we stand in rows;) (166. And verily, we (angels) indeed are those who glorify.) (167. And indeed they used to say:) (168. "If we had a reminder as had the men of old,") (169. "We would have indeed been the chosen servants of Allah!") (170. But (now) they disbelieve therein, so they will come to know!)

**No One believes what the Idolators say except Those Who are even more misguided than They**

Allah says, addressing the idolators:

(فَأَيُّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ - إِلَّا  
مَنْ هُوَ صَالِ الْجَحِيمِ )

(So, verily you and those whom you worship cannot lead astray, except those who are predestined to burn in Hell!) meaning, 'the only ones who will believe what you say and follow your misguided ways of false worship are those who are more misguided than you and are created for Hell.'

(لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا  
يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ  
كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ)

(They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.) (7:179). This is the parable of the people who follow the belief and ideas of Shirk, disbelief and misguidance, as Allah says:

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنَ أَفِكَ )

(Certainly, you have different ideas. Turned aside therefrom is he who is turned aside (by the decree of Allah).) (51:8-9) meaning, the one who is misled by it is the one who is turned aside.

**The Place of the Angels and Their Ranks glorify Allah**

Then Allah says, declaring the angels to be above the position attributed to them by those who disbelieved in them and told lies about them -- that they are the daughters of Allah --

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ )

(And there is not one of us (angels) but has his known place;) meaning, each one has his own place in the heavens and in the places of worship, which he does not overstep. Ad-Dahhak said in his Tafsir:

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ )

"(And there is not one of us (angels) but has his known place;) Masruq used to narrate that `A'ishah, may Allah be pleased with her, said, `The Messenger of Allah said:

«مَا مِنَ السَّمَاءِ الدُّنْيَا مَوْضِعٌ إِلَّا عَلَيْهِ مَلَكٌ  
سَاجِدٌ أَوْ قَائِمٌ»

(There is no place in the lower heaven without an angel standing or prostrating in it.) This is what Allah says:

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ )

(And there is not one of us (angels) but has his known place (or position))." It was reported that Ibn Mas`ud said, "In the heavens there is one heaven in which there is no space a hand span wide but there is the forehead or the foot of an angel on it. " Then he recited:

(وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ )

(And there is not one of us (angels) but has his known place;) Sa`id bin Jubayr similarly said:

(وَإِنَّا لَنَحْنُ الصَّاقُونَ )

(And we (angels), we stand in rows.) means, we stand in rows to worship, as we have already seen in the Ayah

(وَالصَّفَّتِ صَفًّا )

(By those ranged in ranks (or rows)) Abu Nadrah said, "When the Iqamah had been given, `Umar, may Allah be pleased with him, would turn to face the people and say: `Make your rows straight, for Allah wants you to follow the ways of the angels.' Then he would say,

## (وَإِنَّا لَنَحْنُ الصَّاقُونَ )

(And verily, we stand in rows;) `Move back, O so-and-so, move forward, O so-and-so.' Then he would go forward and say `Allahu Akbar'" This was recorded by Ibn Abi Hatim and Ibn Jarir. In Sahih Muslim it is narrated that Hudhayfah, may Allah be pleased with him, said, "The Messenger of Allah said,

«فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ صُفُوفُنَا  
كَصُفُوفِ الْمَلَائِكَةِ، وَجُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا،  
وَتُرْبَتُهَا طَهُورًا»

(We have been favored above mankind in three things: our rows have been made like the rows of the angels; the whole earth has been made a place of prayer for us; and its soil is a means of purification for us.)"

## (وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ )

(And verily, we indeed are those who glorify.) means, `we stand in rows and glorify the Lord, praising Him, sanctifying Him and declaring Him to be above any faults or shortcomings. We are servants of Him and in need of Him, humbling ourselves before Him.'

**The Quraysh wished that They could have a Reminder as had the Men of old**

(وَإِنْ كَانُوا لَيَقُولُونَ - لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ  
الْأَوَّلِينَ )

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ-

(And indeed they used to say: "If we had a reminder as had the men of old, we would have indeed been the chosen servants of Allah!") means, `they used to wish -- before you, O Muhammad, came to them -- that they would have someone to remind them about Allah and what happened in earlier times, and to bring them the Book of Allah.' This is like the Ayat:



وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ  
لَيَكُونُنَّ أَهْدَىٰ مِنْ إِيحَادَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ  
مَّا زَادَهُمْ إِلَّا نُفُورًا )

(And they swore by Allah their most binding oath that if a warner came to them, they would be more guided than any of the nations (before them); yet when a warner came to them, it increased in them naught but flight (from the truth).) (35:42), and

(أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَي طَائِفَتَيْنِ مِنْ  
قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ - أَوْ تَقُولُوا  
لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ فَقَدْ  
جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَىٰ وَرَحْمَةً فَمَنْ أَظْلَمُ  
مِمَّن كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي  
الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا  
يَصْدِفُونَ )

(Lest you should say: "The Book was sent down only to two sects before us, and for our part, we were in fact unaware of what they studied." Or lest you should say: "If only the Book had been sent down to us, we would surely have been better guided than they." So now has come unto you a clear proof from your Lord, and a form of guidance and a mercy. Who then does more wrong than one who rejects the Ayat of Allah and turns away therefrom We shall requite those who turn away from Our Ayat with an evil torment, because of their turning away.) (6:156-157)  
Allah says here:

(فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ )

(But they disbelieve therein, so they will come to know!) This is a definite and stern threat because of their disbelief in their Lord and their rejection of His Messenger .

(وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ  
الْمَنْصُورُونَ - وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ - فَتَوَلَّ

عَنْهُمْ حَتَّىٰ حِينٍ - وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ  
أَفْبِعَادَانَا يَسْتَعْجِلُونَ فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ  
صَبَاحُ الْمُنْذَرِينَ وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ )  
(وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ )

(171. And, verily, Our Word has gone forth of old for Our servants, the Messengers,) (172. That they verily would be made triumphant, ) (173. And that Our hosts! they verily would be the victors.) (174. So, turn away from them for a while,) (175. And watch them and they shall see!) (176. Do they seek to hasten on Our torment) (177. Then, when it descends in their courtyard, evil will be the morning for those who had warned!) (178. So, turn away from them for a while,) (179. And watch and they shall see!)

### The Promise of Victory and the Command to turn away from Idolators

Allah says,

(وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ )

(And, verily, Our Word has gone forth of old for Our servants, the Messengers,) meaning, it has already been stated in the first decree that the Messengers and their followers will ultimately prevail in this world and the Hereafter. This is like the Ayah:

(كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ )

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, Almighty.) (58:21), and

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ )

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth.) (40:51).

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ  
الْمَنْصُورُونَ )

(And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily would be made triumphant,) meaning, `in this world and in the Hereafter, as We have already stated that they would prevail over their people who disbelieved in them and went against them, and how Allah destroyed the disbelievers and saved His believing servants. '

(وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ )

(And that Our hosts they verily would be the victors.) means, that they would ultimately prevail.

(فَقُولْ عَنْهُمْ حَتَّىٰ حِينٍ )

(So turn away from them for a while,) means, `bear their annoyance with patience and wait until an appointed time, when We shall cause you to prevail and will grant you victory.'

(وَأَبْصِرْ لَهُمْ فَسَوْفَ يُبْصِرُونَ )

(And watch them and they shall see!) means, `watch them and see what will happen to them by way of punishment for their opposition towards you and their disbelief in you.' Allah said, as a threat and a warning,

(فَسَوْفَ يُبْصِرُونَ)

(and they shall see!). Then Allah says:

(أَفِعْدَابِنَا يَسْتَعْجِلُونَ )

(Do they seek to hasten on Our torment) meaning, `they seek to hasten on the punishment because they disbelieve in you, and Allah is angry with them because of that and will make them suffer the consequences, and because of their disbelief and stubbornness, He will hasten on the punishment.'

(فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ )

(Then, when it descends in their courtyard, evil will be the morning for those who had been warned!) means, when the punishment comes down to the place where they are, terrible will be the day of their punishment and destruction. As-Suddi said:

(فَإِذَا نَزَلَ بِسَاحَتِهِمْ)

(Then, when it descends in their courtyard,) means, in their homes;

(فَسَاءَ صَبَاحُ الْمُنْذَرِينَ)

(evil will be the morning for those who had been warned!) means, how terrible that morning will be for them. It was reported in the Two Sahihs that Anas, may Allah be pleased with him, said, "On the morning of Khaybar, when the people came out with their tools (to go about their daily work) and saw the (Muslim) army, they went back and said, 'Muhammad by Allah! Muhammad and the army!' The Prophet said:

«اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ»

(Allahu Akbar! Khaybar has been destroyed. Then, when it descends in the courtyard of any people, evil will be the morning for those who had been warned!)"

(وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ-)

(So turn away from them for a while, and watch and they shall see!) This is a reiteration of the command stated above. And Allah knows best.

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-)

(180. Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him!) (181. And Salam (peace!) be on the Messengers!) (182. And all the praises and thanks be to Allah, Lord of all that exists.)

**Allah glorified Himself and states that He is far above what the lying wrongdoers say about Him; glorified and sanctified and exalted be He far above what they say.**

Allah says:

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ)

(Glorified be your Lord, the Lord of Al-'Izzah!) meaning, the Owner of might and power Whom none can resist.

(عَمَّا يَصِفُونَ)

((He is free) from what they attribute unto Him!) means, from what these lying fabricators say.

(وَسَلَّمَ عَلَى الْمُرْسَلِينَ)

(And Salam be on the Messengers!) means, may the peace of Allah be upon them in this world and in the Hereafter, because what they say about their Lord is sound, correct and true.

(وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(And all the praises and thanks be to Allah, Lord of all that exists.) means, praise be to Him at the beginning and end of all things. Because Tasbih (glorification) implies a declaration of being free from all shortcomings, the two ideas appear together here and in many places in the Qur'an. Allah says:

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ- وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-)

(Glorified be your Lord, the Lord of Al-'Izzah! (He is free) from what they attribute unto Him! And Salam (peace!) be on the Messengers! And all the praises and thanks be to Allah, Lord of all that exists.) Sa'id bin Abi 'Arubah narrated that Qatadah said, "The Messenger of Allah said:

«إِذَا سَلَّمْتُمْ عَلَيَّ، فَسَلِّمُوا عَلَى الْمُرْسَلِينَ، فَإِنَّا رَسُولٌ مِنَ الْمُرْسَلِينَ»

(When you send Salam on me, send Salam on all the Messengers, for I am one of the Messengers.)" This was recorded by Ibn Jarir and Ibn Abi Hatim. Abu Muhammad Al-Baghawi recorded in his Tafsir that 'Ali, may Allah be pleased with him, said: "Whoever wants a greater measure of reward on the Day of Resurrection, let him say at the end of any gathering,

(سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ- وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-)

(Glorified be your Lord, the Lord of honor, glory and power! (He is free) from what they attribute unto Him! And Salam (peace!) be on the Messengers! And all the praises and thanks

be to Allah, Lord of all that exists)." Other Hadiths concerning the expiation for any wrongs that may have occurred during a gathering prescribe saying the words: "Glory be to You, O Allah, and praise. There is no God except You; I seek your forgiveness and I repent to you. " I have written a chapter dealing exclusively with this topic. This is the end of the Tafsir of Surat As-Saffat. And Allah, may He be glorified and exalted, knows best.

## The Tafsir of Surah Sad

(Chapter - 38)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(ص وَالْقُرْءَانَ ذِی الدُّكْرِ - بَلِ الَّذِیْنَ كَفَرُوا فِی  
عِزَّةٍ وَشِقَاقٍ - كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ  
فَنَادَوْا وَوَلَّاتٍ حَیْنَ مَنَاصٍ )

(1. Sad. By the Qur'an full of reminding.) (2. Those who disbelieve are in false pride and opposition.) (3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.) We have already discussed the separate letters in the the beginning of the Tafsir of Surat Al-Baqarah, and there is no need to repeat it here.

(وَالْقُرْءَانَ ذِی الدُّكْرِ)

(By the Qur'an full of reminding.) means, by the Qur'an which includes all that is in it as a reminder and a benefit to people in this life and the Hereafter. Ad-Dahhak said that the Ayah,

(ذِی الدُّكْرِ)

(full of reminding.) is like the Ayah,

(لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ)

(Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum) (21:10). i.e., your reminder. This was also the view of Qatadah and of Ibn Jarir. Ibn `Abbas, may Allah be pleased with him, Sa`id bin Jubayr, Isma`il bin Abi Khalid, Ibn `Uyaynah, Abu Husayn, Abu Salih and As-Suddi said:

## (ذِي الدُّكْرِ)

(full of reminding.) "Full of honor," i.e., of high standing. There is no contradiction between the two views, because it is a noble Book which includes reminders and leaves no excuse and brings warnings. The reason for this oath is to be found in the Ayah:

(إِنْ كُلُّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ )

(Not one of them but denied the Messengers; therefore My torment was justified.) (38:14). Qatadah said, "The reason for it is to be found in the Ayah:

(بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقِ )

(Nay, those who disbelieve are in false pride and opposition)." This was the view favored by Ibn Jarir.

(بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقِ )

(Nay, those who disbelieve are in false pride and opposition.) means, in this Qur'an there is a reminder for those who will be reminded and a lesson for those who will learn a lesson, but the disbelievers will not benefit from it because they

(فِي عِزَّةٍ)

(are in false pride) meaning, arrogance and tribalism,

(وَشِقَاقِ)

(and opposition.) means, they are stubbornly opposed to it and go against it. Then Allah scares them with news of how the nations who came before them were destroyed because of their opposition to the Messengers and their disbelief in the Scriptures that were revealed from heaven. Allah says:

(كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ)

(How many a generation have We destroyed before them!) meaning, disbelieving nations.

(فَنَادَوْا)

(And they cried out) means, when the punishment came to them, they called for help and cried out to Allah, but that did not save them at all. This is like the Ayat:

(فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ - لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتَرَقْتُمْ فِيهِ وَمَسَكِنِكُمْ لَعَلَّكُمْ تَسْأَلُونَ )

(Then, when they perceived (saw) Our torment, behold, they (tried to) flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.) (21:12-13). Abu Dawud At-Tayalisi recorded that At-Tamimi said, "I asked Ibn `Abbas, may Allah be pleased with him, about the Ayah:

(فَنَادُوا وَّلَاتَ حِينِ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) He said that it was not the time for them to call or flee or escape. Muhammad bin Ka`b said, concerning the Ayah:

(فَنَادُوا وَّلَاتَ حِينِ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) "They called for Tawhid when their lives were over, and they resorted to repentance when their lives were over." Qatadah said, "When they saw the punishment, they wanted to repent when there was no longer time to call out." Mujahid said:

(فَنَادُوا وَّلَاتَ حِينِ مَنَاصٍ)

(And they cried out when there was no longer time for escape.) "It was not the time to flee or escape." Allah says:

(وَّلَاتَ حِينِ مَنَاصٍ)

(when there was no longer time for escape.) meaning, there was no time to escape or run away; and Allah knows best.

(وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكٰفِرُونَ هَذَا سِحْرٌ كَذٰبٌ - أَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّحِدًا اِنْ هٰذَا لَشَيْءٌ عَجَابٌ - وَاَنْطَلَقَ الْمَلٰٓئِمْ مِنْهُمْ اَنْ اَمْشُوا وَاَصْبِرُوا عَلٰٓى اٰلِهَتِكُمْ اِنْ هٰذَا لَشَيْءٌ



يُرَادُ - مَا سَمِعْنَا بِهِذَا فِي الْمِلَّةِ الْأُخْرَةِ إِنَّ هَذَا  
 إِلَّا اخْتِلَاقٌ - أُنزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ  
 فِي شَكٍّ مِّنْ ذِكْرِي بَلْ لَمَّا يَدُوقُوا عَذَابِ - أَمْ  
 عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ - أَمْ  
 لَهُمْ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا  
 فِي الْأَسْبَابِ - جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنْ  
 الْأَحْزَابِ )

(4. And they wonder that a warner has come to them from among themselves. And the disbelievers say: "This is a sorcerer, a liar.") (5. "Has he made the gods into One God. Verily, this is a curious thing!") (6. And the leaders among them went about (saying): "Go on, and remain constant to your gods! Verily, this is a thing designed!") (7. "We have not heard (the like) of this in the religion of these later days. This is nothing but an invention!") (8. "Has the Reminder been sent down to him (alone) from among us" Nay, but they are in doubt about My Reminder! Nay, but they have not tasted (My) torment!) (9. Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower) (10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs If so, let them ascend up with means!) (11. They will be a defeated host like the Confederates of the old times.)

### **The Idolators were amazed at the Message, Tawhid and the Qur'an**

Allah tells us that the idolators wondered at the sending of the Messenger of Allah as a bringer of glad tidings and a warner. This is like the Ayah:

(أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَنْ  
 أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ  
 صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكٰفِرُونَ إِنَّ هَذَا لَسِحْرٌ  
 مُّبِينٌ )

(Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind, and give good news to those who believe that they shall have with their Lord the rewards of their good deeds" (But) the disbelievers say: "This is indeed an evident sorcerer!") (10:2). And Allah says here:

(وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ)

(And they wonder that a warner has come to them from among themselves.) meaning, a human being like themselves.

(وَقَالَ الْكٰفِرُونَ هٰذَا سِحْرٌ كَذٰبٌ اٰجَعَلَ الْاٰلِهَةَ  
اِلٰهًا وَّحِدًا)

(And the disbelievers said: "This is a sorcerer, a liar. Has he made the gods into One God") meaning, does he claim that the One Who is to worshipped is One and there is no god besides Him The idolators -- may Allah curse them -- denounced that and were amazed at the idea of giving up Shirk, because they had learned from their forefathers to worship idols and their hearts were filled with love for that. When the Messenger called them to rid their hearts of that and to worship Allah Alone, this was too much for them and they were astounded by it. They said:

(اٰجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّحِدًا اِنَّ هٰذَا لَشَيْءٌ عَجَابٌ  
وَاَنْطَلَقَ الْمَلَا مِنْهُمْ)

("Has he made the gods into One God Verily, this is a curious thing!" And the leaders among them went about) meaning the chiefs and masters and nobles,

(امشوا)

((saying): "Go on...") meaning, `persist in your religion,'

(وَاَصْبِرُوا عَلٰى ءَالِهَتِكُمْ)

(and remain constant to your gods!), meaning, `do not respond to Muhammad's call to Tawhid.'

(اِنَّ هٰذَا لَشَيْءٌ يُرَادُ)

(Verily, this is a thing designed!) Ibn Jarir said, "The Tawhid to which Muhammad is calling you is something by which he wishes to gain power over you, and exalt his own position, so that he will have followers among you, but we will not respond to him."

**The Reason for the Revelation of These Ayat**

Abu Ja`far bin Jarir recorded that Ibn `Abbas, may Allah be pleased with him, said, "When Abu Talib fell sick, some of the people of the Quraysh, including Abu Jahl, entered upon him and said, `Your brother's son is insulting our gods; he does such and such and says such and such. Why don't you send for him and tell him not to do that' So he sent for the Prophet and he entered the house. There was space enough for one man to sit between them and Abu Talib, and Abu Jahl, may Allah curse him, was afraid that if the Prophet were to sit beside Abu Talib he would be more lenient with him, so he jumped up and sat in that spot, and the Messenger of Allah could find nowhere to sit near his uncle, so he sat by the door. Abu Talib said to him, `O son of my brother, why are your people complaining about you and claiming that you insult their gods and say such and such' They made so many complaints against him. Thereupon, he said,

«يَا عَمَّ إِنِّي أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ يَقُولُونَهَا  
تَدِينُ لَهُمْ بِهَا الْعَرَبُ، وَتُؤَدِّي إِلَيْهِمْ بِهَا الْعَجَمُ  
الْحِزْيَةُ»

(O uncle, all I want from them is one word which, if they say it, the Arabs will become their followers and the non-Arabs will pay Jizyah to them.) They were worried about what he said, so they said, `One word Yes, by your father, (we will say) ten words! What is it' Abu Talib said, `What word is it, O son of my brother' He said,

«لَا إِلَهَ إِلَّا اللَّهُ»

(La ilaha illallah.) They stood up in agitation, brushing down their clothes, saying,

(أَجَعَلَ الْأَلِهَةَ إِلَهًا وَحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ  
(

(Has he made the gods into One God. Verily, this is a curious thing!) Then this passage was revealed, from this Ayah to the Ayah:

(بَلْ لَمَّا يَدُوقُوا عَذَابِ)

(Nay, but they have not tasted (My) torment!)" This is the wording of Abu Kurayb. Something similar was also recorded by Imam Ahmad and An-Nasa'i, and At-Tirmidhi said, "Hasan."

(مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْأُخْرَةِ)

(We have not heard (the like) of this in the religion of these later days.) means, `we have not heard anything like this Tawhid to which Muhammad calls us in the religion of these later days.' Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, said, "We have not heard

of this from the religion of these later days (meaning Christianity); if this Qur'an were true, the Christians would have told us about it."

(إِنْ هَذَا إِلَّا اخْتِلَاقٌ)

(This is nothing but an invention!) Mujahid and Qatadah said, "A lie." Ibn `Abbas said, "A fabrication."

(أَنْزَلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا)

(Has the Reminder been sent down to him (alone) from among us) They thought it unlikely that he would be singled out from among them to receive the Qur'an. This is like the Ayat:

(لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ)

(And they say: "Why is not this Qur'an sent down to some great man of the two towns") (43:31). Allah said:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ)

(Is it they who would portion out the mercy of your Lord It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks) (43:32). When they said this, it indicated their ignorance and lack of understanding since they thought it was unlikely that the Qur'an would be revealed to the Messenger and not to somebody else.

(بَلْ لَّمَّا يَدُوفُوا عَذَابٍ)

(Nay, but they have not tasted (My) torment!) means, they say this because they have not yet tasted the punishment and vengeance of Allah. But they will come to know the consequences of what they say and what they rejected on the Day when they are herded into the fire of Hell. Then Allah points out that He is the One Who is in control of His Creation and Who does whatever He wills, Who gives whatever He wants to whomever He wants, and honors whomever He wants and humiliates whomever He wants, and guides whomever He wants and misguides whomever He wants, and sends the Ruh (Jibril) by His command upon whomsoever He wants among His servants, and seals the hearts of whomever He wants, so no one can guide him apart from Allah. His servants do not possess any power and have no control over His dominion, not even a speck of dust's weight; they do not possess even a thin membrane over a date stone. Allah says, denouncing them:

(أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ )

(Or have they the treasures of the mercy of your Lord, the Almighty, the Real Bestower) meaning, the Almighty Whose might cannot be overcome, the Bestower Who gives whatever He wills to whomsoever He wills. This Ayah is like the Ayah:

(أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ  
نَقِيرًا - أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ  
مِّن فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا - فَمِنْهُمْ مَّنْ  
آمَنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ  
سَعِيرًا )

(Or have they a share in the dominion Then in that case they would not give mankind even a speck on the back of a date stone. Or do they envy men for what Allah has given them of His bounty Then, We had already given the family of Ibrahim the Book and Al-Hikmah, and conferred upon them a great kingdom. Of them were (some) who believed in him, and of them were (some) who averted their faces from him; and enough is Hell for burning (them).) (4:53-55).

(قُلْ لَوْ أَنُّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا  
لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَنُورًا )

(Say: "If you possessed the treasure of the mercy of my Lord (wealth), then you would surely hold back for fear of (being exhausted), and man is ever miserly!") (17:100). This is after Allah tells us the story of how the disbeliever denied the sending of a human Messenger, as He tells us that the people of Salih, peace be upon him, said:

(أَعْلَقِيَ الذُّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ -  
سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ )

("Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!" Tomorrow they will come to know who is the liar, the insolent one!) (54:25, 26)

أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
فَلْيَرْتَقُوا فِي الْأَسْبَابِ )

(Or is it that the dominion of the heavens and the earth and all that is between them is theirs If so, let them ascend up with means.) means, if they have that, then let them ascend up with means. Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa`id bin Jubayr, Qatadah and others said, "The ways to the heaven." Ad-Dahhak, said, "Then let them ascend into the seventh heaven." Then Allah says,

(جُنْدٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ )

(they will be a defeated host like the Confederates of the old times.) meaning, these hosts of disbelievers who are in false pride and opposition will be defeated and overwhelmed and disgraced, just as the Confederates of the old times were disgraced before them. This Ayah is like the Ayah:

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ  
وَيُوَلُّونَ الدُّبُرَ )

(Or say they: "We are a great multitude, victorious" Their multitude will be put to flight, and they will show their backs.) (54:44-45) -- which is what happened on the day of Badr --

(بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ )

(Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.) (54:46)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو  
الْأُوتَادِ - وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ  
أُولَئِكَ الْأَحْزَابُ - إِنَّ كُلَّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ  
عِقَابُ - وَمَا يَنْظُرُ هَؤُلَاءِ إِلَّا صَيْحَةً وَحِدَةً مَّا  
لَهَا مِنْ فَوَاقٍ - وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ  
يَوْمِ الْحِسَابِ اصْبِرْ عَلَىٰ مَا يَقُولُونَ)

(12. Before them denied -- the people of Nuh; and `Ad; and Fir`awn the man of stakes,) (13. And Thamud, and the people of Lut, and the Dwellers of Al-Aykah; such were the Confederates.) (14. Not one of them but denied the Messengers; therefore My torment was justified.) (15. And these only wait for a single Sayhah there will be no pause or ending thereto. ) (16. They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") (17. Be patient of what they say...)

## A Reminder of Those Who were destroyed among the Previous Nations

Allah tells us about those past nations and the punishment and vengeance that struck them for their going against the Messengers and disbelieving in the Prophets, peace be upon them. We have already seen their stories in detail in numerous places (in the Qur'an). Allah says:

(أُولَئِكَ الْأَحْزَابُ)

(such were the Confederates.) meaning, `they were greater and stronger than you, they had more wealth and children, but that did not protect them from the punishment of Allah at all when the command of your Lord came to pass.' Allah says:

(إِنْ كُلُّ إِلَّا كَذَّبَ الرَّسُلَ فَحَقَّ عِقَابِ )

(Not one of them but denied the Messengers; therefore My torment was justified.) `The reason for their destruction was their disbelief in the Messengers, so let those who are addressed here beware and be afraid.'

(وَمَا يَنْظُرُ هَوَٰلَاءِ إِلَّا صَيْحَةً وَحِدَةً مَّا لَهَا مِنْ فَوَاقِ )

(And these only wait for a single Sayhah there will be no pause or ending thereto.) Malik narrated from Zayd bin Aslam; "There will none who can avert it," i.e., they will only wait for the Hour that it shall come upon them suddenly while they perceive not. But some of its portents have already come, i.e., it has drawn nigh. This Sayhah is the blast on the Trumpet when Allah will command Israfil to sound a long note, and there will be no one in the heaven or on earth but will be terrified, except those whom Allah spares.

(وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ )

(They say: "Our Lord! Hasten to us Qittana before the Day of Reckoning!") Here Allah denounces the idolators for calling for the punishment to be hastened upon themselves. Qitt refers to a book or record, or it was said that it means one's allotted share or fortune. Ibn `Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Al-Hasan and others said, "They asked for the punishment to be hastened." Qatadah added, this is like when they said: e

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ  
عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ انْتِنَا بِعَذَابٍ أَلِيمٍ)

("O Allah! If this (the Qur'an) is indeed the truth from You, then rain down stones on us from the sky or bring on us a painful torment.") (8:32). It was also said that they asked for their share of Paradise to be hastened, if it really existed, so that they might have their share in this world; they said this because they thought it unlikely to exist and they disbelieved in it. Ibn Jarir said, "They asked for whatever they deserved, good or bad, to be hastened for them in this world." What he said is good, and A-Dahhak and Isma`il bin Abi Khalid based their views on it. And Allah knows best. They said this by way of mockery and disbelief, so Allah commanded His Messenger to be patient in the face of their insults, and He gave him the glad tidings that his patience would be rewarded with victory and success.

(اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا  
الْأَيْدِ إِنَّهُ أَوَّابٌ - إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ  
بِالْعَشِيِّ وَالْإِشْرَاقِ - وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ  
أَوَّابٌ - وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ  
الْخِطَابِ )

(17. And remember Our slave Dawud, endued with Al-Ayd. Verily, he was ever oft-returning in all matters and in repentance.) (18. Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq.) (19. And (so did) the birds assembled, all obedient to him.) (20. We made his kingdom strong and gave him Al-Hikmah and sound judgement in speech and decision.)

**Allah tells us that His servant and Messenger Dawud, peace be upon him, was endued with power.**

Al-Ayd means strength in knowledge and action. Ibn `Abbas, may Allah be pleased with him, As-Suddi and Ibn Zayd said, "Al-Ayd means strength." Mujahid said, "Al-Ayd means strength in obedience to Allah." Qatadah said, "Dawud, peace be upon him, was given strength in worship and the proper understanding of Islam." He told us that he, peace be upon him, used to spend a third of the night in prayer, and he fasted for half a lifetime. This was reported in the Two Sahihs, where it is recorded that the Messenger of Allah said:



«أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ تَعَالَى صَلَاةُ دَاوُدَ، وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ، كَانَ يَنَامُ نِصْفَ اللَّيْلِ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَفِرُّ إِذَا لَاقَى، وَأَنَّهُ كَانَ أَوْابًا»

(The most beloved of prayer to Allah is the prayer of Dawud, and the most beloved of fasting to Allah is the fasting of Dawud. He used to sleep for half of the night, stand in prayer for a third of the night, then sleep for a sixth of the night, and he used to fast alternate days. He never fled from the battlefield, and he always turned to Allah.) which means that he turned to Allah with regard to all of his affairs.

(إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(Verily, We made the mountains to glorify Our praises with him in the `Ashi and Ishraq. ) means, Allah caused the mountains to glorify His praises with him at sunrise and at the end of the day. This is like the Ayah:

(يَجِبَالُ أَوْيَىٰ مَعَهُ وَالطَّيْرُ)

(O you mountains. Glorify (Allah) with him! And you birds (also)!) (34:10). The birds also used to glorify Allah's praises with him. If a bird flew by him and heard him chanting the Zabur, it would not go away; instead it would stay hovering in the air, glorifying Allah along with him. And the lofty mountains would respond to him and echo his glorification of Allah. Ibn Jarir recorded from `Abdullah bin Al-Harith bin Nawfal that Ibn `Abbas, may Allah be pleased with him, did not pray Ad-Duha. ) `Abdullah said: ("So I took him to Umm Hani, may Allah be pleased with her, and said to her, `Tell him what you told me.' She said, `The Messenger of Allah entered my house on the day of the conquest of Makkah. He called for water to be poured into a large bowl, then he called for a garment which he used as a screen between me and him, and he washed himself. Then he sprinkled water around the house and prayed eight Rak`ahs. This was Ad-Duha, and its standing, bowing, prostration and sitting were all equal in brevity.' Ibn `Abbas, may Allah be pleased with him, left, saying, `I have read the Qur'an from cover to cover, and I never knew about Salat Ad-Duha until now!' Then he recited:

(يُسَبِّحُنَ بِالْعَشِيِّ وَالْإِشْرَاقِ)

(glorify Our praises with him in the `Ashi and Ishraq.) I used to say, "What is Salat Al-Ishraq, but now I know what it is."

## (وَالطَّيْرَ مَحْشُورَةً)

(And (so did) the birds assembled,) meaning, hovering in the air.

## (كُلُّهُ أُوَّابٌ)

(all obedient to him.) means, they obeyed him and followed him in glorifying Allah. Sa`id bin Jubayr, Qatadah and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

## (كُلُّهُ أُوَّابٌ)

(all obedient to him.) means, "Following his commands."

## (وَشَدَدْنَا مُلْكَهُ)

(We made his kingdom strong) means, `We gave him complete dominion with all that kings need.' Ibn Abi Najih reported that Mujahid said, "He was the strongest and most powerful of the people of this world."

## (وَأَاتَيْنَاهُ الْحِكْمَةَ)

(and gave him Al-Hikmah) Mujahid said, "This means understanding, reason and intelligence." Qatadah said, "The Book of Allah and following what is in it." As-Suddi said:

## (الْحِكْمَةَ)

(Al-Hikmah) "Prophethood."

## (وَقَصْلَ الْخِطَابِ)

(and sound judgement) Shurayh Al-Qadi and Ash-Sha`bi said, "Sound judgement is testimony and oaths." Qatadah said, "Two witnesses for the plaintiff or an oath on the part of the defendant is meaning of sound judgement." This is the sound judgement which the Prophets and Messengers judged and the believers and righteous accepted. This is the basis of this Ummah's judicial system until the Day of Resurrection. This was the view of Abu `Abdur-Rahman As-Sulami. Mujahid and As-Suddi said, "It means passing the right judgement and understanding the case." Mujahid also said, "It is soundness in speech and in judgement, and this includes all of the above." This is what is meant, and this is the view favored by Ibn Jarir.

(وَهَلْ أَتَاكَ نَبَؤُا الْخَصْمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ -  
 إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ  
 خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا  
 بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ -  
 إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ  
 وَحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ - قَالَ  
 لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نِعَاجِهِ وَإِنَّ كَثِيرًا  
 مِّنَ الْخُلَطَاءِ لِيَبْغِيَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ  
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ  
 دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا  
 وَأَنَابَ - فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا لَزُلْفَى  
 وَحُسْنَ مَّآبٍ )

(21. And has the news of the litigants reached you When they climbed over the wall into (his) Mihrab (private chamber of worship);) (22. When they entered in upon Dawud, he was terrified of them. They said: "Fear not! (We are) two litigants, one of us has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the right way.) (23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech.") (24. )Dawud(said: "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud guessed that We have tried him and he sought forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.) (25. So, We forgave him that, and verily, for him is a near access to Us, and a good place of return.)

### The Story of the Two Litigants

In discussing this passage, the scholars of Tafsir mention a story which is mostly based upon Isra'iliyat narrations. Nothing has been reported about this from the Infallible Prophet that we could accept as true. But Ibn Abi Hatim narrated a Hadith whose chain of narration cannot be

regarded as Sahih because it is reported by Yazid Ar-Raqashi from Anas, may Allah be pleased with him. Although Yazid was one of the righteous, his Hadiths are regarded as weak by the Imams. So, it is better to speak briefly of this story and refer knowledge of it to Allah, may He be exalted. For the Qur'an is true and what it contains is also true.

(فَفَزَعَ مِنْهُمْ)

(he was terrified of them.) This was because he was in his Mihrab (private chamber). That was the noblest part of his house, where he commanded that no one should enter upon him that day. So, he did not realize that these two people had climbed the fence surrounding his Mihrab (private chamber) to ask him about their case.

(وَعَزَّنِي فِي الْخِطَابِ)

(and he overpowered me in speech.) means, 'he defeated me.'

(وَوَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ)

(And Dawud guessed that We have tried him) `Ali bin Abi Talhah reported that Ibn `Abbas said that this means, "We tested him."

(وَوَخَّرَ رَاكِعًا وَأَنَابَ)

(and he fell down prostrate and turned (to Allah) in repentance.)

(فَغَفَرْنَا لَهُ ذَلِكَ)

(So, We forgave him that,)

### The Sajdah in Surah Sad

The performance of Sajdah in Surah Sad is not one of the obligatory locations; it is a prostration of thanks (Sajdat Shukr). The evidence for it is the report recorded by Imam Ahmad from Ibn `Abbas, may Allah be pleased with him, who said; "The prostration in Surah Sad is not one of the obligatory prostrations; I saw the Messenger of Allah prostrating in this Surah." This was also recorded by Al-Bukhari, Abu Dawud, At-Tirmidhi, and An-Nasa'i in his Tafsir. At-Tirmidhi said, "Hasan Sahih." In his Tafsir of this Ayah, An-Nasa'i also recorded that Ibn `Abbas, may Allah be pleased with him, said, "The Prophet prostrated in Sad, and he said:

«سَجَدَهَا دَاوُودُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَوْبَةً،  
وَنَسَجَدُهَا شُكْرًا»

(Dawud prostrated as an act of repentance and we prostrate as an act of thanks.)" This was recorded only by An-Nasa'i. The men of its chain of narration are all reliable. In his Tafsir of this Ayah, Al-Bukhari recorded that Al-`Awwam said that he asked Mujahid about the prostration in Surah Sad. He said, `I asked Ibn `Abbas, may Allah be pleased with him, `Why do you prostrate' He said, `Have you not read:

(وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ)

(and among his )Nuh's( progeny Dawud, Sulayman) (6:84)

(أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ اِقْتَدِهْ)

(They are those whom Allah had guided. So follow their guidance) (6:90). Dawud, peace be upon him, was one of those whom your Prophet was commanded to follow. Dawud prostrated here so the Messenger of Allah also prostrated here." Abu Dawud recorded that Abu Sa`id Al-Khudri, may Allah be pleased with him, said, "The Messenger of Allah recited Sad while he was on the Minbar. When he reached the prostration, he came down from the Minbar and prostrated, and the people prostrated with him. On another occasion when he recited it, he reached the prostration and the people prepared to prostrate. He said:

«إِنَّمَا هِيَ تَوْبَةٌ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَسْتَزِنُونَ»

(This is repentance for a Prophet, but I see that you are preparing to prostrate.) Then he came down (from the Minbar) and prostrated." This was recorded only by Abu Dawud and its chain of narration meets the conditions of the Two Sahih.

(وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ )

(and verily, for him is a near access to Us, and a good place of (final) return.) means, on the Day of Resurrection, he will have good deeds by virtue of which he will be brought close to Allah, and he will have a good place of (final) return, which means the lofty levels of Paradise, because of his repentance and his perfect justice in his kingdom. As it says in the Sahih:

«الْمُقْسِطُونَ عَلَىٰ مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ، وَكَلَّمَا يَدَيْهِ يَمِينٌ، الَّذِينَ يُقْسِطُونَ فِي أَهْلِيهِمْ وَمَا وَلُوا»

(Those who are fair and just with their families and those who are under their authority will be on Minbars of light on the right hand of Ar-Rahman, and both His Hands are right Hands.)"

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ )

(26. O Dawud! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah. Verily, those who wander astray from the path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.)

### Advice to Rulers and Leaders

This is advice from Allah, may He be exalted, to those who are in positions of authority. They should rule according to the truth and justice revealed from Him, they should not turn away from it and be led astray from the path of Allah. Allah has issued a stern warning of a severe punishment to those who go astray from His path and forget the Day of Resurrection. Ibn Abi Hatim recorded that Ibrahim Abu Zur' ah, who read the Scripture, reported that Al-Walid bin ` Abd Al-Malik said to him: "Does anyone have the right to question the Khalifah You have read the first Scripture and the Qur'an, and you have understood them." He replied, "May I speak, O Commander of the faithful" He said, "Speak, for you are under the protection of Allah." I said, "O Commander of the faithful, are you more dear to Allah, or Dawud, peace be upon him For Allah gave him both prophethood and rulership, then He warned him in His Book:

(يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ)

(O Dawud ! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire -- for it will mislead you from the path of Allah)." ` Ikrimah said:

(لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ)

((Those shall) have a severe torment, because they forgot the Day of Reckoning.) "They will have a severe punishment on the Day of Reckoning because of what they forgot. " As-Siddi said, "They will have a severe punishment because of what they neglected to do for the sake of the Day of Reckoning." This interpretation is more in accordance with the apparent meaning of the Ayah. And Allah, may He be glorified and exalted, is the Guide to the Truth.

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ  
 النَّارِ - أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ  
 الْمُتَّقِينَ كَالْفُجَّارِ - كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ  
 لِيَدَّبَّرُوا ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ )

(27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (28. Shall We treat those who believe and do righteous good deeds as those who cause mischief on the earth Or shall We treat those who have Taqwa as the evildoers) (29. (This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.)

### The Wisdom behind the Creation of This World

Allah tells us that He did not create the creatures in vain; He created them to worship Him Alone, then He will gather them on the Day of Gathering and will reward the obedient and punish the disbelievers. Allah says:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
 ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا)

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!) meaning, those who do not think that the resurrection and the place of return will occur, but they think that there is nothing after this world.

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ)

(Then woe to those who disbelieve from the Fire!) means, woe to them on the Day when they will be resurrected, from the Fire that is prepared for them. Then Allah explains that because of His justice and wisdom, He does not treat the believers and the disbelievers equally. Allah says:

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ  
كَالْفُجَّارِ )

(Shall We treat those who believe and do righteous good deeds as those who do mischief on the earth Or shall We treat Those who have Taqwa as the evildoers) meaning, `We shall not do that.' They are not equal before Allah, and since this is the case, there must inevitably be another realm in which those who obey Allah will be rewarded and the wicked will be punished. This teaching indicates to those of a sound mind and upright nature that there must inevitably be a resurrection and recompense. We see evildoers and criminals are prospering and increasing in wealth, children and luxury, until they die in that state. We see oppressed believers dying of grief and distress, so by the wisdom of the All-Wise, All-Knowing, All-Just who does not do even a speck of dust's weight of injustice, there should be a time when the rights of the oppressed are restored with due justice. If this does not happen in this world, there must be another realm where recompense may be made and consolation may be found. The Qur'an teaches sound aims based on a rational way of thinking, so Allah says:

(كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِّيَدَّبَّرُوا ءَايَاتِهِ  
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ )

((This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.) meaning, those who are possessed of wisdom and reason.

(وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ - إِذْ  
عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِينُ الْجِيَادُ - فَقَالَ  
إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّى  
تَوَارَتْ بِالْحِجَابِ - رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا  
بِالسُّوقِ وَالْأَعْنَاقِ )

(30. And to Dawud We gave Sulayman. How excellent a servant! Verily, he was ever turning in repentance (to Us)!) (31. When there were displayed before him, in the afternoon, well trained horses of the highest breed.) (32. He said: "I did love the good instead of remembering my Lord," till the time was over, and (the sun) had hidden in the veil (of night).) (33. Then he said: "Bring them back to me." Then he began to pass his hand over their legs and their necks.)



## Sulayman the Son of Dawud

Allah tells us that he gave Sulayman to Dawud as a Prophet, as He says elsewhere:

(وَوَرَّثَ سُلَيْمَانَ دَاوُودَ)

(And Sulayman inherited Dawud) (27:1). meaning, he inherited prophethood from him. Dawud had other sons besides Sulayman, for he had one hundred free wives.

(نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) This is praise for Sulayman, because he was very much obedient, worshipping Allah much and always turning to Allah in repentance.

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفْنَٰتُ الْجِيَادُ)

(When there were displayed before him, in the afternoon, well trained horses of the highest breed.) means, these well trained horses were shown to Sulayman, peace be upon him, in his capacity as king and ruler. Mujahid said, "They were the kind of horses which stand on three legs and raise the fourth, and they were swift horses." This was also the view of several others among the Salaf. Abu Dawud recorded that `Aishah, may Allah be pleased with her, said, "The Messenger of Allah came back from the campaign of Tabuk or Khaybar, and there was a curtain covering her room. The wind came and lifted the curtain, revealing some toys belonging to `Aishah, may Allah be pleased with her. The Prophet said:

«مَا هَذَا يَا عَائِشَةُ؟»

(What is this, O `Aishah) She, may Allah be pleased with her, said, "My toys." Among them he saw a horse with two wings made of cloth. He said:

«مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟»

(What is this that I see in the midst of them) She, may Allah be pleased with her, said, "A horse." The Messenger of Allah said,

«مَا هَذَا الَّذِي عَلَيْهِ؟»

(And what is this on it) She, may Allah be pleased with her, said, "Wings." The Messenger of Allah said,

## «فَرَسٌ لَهُ جَنَاحَانِ؟»

(A horse with two wings) She, may Allah be pleased with her, said, "Did you not hear that Sulayman, peace be upon him, had a horse that had wings" She, may Allah be pleased with her, said, "The Messenger of Allah smiled so broadly that I could see his molars."

(فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي  
حَتَّى تَوَارَتُ بِالْحِجَابِ )

(He said: "I did love the good (i.e., horses) instead of remembering my Lord" till the time was over, and (the sun) had hidden in the veil (of night)) More than one of the Salaf and scholars of Tafsir mentioned that he was so busy looking at the horses that he missed the time of `Asr prayer. He did not miss it deliberately, but because of forgetfulness, as happened to the Prophet on the day of Khandaq, when he was too busy to pray `Asr and he prayed it after the sun had set. This was recorded in the Two Sahihs with more than one chain of narration, including the report from Jabir, may Allah be pleased with him, who said, "On the day of Khandaq, `Umar, may Allah be pleased with him, came after the sun had set and started cursing the disbelievers of the Quraysh. He said, `O Messenger of Allah, I could not pray `Asr until the sun had almost set.' The Messenger of Allah said,

«وَاللَّهِ مَا صَلَّيْتُهَا»

(By Allah, I did not pray it either.)" He (Jabir) said, "So we got up and went to Buthan. Allah's Prophet performed ablution for the prayer and we too performed ablution. He prayed `Asr after the sun had set, then he prayed Maghrib after that."

(رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ )

(Then he said: "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks.) Al-Hasan Al-Basri said, "He said, `No, by Allah, you will not keep me from worshipping my Lord again,' then he ordered that they should be slaughtered." This was also the view of Qatadah. As-Suddi said, "Their necks and hamstrings were struck with swords." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "He began patting the horses' heads and legs out of love for them." This is the view that was favored by Ibn Jarir. He said, "Because he would not punish an animal by cutting its hamstrings or destroy his own wealth for no other reason than that he had been distracted from his prayer by looking at it, and it was not the animals' fault." This view which Ibn Jarir thought more correct is subject to further review, because such action may have been permissible according to their law, especially since he got angry for the sake of Allah for being distracted by these horses until the time for prayer had lapsed. Then, since he dispensed with them for the sake of Allah, Allah compensated him with something better, the wind which blew gently by his order wherever he willed. Its morning lasted a month's (journey), and its afternoon lasted a month's (journey). This was faster and better than horses. Imam Ahmad recorded that Abu Qatadah and Abu Ad-Dahma', who traveled a lot to the Ka`bah, said, "We met a man from among the bedouins who said to us: `The Messenger of Allah took my hand and started teaching me some of that which Allah had taught him. He said,

«إِنَّكَ لَأ تَدَعُ شَيْئًا اتَّقَاءَ اللَّهِ تَعَالَى إِلَّا أَعْطَاكَ اللَّهُ  
عَزَّ وَجَلَّ خَيْرًا مِنْهُ»

(You do not give up anything for the sake of Allah, but Allah will give you something better than it.)”

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ  
أَنَابَ - قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا  
يَنبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ -  
فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ  
أَصَابَ - وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ -  
وَأَآخِرِينَ مَّقْرَنِينَ فِي الْأَصْفَادِ - هَذَا عَطَاؤُنَا  
فَأْمُنْ أَوْ أْمْسِكْ بغيرِ حِسَابٍ - وَإِنَّ لَهُ عِنْدَنَا  
لَزُلْفَى وَحَسَنَ مَّآبٍ )

(34. And indeed, We tried Sulayman and We placed on his throne Jasad (a body), and he returned.) (35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") (36. So, We subjected to him the wind; it blew gently by his order wherever he willed,) (37. And the Shayatin, from every kind of builder and diver,) (38. And also others bound in fetters.) (39. )Allah said to Sulayman(: "This is Our gift, so spend you or withhold, no account will be asked of you.") (40. And verily, for him is a near access to Us, and a good (final) return.)

### How Allah tested Sulayman then made Things easy for Him

Allah says,

(وَلَقَدْ فَتَنَّا سُلَيْمَانَ)

(And indeed, We tried Sulayman) meaning, ` We tested him.'

(وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً)

(and We placed on his throne Jasad (a body)).

(ثُمَّ أَنَابَ)

(and he returned.) means, after this test, he turned back to Him and asked for forgiveness and to be given a kingdom such as shall not belong to any other after him.

(قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ)

(He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.") Some of them said, "No one after me will have the right to ask Allah for such a kingdom." This is the apparent meaning from the context of the Ayah, and several Hadiths with a similar meaning have been narrated from the Messenger of Allah . In his Tafsir of this Ayah, Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«إِنَّ عَفْرِيئًا مِنَ الْجِنِّ تَفَلَّتَ عَلَيَّ الْبَارِحَةَ أَوْ  
كَلِمَةً نَحْوَهَا لِيَقْطَعَ عَلَيَّ الصَّلَاةَ فَأَمَكَّنِي اللَّهُ  
تَبَارَكَ وَتَعَالَى مِنْهُ، وَأَرَدْتُ أَنْ أُرْبِطَهُ إِلَى  
سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى  
تُصْبِحُوا، وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي  
سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

(رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنْبَغِي لِأَحَدٍ مِّنْ  
بَعْدِي)»

(An `Ifrit from among the Jinn came and bothered me last night- or he said something similar - Trying to stop me from praying. Allah enabled me to overpower him, and I wanted to tie him to one of the pillars in the Masjid so that you could see him this morning. Then I remembered what my brother Sulayman said, (My Lord! Forgive me and bestow upon me a kingdom such as

shall not belong to any other after me)) Rawh said, "so he let him go, humiliated." ) This was also recorded by Muslim and An-Nasa'i. In his Sahih, Muslim recorded that Abu Ad-Darda', may Allah be pleased with him, said, "The Messenger of Allah stood up to pray and we heard him say, r

«أَعُوذُ بِاللَّهِ مِنْكَ»

(I seek refuge with Allah from you.) Then he said,

«الْعَنْكَ بِلَعْنَةِ اللَّهِ»

(I curse you with the curse of Allah.) three times, and he stretched out his hand as if he was reaching out to take something. When he finished his prayer, we said, 'O Messenger of Allah, we heard you say something in your prayer which we have never heard you say before, and we saw you stretching out your hand.' He said:

«إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِ فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: الْعَنْكَ بِلَعْنَةِ اللَّهِ التَّامَّةِ، فَلَمْ يَتَأَخَّرْ، ثَلَاثَ مَرَّاتٍ ثُمَّ أَرَدْتُ أَنْ آخُذَهُ، وَاللَّهِ لَوْ لَأ دَعَاؤُهُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا، يَلْعَبُ بِهِ صَبِيَّانُ أَهْلِ الْمَدِينَةِ»

(The enemy of Allah Iblis came with a flame of fire to throw in my face, so I said, "I seek refuge with Allah from you" three times, then I said, "I curse you with the complete curse of Allah," but he did not back off. I said it three times. Then I wanted to seize him. By Allah, if it were not for the words of our brother Sulayman, he would have been chained up and he would have become a plaything for the children of the people of Al-Madinah.)" Allah says:

(فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ)

(So, We subjected to him the wind; it blew gently by his order wherever he willed.) Al-Hasan Al-Basri, may Allah have mercy on him, said, "When Sulayman, peace be upon him, slaughtered the horses out of anger for the sake of Allah, Allah compensated him with something better and swifter, the wind whose morning was a month's (journey), and its afternoon was a month's (journey)."

## (حَيْثُ أَصَابَ)

(wherever he willed.) means, wherever in the world he wanted.

## (وَالشَّيْطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ )

(And also the Shayatin, from every kind of builder and diver,) means, among them were some whom he used to build high rooms, images, basins as large as reservoirs, and cauldrons fixed (in their places), and other difficult tasks which humans were unable to do. And there was another group, who dived into the sea recovering pearls, jewels and other precious things which cannot be found anywhere else.

## (وَأَخْرَيْنَ مُقْرِنِينَ فِي الْأَصْفَادِ )

(And also others bound in fetters.) means, tied up in chains. These were the ones who had rebelled and refused to work, or else their work was bad and they were wrongdoers.

## (هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ )

(Allah said to Sulayman: "This is Our Gift, so spend you or withhold, no account will be asked of you.") means, `this that We have given to you of kingship and perfect power, as you asked for, you may give to whomsoever you wish and deny to whomsoever you wish, and you will not be brought to account. Whatever you do is permissible for you, so however you judge, it will be right.' It was reported in the Two Sahihs that when the Messenger of Allah was given the choice between being a servant and a Messenger -- who does what he is commanded to do and distributes things among the people as Allah commands him to do -- or being a Prophet and a king, who can give to whomever he wishes and withhold from whomever he wishes without being held accountable for anything, he chose the former. He consulted with Jibril, peace be upon him, who said, "Be humble." So he chose the former because it has a greater value before Allah and brings a higher status in the Hereafter, even though the second option, prophethood combined with kingship, is also a great thing both in this world and in the Hereafter, when Allah tells us what He gave to Sulayman, peace be upon him, in this world, He tells us that he will have a great share with Allah on the Day of Resurrection. He says:

## (وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّآبٍ )

(And verily, for him is a near access to Us, and a good (final) return.) meaning, in this world and the Hereafter.

(وَأَذْكُرُ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ  
الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ - ارْكُضْ بِرِجْلِكَ هَذَا

مُعْتَسِلٌ بَارِدٌ وَشَرَابٌ - وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ  
 مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولَى الْأَلْبَابِ - وَخَذَ  
 بِيَدِكَ ضِغْتًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ  
 صَائِرًا نَّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ )

(41. And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") (42. (Allah said to him): "Strike the ground with your foot. This is (a spring of) water to wash in, cool and a drink.") (43. And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) (44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath." Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!

### Ayyub

Here Allah tells us about His servant and Messenger Ayyub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyub) for nearly eighteen years. Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had gotten very bad, and the time allotted by divine decree had come to an end, Ayyub prayed to the Lord of the worlds, the God of the Messengers, and said:

(أَنْتَى مَسْنَى الضَّرُّ وَأَنْتَى أَرْحَمُ الرَّاحِمِينَ)

(Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.) (21:83). And according to this Ayah:

(وَإِذْ نَادَى رَبَّهُ أَنْتَى مَسْنَى  
 الشَّيْطَانُ يُنْصَبُ وَعَدَابِ )

(And remember Our servant Ayyub, when he invoked his Lord (saying): "Verily, Shaytan has afflicted me with distress and torment!") It was said that "distress" referred to bodily afflictions and "torment" referred to the loss of his wealth and children. Then the Most Merciful of those

who show mercy responded to him, telling him to stand up and strike the ground with his foot. He did this, and Allah caused a spring of water to flow. He commanded him to wash in it, and all the pain and affliction in his body disappeared. Then He commanded him to strike the ground in a different place, and Allah caused another spring to flow, and Ayyub was commanded to drink from it. Then all his internal problems disappeared, and he became healthy again, inside and out. Allah says:

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ )

(Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) Ibn Jarir and Ibn Abi Hatim recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ نَبِيَّ اللَّهِ أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَبِثَ بِهِ  
بَلَاؤُهُ ثَمَانِي عَشْرَةَ سَنَةً، فَرَقَضَهُ الْقَرِيبُ  
وَالْبَعِيدُ، إِلَّا رَجُلَيْنِ كَانَا مِنْ أَخَصِّ إِخْوَانِهِ بِهِ،  
كَانَا يَعْدُوَانِ إِلَيْهِ وَيَرُوحَانِ، فَقَالَ أَحَدُهُمَا  
لِصَاحِبِهِ: تَعْلَمُ وَاللَّهِ لَقَدْ أَذْنَبَ أَيُّوبُ ذَنْبًا مَا أَذْنَبَهُ  
أَحَدٌ مِنَ الْعَالَمِينَ، قَالَ لَهُ صَاحِبُهُ: وَمَا ذَاكَ؟  
قَالَ: مُنْذُ ثَمَانِي عَشْرَةَ سَنَةً لَمْ يَرْحَمَهُ اللَّهُ  
فَيَكْشِفَ مَا بِهِ، فَلَمَّا رَاحَا إِلَيْهِ لَمْ يَصْبِرِ الرَّجُلُ  
حَتَّى ذَكَرَ ذَلِكَ لَهُ، فَقَالَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ: لَا أَدْرِي مَا تَقُولُ، غَيْرَ أَنَّ اللَّهَ عَزَّ  
وَجَلَّ يَعْلَمُ أَنِّي كُنْتُ أَمْرٌ عَلَى الرَّجُلَيْنِ يَتَنَازَعَانِ  
فَيَذْكُرَانِ اللَّهَ تَعَالَى، فَأَرْجِعْ إِلَى بَيْتِي فَأَكْفُرْ  
عَنْهُمَا كَرَاهِيَةَ أَنْ يُذَكَرَ اللَّهُ تَعَالَى إِلَّا فِي حَقِّ،



قَالَ: وَكَانَ يَخْرُجُ إِلَى حَاجَتِهِ، فَإِذَا قَضَاهَا  
أَمْسَكَتِ امْرَأَتُهُ بِيَدِهِ حَتَّى يَبْلُغَ، فَلَمَّا كَانَ ذَاتَ  
يَوْمٍ أَبْطَأَ عَلَيْهَا، فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى  
أَيُّوبَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَنْ

(ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ )

فَاسْتَبْطَأَتْهُ (فَتَلَقَتْهُ) تَنْظُرُ، فَأَقْبَلَ عَلَيْهَا وَقَدْ  
أَذْهَبَ اللَّهُ مَا بِهِ مِنَ الْبَلَاءِ وَهُوَ عَلَى أَحْسَنَ مَا  
كَانَ، فَلَمَّا رَأَتْهُ قَالَتْ: أَيُّ بَارِكِ اللَّهُ فِيكَ، هَلْ  
رَأَيْتَ نَبِيَّ اللَّهِ هَذَا الْمُبْتَلَى، فَوَاللَّهِ عَلَى ذَلِكَ مَا  
رَأَيْتُ رَجُلًا أَشْبَهَ بِهِ مِنْكَ إِذْ كَانَ صَحِيحًا. قَالَ:  
فَإِنِّي أَنَا هُوَ، قَالَ: وَكَانَ لَهُ أُندَرَانِ: أُندَرٌ لِلْقَمْحِ  
وَأُندَرٌ لِلشَّعِيرِ، فَبَعَثَ اللَّهُ تَعَالَى سَحَابَتَيْنِ فَلَمَّا  
كَانَتْ إِحْدَاهُمَا عَلَى أُندَرِ الْقَمْحِ، أَفْرَغَتْ فِيهِ  
الدَّهَبَ حَتَّى فَاضَ، وَأَفْرَغَتْ الْأُخْرَى فِي أُندَرِ  
الشَّعِيرِ حَتَّى فَاضَ»

(Allah's Prophet Ayyub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allah, that Ayyub committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that" He said, "For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyub. Ayyub, peace be upon him, said, "I do not know what you are talking about, but Allah knows if I

passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner. " Whenever he went out to answer the call of nature, when he finished, his wife would take his hand until he came back home. One day he took a long time, and Allah had revealed to Ayyub, (Strike the ground with your foot. This is (a spring of) water to wash in, cool and a (refreshing) drink.) She thought that he had taken too long, so she turned to look at him, and saw that Allah had taken away the afflictions he had been suffering, and he looked better than he had ever looked. When she saw him, she said, "May Allah bless you! Have you seen Allah's Prophet, the one who is sorely tested By Allah, I have never seen a man who looks more like him than you, if he were healthy." He said, "I am he." He had two threshing floors, one for wheat and one for barley. Allah sent two clouds, and when one of them reached the threshing floor of the wheat, it rained gold until it was full. The other rained gold on the threshing floor of the barley until it was full.) This is the wording of Ibn Jarir, may Allah have mercy on him. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«بَيْنَمَا أَيُّوبُ يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ  
 ذَهَبٍ فَجَعَلَ أَيُّوبُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحْتَوِي فِي  
 تَوْبِهِ، فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ يَا أَيُّوبُ، أَلَمْ أَكُنْ  
 أَغْنِيكَ عَمَّا تَرَى قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلَى  
 يَا رَبِّ، وَلَكِنْ لَا غِنَى بِي عَنْ بَرَكَتِكَ»

(While Ayyub was bathing naked, locusts of gold fell upon him. Ayyub, peace be upon him, began gathering them in his garment. Then his Lord called to him, "O Ayyub, have I not made you so rich that you have no need of what you see" He, peace be upon him, said, "Yes, O Lord! But I cannot do without Your blessing!") This was only recorded by Al-Bukhari.

(وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى  
 لِأُولَى الْأَلْبَابِ )

(And We gave him (back) his family, and along with them the like thereof, as a mercy from Us, and a reminder for those who understand.) Al-Hasan and Qatadah said, "Allah brought his family themselves back to life, and added others like them."

(رَحْمَةً مِنَّا)

(as a mercy from Us,) means, in return for his patience, steadfastness, repentance, humility and constant turning to Allah.

(وَذِكْرَى لِأُولَى الْأَلْبَابِ)

(and a reminder for those who understand.) means, for those who understand that the consequence of patience is a solution and a way out.

(وَخُذْ بِيَدِكَ ضِغْتًا قَاصِرًا بِهِ وَلَا تَحْنُتْ)

(And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath.) Ayyub, peace be upon him, got angry with his wife and was upset about something she had done, so he swore an oath that if Allah healed him, he would strike her with one hundred blows. When Allah healed him, how could her service, mercy, compassion and kindness be repaid with a beating So Allah showed him a way out, which was to take a bundle of thin grass, with one hundred stems, and hit her with it once. Thus he fulfilled his oath and avoided breaking his vow. This was the solution and way out for one who had Taqwa of Allah and turned to Him in repentance. Allah says:

(إِنَّا وَجَدْنَاهُ صَابِرًا نُّعَمِّ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(Truly, We found him patient. How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah praised and commanded him, saying,

(نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ)

(How excellent a servant! Verily, he was ever oft-returning in repentance (to Us)!) Allah says:

(فَإِذَا بَلَغَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا )

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.) (65:2-3)

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى  
 الأَيْدَى وَالْأَبْصَرَ - إِنَّا أَخْلَصْنَهُمْ بِخَالِصَةٍ  
 ذِكْرَى الدَّارِ - وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ  
 الأَخْيَارِ - وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ  
 وَكُلٌّ مِّنَ الأَخْيَارِ هَذَا ذِكْرٌ

(45. And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) (46. Verily, We did choose them by granting them the remembrance of the Abode.) i(47. And they are with Us, verily, of the chosen and the best!) (48. And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) (49. This is a Reminder...)

### The Chosen and the Best among the Prophets

Allah tells us about the virtues of His servants the Messengers and His Prophets:

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى  
 الأَيْدَى وَالْأَبْصَرَ )

(And remember Our servants, Ibrahim, Ishaq, and Ya`qub, Ulil-Aydi wal-Absar.) meaning, righteous deeds, beneficial knowledge, strength in worship and insight. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(أُولَى الأَيْدَى)

(Ulil-Aydi) "Of great strength and worship;

(وَالْأَبْصَرَ)

(wal-Absar) means, understanding of the religion." Qatadah and As-Suddi said, "They were given strength in worship and understanding of the religion."

(إِنَّا أَخْلَصْنَهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ )

(Verily, We did choose them by granting them the remembrance of the Abode.) Mujahid said, "This means: We made them strive for the Hereafter, and there is nothing else for them besides

that." As-Suddi also said, "The remembrance of the Hereafter and striving for it." Malik bin Dinar said, "Allah removed the love of this world from their hearts, and singled them out for land remembrance of the Hereafter." Qatadah said, "They used to remind the people about the Abode of the Hereafter and to strive for it."

(وَإِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ )

(And they are with Us, verily, of the chosen and the best!) means, they are among those who have been elected and chosen, and they are the best and the chosen ones.

(وَإِذْ ذُكِرُوا بِالنَّبِيِّ الْأَمِينِ لَأِيضَابِهِمْ وَعَلَىٰ إِبْرَاهِيمَ إِذْ يَبْنِي الْعِزَّةَ وَمَنْ أَوْلَىٰ ذِي الْأُلْبَانِ إِذْ يَبْعَثُكُمْ فِيهَا مِن مِّنَ الذَّكَرِ الْمَذْمُومِ الْفَاحِشِ وَالصَّالِحِ الْقَائِمِ وَالْحَقَّ يَسْئَلُونَ عَنِ الْاِحْيَاءِ وَالْمَيِّتِ أَتَمَّ عِلْمًا وَمَا يُعْتَدِلُ فِيهِ عِشْرُونَ أُولَٰئِكَ عِبْدٌ مُّخْتَارُونَ )

(And remember Isma`il, Al-Yasa`, and Dhul-Kifl, all are among the best.) We have already discussed their characteristics and stories in detail in Surat Al-Anbiya', may peace be upon them, and there is no need to repeat it here.

(هَذَا ذِكْرٌ)

(This is a Reminder) means, a reminder to those who will be reminded. As-Suddi said, "This means the Holy Qur'an."

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَّآبٍ - جَنَّاتٍ  
عِزَّةٍ مَّقْفُوحَةٍ لَهُمْ الْأَبْوَابُ - مُتَكَبِّرِينَ فِيهَا يَدْعُونَ  
فِيهَا بِفِكَهَةٍ كَثِيرَةٍ وَشَرَابٍ - وَعِنْدَهُمْ قَصِيرَاتُ  
الطَّرْفِ أُثْرَابٌ - هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ  
- إِنَّ هَذَا لَرْزُقُنَا مَا لَهُ مِنْ نَفَادٍ )

(49. And verily, for those who have Taqwa is a good final return. ) (50. ` Adn Paradise, whose doors will be opened for them.) (51. Therein they will recline; therein they will call for fruits in abundance and drinks;) (52. And beside them will be Qasirat-at-Tarf, (and) of equal ages.) (53. This it is what you are promised for the Day of Reckoning!) (54. (It will be said to them)! Verily, this is Our provision which will never finish.)

## The Final Return of the Blessed

Allah tells us that His blessed, believing servants will have a good final return in the Hereafter, which means their ultimate destination. Then He explains it further, as He says:

(جَنَّتِ عَدْنِ)

(` Adn Gardens) meaning, eternal gardens (of Paradise),

(مَفْتَحَةً لَهُمُ الْأَبْوَابُ)

(whose doors will be opened for them.) means, when they come to them (these gardens), their gates will open for them.

(مُتَّكِنِينَ فِيهَا)

(Therein they will recline;) It was said that this means that they will sit cross-legged on chairs beneath canopies.

(يَدْعُونَ فِيهَا بِفَكَهَةٍ كَثِيرَةٍ)

(therein they will call for fruits in abundance) means, whatever they ask for, they will find it, and it will be prepared just as they wanted it.

(وَشَرَابٍ)

(and drinks;) means, whatever kind of drink they want, the servants will bring it to them,

(بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّنْ مَّعِينٍ)

(With cups, and jugs, and a glass of flowing wine.) (56: 18).

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ)

(And beside them will be Qasirat-at-Tarf (chaste females)) means, they restrain their glances from anyone except their husbands, and do not turn to anyone else.

(أَنْثَرَابٍ)

((and) of equal ages.) means, they will all be of the same age. This is the understanding of Ibn `Abbas, may Allah be pleased with him, Mujahid, Sa` id bin Jubayr, Muhammad bin Ka` b and As-Suddi.

(هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ )

(This it is what you are promised for the Day of Reckoning!) means, 'this that We have mentioned of the features of Paradise is what He has prepared for His pious servants who will reach it after they have been resurrected from their graves and been saved from the Fire.' Then Allah tells us that Paradise will never come to an end or disappear or cease to be. He says:

(إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ )

(Verily, this is Our provision which will never finish.) This is like the Ayat:

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ )

(Whatever is with you, will be exhausted, and whatever is with Allah will remain) (16:96).

(عَطَاءً غَيْرَ مَجْذُودٍ )

(a gift without an end.) (11:108)

(لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ )

(for them is a reward that will never come to an end.) (84:25).

(أَكْلَهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى  
الْكَافِرِينَ النَّارُ)

(its provision is eternal and so is its shade; this is the end of those who have Taqwa, and the end (final destination) of the disbelievers is Fire.)(13:35). And there are many similar Ayat.

(هَذَا وَإِنَّ لِلطَّغِينِ لَشَرًّا مَابٍ - جَهَنَّمَ يَصَلُّونَهَا  
فَبِئْسَ الْمِهَادُ - هَذَا فَلْيُدْوَ قُوهُ حَمِيمٌ وَغَسَّاقٌ -  
وَأَخْرُ مِنْ شَكْلِهِ أَرْوَجٌ - هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ  
لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارَ - قَالُوا بَلْ أَنْتُمْ لَا

مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَبِئْسَ الْقَرَارُ - قَالُوا  
 رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ  
 - وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ  
 الْأَشْرَارِ - أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
 الْأَبْصَارُ - إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ )

(55. This is so! And for the Taghin will be an evil final return.) (56. Hell! Where they will enter it, and worst (indeed) is that place to rest!) (57. This is so! Then let them taste it - Hamim and Ghassaq.) (58. And other of similar kind - all together!) (59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) (60. (The followers will say to those who misled): "Nay, you (too)! No welcome for you! It is you who brought this upon us, so evil is this place to stay in!") (61. They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!") (62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones") (63. "Did we take them as an object of mockery, or have (our) eyes failed to perceive them") (64. Verily, that is the very truth -- the mutual dispute of the people of the Fire!)

### The Final Return of the Doomed

Having mentioned the final of the blessed, Allah follows that with mention of the final return of the doomed when they are resurrected and brought to account. Allah says:

(هَذَا وَإِنَّ لِلطَّغِينِ)

(This is so! And for the Taghin), which refers to those who disobey Allah, may He be glorified, and oppose the Messengers of Allah, peace be upon them,

(لَشَرٍّ مَّابٍ)

(will be an evil final return.) means, the worst final return. Then Allah explains it by saying,

(جَهَنَّمُ يَصَلُّونَهَا)

(Hell! Where they will enter) means, they will enter it and it will overwhelm them on all sides.



(جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ - هَذَا فَلْيَذُوقُوهُ  
حَمِيمٌ وَغَسَّاقٌ)

(and worst (indeed) is that place to rest! This is so! Then let them taste it -- Hamim and Ghassaq.) Hamim is something that has been heated to the ultimate degree, and Ghassaq is the opposite, something that is so intensely cold that it is unbearable. Allah says:

(وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(And other of similar kind (opposite pairs) -- all together!) means, and other things of this kind, a thing and its opposite, serving as punishments. Al-Hasan Al-Basri said, concerning the Ayah:

(وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجٌ)

(And other of similar kind -- all together!) "Different kinds of punishments." Others said, such as intense cold and intense heat, and drinking Hamim and eating the bitter tree of Az-Zaqqum, and being lifted up and thrown down, and other kinds of paired opposites, all of which are means of punishment.

### The Disputes of the People of Hell

فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ  
(

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) Here Allah tells us what the people of Hell will say to one another. This is like the Ayah:

(كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا)

(Every time a new nation enters, it curses its sister nation (that went before)) (7:38), which means, instead of greeting one another, they will curse one another, accuse one another of being liars and reject one another. When a new group arrives, the keepers of Hell will say,

(هَذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ لَا مَرْحَبًا بِهِمْ إِنَّهُمْ صَالُوا  
النَّارِ)

(This is a troop entering with you (in Hell), no welcome for them! Verily, they shall enter in the Fire!) meaning, because they are of the people of Hell.

(قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ)

(Nay, you (too)! No welcome for you!) means, those who are coming in will say,

(بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا)

(Nay, you (too)! No welcome for you! It is you who brought this upon us,) meaning, `you called us to that which led us to this fate.'

(فَبِئْسَ الْقَرَارُ)

(so evil is this place to stay in!) means, evil is this abode and this destination.

(قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي  
النَّارِ)

(They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"). This is like the Ayah,

(قَالَتْ أَخْرَاهُمْ لِأَوْلِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا  
فَاتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ  
وَلَكِن لَّا تَعْلَمُونَ)

(The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not.") (7:38), which means that each of them will be punished as he deserves.

(وَقَالُوا مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ  
الْأَشْرَارِ - أَخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
الْأَبْصَارُ)

(And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery, or have (our) eyes failed to perceive them") Here Allah tells us that when they are in Hell, the disbelievers will notice that they do not see people who they thought were misguided, while they thought of themselves as believers. They will say, `why do we not see them with us in the Fire' Mujahid said, "This is what Abu Jahl will say; he will say, `what is the matter with me that I do not see Bilal and `Ammar and Suhayb and so-and-so...' This is an example; all the disbelievers are like this, they think that the believers will go to Hell, so when the disbelievers enter Hell, they will wonder why they do not see them there, and they will say,

(مَا لَنَا لَا نَرَى رَجَالًا كُنَّا نَعُدُّهُمْ مِّنَ  
الْأَشْرَارِ أَتَّخَذْتَهُمْ سِخْرِيًّا)

(What is the matter with us that we see not men whom we used to count among the bad ones Did we take them as an object of mockery,) means, in this world,

(أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ)

(or have (our) eyes failed to perceive them) means, they will try to console themselves with this wishful thinking, so they will say, perhaps they are here in Hell with us, but we have not laid eyes on them. Then they will find out that they (the believers) are in the lofty levels of Paradise, as Allah says:

(وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ  
وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ  
رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَاذِّنْ مُؤَدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ  
اللَّهِ عَلَى الظَّالِمِينَ )

(And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)" They shall say: "Yes." Then a crier will proclaim between them: "The curse of Allah is on the wrongdoers.") until:

(ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ)

(Enter Paradise, no fear shall be on you, nor shall you grieve.) (7:44-49)

(إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ )

(Verily, that is the very truth -- the mutual dispute of the people of the Fire!) means, `this that We have told you, O Muhammad, about the dispute among the people of Hell and their cursing one another, is true and there is no doubt concerning it.'

(قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ  
الْقَهَّارُ - رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الْعَزِيزُ الْغَفَّارُ - قُلْ هُوَ نَبَأٌ عَظِيمٌ - أَنْتُمْ عَنْهُ  
مُعْرِضُونَ - مَا كَانَ لِي مِنِّ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَى  
إِذْ يَخْتَصِمُونَ - إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ  
مُّبِينٌ )

(65. Say: "I am only a warner and there is no God (worthy of worship) except Allah the One, the Irresistible,") (66. "The Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.") (67. Say: "That is a great news,") (68. "From which you turn away!") (69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing.") (70. "Only this has been revealed to me, that I am a plain warner.")

### The Message of the Messenger is a Great News

Allah tells His Messenger to say to those who disbelieved in Allah, associated others in worship with Him and denied His Messenger: `I am a warner, I am not as you claim.'

(وَمَا مِنِّ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(and there is no God (worthy of worship) except Allah, the One, the Irresistible,) means, He Alone has subjugated and controlled everything.

(رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

(The Lord of the heavens and the earth and all that is between them,) means, He is the Sovereign of all that and is in control of it.

(الْعَزِيزُ الْغَفَّارُ)

(the Almighty, the Oft-Forgiving.) means, He is Oft-Forgiving as well as being Almighty and All-Powerful.

(قُلْ هُوَ نَبَأٌ عَظِيمٌ)

(Say: "That (this Qur'an) is a great news,") means, `something very important, which is that Allah has sent me to you.

(أَنْتُمْ عَنْهُ مُعْرِضُونَ)

(From which you turn away!) means, `you neglect it.'

(مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ)

(I had no knowledge of the chiefs (angels) on high when they were disputing and discussing. ) meaning, `were it not for the divine revelation, how could I have known about the dispute of the chiefs on high (the angels)' This refers to their dispute concerning Adam, peace be upon him, and how Iblis refused to prostrate to him and argued with his Lord because He preferred him (Adam) over him. This is what Allah says:

(إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّنْ طِينٍ  
فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي فَقَعُوا لَهُ  
سَاجِدِينَ فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ إِلَّا إِبْلِيسَ  
اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ  
أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِيَّ اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ  
الْعَالِيْنَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ  
مِنْ طِينٍ قَالَ فَاهْرُجْ مِنْهَا فَإِنَّكَ رَاجِمٌ وَإِنَّ عَلَيْكَ  
لَعْنَتِي إِلَى يَوْمِ الدِّينِ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ  
يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ  
الْمَعْلُومِ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا

عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ  
لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ )

(71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay.") (72. "So, when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him.") (73. So, the angels prostrated themselves, all of them,) (74. Except Iblis, he was proud and was one of the disbelievers.) (75. (Allah) said: "O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud or are you one of the high exalted") (76. )Iblis( said: "I am better than he. You created me from fire, and You created him from clay.") (77. (Allah) said: "Then get out from here; for verily, you are outcast.") (78. "And verily, My curse is on you till the Day of Recompense.") (79. )Iblis( said: "My Lord! Give me then respite till the Day the (dead) are resurrected.") (80. (Allah) said: "Verily, you are of those allowed respite,") (81. "Till the Day of the time appointed.") (82. )Iblis( said: "By Your might, then I will surely mislead them all,") (83. "Except Your true servants amongst them.") (84. (Allah) said: "The truth is -- the truth I say - ") (85. "That I will fill Hell with you and those of them (mankind) that follow you, together.")

### The Story of Adam and Iblis

Allah mentions this story in Surat Al-Baqarah, at the beginning of Surat Al-A`raf, in Surat Al-Hijr, Al-Isra', Al-Kahf and here. Before creating Adam, peace be upon him, Allah told the angels that He was going to create a human being from sounding clay of altered smooth black mud. He told them that when He finished creating and forming him, they were to prostrate to him as a sign of honor and respect, and out of obedience to the command of Allah, may He be exalted. All of the angels obeyed this command except for Iblis, who was not one of them. He was one of the Jinn, and his nature betrayed him at his time of greatest need. He refused to prostrate to Adam, and he disputed with his Lord about him, claiming that he was better than Adam, because he was created from fire while Adam was created from clay, and fire was better than clay, or so he said. He made a mistake by doing this, and he went against the command of Allah, thus committing the sin of disbelief. So Allah exiled him, humiliated him, and cast him out of His mercy and His sacred Presence, and called him "Iblis" symbolizing that he had Ablasa min Ar-Rahmah (despaired of mercy) -- that there was no hope for him of mercy. He cast him down from the heavens, disgraced and rejected, to the earth. Iblis asked Allah to give him a reprieve until the Day of Resurrection, so the Forbearing One, Who does not hasten to punish those who disobey Him, gave him a reprieve. When he knew that he was safe from destruction until the Day of Resurrection, he rebelled and transgressed.

فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمْ  
الْمُخْلِصِينَ )

(Iblis( said: "By Your might, then I will surely mislead them all, except Your true servants amongst them.") This is like the Ayat:

(أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنِ أُخِّرْتَنِّي إِلَى  
يَوْمِ الْقِيَامَةِ لَآتِيَنَّكَ دُرِّيَّتُهُ إِلَّا قَلِيلًا)

(Iblis) said: "See this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring all but a few!" (17:62). These few are the ones who are excepted in another Ayah, which is:

(إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ  
وَكَفِيلًا)

(Verily, My servants -- you have no authority over them. And All-Sufficient is your Lord as a Guardian.) (17:65)

(قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ)  
(لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبِعُكَ مِنْهُمْ أَجْمَعِينَ)

((Allah) said: "The truth is -- and the truth I say that I will fill Hell with you and those of them (mankind) that follow you, together.") Some of them, including Mujahid, read this as meaning, "I am the Truth and the truth I say." According to another report narrated from Mujahid, it means, "The truth is from Me and I speak the truth." Others, such as As-Suddi, interpreted it as being an oath sworn by Allah. This Ayah is like the Ayat:

(وَلَكِنَّ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ  
وَالنَّاسِ أَجْمَعِينَ)

(but the Word from Me took effect, that I will fill Hell with Jinn and mankind together.) (32:13), and

(قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ  
جَزَاءً مَّوْفُورًا)

((Allah) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) - an ample recompense.) (17:63).

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
الْمُتَكَلِّفِينَ - إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ - وَتَعْلَمَنَّ  
نَبَأَهُ بَعْدَ حِينٍ )

(86. Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") (87. "It is only a Reminder for all the creatures.") (88. "And you shall certainly know the truth of it after a while.") Allah says: `Say, O Muhammad, to these idolators: I do not ask you to give me any reward from the goods of this world in return for the Message which I convey to you and the sincere advice I offer.'

(وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ)

(nor am I one of the Mutakallifin.) means, `and I do not add anything to that which Allah has told me. Whatever I am commanded to do, I do it, and I do not add anything or take anything away. By doing this I am seeking the Face of Allah and the Hereafter.' Sufyan Ath-Thawri, narrated from Al-A`mash and Mansur from Abu Ad-Duha that Masruq said, "We went to `Abdullah bin Mas`ud, may Allah be pleased with him. He said, `O people! Whoever knows a thing should say it, and whoever does not know should say, `Allah knows best.'" It is part of knowledge, when one does not know, to say "Allah knows best." For Allah said to your Prophet :

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
الْمُتَكَلِّفِينَ )

(Say: "No wage do I ask of you for this, nor am I one of the Mutakallifin.") This was reported by Al-Bukhari and Muslim.

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ )

(It is only a Reminder for all the creatures.) means, the Qur'an is a reminder for all those who are held accountable, men and Jinn. This was the view of Ibn `Abbas, may Allah be pleased with him. This Ayah is like the Ayat:

(لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach) (6:19), and

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(but those of the sects that reject it, the Fire will be their promised meeting place) (11:17).



(وَلَتَعْلَمَنَّ نَبَأَهُ)

(And you shall certainly know the truth of it) means, 'you will see confirmation that what he says is true.'

(بَعْدَ حِينٍ)

(after a while.) means, soon. Qatadah said, "After death. `Ikrimah said, "It means, on the Day of Resurrection." There is no contradiction between the two views, because whoever dies comes under the rulings of the Day of Resurrection. This is the end of the Tafsir of Surah Sad. All praise and gratitude is due to Allah, and Allah may He be glorified and exalted, knows best.

## The Tafsir of Surat Az-Zumar

(Chapter - 39)

Which was revealed in Makkah

The Virtues of Surat Az-Zumar

An-Nasa'i recorded that `Aishah, may Allah be pleased with her, said, "The Messenger of Allah used to fast until we would say, 'He does not want to break fast,' and he would not fast until we would say, 'He does not want to fast.' And he used to recite Bani Isra'il (Al-Isra') and Az-Zumar every night."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ - إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ - أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ - لَوْ أَرَادَ

اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنَفِي مِمَّا يَخْلُقُ مَا يَشَاءُ  
سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ )

(1. The revelation of this Book is from Allah, the Almighty, the All-Wise.) (2. Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) (3. Surely, the religion is for Allah only. And those who take protectors besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.) (4. Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.)

### The Order for Tawhid and the Refutation of Shirk

Allah tells us that the revelation of this Book, which is the magnificent Qur'an, is from Him, and is truth in which there is no doubt whatsoever. This is like the Ayat:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ  
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ - بِلِسَانٍ  
عَرَبِيٍّ مُبِينٍ )

(And truly, this is a revelation from the Lord of the creatures, which the trustworthy Ruh (Jibril) has brought down upon your heart that you may be (one) of the warners, in the plain Arabic language.) (26: 192-195)

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ  
عَزِيزٌ - لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ  
خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ )

(And verily, it is a mighty Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (40: 41,42) And Allah says here:

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ)

(The revelation of this Book is from Allah, the Almighty,) meaning, the Almighty, All-Powerful.

(الْحَكِيمُ)

(the All-Wise.) meaning, in all that He says, does, legislates and decrees.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصاً  
لَهُ الدِّينَ (

(Verily, We have sent down the Book to you in truth. So, worship Allah by doing religious deeds sincerely for Him only.) means, so worship Allah Alone with no partner or associate, and call mankind to that, and teach them that it is not right to worship anyone or anything except Him Alone, and He has no partner, equal or rival. Allah says:

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ

(Surely, the religion is for Allah only.) meaning, He will not accept any deed unless it is done purely and sincerely for Him Alone, with no partner or associate. Then Allah tells us that the idolators say:

مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

(We worship them only that they may bring us near to Allah.) meaning what motivates them to worship them is the fact that they made their idols in the image of the angels -- or so they claim -- and when they worship those images it is like worshipping the angels, so that they will intercede with Allah for them to help and give them provision and other worldly needs. As far as the resurrection is concerned, they denied it and did not believe in it. Qatadah, As-Suddi and Malik said, narrating from Zayd bin Aslam and Ibn Zayd:

إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى

(only that they may bring us near to Allah. ) means, "So that they may intercede for us and bring us closer to Him." During Jahiliyyah, they used to recite the following for their Talbiyah when they performed Hajj; "At Your service, You have no partner except the partner You have; he and all that he owns belong to You." This pretentious argument which the idolators of all times, ancient and modern, used as evidence is what the Messengers, may the blessings and peace of Allah be upon them all, came to refute and forbid, and to call people to worship Allah Alone with no partner or associate. This is something that the idolators themselves invented; Allah did not give them permission for it, nor does He approve of it; indeed, He hates it and forbids it.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّغُوتَ

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid Taghut.") (16:36)

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): "None has the right to be worshipped but I (Allah), so worship Me.") (21:25) And Allah tells us that the angels in the heavens, those who are close to Him and others, are all servants who submit humbly to Allah. They do not intercede with Him except by His leave for the one with whom He is pleased. They are not like the princes and ministers of their (the idolators') kings who intercede with them without their permission for both those whom the kings like and those whom they hate.

(فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ)

(So put not forward similitudes for Allah) (16:74). Exalted be Allah far above that.

(إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ)

(Verily, Allah will judge between them) means, on the Day of Resurrection,

(فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ)

(concerning that wherein they differ.) means, He will judge between His creation on the Day of Resurrection and will reward or punish each person according to his deeds.

(وَيَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ  
إِيَّاكُمْ كَانُوا يَعْبُدُونَ - قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا  
مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ  
مُؤْمِنُونَ)

(And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship" They (the angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.") (34:40-41)

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَذِبٌ كَفَّارٌ)

(Truly, Allah guides not him who is a liar, and a disbeliever.) means, He will not show true guidance to one who deliberately tells lies about Allah and whose heart rejects the signs and proof of Allah. Then Allah states that He does not have any offspring, as the ignorant idolators claim the angels to be, and as the stubborn Jews and Christians claim ` Uzayr and ` Isa to be. Allah, may He be blessed and exalted, says:

(لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْنَفِي مِمَّا يَخْلُقُ  
مَا يَشَاءُ)

(Had Allah willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created.) meaning, the matter would not have been as they claim. This is a conditional sentence which does not imply that this happened or that it is permitted; indeed, it is impossible. The aim is only to point out the ignorance of their claims. It is like the Ayat:

(لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهَوًا لَأَتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا  
فَاعِلِينَ )

(Had We intended to take a pastime, We could surely have taken it from Us, if We were going to do (that).) (21:17)

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ )

(Say: "If the Most Gracious had a son, then I am the first of worshippers.") (43:81) All of these Ayat are conditional, and it is permissible to form a conditional sentence referring to something that is impossible if it serves the purposes of the speaker.

(سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ)

(But glory be to Him! He is Allah, the One, the Irresistible.) means, exalted and sanctified be He above the idea that He could have any offspring, for He is the One, the Only, the Unique, the Self-Sufficient Master to Whom everything is enslaved and is in need of. He is the One Who is independent of all else, Who has subjugated all things and they submit humbly to Him. Blessed and exalted be He far above what the wrongdoers and deniers say.

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكْوِّرُ اللَّيْلَ  
عَلَى النَّهَارِ وَيُكْوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ

الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى إِلَّا  
هُوَ الْعَزِيزُ الْغَفَّارُ - خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ  
جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمَنِيَّةً  
أَزْوَاجًا يَخْلُقَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ  
خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا  
إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ )

(5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.) (6. He created you (all) from a single person; then made from him his wife. And He has sent down for you of An`am eight pairs. He creates you in the wombs of your mothers, creation after creation in three veils of darkness. Such is Allah your Lord. His is the kingdom. La ilaha illa Huwa. How then are you turned away)

### Evidence of the Power and Oneness of Allah

Allah tells us that He is the Creator of what is in the heavens and on earth, and what is between them. He is the Sovereign and Controller alternating the night and day.

(يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى  
الَّيْلِ)

(He makes the night to go in the day and makes the day to go in the night.) means, He has subjugated them and He causes them to alternate without ceasing, each seeking the other rapidly, as He says:

(يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيئًا)

(He brings the night as a cover over the day, seeking it rapidly) (7:54). This is the meaning of that which was narrated from Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and others.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى

(And He has subjected the sun and the moon. Each running for an appointed term.) means, for a period of time that is known to Allah, then it will come to an end on the Day of Resurrection.

(أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ)

(Verily, He is the Almighty, the Oft-Forgiving.) means, beside His might, greatness and pride, He is Oft-Forgiving to those who disobey Him but then turn to Him in repentance.

(خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ)

(He created you (all) from a single person;) means, He created you, with all your varied races, types, languages and colors, from a single soul, who was Adam, peace be upon him.

(ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا)

(then made from him his wife.) who was Hawwa', peace be upon her. This is like the Ayah:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

(O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women) (4:1).

(وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَةَ أَزْوَاجٍ)

(And He has sent down for you of cattle eight pairs.) means, He has created for you from among the cattles, eight pairs. These are the ones that are mentioned in Surat Al-An`am, eight kinds -- a pair of sheep, a pair of goats, a pair of camels and a pair of oxen.

(يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ)

(He creates you in the wombs of your mothers,) means, He forms you in your mothers' wombs.

(خَلْقًا مِّنْ بَعْدِ خَلْقٍ)

(creation after creation). Everyone of you is originally a Nutfah, then he becomes an `Alaqah, then he becomes a Mudghah, then he is created and becomes flesh and bones and nerves and veins, and the Ruh (soul) is breathed into him, and he becomes another type of creation.

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

(So Blessed is Allah, the Best of creators) (23:14).

(فِي ظُلُمَاتٍ ثَلَاثٍ)

(in three veils of darkness) means, in the darkness of the womb, the darkness of the placenta which blankets and protects the child, and the darkness of the belly. This was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, Abu Malik, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd.

(ذَلِكُمُ اللَّهُ رَبُّكُمْ)

(Such is Allah your Lord.) means, the One Who created the heavens and the earth and everything in between, and created you and your forefathers, is the Lord. To Him belong sovereignty and control over all of that.

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa.) means, no one else should be worshipped except Him alone with no partner or associate.

(فَأَنَّى تُصْرَفُونَ)

(How then are you turned away) means, how can you worship anything besides Him What has happened to your minds

(إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَاهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)



- وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ )

(7. If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His servants. And if you are grateful, He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) (8. And when some hurt touches man, he cries to his Lord, turning to Him in repentance. But when He bestows a favor upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His path. Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!")

### Allah hates Disbelief and is pleased with Gratitude

Allah tells us that He is Independent and has no need of anything in creation. This is like the Ayah in which Musa, peace be upon him, says:

(إِن تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

("If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.") (14:8). In Sahih Muslim, it says:

«يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ مِّنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا»

("O My servants, if the first and the last of you, men and Jinn alike, were all to be as evil as the most evil man among you, that would not diminish from My sovereignty in the least.")

(وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ)

(He likes not disbelief for His servants.) means, He does not like it and He does not enjoin it.

(وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ)

(And if you are grateful, He is pleased therewith for you.) means: He likes this for you and He will increase His favor upon you.

(وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ)

(No bearer of burdens shall bear the burden of another. ) means, no person can bear anything for another; each person will be asked about his own affairs.

(ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in breasts.) means, nothing whatsoever is hidden from Him.

**It is an aspect of Man's Disbelief that He remembers Allah at times of difficulty then associates others with Him after He has been relieved of His Distress**

(وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ)

(And when some hurt touches man, he cries to his Lord, turning to Him in repentance.) means, at times of need, he prays to Allah and seeks His help alone, not associating anything with Him. This is like the Ayah:

(وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ  
إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ  
الْإِنْسَانُ كَفُورًا )

(And when harm touches you upon the sea, those that you call upon vanish from you except Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.) (17:67). Allah says:

ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ  
مِن قَبْلُ

(But when He bestows a favor upon him from Himself, he forgets that for which he cried for before,) means, at the time of ease, he forgets that supplication and prayer. This is like the Ayah:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا  
إِلَىٰ ضُرِّ مَسَّهُ

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) (10:12).

وَجَعَلَ لِلَّهِ أَنْدَادًا لِّيُضِلَّ عَن سَبِيلِهِ

(and he sets up rivals to Allah, in order to mislead others from His path.) means, at times of ease, he associates others in worship with Allah and sets up rivals to Him.

قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ

(Say: "Take pleasure in your disbelief for a while, surely, you are (one) of the dwellers of the Fire!") means, say to those whose way this is, `enjoy your disbelief for a while!' This is a stern threat and solemn warning, as in the Ayat:

قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

(Say: "Enjoy! But certainly, your destination is the Fire!") (14:30).

نُتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:24)

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ  
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ  
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو  
الْأَلْبَابِ )

(9. Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing fearing the Hereafter and hoping for the mercy of his Lord Say: "Are those who know equal to those who know not" It is only men of understanding who will remember.)

### The Obedient and the Sinner are not equal

Allah says, 'is the one who is like this equal to one who associates others in worship with Allah and sets up rivals to Him' They are not equal before Allah, as He says:

(لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ  
آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ )

(Not all of them are alike; a party of the People of the Scripture stand for the right, they recite the Ayat of Allah Ana'a Al-Layl, prostrating themselves (in prayer).) (3:113). And Allah says here:

(أَمَّنْ هُوَ قَانِتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا)

(Is one who is obedient to Allah, Ana'a Al-Layl prostrating and standing) meaning, one who is humble and fears Allah when he prostrates and stands (in prayer). It was reported that Ibn Mas'ud, may Allah be pleased with him, said: "The obedient one is one who obeys Allah and His Messenger ." Ibn `Abbas, may Allah be pleased with him, Al-Hasan, As-Suddi and Ibn Zayd said, Ana'a Al-Layl means in the depths of the night.

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(fearing the Hereafter and hoping for the mercy of his Lord.) means, in his worship he feels both fear and hope. Both are essential in worship, and fear should be stronger during one's lifetime. Allah says:

(يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ)

(fearing the Hereafter and hoping for the mercy of his Lord. ) At the time of death, hope is uppermost, as Imam ` Abd bin Humayd recorded in his Musnad from Anas, may Allah be pleased with him, who said, "The Messenger of Allah entered upon a man who was dying, and said to him,

«كَيْفَ تَحْدُكَ؟»

(How do you feel) He said, `I am both afraid and hopeful.' The Messenger of Allah said:

«لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ  
إِلَّا أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَّهُ الَّذِي  
يَخَافُهُ»

(These do not co-exist in a person's heart at times such as this, but Allah will give him what he hopes for and protect him from that which he fears.)" This was recorded by At-Tirmidhi, An-Nasa'i in Al-Yawm wal-Laylah, and Ibn Majah from the Hadith of Yasar bin Hatim from Ja`far bin Sulayman. At-Tirmidhi said, "Gharib." Imam Ahmad recorded that Tamim Ad-Dari, may Allah be pleased with him, said that the Messenger of Allah said:

«مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَةٍ»

(Whoever recites one hundred Ayat in one night, it will be recorded as if he prayed all night.) This was also recorded by An-Nasa'i in Al-Yawm wal-Laylah.

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا  
يَعْلَمُونَ)

(Say: "Are those who know equal to those who know not") means, is this one equal with the one who sets up rivals to Allah to mislead (men) from His path

(إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ)

(It is only men of understanding who will remember. ) means, the only one who will understand the difference between them is the one who has understanding. And Allah knows best.

(قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا  
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا

يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ - قُلْ إِنِّي  
أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ - وَأُمِرْتُ  
لَأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ )

(10. Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world, and Allah's earth is spacious! Only those who are patient shall receive their reward in full, without reckoning.") (11. Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him.") (12. "And I am commanded (this) in order that I may be the first of the Muslims.")

### The Command for Taqwa, Emigration and to worship Him alone with all Sincerity

Allah commands His believing servants to remain steadfast in their obedience and have Taqwa of Him.

(قُلْ يَعْبادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِينَ أَحْسَنُوا  
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ)

(Say: "O My servants who believe, have Taqwa of your Lord. Good is for those who do good in this world...") means, the one who does good deeds in this world, will have a good (reward) in this world and in the Hereafter.

(وَأَرْضُ اللَّهِ وَاسِعَةٌ)

(and Allah's earth is spacious!) Mujahid said, "So emigrate through it and strive hard and keep away from idols."

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) Al-`Awza`i said, "Their reward will not be weighed or measured; they will be given an immense reward." As-Suddi said:

(إِنَّمَا يُوقَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ)

(Only those who are patient shall receive their reward in full, without reckoning.) means, "In Paradise."

(قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ )

(Say: "Verily, I am commanded to worship Allah, making religion sincerely for Him..." means, 'I am commanded to worship Allah alone in all sincerity, with no partner or associate.'

(وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ )

(And I am commanded (this) in order that I may be the first of the Muslims.)

(قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ  
عَظِيمٍ قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي )

(13. Say: "Verily, if I disobey my Lord, I am afraid of the torment of a great Day.") (14. Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only.") (15. "So, worship what you like besides Him." Say: "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!") (16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allah frightens His servants: "O My servants, therefore have Taqwa of Me!")

### Creating Fear of the Punishment of Allah

Allah ` says, say O Muhammad, even though you are the Messenger of Allah:'

(إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ)

(Verily, if I disobey my Lord, I am afraid of the torment of a great Day.) meaning the Day of Resurrection. This is a conditional sentence, and if what is referred to here applies to the Prophet , it applies even more so to others,

(قُلْ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي فَاَعْبُدُوا مَا شِئْتُمْ  
مِّنْ دُونِهِ)

(Say: "Allah Alone I worship by doing religious deeds sincerely for His sake only. So, worship what you like besides Him.") This is also a threat, and a disowning of them.

(قُلْ إِنَّ الْخَاسِرِينَ)

(Say: "The losers..." means, the greatest losers of all,

(الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ)

(are those who will lose themselves and their families on the Day of Resurrection.) means, they will be separated and will never meet again, whether their families have gone to Paradise and they have gone to Hell, or all of them have gone to Hell, they will never meet or feel happiness again.

(أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ)

(Verily, that will be a manifest loss!) means, this is the clearest and most obvious loss. Then He describes their state in the Fire:

(لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ)

(They shall have coverings of Fire, above them and covering (of Fire) beneath them.) This is like the Ayat:

(لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ )

(Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the wrongdoers) (7:41)

(يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ دُوْقُوا مَا كُنْتُمْ تَعْمَلُونَ )

(On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do.") (29:55)

(ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ)

(With this Allah frightens His servants:) means, Allah tells us about this, which will undoubtedly come to pass, to frighten His servants, so that they will keep away from unlawful things and from sin.

(يَعِبَادِ فَاتَّقُونِ)

(O My servants, therefore have Taqwa of Me!) means, 'fear My wrath, My anger, My punishment and My vengeance.'



(وَالَّذِينَ اجْتَنَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ - الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ )

(17. Those who avoid At-Taghut by not worshipping them and turn to Allah, for them are glad tidings; so announce the good news to My servants.) (18. Those who listen to the Word and follow the best thereof, those are (the ones) whom Allah has guided and those are men of understanding.)

**Good News for the Righteous ` Abdur-Rahman bin Zayd bin Aslam said, narrating from his father:**

(وَالَّذِينَ اجْتَنَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا)

(Those who avoid At-Taghut by not worshipping them) was revealed concerning Zayd bin ` Amr bin Nufayl and Abu Dharr and Salman Al-Farisi, may Allah be pleased with them. The correct view is that it includes them and all others who avoided worshipping idols and turned to the worship of Ar-Rahman. These are the people for whom there is good news in this world and in the Hereafter. Then Allah says:

(فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ)

(so announce the good news to My servants -- those who listen to the Word and follow the best thereof,) meaning, those who understand it and act in accordance with it. This is like the Words of Allah, may He be exalted, to Musa, peace be upon him, when He gave him the Tawrah:

(فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا)

(Hold unto these with firmness, and enjoin your people to take the better therein) (7:145).

(أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ)

(those are whom Allah has guided) means, those who are described in this manner are the ones whom Allah has guided in this world and the Hereafter.

(وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ)

(and those are men of understanding.) means, they possess sound reasoning and an upright nature.

(أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي  
النَّارِ - لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ عُرفٌ مِّنْ  
فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ )

(19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil) Will you rescue him who is in the Fire) (20. But those who have Taqwa of their Lord, for them are built lofty rooms, one above another under which rivers flow. (This is) the promise of Allah, and Allah does not fail in (His) promise.) Allah says, `if He has decreed that someone is to be doomed, can you save him from his misguidance and doom' Which means, no one can guide him apart from Allah, because whomever Allah leaves astray cannot be guided, and whomever He guides cannot be led astray. Then Allah tells us that His blessed servants will have lofty rooms in Paradise.

(مِّنْ فَوْقِهَا عُرفٌ مَّبْنِيَّةٌ)

(are built lofty rooms, one above another), story upon story, solidly-constructed, adorned and high. `Abdullah bin Al-Imam Ahmad recorded that `Ali, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ لَعُرْفًا يُرَى بُطُونُهَا مِنْ ظُهُورِهَا،  
وَوَظُهُورُهَا مِنْ بُطُونِهَا»

(In Paradise there are rooms whose inside can be seen from the outside, and the outside can be seen from the inside.) A bedouin asked, `Who are they for, O Messenger of Allah' He said,

«لِمَنْ أَطَابَ الْكَلَامَ، وَأَطَعَمَ الطَّعَامَ، وَصَلَّى  
بِاللَّيْلِ وَالنَّاسُ نِيَامُ»

(For those who speak kindly, feed the hungry and stand in prayer at night whilst the people are sleeping.)" This was also recorded by At-Tirmidhi, who said, "Hasan Gharib". Imam Ahmad recorded from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْعُرْفَةِ فِي الْجَنَّةِ،  
كَمَا تَرَاءَوْنَ الْكَوْكَبَ فِي أَفْقِ السَّمَاءِ»

(The people of Paradise will look towards each other in raised places of Paradise as you look towards the stars on the horizons of the sky.) He said, "I told An-Nu`man bin Abi `Ayyash about that, and he said, `I heard Abu Sa`id Al-Khudri, may Allah be pleased with him, narrate it:

«كَمَا تَرَاءَوْنَ الْكَوْكَبَ الَّذِي فِي الْأَفْقِ الشَّرْقِيِّ  
أَوْ الْغَرْبِيِّ»

(As you see the stars on the horizon of the east or the west.)" It was also recorded in the Two Sahihs. Imam Ahmad said, "Fazarah narrated to us; Fulayh narrated to us; from Hilal bin `Ali, from `Ata' bin Yasar, from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْجَنَّةِ أَهْلَ  
الْعُرْفِ، كَمَا تَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَارِبَ  
فِي الْأَفْقِ الطَّالِعِ، فِي تَفَاضُلِ أَهْلِ الدَّرَجَاتِ»

(The people of Paradise will look towards each other in the raised places of Paradise as you look at the high, bright stars which remain on the horizon. Such will be the difference in superiority which some of them have over others.) They said, "O Messenger of Allah, are those the abodes of the Prophets" He said:

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، وَأَقْوَامٌ آمَنُوا بِاللَّهِ  
وَصَدَّقُوا الرَّسُلَ»

(No, by the One in Whose Hand is my soul, they are the abodes of people who believed in Allah and in the Messengers.) It was also recorded by At-Tirmidhi, who said, "Hasan Sahih."

(تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(under which rivers flow.) means, the rivers flow wherever the people want them to flow.

(وَعَدَ اللَّهُ)

((This is) the promise of Allah,) means, 'all that We have mentioned here is what Allah has promised to His believing servants.'

(إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ)

(and Allah does not fail in (His) promise.)

(أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ  
يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا  
أَلْوَانُهُ ثُمَّ يَهِيَجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَمًا  
إِنَّ فِي ذَلِكَ لَذِكْرَى لِأُولِي الْأَلْبَابِ - أَفَمَنْ شَرَحَ  
اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ  
لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ  
مُّبِينٍ )

(21. See you not that Allah sends down water from the sky, and causes it to penetrate the earth, as water springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a reminder for men of understanding.) (22. Is he whose breast Allah has opened to Islam, so that he is in light from his Lord So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!)

### The Parable of the Life of this World

Allah tells us that water originates in the sky. This is like the Ayah:

(وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا)

(and We send down pure water from the sky) (25:48). So, Allah sends down water from the sky, and it settles in the earth, then He causes it to flow wherever He wills, and He causes springs, great and small, to flow as needed. Allah says:

(فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ)

(and causes it to penetrate the earth, as water springs,) Sa`id bin Jubayr and `Amir Ash-Sha`bi said that all the water on earth has its origins in the sky. Sa`id bin Jubayr said, its origins lie in the snow, meaning that snow piles up in the mountains, then settles at the bottom (of the mountains) and springs flow from the bottom of them.

(ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ)

(and afterward thereby produces crops of different colors) means, then from the water which comes down from the sky or flows from springs in the earth, He brings forth crops of different colors, i.e., different kinds of forms, tastes, scents, benefits, etc.

(ثُمَّ يَهَيِّجُهُ)

(and afterward they wither) means, after they have been ripe and fresh, they become old and you see them turn yellow when they have dried out.

(ثُمَّ يَجْعَلُهُ حُطَمًا)

(then He makes them dry and broken pieces.) means, then they become brittle.

(إِنَّ فِي ذَلِكَ لَذِكْرَى لَأُولِي الْأَلْبَابِ)

(Verily, in this is a reminder for men of understanding.) means, those who are reminded by this and who learn the lesson from it, that this world is like this -- it is green and fresh and beautiful, then it will become old and ugly. The young man will become a weak, senile old man, and after all of that comes death. The blessed one is the one whose state after death will be good. Allah often likens the life of this world to the way He sends down water from the sky and crops and fruits grow thereby, then they become dry and brittle. This is like the Ayah:

(وَاضْرِبْ لَهُم مَّثَلًا الْحَيَاةِ الدُّنْيَا كَمَا إِذَا أَنْزَلْنَا مِنْ السَّمَاءِ فَأَخْتَلَطُ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا )

(And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes

fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allah is able to do everything) (18:45)

### The People of Truth and the People of Misguidance are not Equal

(أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ  
مِّن رَّبِّهِ)

(Is he whose breast Allah has opened to Islam, so that he is in light from his Lord) means, is this person equal to the one who is hard-hearted and far from the truth This is like the Ayah:

(أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي  
بِهِ فِي النَّاسِ كَمَن مَّتَّئْتُهُ فِي الظُّلُمَاتِ لَيْسَ  
بِخَارِجٍ مِّنْهَا كَذَلِكَ)

(Is he who was dead and We gave him life and set for him a light (i.e. Belief) whereby he can walk amongst men -- like him who is in the darkness (i.e., disbelief) from which he can never come out) (6:122) Allah says:

(قَوْلٍ لِّلْقَسِيَةِ قُلُوبُهُم مِّن ذِكْرِ اللَّهِ)

(So, woe to those whose hearts are hardened against remembrance of Allah!) meaning, they do not become soft when Allah is mentioned, and they do not feel humility or fear, and they do not understand.

(أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ)

(They are in plain error!).

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مّتَانِي  
تَفْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ  
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ

يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِّ اللَّهُ فَمَا لَهُ مِنْ  
هَادٍ (

(23. Allah has sent down the Best Statement, a Book, its parts resembling each other, (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He guides therewith whom He wills; and whomever Allah sends astray, for him there is no guide.)

### The Description of the Qur'an

Here Allah praises His Book, the Noble Qur'an, which was revealed to His noble Messenger . Allah says,

(اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيًا)

(Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated.) Mujahid said, "This means that the entire Qur'an's parts resemble each other and are oft-repeated." Qatadah said, "One Ayah resembles another and one letter resembles another." Ad-Dahhak said, "It is oft-repeated so that people will understand what their Lord tells them." `Ikrimah and Al-Hasan said, "There may be an Ayah in one Surah, and another Ayah in another Surah that resembles it." Sa`id bin Jubayr narrated from Ibn `Abbas, may Allah be pleased with him: "Oft-repeated means that parts of the Qur'an resemble one another and repeat one another." Some of the scholars said that it was narrated from Sufyan bin `Uyaynah that

(مُتَشَابِهًا مَثَانِيًا)

(its parts resembling each other (and) oft-repeated.) means that some passages of the Qur'an may sometimes refer to one thing, so they resemble one another, and sometimes they mention a thing and its opposite. Such as when the believers then the disbelievers are mentioned, or when Paradise then Hell are described, and so on, and this is the meaning of oft-repeated. Examples include the Ayat:

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ)

(Verily, the most righteous will be in delight; and verily, the most wicked will be in the blazing Fire (Hell).) (82:13-14)

(كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ)

(Nay! Truly, the Record of the most wicked is (preserved) in Sjjin) until

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ )

(Nay! Verily, the Record of the most righteous is (preserved) in `Illiyyin) (83: 7-18)

(هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ )

(This is a Reminder. And verily, for those who have Taqwa is a good final return (Paradise)) until;

(هَذَا وَإِنَّ لِلطَّغِينَ لَشَرَّ مَآبٍ )

(This is so! And for those who transgress, there will be an evil final return (Fire).) (38:49-55). And there are other similar passages. All of this has to do with it being oft-repeated, i.e., when two meanings are referred to. But when a passage is about one thing, with some parts of it resembling others, this is "its parts resembling each other." This is not the same as the Mutashabihat mentioned in the Ayah:

(مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ  
مُتَشَابِهَاتٌ)

(In it are Ayat that are entirely clear, they are the foundations of the Book; and others not entirely clear) (3:7). that refers to something else altogether.

(تَقشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ  
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) means, this is the description of the righteous, when they hear the Words of the Compeller, the Protector, the Almighty, the Oft-Forgiving, because they understand the promises and warnings contained therein. The frightening words and threats make their skin shiver from fear.

(ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(Then their skin and their heart soften to the remembrance of Allah.) because of their hope for His mercy and kindness. They are unlike others, the wicked, immoral sinners, in a number of ways: First They listen to the recitation of the Ayat )of the Qur'an(, while those (sinners) listen to poetic verse recited by female singers. Second When the Ayat of Ar-Rahman are recited to them, they fall down in prostration weeping, with the proper attitude of fear, hope, love, understanding and knowledge, as Allah says:



(إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى  
رَبِّهِمْ يَتَوَكَّلُونَ - الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ - أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ  
دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ )

(The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat are recited unto them, they increase their faith; and they put their trust in their Lord; Who perform the Salah and spend out of that We have provided them. It is they who are the believers in it. For them are grades of dignity with their Lord, and forgiveness and a generous provision (i.e., Paradise.) (8:2-4),

(وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا  
صُمًّا وَعُمْيَانًا )

(And those who, when they are reminded of the Ayat of their Lord, fall not on them (as if they were) deaf and blind) (25:73). When they hear the Ayat of Allah, they are not too busy to pay attention to them; they listen to them and understand their meanings. So they act upon them and prostrate when they hear them, out of understanding, not out of ignorance and blind following of others. Third They adhere to the correct etiquette when they listen to them. As the Companions, may Allah be pleased with them, used to do when they listened to the words of Allah recited by the Messenger of Allah . Their skin Would shiver, and their hearts would soften to the remembrance of Allah. They did not shout or do other actions that are not natural; on the contrary, they would sit quietly with the proper attitude of fear, in an unparalleled fashion. they attained the victory of praise from their Lord in this world and the Hereafter. `Abdur-Razzaq said, "Ma` mar told us that Qatadah, may Allah have mercy on him, recited,

(تَقَشَعْرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ  
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ)

(The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.) and said, ` This is the characteristic of the friends of Allah; Allah has described them in this manner, saying that their skin shivers, their eyes weep and their hearts find rest to the remembrance of Allah. He did not say that they lose their minds and swoon; that is the characteristic of the followers of innovation, and that comes from the Shaytan." Allah's saying:

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ)

(That is the guidance of Allah. He guides therewith whom He wills;) means, this is the characteristic of those whom Allah has guided, and anyone who does anything different is one of those whom Allah has sent astray.

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(and whomever Allah sends astray, for him there is no guide.)

(أَفَمَنْ يَبْقَىٰ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ  
وَقِيلَ لِلظَّالِمِينَ دُوقُوا مَا كُنْتُمْ تَكْسِبُونَ - كَذَّبَ  
الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا  
يَشْعُرُونَ - فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا  
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ )

(24. Is he then, who will confront with his face the awful torment on the Day of Resurrection And it will be said to the wrongdoers: "Taste what you used to earn!") (25. Those before them denied, and so the torment came on them from directions they perceived not.) (26. So, Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!)

### The Final Destination of the Disbelievers

(أَفَمَنْ يَبْقَىٰ بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ)

(Is he then, who will confront with his face the awful torment on the Day of Resurrection) he will be rebuked and he and the evildoers like him will be told:

(دُوقُوا مَا كُنْتُمْ تَكْسِبُونَ)

(Taste what you used to earn!) `Is this like the one who comes secure on the Day of Resurrection' as Allah says:

(أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ )

(Is he who walks prone on his face, more rightly guided, or he who walks upright on the straight way) (67:22);

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ )

(The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!") (54:48), and

(أَفَمَنْ يُلْقَىٰ فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَامَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) (41:40) In each of these Ayat, it was sufficient to refer to one of the two groups.

(كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ )

(Those before them denied, and so the torment came on them from directions they perceived not.) means, the previous generations who denied the Messengers were destroyed by Allah for their sins. And none had they to protect them from Allah.

(فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا)

(So Allah made them to taste the disgrace in the present life,) means, by means of the punishment and revenge which He sent down upon them, and the rejoicing of the believers for what happened to them. So, let those who are addressed beware, for they have rejected the noblest of the Messengers and the Seal of the Prophets . And what Allah has promised them of severe punishment in the Hereafter is worse than whatever befell them in this world. Allah says:

(وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ)

(but greater is the torment of the Hereafter if they only knew!)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ  
مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ - قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي  
عِوَجٍ لَعَلَّهُمْ يَنْفَعُونَ )

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ  
وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ -  
ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ )

(27. And indeed We have put forth for men, in this Qur'an every kind of parable in order that they may remember.) (28. An Arabic Qur'an, without any crookedness (therein) in order that they may have Taqwa of Him.) (29. Allah puts forth a parable: a man belonging to many partners disputing with one another, and a man belonging entirely to one master. Are those two equal in comparison All the praises and thanks be to Allah! But most of them know not.) (30. Verily, you will die, and verily, they (too) will die.) (31. Then, on the Day of Resurrection, you will be disputing before your Lord.)

### The Parable of Shirk

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ  
مَثَلٍ )

(And indeed We have put forth for men, in this Qur'an every kind of parable) means, 'We have explained things to mankind in it )the Qur'an( by setting forth examples and parables.'

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) Because parables bring the meaning closer to people's minds. As Allah says:

(ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ)

(He sets forth for you a parable from yourselves) (30:28). meaning, `so that you may learn it from yourselves.' And Allah says:

(وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ )

(in Order that they may have Taqwa of Him.) (29:43).

(قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ)

(An Arabic Qur'an, without any crookedness (therein)) means, it is in a plain Arabic tongue, with no crookedness, deviation or confusion. It is plain, clear proof. Allah has made it like this and has revealed it like this,

(لَعَلَّهُمْ يَتَّقُونَ)

(in order that they may have Taqwa of Him) means, in order that they may heed the warnings contained therein, and strive to attain the promises therein. Then Allah says:

(ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ)

(Allah puts forth a parable: a man belonging to many partners disputing with one another,) meaning, they were disputing concerning that slave in whom they all had a share.

(وَرَجُلًا سَلَمًا لِرَجُلٍ)

(and a (slave) man belonging entirely to one master.) means, no one owned him except that one man.

(هَلْ يَسْتَوِيَانِ مَثَلًا)

(Are those two equal in comparison) meaning, they are not the same. By the same token, the idolator who worships other gods besides Allah and the sincere believer who worships none besides Allah, with no partner or associate, are not equal. What comparison can there be between them Ibn `Abbas, may Allah be pleased with him, Mujahid and others said, "This Ayah is the parable of the idolator and the sincere believer." Because this parable is so clear and obvious, Allah then says:

(الْحَمْدُ لِلَّهِ)

(All the praises and thanks be to Allah!) i.e., for establishing proof against them.

(بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ)

(But most of them know not. ) means, and for this reason they associate others in worship with Allah.

### The fact that the Messenger of Allah and Quraysh will die, and how They will dispute before Allah

Allah's saying;

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ )

(Verily, you will die, and verily, they (too) will die.) This is one of the Ayat which Abu Bakr As-Sddiq, may Allah be pleased with him, quoted when the Messenger of Allah died, so that the people would realize that he had really died. Another Ayah which he quoted was:

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ  
أَفَايُنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ  
يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي  
اللَّهُ الشَّاكِرِينَ )

(Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will do to Allah; and Allah will give reward to those who are grateful.)(3:144). The meaning of this Ayah is that you will certainly depart this world and be gathered before Allah in the Hereafter. You will dispute the issues of Tawhid and Shirk before Allah, things over which you disputed in this world, and He will judge between you with truth, and He is the Judge, the All-Knowing. So, He will save the sincere believers who worship Him alone, and He will punish the disbelievers who deny His Oneness and associate others in worship with Him. Although this Ayah speaks about the believers and disbelievers, and how they will dispute in the Hereafter, it also includes all disputants in this world, for their disputes will come back to them in the Hereafter. Ibn Abi Hatim, may Allah have mercy on him, recorded that Ibn Az-Zubayr, may Allah be pleased with him, said, "When the Ayah

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ )

(Then, on the Day of Resurrection, you will be disputing before your Lord.) was revealed, Az-Zubayr, may Allah be pleased with him, said, `O Messenger of Allah, will we repeat our disputes' He said,

«نَعَمْ»

(Yes.) He (Az-Zubayr) said, `This is a very serious matter.'" Ahmad recorded from Az-Zubayr bin Al-`Awwam, may Allah be pleased with him, that when this Surah was revealed to the Messenger of Allah :

(إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ  
عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ )

(Verily, you will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord.) Az-Zubayr, may Allah be pleased with him, said, "O Messenger of Allah, will the sins that we committed against others in this world be repeated for us" He said,

«نَعَمْ، لِيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي  
حَقِّ حَقُّهُ»

(Yes, they will be repeated until everyone who is entitled will have his rights restored to him. ) Az-Zubayr, may Allah be pleased with him, said, "By Allah, it is a very serious matter." It was also recorded by At-Tirmidhi, who said "Hasan Sahih." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ )

(Then, on the Day of Resurrection, you will be disputing before your Lord.) means, the truthful one will dispute with the liar, the oppressed will dispute with the oppressor, the one who is guided will dispute with the one who is misguided and the weak will dispute with the arrogant. Ibn Mandah recorded in Kitab Ar-Ruh that Ibn `Abbas, may Allah be pleased with him, said, "The people will dispute on the Day of Resurrection, to the extent that the soul will dispute with the body. The soul will say to the body, `You did such and such,' and the body will say to the soul, `You told me to do it and you tempted me.' Then Allah will send an angel to judge between them, and he will say, `You two are like a man who cannot walk but can see, and a man who cannot see but can walk.' They went into a garden and the one who could not walk said to the one who was blind, `I see fruit there, but I cannot reach it.' The blind man said, `Climb on me and get it.' So he climbed on him and got it. So which of them is the wrongdoer They will say, `Both of them.' The angel will say to them, `You have passed judgement against yourselves.' The body was a means of transportation for the soul." Ibn Abi Hatim recorded that Sa`id bin Jubayr said that Ibn `Umar, may Allah be pleased with him, said, "This Ayah was revealed and we did not know what it was revealed about:

(ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ )

(Then, on the Day of Resurrection, you will be disputing before your Lord.)" He said, "We said, what will we dispute about There is no dispute between us and the People of the Book, so what will we dispute about Until the Fitnah occurred." Then Ibn `Umar, may Allah be pleased with him, said, "This is what our Lord promised us we would dispute about." This was recorded by An-Nasa'i.

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ - وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ الْمُتَّقُونَ - لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ - لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ )

(32. Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him! Is there not in Hell an abode for the disbelievers) (33. And he who has brought the truth and (those who) believed therein, they are those who have Taqwa.) (34. They shall have all that they will desire with their Lord. That is the reward of the doers of good.) (35. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.)

### **The Punishment of the Disbelievers and Liars, and the Reward of the Sincere Believers**

The idolators uttered lies against Allah and said that there were other gods besides Him and claimed that the angels were the daughters of Allah and that Allah had a son -- glorified be He far above all that they say. Moreover, they rejected the truth when it came to them on the lips of the Messengers (peace and blessings be upon them all). Allah says:

(فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ)

(Then, who does more wrong than one who utters a lie against Allah, and denies the truth when it comes to him!) meaning, there is no one who does more wrong than such a person, because he combines the two aspects of falsehood, disbelief in Allah and disbelief in the Messenger of Allah. They made false claims and rejected the truth, Allah threatened them:

(أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ)



(Is there not in Hell an abode for the disbelievers) who are the deniers and rejecters. Then Allah says:

(وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ)

(And he who has brought the truth and (those who) believed therein,) Mujahid, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd said, "The one who brought the truth was the Messenger ." ` Abdur-Rahman bin Zayd bin Aslam said:

(وَالَّذِي جَاءَ بِالصِّدْقِ)

("And he who has brought the truth) means the Messenger of Allah .

(وَصَدَّقَ بِهِ)

(and (those who) believed therein) means the Muslims."

(أُولَئِكَ هُمُ الْمُتَّقُونَ)

(they are those who have Taqwa). Ibn ` Abbas, may Allah be pleased with him, said, "They fear and shun Shirk."

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ)

(They shall have all that they will desire with their Lord.) means, in Paradise; whatever they ask for they will have.

(لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ  
- لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ  
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ )

(That is the reward of doers of good. So that Allah may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.) This is like the Ayah:

(أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا  
وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ  
الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ )

(They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.) (46:16).

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ  
دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ - وَمَنْ  
يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي  
انتِقَامٍ - وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ  
دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ  
ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ  
رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ )

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَمِلْتُ فَسَوْفَ  
تَعْلَمُونَ - مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ  
عَذَابٌ مُّقِيمٌ -)

(36. Is not Allah Sufficient for His servant Yet they try to frighten you with those besides Him! And whom Allah sends astray, for him there will be no guide.) (37. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) (38. And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah." Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He intended some mercy for me, could they withhold His mercy" Say: "Sufficient for me is Allah; in Him those who trust must put their

trust.") (39. Say: "O My people! Work according to your way, I am working. Then you will come to know") (40. "To whom comes a disgracing torment, and on whom descends an everlasting torment.")

### Allah is Sufficient for His Servant Allah says:

(أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ)

(Is not Allah Sufficient for His servant) Some of them read it "His servants." It means that Allah is Sufficient for the one who worships Him and relies upon Him.

(وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ)

(Yet they try to frighten you with those besides Him!) means, the idolators tried to scare the Messenger of Allah with their idols and gods which they called upon besides Allah out of ignorance and misguidance. Allah says:

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ )

(And whom Allah sends astray, for him there will be no guide. And whomsoever Allah guides, for him there will be no misleader. Is not Allah Almighty, Possessor of Retribution) meaning, whoever relies on Him and turns to Him, will never be forsaken, for He is the Almighty Who cannot be overwhelmed by another, and there is none more severe than Him in exacting retribution on those who disbelieve in Him, associate others in worship with Him and resist His Messenger .

### The Idolators admit that Allah is the Sole Creator because Their gods are incapable

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولَنَّ اللَّهُ)

(And verily, if you ask them: "Who created the heavens and the earth" Surely, they will say: "Allah.") means, the idolators used to recognize that Allah was the Creator of all things, but despite that they still worshipped others besides Him, others who had no power to bring benefit or cause harm. Allah said:

(قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ  
اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ  
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ)

(Say: "Tell me then, the things that you invoke besides Allah -- if Allah intended some harm for me, could they remove His harm Or if He (Allah) intended some mercy for me, could they withhold His mercy") meaning, they cannot do any of that at all. Here Ibn Abi Hatim recorded a narration from Ibn ` Abbas, may Allah be pleased with him, attributing it to the Prophet :

«احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَحِذُهُ تُجَاهَكَ،  
تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، إِذَا  
سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَتْ فَاسْتَعِنِ بِاللَّهِ،  
وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ  
بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَضُرُّوكَ، وَلَوْ  
اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ لَكَ  
لَمْ يَنْفَعُوكَ، جَعَتِ الصُّحُفُ وَرَفِعَتِ الْأَقْلَامُ،  
وَاعْمَلْ لِلَّهِ بِالشُّكْرِ فِي الْيَقِينِ. وَاعْلَمْ أَنَّ فِي  
الصَّبْرِ عَلَى مَا تَكَرَّهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ  
مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ  
العُسْرِ يُسْرًا»

(Be mindful of Allah and He will protect you; be mindful of Allah and you will find Him ever with you. Turn to Allah in times of ease and He will turn to you in times of difficulty. If you ask anyone for anything, then ask Allah; if you seek help from anyone, then seek help from Allah. Know that even if the entire nation were to come together to do you some harm that Allah has not decreed for you, they will never be able to harm you, and if they were to come together to do you some good that Allah has not decreed for you, they will never be able to do that. The pages have dried and the pens have been lifted. Strive for the sake of Allah with thankfulness

and firm conviction, and know that in patiently persevering with regard to something that you dislike there is much goodness. Victory comes with patience, a way out comes from difficulty and with hardship comes ease.)

(قُلْ حَسْبِيَ اللَّهُ)

(Say: "Sufficient for me is Allah..." means, 'Allah is enough for me.'

(عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ)

(In Him I put my trust, and let all those that trust, put their trust in Him.) )12: 67( This is like what Hud, peace be upon him, said to his people:

(إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ قَالَ  
إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ  
- مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ - إِنِّي  
تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ  
ءَاخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ )

("All that we say is that some of our gods have seized you with evil. " 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. 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 creature but He has the grasp of its forelock. Verily, my Lord is on the straight path.")(11:54-56).

(قُلْ يَوْمَ اْعْمَلُوا عَلَى مَكَانَتِكُمْ)

(Say: "O My people! Work according to your way..." This is a threat and a warning.

(إِنِّي عَمَلٌ)

(I am working) means, 'according to my way.'

(فَسَوْفَ تَعْلَمُونَ)

(Then you will come to know) means, you will learn the consequences.

(مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ)

(To whom comes a disgracing torment,) means, in this world,

(وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ)

(and on whom descends an everlasting torment.) means, ongoing and eternal, with no escape, which will come on the Day of Resurrection. We seek refuge with Allah from that.

(إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنْ  
اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا  
أَنْتَ عَلَيْهِمْ بِوَكِيلٍ - اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ  
مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي  
قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ  
مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ )

(41. Verily, We have sent down to you the Book for mankind in truth. So, whosoever accepts the guidance, it is only for himself; and whosoever goes astray, he goes astray only to his (own) loss. And you are not a trustee over them.) (42. It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.) Allah says, addressing His Messenger Muhammad :

(إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ)

(Verily, We have sent down to you the Book) meaning, the Qur'an.

(لِلنَّاسِ بِالْحَقِّ)

(for mankind in truth.) means, for all of creation, mankind and Jinn, so that he may warn them therewith.

(فَمَنْ اهْتَدَىٰ فَلِنَفْسِهِ)

(So, whosoever accepts the guidance, it is only for himself;) means, the benefit of that will return to him.

(وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا)

(and whosoever goes astray, he goes astray only for his (own) loss.) means, the consequences of that will return to him.

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(And you are not a trustee over them. ) means, 'you are not responsible for guiding them.'

(إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ)

(But you are only a warner. And Allah is a Trustee over all things) (11:12).

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey and on Us is the reckoning) (13:40).

### Allah is the One Who causes Death and gives Life

Then Allah tells us that He is in control of all things and does as He wills. He causes men to die (the "greater death") when He sends the angels to take men's souls from their bodies, and He causes them to "die a lesser death" when they sleep. Allah says:

(وَهُوَ الَّذِي يَتَوَقَّكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ  
بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَىٰ  
مَرْجِعِكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ - وَهُوَ  
الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا  
جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ )

(It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed be fulfilled,

then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. He is the Irresistible, over His servants, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you, until when death approaches one of you, Our messengers (angels) take his soul, and they never neglect their duty.)(6:60-61). Here Allah mentions the two deaths, the lesser death then the greater death after it; in the Ayah above (39: 42), He mentions the greater then the lesser. Allah says:

(اللَّهُ يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى)

(It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed.) This indicates that they (the souls) meet in the higher realm, as was stated in the Hadith attributed to the Prophet which was narrated by Ibn Mandah and others. In the Two Sahih of Al-Bukhari and Muslim, it is reported that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا أَوَىٰ أَحَدُكُمْ إِلَىٰ فِرَاشِهِ فَلْيَبْفُضْهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَيَا رَبِّ ارْقِعْهُ، إِنْ أَمْسَكَتَ نَفْسِي فَأَرْحَمَهَا، وَإِنْ أُرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ»

(When anyone of you goes to bed, let him brush down the bed with his garment, for he does not know what has come on his bed since he left it. Then let him say, "In Your Name, O Lord, I lay down my side and in Your Name I raise it up; if You take my soul, have mercy on it, and if You send it back, protect it with that which You protect Your righteous servants.")

(فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ)

(He keeps those (souls) for which He has ordained death) means, those which have died, and He returns the others back for an appointed term. As-Suddi said, "For the rest of their lives." Ibn `Abbas, may Allah be pleased with him, said, "He keeps the souls of the dead and sends back the souls of the living, and He does not make any mistakes.

(إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)



(Verily, in this are signs for a people who think deeply.)

(أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا  
لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ - قُلْ لِلَّهِ الشَّفَعَةُ  
جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ  
تُرْجَعُونَ - وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ  
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ  
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ )

(43. Have they taken as intercessors besides Allah Say: "Even if they have power over nothing whatever and have no intelligence") (44. Say: "To Allah belongs all intercession. His is the sovereignty of the heavens and the earth. Then to Him you shall be brought back.") (45. And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and when those besides Him are mentioned, behold, they rejoice!)

### **There is no Intercession except with Allah, and how the Idolators are filled with Disgust when Allah is mentioned alone**

Allah condemns the idolators for taking intercessors besides Allah, namely the idols and false gods whom they have taken on the basis of their own whims, with no evidence or proof. These idols are not able to do anything; they have no minds with which to think, and they cannot hear or see. They are inanimate and are much worse off than animals. Then Allah says: `Say -- O Muhammad -- to these people who claim that those whom they have taken as intercessors with Allah, that intercession is of no avail except for the one with whom Allah is pleased and to whom He has granted permission to intercede. The whole matter rests with Him.'

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255).

(لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(His is the sovereignty of the heavens and the earth.) means, He is the One Who is in control of all that.

(ثُمَّ إِلَيْهِ تُرْجَعُونَ)

(Then to Him you shall be brought back.) means, `on the Day of Resurrection, then He will judge between you with His justice, and He will reward or punish each person according to his deeds.' Then Allah condemns the idolators further:

(وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ)

(And when Allah Alone is mentioned) means, when it is said there is no (true) God except Allah Alone,

(اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ)

(the hearts of those who believe not in the Hereafter are filled with disgust) Mujahid said, "Their hearts are filled with disgust means they recoil in horror." This is like the Ayah:

(إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ)

(Truly, when it was said to them: "La ilaha illa Allah," they puffed themselves up with pride.) (37:35) which means, they were too proud to follow it. Their hearts could not accept anything good, and whoever cannot accept good will accept evil. Allah says:

(وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ)

(and when those besides Him are mentioned,) meaning, the idols and false gods -- this was the view of Mujahid --

(إِذَا هُمْ يَسْتَبْشِرُونَ)

(behold, they rejoice!) means, they feel happy.

(قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ  
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ  
يَخْتَلِفُونَ - وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ  
يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا

يَحْتَسِبُونَ - وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(46. Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen! You will judge between your servants about that wherein they used to differ.") (47. And those who did wrong, if they had all that is on the earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allah what they had not been reckoning.) (48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.)

### How to supplicate After condemning the idolators for their love of Shirk and their hatred of Tawhid,

Allah then says:

(قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ  
وَالشَّهَادَةِ)

(Say: "O Allah! Creator of the heavens and the earth! All-Knower of the unseen and the seen!..." meaning, 'call you upon Allah Alone with no partner or associate, Who has created the heavens and the earth and originated them,' i.e., made them like nothing that ever before existed.

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ)

(All-Knower of the unseen and the seen!) means, what is secret and what is open.

(أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ  
يَخْتَلِفُونَ)

(You will judge between your servants about that wherein they used to differ.) means, in this world; 'You will judge between them on the Day when they are resurrected and brought forth from their graves.' In his Sahih, Muslim recorded that Abu Salamah bin `Abdur-Rahman said, "I asked `A'ishah, may Allah be pleased with her, how the Messenger of Allah started his prayer when he stood up to pray at night. She said, may Allah be pleased with her: 'When the Messenger of Allah stood up to pray at night, he would start his prayer with the words: ؟

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ  
السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ  
تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي  
لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ  
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(O Allah, Lord of Jibril, Mika'il and Israfil, Creator of the heavens and the earth, Knower of the unseen and the seen, You will judge between Your servants concerning that wherein they differ. Guide me with regard to that wherein there is dispute concerning the truth by Your leave, for You guide whomsoever You will to the straight path.)"

### No Ransom will be accepted on the Day of Resurrection

(وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا)

(And those who did wrong,) means, the idolators.

(مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ)

(if they had all that is in earth and therewith as much again,)

(لَا قُدْرَةَ لَهُ مِنْ سُوءِ الْعَذَابِ)

(they verily, would offer it to ransom themselves therewith from the evil torment;) means, that which Allah has decreed for them on the Day of Resurrection. But the ransom will not be accepted from them, even if it were to be an earth-full of gold as He mentioned elsewhere (3:91). Then Allah says:

(وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ)

(and there will become apparent to them from Allah what they had not been reckoning.) which means, when they come to realize what Allah's punishment for them will be, which they had never before imagined.

(وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(And the evils of that which they earned will become apparent to them,) means, they will see the punishment for the forbidden actions and sins which they committed in this world.

(وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(and that which they used to mock at will encircle them.) means, the punishment which they used to make fun of in this world will encompass them.

(فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيْتُهَا عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ - قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ - فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ - أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ )

(49. When harm touches man, he calls to Us (for help); then when We have changed it into a favor from Us, he says: "Only because of knowledge I obtained it." Nay, it is only a trial, but most of them know not!) (50. Verily, those before them said it, yet (all) that they had earned availed them not.) (51. So, the evil results of that which they earned overtook them. And those who did wrong of these will also be overtaken by the evil results for that which they earned; and they will never be able to escape.) (52. Do they not know that Allah expands the provision for whom He wills, and straitens it. Verily, in this are signs for the folk who believe!)

### **How Man changes when He is blessed after suffering Harm**

Allah tells us how man, when he is suffering from harm, prays to Allah, turning to Him in repentance and calling upon Him, but when He makes things easy for him, he transgresses and commits sins.

(إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ)

(Only because of knowledge I obtained it.) means, `because Allah knows that I deserve it; if it were not for the fact that Allah regards me as special, He would not have given me this.' Qatadah said, "Because I know that I deserve it." Allah says:

(بَلْ هِيَ فِتْنَةٌ)

(Nay, it is only a trial,) meaning, `the matter is not as he claims; on the contrary, We have blessed him with this as a test to see whether he will be obedient or disobedient -- although We have prior knowledge of that.' In fact, it is a trial.

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not!) So they say what they say and claim what they claim.

(قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ)

(Verily, those before them said it,) means, the previous nations who came before said the same things and made the same claims,

(فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ)

(yet (all) that they had earned availed them not. ) means, what they said was not right and all that they had gathered did not save them.

(فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ)

(So, the evil results of that which they earned overtook them. And those who did wrong of these...) means, the people who are addressed here,

(سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا)

(will also be overtaken by the evil results (torment) for that which they earned;) just as happened to those earlier peoples.

(وَمَا هُمْ بِمُعْجِزِينَ)

(and they will never be able to escape.) This is like the Ayah in which Allah tells us how Qarun reacted when his people told him:

إِنَّ قَرُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ  
وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ  
أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا  
يُحِبُّ الْفَرِحِينَ - وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ  
الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنَ كَمَا  
أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ  
اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ - قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى  
عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ  
مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا  
وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ )

("Do not exult, verily, Allah likes not those who exult. But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the corrupters." He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected But the criminals will not be questioned of their sins.") (28:76-78). And Allah says:

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ  
بِمُعَذَّبِينَ )

(And they say: "We are more in wealth and in children, and we are not going to be punished.") (34:35).

(أَوْلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ)

(Do they not know that Allah expands the provision for whom He wills, and straitens it.) means, He gives plenty to some and restricts the provision for others.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ)

(Verily, in this are signs for the folk who believe!) means, there is a lesson and proof.

(قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ - وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ - وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ - أَن تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَىٰ مَا فَرَطْتُ فِي جَنبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ - بَلَىٰ قَدْ جَاءَكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِينَ )

(53. Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.") (54. "And turn in repentance (and in obedience with true faith) to your Lord and submit to Him before the



torment comes upon you, (and) then you will not be helped.") (55. "And follow the best of that which is sent down to you from your Lord, before the torment comes on you suddenly while you perceive not!") (56. Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked.") (57. Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa.") (58. Or (lest) he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") (59. Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.)

## The Call to repent before the Punishment comes

This Ayah is a call to all sinners, be they disbelievers or others, to repent and turn to Allah. This Ayah tells us that Allah, may He be blessed and exalted, will forgive all the sins of those who repent to Him and turn back to Him, no matter what or how many his sins are, even if they are like the foam of the sea. This cannot be interpreted as meaning that sins will be forgiven without repentance, because Shirk can only be forgiven for the one who repents from it. Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, said that some of the people of Shirk killed many people and committed Zina (illegal sexual acts) to a great extent; they came to Muhammad and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." Then the following Ayat were revealed:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا  
يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا  
يَزْنُونَ

(And those who invoke not any other god along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse) (25:68).

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا  
مِن رَّحْمَةِ اللَّهِ

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") This was also recorded by Muslim, Abu Dawud and An-Nasa'i. What is meant by the first Ayah (25:68) is:

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا

(Except those who repent and believe, and do righteous deeds) (25:70). Imam Ahmad recorded that Asma' bint Yazid, said, "I heard the Messenger of Allah reciting,

## (إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٌ)

(verily, his work is unrighteous) (11:46). And I heard him say: (تَقْنَطُوا لِمَا أَنْفُسِهِمْ عَلَىٰ أَسْرَفُوا الَّذِينَ يَاعْبَادِي قُلْ) (الرَّحِيمُ الْغَفُورُ هُوَ إِنَّهُ يُبَالِي وَلَا جَمِيعًا الذُّنُوبَ يَغْفِرُ اللَّهُ إِنَّ اللَّهَ رَحِيمٌ مِنْ) (Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins He does not reckon him Truly, He is Oft-Forgiving, Most Merciful)." This was also recorded by Abu Dawud and At-Tirmidhi. All of these Hadiths indicate that what is meant is that Allah forgives all sins provided that a person repents. Additionally, one must not despair of the mercy of Allah even if his sins are many and great, for the door of repentance and mercy is expansive. Allah says:

## (أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(Know they not that Allah accepts repentance from His servants) (9:104).

## (وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا )

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) (4:110). Concerning the hypocrites, Allah says:

## (إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا)

(Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent, and do righteous good deeds) (4:145-146). And Allah says:

## (لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ )

(Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no god but One. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.) (5:73). Then He says:

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ  
رَّحِيمٌ

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74) And Allah says:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ  
يَتُوبُوا

(Verily, those who put into trial the believing men and believing women (by torturing them), and then do not turn in repentance (to Allah)) (85: 10). Al-Hasan Al-Basri, may Allah have mercy on him, said, "Look at this generosity and kindness! They killed His close friends but He still called them to repentance and forgiveness." There are many Ayat on this topic. The Two Sahihs record the Hadith of Abu Sa`id, may Allah be pleased with him, from Messenger of Allah about the man who killed ninety-nine people. Later on, he regretted it and asked a worshipper among the Children of Israel whether he could repent. He told him no, so he killed him, thus completing one hundred. Then he asked one of their scholars whether he could repent. He said, "What is stopping you from repenting" Then he told him to go to a town where Allah was worshipped. He set out for that town, but death came to him while he was on the road. The angels of mercy and the angels of punishment disputed over him, so Allah commanded them to measure the distance between the two towns; whichever he was closer to was the one to which he belonged. They found that he was closer to the town he was heading for, so the angels of mercy took him. It was said that when he was dying, he moved himself (towards that town), and Allah commanded the good town to move closer to him and the other town to move away. This is basic meaning of the Hadith; we have quoted it in full elsewhere. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا  
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah, verily, Allah forgives all sins...") sAllah invites all to His forgiveness; those who claim that the Messiah is God, those who claim that the Messiah is the son of God, those who claim that `Uzayr is the son of God, those who claim that Allah is poor, those who claim that the Hand of Allah is tied up, and those who say that Allah is the third of three )Trinity(. Allah says to all of these:

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ وَاللَّهُ غَفُورٌ  
رَّحِيمٌ

(Will they not turn in repentance to Allah and ask His forgiveness For Allah is Oft-Forgiving, Most Merciful.) (5:74). And He calls to repentance the one who says something even worse than that, the one who says, 'I am your Lord most high,' and says,

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

("I know not that you have a god other than me.") (28:38). Ibn `Abbas, may Allah be pleased with him, said, "Anyone who makes the servants of Allah despair of His mercy after this, has rejected the Book of Allah, but a person cannot repent until Allah decrees that he should repent." At-Tabarani recorded that Shutayr bin Shakal said, "I heard Ibn Mas`ud say, 'The greatest Ayah in the Book of Allah is:

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ)

(Allah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists)(2:255). The most comprehensive Ayah in the Qur'an concerning good and evil is:

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins justice and Al-Ihsan) (16:90). The Ayah in the Qur'an which brings the most relief is in Surat Az-Zumar:

(قُلْ يِعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا  
مِن رَّحْمَةِ اللَّهِ)

(Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah.") And the clearest Ayah in the Qur'an about reliance on Allah is:

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ  
حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine) (65:2-3).' Masruq said to him; 'You have spoken the truth.'"

### Hadiths which tell us not to despair

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah , say:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَخْطَأْتُمْ حَتَّى تَمَلَأُوا  
خَطَايَاكُمْ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ اسْتَغْفَرْتُمْ  
اللَّهُ تَعَالَى لَغَفَرَ لَكُمْ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ لَمْ  
تُخْطِئُوا لَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَوْمٍ يُخْطِئُونَ، ثُمَّ  
يَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ»

(By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you. By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them.)" This was recorded only by Ahmad. Imam Ahmad recorded that Abu Ayyub Al-Ansari, may Allah be pleased with him, said, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allah ; he said:

«لَوْ لَا أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا  
يُذْنِبُونَ، فَيَغْفِرُ لَهُمْ»

(If you did not commit sins, Allah would create people who would sin so that He could forgive them.)" This was recorded by Imam Ahmad; it was also recorded by Muslim in his Sahih, and by At-Tirmidhi. Allah encourages His servants to hasten to repent, as He says:

(وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ)

(And turn in repentance (and in obedience with true faith) to your Lord and submit to Him) meaning, turn back to Allah and submit yourselves to Him.

(مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ)

(before the torment comes upon you, (and) then you will not be helped.) means, hasten to repent and do righteous deeds before His wrath comes upon you.

(وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ)

(And follow the best of that which is sent down to you from your Lord,) means, the Qur'an.

(مَنْ قَبْلَ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَعْتَهُ وَأَنْتُمْ لَا تَشْعُرُونَ)

(before the torment comes on you suddenly while you perceive not!) means, without you realizing it.

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ)

(Lest a person should say: "Alas, my grief that I was undutiful to Allah...") means, on the Day of Resurrection, the sinner who neglected to repent and turn back to Allah will regret it, and will wish that he had been one of the righteous who obeyed Allah.

(وَإِنْ كُنْتَ لَمِنَ السَّخِرِينَ)

(and I was indeed among those who mocked.) means, 'my actions in this world were those of one who ridicules and makes fun, not of one who has firm faith and is sincere.'

(أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ -  
أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً  
فَأَكُونُ مِنَ الْمُحْسِنِينَ )

(Or (lest) he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa ". Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good.") means, he will wish that he could go back to this world, so that he could do righteous deeds. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said, "Allah tells us what His servants will say before they say it and what they will do before they do it. He says:

(وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ)

(And none can inform you like Him Who is the All-Knower) (35:14).

(أَنْ تَقُولَ نَفْسٌ يَحْسَرْتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتَ لَمِنَ السَّخِرِينَ - أَوْ تَقُولَ لَوْ

أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ - أَوْ تَقُولَ حِينَ  
تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ  
الْمُحْسِنِينَ )

(Lest a person should say: "Alas, my grief that I was undutiful to Allah, and I was indeed among those who mocked." Or he should say: "If only Allah had guided me, I should indeed have been among those who have Taqwa." Or he should say when he sees the torment: "If only I had another chance, then I should indeed be among the doers of good."). Imam Ahmad recorded that Abu Hurayrah said, "The Messenger of Allah said:

«كُلُّ أَهْلِ النَّارِ يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ فَيَقُولُ: لَوْ  
أَنَّ اللَّهَ هَدَانِي فَتَكُونُ عَلَيَّ حَسْرَةً، قَالَ: وَكُلُّ  
أَهْلِ الْجَنَّةِ يَرَى مَقْعَدَهُ مِنَ النَّارِ فَيَقُولُ: لَوْلَا أَنَّ  
اللَّهَ هَدَانِي، قَالَ: فَيَكُونُ لَهُ شُكْرًا»

(Each of the people of Hell will be shown his place in Paradise and he will say, "If only Allah had guided me!" so it will be a source of regret for him. And each of the people of Paradise will be shown his place in Hell and he will say, "If it were not for the fact that Allah guided me," so it will be a cause of thanks.)" It was also narrated by An-Nasa'i. When the sinners wish that they could return to this world so that they could believe the Ayat of Allah and follow His Messengers, Allah will say:

(بَلَى قَدْ جَاءَكَ ءَايَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ  
وَكَنتَ مِنَ الْكٰفِرِينَ )

(Yes! Verily, there came to you My Ayat and you denied them, and were proud and were among the disbelievers.) meaning, 'O you who regret what you did, My Ayat did come to you in the world, and My proof was established against you, but you rejected it and were too arrogant to follow it, and you were among those who disbelieved in it.'

(وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ  
وُجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِّلْمُتَكَبِّرِينَ - وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ لَا  
يَمَسُّهُمُ السُّوْءُ وَلَا هُمْ يَحْزَنُوْنَ )

(60. And on the Day of Resurrection you will see those who lied against Allah - their faces will be black. Is there not in Hell an abode for the arrogant) (61. And Allah will deliver those who have Taqwa to their places of success. Evil shall touch them not, nor shall they grieve.)

### The Consequences for Those Who tell Lies against Allah and for Those Who have Taqwa

Allah tells us that on the Day of Resurrection, some faces will be blackened and some will be whitened. The faces of those who followed splits and divisions will be blackened, and the faces of Ahlus-Sunnah wal-Jama` ah will be whitened. Allah says here:

(وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِيْنَ كَذَّبُوا عَلَى اللّٰهِ)

(And on the Day of Resurrection you will see those who lied against Allah) meaning, by their claims that He had partners or offspring.

(وَجُوهُهُمْ مُّسْوَدَّةٌ)

(their faces will be black.) means, because of their lies and fabrications.

(أَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ)

(Is there not in Hell an abode for the arrogant) means, is not Hell sufficient for them as a prison and humiliating final destination, because of their stubborn pride, arrogance and refusal to follow the truth

(وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ)

(And Allah will deliver those who are those who have Taqwa to their places of success.) means, because of what Allah has decreed for them of happiness and victory.

(لَا يَمَسُّهُمُ السُّوْءُ)

(Evil shall touch them not, ) means, on the Day of Resurrection.

(وَلَا هُمْ يَحْزَنُوْنَ)



(nor shall they grieve.) means, the greater terror (of that Day) will not cause them grief, for they will be safe from all grief and removed from all evil, and they will attain all that is good.

(اللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ  
- لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا  
بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَسِرُونَ - قُلْ أَفَغَيْرَ اللَّهِ  
تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ - وَلَقَدْ أُوحِيَ إِلَيْكَ  
وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِن أُشْرِكْتَ لِيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ - بَلِ اللَّهُ فَاعْبُدْ وَكُن مِّنَ  
الشَّاكِرِينَ )

(62. Allah is the Creator of all things, and He is the Trustee over all things.) (63. To Him belong the Maqalid of the heavens and the earth. And those who disbelieve in the Ayat of Allah, such are they who will be the losers.) (64. Say: "Do you order me to worship other than Allah O you fools!") (65. And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") (66. Nay! But worship Allah, and be among the grateful.)

### **Allah is the Creator and Controller, and associating others in worship with Him cancels out Good Deeds**

Allah tells us that He is the Creator, Lord, Sovereign and Controller of all things; everything is subject to His dominion, power and guardianship.

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) Mujahid said, "Maqalid means `keys' in Persian." This was also the view of Qatadah, Ibn Zayd and Sufyan bin `Uyaynah. As-Suddi said:

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the Maqalid of the heavens and the earth.) "The treasures of the heavens and the earth." Both opinions mean that the control of all things is in the Hand of Allah, may He be blessed and exalted, for His is the dominion and to Him is the praise, and He is able to do all things. He says:

(وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ)

(And those who disbelieve in the Ayat of Allah,) meaning, His proof and evidence,

(أُولَئِكَ هُمُ الْخَسِرُونَ)

(such are they who will be the losers.)

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ )

(Say: "Do you order me to worship other than Allah O you fools!") The reason for the revelation of this Ayah was narrated by Ibn Abi Hatim and others from Ibn `Abbas, may Allah be pleased with him, that the idolators in their ignorance called the Messenger of Allah to worship their gods, then they would worship his God with him. Then these words were revealed:

(قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ -  
وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ  
أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَسِرِينَ  
(

(Say: "Do you order me to worship other than Allah O you fools!" And indeed it has been revealed to you, as it was to those before you: "If you join others in worship with Allah, surely your deeds will be in vain, and you will certainly be among the losers.") This is like the Ayah:

(وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ)

(But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.) (6:88).

(بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ )

(Nay! But worship Allah, and be among the grateful.) means, `you and those who follow you and believe in you should make your worship sincerely for Allah Alone, with no partner or associate.'

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً  
قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ  
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ )

(67. They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!)

**The Idolators did not make a just Estimate of Allah such as is due to Him**

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) means, the idolators did not give Allah His due when they worshipped others alongside Him. He is the Almighty, and there is none mightier than Him; He is the One Who is able to do all things; He is the Owner of all things and everything is under His control and power. Mujahid said, "This was revealed concerning Quraysh." As-Suddi said, "They did not venerate Him as He deserves to be venerated." Muhammad bin Ka`b said, "If they had made a just estimate of Allah such as is due to Him, they would not have lied." `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him.) "These are the disbeliever who did not believe that Allah had power over them. Whoever believes that Allah is able to do all things, has made a just estimate of Allah such as is due to Him, and whoever does not believe that, has not made a just estimate of Allah such as is due to Him." Many Hadiths have been narrated concerning this Ayah and how it and other Ayat like it are to be interpreted and accepted without any attempts to twist or change the meaning. Concerning the Ayah,

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ)

(They made not a just estimate of Allah such as is due to Him. ) Al-Bukhari recorded that `Abdullah bin Mas`ud, may Allah be pleased with him, said, "One of the rabbis came to the Messenger of Allah and said, `O Muhammad! We learn that Allah will put the heavens on one finger, the earths on one finger, the trees on one finger, the water and dust on one finger, and the rest of creation on one finger, then He will say: I am the King.' The Messenger of Allah smiled so broadly that his molars could be seen, in confirmation of what the rabbi had said. Then the Messenger of Allah recited:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً  
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ)

(They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand)." Al-Bukhari also recorded this in other places of his Sahih. It was also recorded by Imam Ahmad and Muslim, and by At-Tirmidhi and An-Nasa'i in the (books of) Tafsir in their Sunans. Abu Hurayrah, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«يَقْبِضُ اللَّهُ تَعَالَى الْأَرْضَ، وَيَطْوِي السَّمَاءَ  
بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ  
الْأَرْضِ؟»

(Allah will grasp the earth and roll up the heavens in His Right Hand, then He will say: "I am the King, where are the kings of the earth)" This version was recorded only by Al-Bukhari; Muslim recorded another version. Al-Bukhari also recorded from Ibn `Umar, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقْبِضُ يَوْمَ الْقِيَامَةِ  
الْأَرْضِينَ عَلَى أُصْبُعٍ، وَتَكُونُ السَّمَوَاتُ بِيَمِينِهِ،  
ثُمَّ يَقُولُ: أَنَا الْمَلِكُ»

(On the Day of Resurrection, Allah, may He be blessed and exalted, will grasp the earth with one finger, and the heavens will be in His Right Hand, then He will say, "I am the King.") This version was also recorded by Al-Bukhari It is recorded that Ibn `Umar, may Allah be pleased with him, said, "The Messenger of Allah recited this Ayah on the Minbar one day:

(وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعاً  
قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ  
سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ )

(They made not a just estimate of Allah such as is due to Him. On the Day of Resurrection the whole earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!) The Messenger of Allah said while moving his hand forward and backward:

«يُمَجِّدُ الرَّبُّ نَفْسَهُ: أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَنَا  
الْمَلِكُ، أَنَا الْعَزِيزُ، أَنَا الْكَرِيمُ»

(And the Lord will glorify Himself, saying "I am Compeller, I am the Proud, I am the King, I am the Mighty, I am the Most Generous.") And the Minbar shook so much that we feared that the Messenger of Allah would fall." This was also recorded by Muslim, An-Nasa'i and Ibn Majah.

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ  
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ  
أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ - وَأَشْرَقَتِ الْأَرْضُ  
بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ  
وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ -  
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ  
(

(68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown another time, and behold they will be standing, looking on.) (69. And the earth will shine with the light of its Lord, and the Book will be presented, and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.) (70. And each person will be paid in full of what he did; and He is Best Aware of what they do.)

### **The Blast of the Trumpet, the Judgement and the Recompense**

Allah tells us about the terrors of the Day of Judgement, with its mighty signs and terrifying upheaval.

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ  
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ)

(And the Trumpet will be blown and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills.) This will be the second trumpet-blast, which

will cause people to die. By this trumpet-blast, everyone who is alive in the heavens and on earth will be caused to die, except for him whom Allah wills. Then the souls of the remaining creatures will be taken, until the last one to die will be the Angel of Death, and there will be left only the Ever Living, Eternal One, Who was there in the beginning and will be at the end, forever. He will say three times,

(لَمَنْ الْمُلْكُ الْيَوْمَ)

("Whose is the kingdom this day"), then He will answer Himself:

(لِلَّهِ الْوَحْدِ الْقَهَّارِ)

("It is Allah's, the One, the Irresistible!") (40:16). 'I am the One existing Alone, I subjugated all things and I decreed that all things must come to an end.' Then the first one to be brought back to life will be Israfil, and Allah will command him to sound the Trumpet again. This will be the third trumpet-blast, the trumpet-blast of Resurrection. Allah says:

(ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ)

(Then it will be blown another time, and behold they will be standing, looking on) means, after they have been bones and dust, they will come alive, looking at the terrors of the Day of Resurrection. This is like the Ayat:

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ بِالسَّاهِرَةِ)

(But it will be only a single Zajrah, when behold, they find themselves alive.) (79:13-14)

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا)

(On the Day when He will call you, and you will respond with His praise, and you will think that you have stayed (in this world) but a little while!) (17:52), and

(وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ)

(And among His signs is that the heaven and the earth stand by His command. Then afterwards when He will call you by a single call, behold, you will come out from the earth.) (30:25) Imam Ahmad recorded that a man said to `Abdullah bin `Amr, may Allah be pleased with him, "You say that the Hour will come at such and such time." He said, "I thought that I would not narrate to you anymore. All that I said was that after a little while you would see something of great

importance." ` Abdullah bin ` Amr, may Allah be pleased with him, said, "The Messenger of Allah said:

«يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمَكْتُ فِيهِمْ أَرْبَعِينَ

(The Dajjal will emerge in my Ummah and he will stay among them for forty. ) I do not know whether he said forty days or forty months or forty years or forty nights.

«فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ الصَّلَاةُ  
وَالسَّلَامُ، كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ النَّقْفِيُّ، فَيَظْهَرُ  
فِيهِلِكُهُ اللَّهُ تَعَالَى، ثُمَّ يَلْبَثُ النَّاسُ بَعْدَهُ سِنِينَ  
سَبْعًا، لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ  
تَعَالَى رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى أَحَدٌ  
فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضَتْهُ، حَتَّى  
لَوْ أَنَّ أَحَدَهُمْ كَانَ فِي كَيْدِ جَبَلٍ لَدَخَلَتْ عَلَيْهِ»

(Then Allah will send ` Isa bin Maryam, peace be upon him, who resembles ` Urwah bin Mas`ud Ath-Thaqafi, and he will prevail. Allah will destroy him (the Dajjal), then after that mankind will live for seven years with no enmity between any two people. Then Allah will send a cool wind from the direction of Ash-Sham, which will take the soul of every person who has even a speck of faith in his heart; even if one of them were to be inside the heart of a mountain, it would enter upon him.)" He said, "I heard it from the Messenger of Allah :

«وَيَبْقَى شِرَارُ النَّاسِ فِي خِقَّةِ الطَّيْرِ وَأَحْلَامِ  
السَّبَّاعِ، لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا،  
قَالَ: فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَحْيِبُونَ؟  
فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ فَيَعْبُدُونَهَا، وَهُمْ فِي ذَلِكَ  
دَارَةٌ أَرْزَاقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي

الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَهُ، وَأَوَّلُ مَنْ  
يَسْمَعُهُ، رَجُلٌ يَلُوطُ حَوْضَهُ فَيَصْعَقُ، ثُمَّ لَا يَبْقَى  
أَحَدٌ إِلَّا صَعِقَ، ثُمَّ يُرْسِلُ اللَّهُ تَعَالَى أَوْ يُنْزِلُ اللَّهُ  
عَزَّ وَجَلَّ مَطْرًا كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ شَكَ نِعْمَانَ  
فَتَنَبَّتْ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا  
هُم قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: أَيُّهَا النَّاسُ هَلُمُّوا إِلَى  
رَبِّكُمْ

(وَقِفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ )

(There will be left the most evil of people, as light as birds and with the hard hearts of wild predators. They will not recognize any good or denounce any evil. Then Shaytan will appear to them and say, "Will you not obey me" Then he will command them to worship idols and they will worship them. At that time they will have ample provision and a good standard of living. Then the Trumpet will be blown, and no one will hear it but he will tilt his head to listen. The first one to hear it will be a man who is filling his water trough, and he will die when he hears it. Then there will be no one left who has not died. Then Allah will send) -- or -- send down (rain like drizzle) -- or -- shade -- An-Nu`man )one of the narrators( was not sure of its wording (from which the bodies of the people will grow. Then the Trumpet will be blown once more, and they will be standing, looking on. Then it will be said, "O mankind, come to your Lord, (But stop them, verily, they are to be questioned) (37:24). Then it will be said,

«أَخْرَجُوا بَعَثَ النَّارِ، قَالَ: فَيُقَالُ: كَمْ؟ فَيُقَالُ:  
مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ، فَيَوْمَئِذٍ  
يُبْعَثُ الْوُلْدَانُ شَبَابًا، وَيَوْمَئِذٍ يُكْشَفُ عَنْ سَاقٍ»

("Send forth the people of Hell." It will be said, "How many" It will said, "From every thousand, nine hundred and ninety- nine." On that Day, children will be resurrected gray-haired, and on that Day the Shin will be laid bare.)" This was recorded by Muslim in his Sahih. Al-Bukhari recorded that Abu Hurayrah, may Allah be pleased with him, said that the Prophet said:

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»



(Between the two blasts, there will be only forty. ) They said, "O Abu Hurayrah, forty days" He, may Allah be pleased with him, said, "I do not know." They said, "Forty years" He said, "I do not know." They said, "Forty months" He said, "I do not know."

«وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ دَنْبِهِ فِيهِ  
يُرَكَّبُ الْخَلْقُ»

(Every part of a man will disintegrate apart from the root of his backbone, and out of that he will be created anew.)

(وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا)

(And the earth will shine with the light of its Lord,) means, it will shine brightly on the Day of Resurrection when the Truth (Allah), may He be glorified and exalted, manifests Himself to His creation, to pass judgement.

(وَوُضِعَ الْكِتَابُ)

(and the Book will be presented). Qatadah said, "The Book of deeds."

(وَجِيءَ بِالنَّبِيِّينَ)

(and the Prophets will be brought forward,) Ibn `Abbas, may Allah be pleased with him, said, "They will bear witness against the nations, testifying that they conveyed the Message of Allah to them."

(وَالشُّهَدَاءُ)

(and the witnesses) means, witnesses from among the angels who record the deeds of all, good and evil alike.

(وَقَضِيَ بَيْنَهُم بِالْحَقِّ)

(and it will be judged between them with truth, ) means, with justice.

(وَهُمْ لَا يُظْلَمُونَ)

(and they will not be wronged.) Allah says:

(وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ  
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا  
بِهَا وَكَفَىٰ بِنَا حَسِيبِينَ )

(And We shall setup Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.) (21:47)

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً  
يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا )

(Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good (done), He doubles it, and gives from Him a great reward.) (4:40) Allah says:

(وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ)

(And each person will be paid in full of what he did;) meaning, of good and evil.

(وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ)

(and He is Best Aware of what they do).

(وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا  
جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ  
رُسُلٌ مِّنكُمْ يَنبُؤُونَ عَلَيْكُمْ ءَايَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ  
لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ  
الْعَذَابِ عَلَى الْكَافِرِينَ - قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ  
خَالِدِينَ فِيهَا فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ )

(71. And those who disbelieved will be driven to Hell in groups till when they reach it, the gates thereof will be opened. And its keepers will say: "Did not the Messengers come to you

from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!) (72. It will be said: "Enter you the gates of Hell, to abide therein. And what an evil abode of the arrogant!")

## How the Disbelievers will be driven to Hell

Allah tells us how the doomed disbeliever will be driven to Hell by force, with threats and warnings. This is like the Ayah:

(يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً )

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.) (52:13) which means, they will be pushed and forced towards it, and they will be extremely thirsty, as Allah says:

(يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًا - وَنَسُوقُ  
الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِدًا )

(The Day We shall gather those who have Taqwa unto the Most Gracious, like a delegation. And We shall drive the criminals to Hell, in a thirsty state.) (19:85-86) When they are in that state, they will be blind, dumb and deaf, and some of them will be walking on their faces:

(وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمِيَآ  
وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ  
سَعِيرًا)

(and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire) (17:97).

(حَتَّى إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا)

(till when they reach it, the gates thereof will be opened.) means, as soon as they arrive, the gates will be opened quickly, in order to hasten on their punishment. Then the keepers of Hell, who are stern angels, severe and strong, will say to them by way of rebuking and reprimanding:

(أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ)

(Did not the Messengers come to you from yourselves,) meaning, `of your own kind, so that you could have spoken to them and learned from them,'

(يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ)

(reciting to you the Ayat of your Lord,) means, `establishing proof against you that what they brought to you was true,'

(وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(and warning you of the meeting of this Day of yours) means, `warning you of the evil of this Day.' The disbeliever will say to them:

(بلى)

(Yes,) meaning, `they did come to us and warn us and establish proof and evidence against us,'

(وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ)

(but the Word of torment has been justified against the disbelievers!) means, `but we rejected them and went against them, because we were already doomed, as it was decreed that we would be, because we had turned away from the truth towards falsehood.' This is like the Ayat:

(كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ)

(Every time a group is cast therein, its keeper will ask: "Did no warner come to you" They will say: "Yes, indeed a warner came to us, but we denied him and said: `Allah never revealed anything; you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") (67:9-10) which means, they will feel regret and will blame themselves.

(فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ)

(Then they will confess their sin. So, away with the dwellers of the blazing Fire!) (67:11) means, they are lost and doomed.

(قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا)

(It will be said (to them): "Enter you the gates of Hell, to abide therein...") means everyone who sees them and the situation they are in, will testify that they deserve the punishment.

These words are not attributed to any specific person, but they are said as an indication that the entire universe will bear witness that they deserve what they are suffering, in accordance with the judgement of the Most Just, the All-Knowing. Allah says:

(قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا)

(It will be said (to them): "Enter you the gates of Hell, to abide therein..." meaning, `to stay there forever; you will never leave or depart.'

(فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ)

(And (indeed) what an evil abode of the arrogant!) means, `what an evil destiny and what an evil place to stay, because of your arrogance in this world and your refusal to follow the truth; this is what has led you to this, what an evil state and what an evil final destination!'

(وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ - وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ )

(73. And those who had Taqwa will be led to Paradise in groups till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.") (74. And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us and has made us inherit the land. We can dwell in Paradise where we will; how excellent a reward for the workers!")

### The Believers will be taken to Paradise Here

Allah tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them: those who are closest to Allah, then the most righteous, then the next best and the next best. Each group will be with others like them, Prophets with Prophets, the true believers with their peers, the martyrs with their counterparts, the scholars with their colleagues, every group composed of people of the same kind.

(حَتَّى إِذَا جَاءُوهَا)

(till when they reach it,) means, when they arrive at the gates of Paradise, after passing over the Srar, where they will be detained on a bridge between Paradise and Hell, and any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then permission will be granted for them to enter Paradise. It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another as to who should ask permission for them to enter. They will ask Adam, then Nuh, then Ibrahim, then Musa, then `Isa, then Muhammad (may blessings and peace be upon them all). This is akin to what will happen in the arena of judgement, when they will ask for someone to intercede for them with Allah when He comes to pass judgement. This is to show the noble position of Muhammad above the rest of mankind in all situations. In Sahih Muslim, it is reported that Anas, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَنَا أَوَّلُ شَفِيعٍ فِي الْجَنَّةِ»

(I will be the first intercessor in Paradise.) According to the wording of Muslim:

«وَأَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ»

(I will be the first one to knock at the gates of Paradise.) Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَتِي بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَقْتِحُ فَيَقُولُ  
الْخَازِنُ: مَنْ أَنْتَ؟ فَأَقُولُ: مُحَمَّدٌ قَالَ: فَيَقُولُ:  
بِكَ أَمِرْتُ أَنْ لَا أُفْتَحَ لِأَحَدٍ قَبْلَكَ»

(I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The gatekeeper will say, "Who are you" I will say "Muhammad." He will say, "I was told about you and that I was not to open the gate for anyone before you.") It was also recorded by Muslim. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ، صُورُهُمْ عَلَى صُورَةِ  
الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَا يَبْصُقُونَ فِيهَا، وَلَا  
يَمْتَخِطُونَ فِيهَا، وَلَا يَتَغَوِّطُونَ فِيهَا، أَنْبِيئُهُمْ  
وَأَمْشَاطُهُمْ الذَّهَبُ وَالْفِضَّةُ، وَمَجَامِرُهُمُ الْأَلْوَةُ  
وَرَشْحُهُمُ الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ،

يُرَى مُخٌ سَاقِيهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا  
اِخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ، قُلُوبُهُمْ عَلَى قَلْبٍ  
وَاحِدٍ، يُسَبِّحُونَ اللَّهَ تَعَالَى بُكْرَةً وَعَشِيًّا»

(The first group to enter Paradise will enter looking like the moon on the night when it is full. They will not spit there, or blow their noses, or defecate. Their vessels and combs will be of gold and silver, their censers will be of aloeswood and their sweat will be musk. Each of them will have two wives, the marrow of whose shin bones will be visible from beneath the skin because of their beauty. There will be no disputes between them and there will be no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening.)" This was also recorded by Al-Bukhari and Muslim. Al-Hafiz Abu Ya` la recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ  
لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى ضَوْءِ أَشَدِّ  
كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا  
يَتَغَوِّطُونَ، وَلَا يَتْفَلُونَ، وَلَا يَمْتَخِطُونَ، أَمْشَاطُهُمْ  
الذَّهَبُ، وَرَشْحُهُمْ الْمِسْكُ، وَمَجَامِرُهُمُ اللَّأْوَةُ،  
وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ  
رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُّونَ  
ذِرَاعًا فِي السَّمَاءِ»

(The first group to enter Paradise will look like the moon on the night when it is full. They will be followed by a group which looks like the brightest star shining in the sky. They will not urinate or defecate or spit or blow their noses. Their combs will be of gold, their sweat will be musk and their censers will be of aloeswood. Their wives will be Al-Hur Al-`lyn, and they will all look the same, as if they are one person in the image of their father Adam, sixty cubits tall.)" They Al-Bukhari and Muslim( also produced this from the Hadith of Jabir. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي زُمْرَةً، هُمْ سَبْعُونَ  
أَلْفًا، تُضِيءُ وُجُوهُهُمْ إِضَاءَةَ الْقَمَرِ لَيْلَةَ الْبَدْرِ»

(A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is full.) `Ukkashah bin Mihsan stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

(O Allah, make him one of them.) Then one of the Ansar stood up and said, `O Messenger of Allah, pray to Allah to make me one of them.' He said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

(Ukkashah has beaten you to it.)" This was recorded by (Al-Bukhari and Muslim). This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn `Abbas, may Allah be pleased with him, Jabir bin `Abdullah, `Imran bin Husayn, Ibn Mas`ud, Rifa`ah bin `Arabah Al-Juhani and Umm Qays bint Mihsan -- may Allah be pleased with them all -- and also from Abu Hazim from Sahl bin Sa`d, may Allah be pleased with them, who said that the Messenger of Allah said:

«لِيَدْخُلَنَّ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا أَوْ سَبْعُمِائَةٍ  
أَلْفٍ آخِذٍ بَعْضُهُمْ يَبْعُضُ، حَتَّى يَدْخُلَ أَوْلَهُمْ  
وَأَخِرُهُمُ الْجَنَّةَ، وَجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ  
الْبَدْرِ»

(Seventy thousand or seven hundred thousand of my Ummah will surely enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is full.)"

(حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ  
خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ)

(till when they reach it, and its gates will be opened and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well, so enter here to abide therein forever.") This is a conditional sentence that is not complete. What it implies is that when they come to the gates of Paradise the gates will be opened for them as a sign of honor, and the angelic gatekeepers



will meet them with glad tidings, greetings of peace and praise. Unlike the gatekeepers of Hell who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delights. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the Sahih Hadiths that Paradise has eight gates. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ مَالِهِ فِي سَبِيلِ اللَّهِ تَعَالَى  
دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ  
مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ  
كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ،  
وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ،  
وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ  
الرِّيَّانِ»

(Whoever spends a pair of something from his wealth for the sake of Allah, will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer, will be called from the gate of Prayer; whoever is among the people of charity, will be called from the gate of Charity; whoever is among the people of Jihad, will be called from the gate of Jihad; whoever is among the people of fasting, will be called from the Gate of Ar-Rayyan.)" Abu Bakr said, `O Messenger of Allah, it does not matter from which gate one is called, but will anyone be called from all of them' He said,

«نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

(Yes, and I hope that you will be one of them.)" Something similar was also recorded by Al-Bukhari and Muslim. It was reported from Sahl bin Sa`d, may Allah be pleased with him, that the Messenger of Allah said:

«إِنَّ فِي الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ، بَابٌ مِنْهَا يُسَمَّى  
الرِّيَّانَ، لَا يَدْخُلُهُ إِلَّا الصَّائِمُونَ»

(In Paradise there are eight gates; one of them is called Ar-Rayyan, and no one will enter it except those who fast.)" In Sahih Muslim, it is recorded that `Umar bin Al-Khattab, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ أَوْ فَيُسْبِغُ  
الْوَضُوءَ، ثُمَّ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ  
الَّتِي يَشَاءُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ»

(There is no one among you who performs Wudu' and does it well, or -- amply --, then he says: "I testify that there is none worthy of worship except Allah and that Muhammad is His servant and Messenger, " but the eight gates of Paradise will be opened for him and he will enter through whichever one he wishes.)"

### The Width of the Gates of Paradise

We ask Allah to make us among its people. In the Two Sahihs, it is reported from Abu Hurayrah, may Allah be pleased with him, in the lengthy Hadith about intercession (that the Prophet said):

«قَيِّقُولُ اللَّهُ تَعَالَى: يَا مُحَمَّدُ، أَدْخِلْ مَنْ لَا حِسَابَ  
عَلَيْهِ مِنْ أُمَّتِكَ مِنَ الْبَابِ الْأَيْمَنِ، وَهُمْ شُرَكَاءُ  
النَّاسِ فِي الْأَبْوَابِ الْأُخْرَى، وَالَّذِي نَفْسُ مُحَمَّدٍ  
بِيَدِهِ إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ  
مَا بَيْنَ عِضَادَتِي الْبَابِ لَكَمَا بَيْنَ مَكَّةَ وَهَجَرَ أَوْ  
هَجَرَ وَمَكَّةَ وَفِي رِوَايَةٍ مَكَّةَ وَبُصْرَى»

(Allah will say: "O Muhammad, admit those of your Ummah who are not to be brought to account, through the right-hand gate, and they will be counted among those who will enter from other gates as well." By the One in Whose Hand is the soul of Muhammad, the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah.)" According to another report: (between Makkah and Busra.) It was recorded in Sahih Muslim from `Utba bin Ghazwan that (the Prophet ) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people. Allah says,

(وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ)

(and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well,") meaning, ` your deeds and words were good, and your efforts were good, and your reward is good.' The Messenger of Allah issued commands during some of his military campaigns that it should be shouted out to the Muslims:

«إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ وَفِي رِوَايَةٍ مُؤْمِنَةٌ»

(No one enters Paradise except a Muslim soul) or, according to one report, (A believing soul.)" Allah says,

(فَادْخُلُوهَا خَالِدِينَ)

(so enter here to abide therein forever.) means, to dwell therein, never seeking any change.

(وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ)

(And they will say: "All the praises and thanks be to Allah Who has fulfilled His promise to us...") means, when the believers see the great reward and splendors, blessing and grand generosity, they will say,

(الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعَدَّهُ)

(All the praises and thanks be to Allah Who has fulfilled His promise to us) meaning, ` the promise which He made to us through His Messengers who called us to this in the world.'

(رَبَّنَا وَعَاثِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ )

(Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) promise)(3:194),

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا  
لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا  
بِالْحَقِّ

(and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord came with the truth.") (7:43), and

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ  
رَبَّنَا لَغَفُورٌ شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن  
فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ  
(

(And they will say: "All the praises and thanks be to Allah Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds). Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us.") (35:34-35)

وَأَوْرَثْنَا الْأَرْضَ نَتَّبِعُهَا مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ  
فَنِعْمَ أَجْرُ الْعَمَلِينَ

(and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious) workers!) Abu Al-Aliyah, Abu Salih, Qatadah, As-Suddi and Ibn Zayd said, "This means the land of Paradise." This is like the Ayah:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ  
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ )

(And indeed We have written in Az-Zabur after Adh-Dhikr that My righteous servants shall inherit the land. ) (21:105) they will say:

(نَتَّبِعُهَا مِنْ الْجَنَّةِ حَيْثُ نَشَاءُ)

(We can dwell in Paradise where we will) meaning, 'wherever we want, we can settle; how excellent a reward for our efforts.' In the Two Sahihs, it was reported in the story of the Mi'raj which was narrated by Anas bin Malik, may Allah be pleased with him, that the Prophet said:

«أَدْخِلْتُ الْجَنَّةَ، فَإِذَا فِيهَا جَنَائِدُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»

(I was admitted into Paradise where I saw that its domes were pearls and its soil was musk.)"

وَتَرَى الْمَلَائِكَةَ حَاقِّينَ مِنْ حَوْلِ الْعَرْشِ  
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ )

(75. And you will see the angels surrounding the Throne from all round, glorifying the praises of their Lord. And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.") Allah tells us how He will pass judgement on the people of Paradise and Hell, and put each of them in the place fitting for him and for which he is suited; this is justice from Him and He is never unjust. Then He tells us of His angels who surround His majestic Throne, glorifying the praises of their Lord, extolling and magnifying Him, and declaring Him to be above any shortcomings or injustice whatsoever, for He has passed judgement in the fairest and most just manner. He says:

(وَقُضِيَ بَيْنَهُمْ)

(And they will be judged) meaning, all of creation.

(بِالْحَقِّ)

(with truth.) Then He says:

(وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)

(And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.") meaning, all of creation, whether animate or inanimate, will speak words of praise to Allah, the Lord of all that exists, for His wisdom and justice. These words are not attributed to any specific speaker, which indicates that the whole of creation will testify to His praise. Qatadah said, "Allah began His creation with praise, as He said,

(الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ)

(All praises and thanks be to Allah, Who created the heavens and the earth) (6:1). and He ended it with praise, as He says:

وَقَضَىٰ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ

(And they will be judged with truth. And it will be said, "All the praises and thanks be to Allah, the Lord of all that exists.")

## The Tafsir of Surah Ghafir

(Chapter - 40)

Which was revealed in Makkah

### The Virtues of the Surahs that begin with Ha Mim

Ibn `Abbas, may Allah be pleased with him, said, "Everything has an essence and the essence of the Qur'an is the family of Ha Mim," or he said, "the Ha Mims." Mis`ar bin Kidam said, "They used to be called `the brides.'" All of this was recorded by the Imam, great scholar, Abu `Ubayd Al-Qasim bin Sallam, may Allah have mercy upon him, in his book Fada'il Al-Qur'an. Humayd bin Zanjuyah narrated that `Abdullah, may Allah be pleased with him, said, "The parable of the Qur'an is that of a man who sets out to find a place for his family to stay, and he comes to a place where there is evidence of rainfall. While he is walking about, admiring it, he suddenly comes upon beautiful gardens. He says, `I liked the first traces of rainfall, but this is far better.' It was said to him, `The first place is like the Qur'an, and these beautiful gardens are like the splendor of family of Ha Mim in relation to the rest of the Qur'an.'" This was recorded by Al-Baghawi. Ibn Mas`ud, may Allah be pleased with him, said, "When I reach the family of Ha Mim, it is like reaching a beautiful garden, so I take my time."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ -  
غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي  
الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ)

(1. Ha Mim.) (2. The revelation of the Book is from Allah, the Almighty, the All-Knower.) (3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower. La ilaha illa Huwa, to Him is the final return.) We have already discussed the individual letters at the beginning of Surat Al-Baqarah, and there is no need to repeat the discussion here. In a Hadith recorded by Abu Dawud and At-Tirmidhi from one who heard it from the Messenger of Allah, it says:

«إِنْ بَيْتُمُ اللَّيْلَةَ فَقُولُوا: حَمَّ لَنَا يُبْصَرُونَ»

(When you go to bed tonight, recite Ha Mim, La Yunsarun.)" Its chain of narrators is Sahih.

(تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ)

(The revelation of the Book is from Allah, the Almighty, the All-Knower.) means, this book -- the Qur'an -- is from Allah, the Owner of might and knowledge, Who cannot be overtaken and from Whom nothing is hidden, not even an ant concealed beneath many layers.

(غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ)

(The Forgiver of sin, the Acceptor of repentance,) means, He forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him.

(شَدِيدِ الْعِقَابِ)

(the Severe in punishment,) means, to the one who persists in transgression and prefers the life of this world, who stubbornly turns away from the commands of Allah and commits sin. This is like the Ayah:

(نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ - وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ)

(Declare unto My servants that truly I am the Oft-Forgiving, the Most-Merciful. And that My torment is indeed the most painful torment.) (15:49-50). These two attributes (mercy and punishment) are often mentioned together in the Qur'an, so that people will remain in a state of both hope and fear.

(ذِي الطَّوْلِ)

(the Bestower.) Ibn `Abbas, may Allah be pleased with him, said, "This means He is Generous and Rich (Independent of means)." The meaning is that He is Most Generous to His servants, granting ongoing blessings for which they can never sufficiently thank Him.

(وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا)

(And if you would count the favors of Allah, never could you be able to count them...) (16:18).

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa) means, there is none that is equal to Him in all His attributes; there is no God or Lord besides Him.

(إِلَيْهِ الْمَصِيرُ)

(to Him is the final return.) means, all things will come back to Him and He will reward or punish each person according to his deeds.

(وَهُوَ سَرِيعُ الْحِسَابِ)

(and He is Swift at reckoning) (13:41).

(مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبِلَادِ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ - وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ )

(4. None disputes in the Ayat of Allah but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you!) (5. The people of Nuh and the groups after them denied before these; and every nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them, and how was My punishment!) (6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.)

**One of the Attributes of the Disbelievers is That they dispute the Ayat of Allah -- and The Consequences of that Allah tells us that no one rejects or disputes His signs after clear proof has come,**

(إِلَّا الَّذِينَ كَفَرُوا)



(but those who disbelieve), i.e., those who reject the signs of Allah and His proof and evidence.

فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

(So let not their ability of going about here and there through the land deceive you!) means, their wealth and luxurious life. This is like the Ayah:

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ - مَتَّعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

(Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.) (3:196-197)

نُمتَّعهم قليلاً ثم نضطرهم إلى عذابٍ غليظٍ

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:24). Then Allah consoles His Prophet Muhammad for the rejection of his people. He tells him that he has an example in the Prophets who came before him, may the blessings and peace of Allah be upon them all, for their nations disbelieved them and opposed them, and only a few believed in them.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ

(The people of Nuh denied before these;) Nuh was the first Messenger whom Allah sent to denounce and forbid idol worship.

وَالْأَحْزَابُ مِنْ بَعْدِهِمْ

(and the groups after them) means, from every nation.

وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ

(and every (disbelieving) nation plotted against their Messenger to seize him,) means, they wanted to kill him by any means possible, and some of them did kill their Messenger.

وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ

(and disputed by means of falsehood to refute therewith the truth.) means, they came up with specious arguments with which to dispute the truth which was so plain and clear.

(فَأَخَذْتَهُمْ)

(So I seized them) means, 'I destroyed them, because of the sins they committed.'

(فَكَيْفَ كَانَ عِقَابِ)

(and how was My punishment!) means, 'how have you heard that My punishment and vengeance was so severe and painful.' Qatadah said, "It was terrible, by Allah."

(وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ)

(Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.) means, 'just as the Word of punishment was justified against those of the past nations who disbelieved, so too is it justified against these disbelievers who have rejected you and gone against you, O Muhammad, and it is even more justified against them, because if they have disbelieved in you, there is no certainty that they will believe in any other Prophet.' And Allah knows best.

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ - رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ - وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(7. Those (angels) who bear the Throne (of Allah) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord!

You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!) (8. Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.) (9. And save them from the sins, and whomsoever You save from the sins that Day, him verily, You have taken into mercy." And that is the supreme success.)

## The Bearers of the Throne praise Allah and pray for forgiveness for the Believers

Allah tells us that the angels who are close to Him, the bearers of the Throne, and the angels who are around Him -- all glorify the praises of their Lord. They combine glorification (Tasbih) which implies that He is free of any shortcomings, with praise (Tahmid) which is an affirmation of praise.

(وَيُؤْمِنُونَ بِهِ)

(and believe in Him,) means, they humbly submit themselves before Him.

(وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا)

(and ask forgiveness for those who believe) means, for those among the people of earth who believe in the Unseen. Allah commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say Amin when a believer prays for his brother in his absence. In Sahih Muslim it says:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ:  
أَمِينَ وَكَ بِمِثْلِهِ»

(When a Muslim prays for his brother in his absence, the angel says, `Amin, and may you have something similar to it'.)" Shahr bin Hawshab said, "The bearers of the Throne are eight; four of them say, `Glory and praise be to You, O Allah, to You be praise for Your forbearance after Your knowledge. ' Four of them say, `Glory and praise be to You, O Allah, to You be praise for Your forgiveness after Your power.' When they pray for forgiveness for those who believe, they say:

(رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

(Our Lord! You comprehend all things in mercy and knowledge,) meaning, `Your mercy encompasses their sins and Your knowledge encompasses all their deeds, words and action.'

(فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ)

(so forgive those who repent and follow Your way.)" That is, `forgive the sinners when they repent to You and turn to You and give up their former ways, following Your commands to do good and abstain from evil.'

## (وَقِهِمْ عَذَابَ الْجَحِيمِ)

(and save them from the torment of the blazing Fire!) means, `snatch them away from the punishment of Hell, which is a painful, agonizing punishment.'

## (رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ)

(Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring!) meaning, `bring them together so that they may find delight in one another in neighboring dwellings.' This is like the Ayah:

## (وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ)

(And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything)(52:21). This means, `that all of them will be made equal in status. In this way they may delight in one another's company; the one who is in the higher status will not lose anything. On the contrary We will raise the one whose deeds are of a lower status so that they will become equal, as a favor and a blessing from Us.' Sa`id bin Jubayr said that when the believer enters Paradise, he will ask where his father, son and brother are. It will be said to him, `they did not reach the same level of good deeds as you did'. He will say, `but I did it for my sake and for theirs.' Then they will be brought to join him in that higher degree. Then Sa`id bin Jubayr recited this Ayah:

## (رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(Our Lord! And make them enter the `Adn (Eternal) Gardens which you have promised them -- and to the righteous among their fathers, their wives, and their offspring! Verily, You are the Almighty, the All-Wise.) Mutarrif bin `Abdullah bin Ash-Shikhkhir said, "The most sincere of the servants of Allah towards the believers are the angels." Then he recited this Ayah:

(رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ)

(Our Lord! And make them enter the `Adn (Eternal) Paradises which you have promised them) He then said, "The most treacherous of the servants of Allah towards the believers are the Shayatin."

(إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(You are the Almighty, the All-Wise.) means, `the One Whom none can resist or overwhelm; what You will happens and what You do not will does not happen; You are Wise in all that You say and do, in all that You legislate and decree.'

(وَقِهِمُ السَّيِّئَاتِ)

(And save them from the sins,) means, the actions and the consequences.

(وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ)

(and whomsoever You save from the sins that Day,) means, the Day of Resurrection,

(فَقَدْ رَحِمْتَهُ)

(him verily, You have taken into mercy.) means, `You have protected him and saved him from punishment.'

(وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(And that is the supreme success. )

(إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتِ اللَّهِ أَكْبَرُ مِنْ  
مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ -  
قَالُوا رَبَّنَا آمَنَّا ائْتِنَّا ائْتِنَّا وَأَحْيَيْتَنَا فَأَعْتَرَفْنَا  
بِدُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّنْ سَبِيلٍ - ذَلِكَ بِأَنَّهُ إِذَا  
دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا

فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ - هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ  
وَيُنزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ  
يُنِيبُ - فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ  
الْكَافِرُونَ )

(10. Those who disbelieve will be addressed: "Indeed, Allah's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.") (11. They will say: "Our Lord! You have made us to die twice, and You have given us life twice! Now we confess our sins, then is there any way to get out") (12. (It will be said): "This is because, when Allah Alone was invoked, you disbelieved; but when partners were joined to Him, you believed! So the judgement is only with Allah, the Most High, the Most Great!") (13. It is He Who shows you His Ayat and sends down provision for you from the sky. And none remembers but those who turn in repentance.) (14. So, call you upon Allah making religion sincerely for Him, however much the disbelievers may hate.)

### The Regret of the Disbelievers after They enter Hell

Allah tells us that the disbelievers will feel regret on the Day of Resurrection, when they enter Hell and sink in the agonizing depth of fire. When they actually experience the unbearable punishment of Allah, they will hate themselves with the utmost hatred, because of the sins they committed in the past, which were the cause of their entering the Fire. At that point the angels will tell them in a loud voice that Allah's hatred towards them in this world, when Faith was offered to them and they rejected it, is greater than their hatred towards themselves in this situation. Qatadah said, concerning the Ayah:

(لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقَّتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ  
إِلَى الْإِيمَانِ فَتَكْفُرُونَ)

(Indeed, Allah's aversion was greater towards you than your aversion toward yourselves, when you were called to the Faith but you used to refuse.) "Allah's hatred for the people of misguidance -- when Faith is presented to them in this world, and they turn away from it and refuse to accept it -- is greater than their hatred for themselves when they see the punishment of Allah with their own eyes on the Day of Resurrection." This was also the view of Al-Hasan Al-Basri, Mujahid, As-Suddi, Dharr bin `Ubaydullah Al-Hamdani, `Abdur-Rahman bin Zayd bin Aslam and Ibn Jarir At-Tabari, may Allah have mercy on them all.

(قَالُوا رَبَّنَا أَمَّنَّا اِثْنَيْنِ وَأُحْيَيْتَنَا اِثْنَيْنِ)

(They will say: "Our Lord! You have made us to die twice, and You have given us life twice!...") Ath-Thawri narrated from Abu Ishaq from Abu Al-Ahwas from Ibn Mas`ud, may Allah be pleased with him: "This Ayah is like the Ayah:

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ )

(How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life and then unto Him you will return.)"(2:28) This was also the view of Ibn `Abbas, Ad-Dahhak, Qatadah and Abu Malik. This is undoubtedly the correct view. What is meant by all of this is that when they are standing before Allah in the arena of Resurrection, the disbelievers will ask to go back, as Allah says:

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ  
رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ  
صَالِحًا إِنَّا مُوقِنُونَ )

(And if you only could see when the criminals shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back, that we will do righteous good deeds. Verily, we now believe with certainty.") (32:12), However, they will get no response. Then when they see the Fire and they are held over it and they look at the punishments therein, they will ask even more fervently than before to go back, but they will get no response. Allah says:

(وَلَوْ تَرَىٰ إِذِ وَقِفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ  
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ - بَلْ  
بَدَأ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا  
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ )

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) (6:27-28). When they actually enter Hell and have a taste of its heat, hooked rods of iron and chains, their plea to go back will be at its most desperate and fervent:

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ  
صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا  
يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا  
لِلظَّالِمِينَ مِنْ نَصِيرٍ )

(Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not that we used do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it And the warner came to you. So taste you. For the wrongdoers there is no helper.") (35:37)

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ - قَالَ  
اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونِ )

(Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!) (23:108). According to this Ayah, they will speak more eloquently, and they will introduce their plea with the words:

رَبَّنَا أَمَّنَّا إِثْنَيْنِ وَأُحْيَيْتَنَا إِثْنَيْنِ )

(Our Lord! You have made us to die twice, and You have given us life twice!) meaning, `by Your almighty power, You have brought us to life after we were dead, then You caused us to die after we were alive; You are able to do whatever You will. We confess our sins and admit that we wronged ourselves in the world,'

فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ )

(then is there any way to get out) means, `will You answer our prayer to send us back to the world, for You are able to do that, so that we might do deeds different from those which we used to do Then if we go back to our former ways, we will indeed be wrongdoers.' The response will be: `There is no way for you to go back to the world.' Then the reason for that will be given: `Your nature will not accept the truth and be governed by it, you would reject it and ignore it.' Allah says:

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ  
يُشْرَكَ بِهِ تَوَمَّنُوا )



((It will be said): "This is because, when Allah Alone was invoked (in worship), you disbelieved; but when partners were joined to Him, you believed!") meaning, 'if you were to go back, this is how you would be.' This is like the Ayah:

(وَلَوْ رُدُّوْا لَعَدُوْا لِمَا نُهَوْا عَنْهُ وَانَّهُمْ لَكٰذِبُوْنَ)

(But if they were returned (to the world), they would certainly revert to that when they were forbidden. And indeed they are liars) (6:28).

(فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ)

(So the judgement is only with Allah, the Most High, the Most Great!) means, He is the Judge of His creation, the Just Who is never unjust. He guides whomsoever He wills and sends astray whomsoever He wills; He has mercy on whomsoever He wills and punishes whomsoever He wills; there is no God except Him.

(هُوَ الَّذِي يُرِيكُمْ اٰيٰتِهٖ)

(It is He Who shows you His Ayat) means, He demonstrates His power to His servants through the mighty signs which they see in His creation, above and below, which indicate the perfection of its Creator and Originator.

(وَيُنزِلُ لَكُمْ مِّنَ السَّمَاءِ رِزْقًا)

(and sends down provision for you from the sky.) this refers to rain, through which crops and fruits are brought forth, which with their different colors, tastes, fragrances and forms are a sign of the Creator. It is one kind of water, but by His great power He makes all these things different.

(وَمَا يَتَذَكَّرُ)

(And none remembers) means, no one learns a lesson or is reminded by these things, or takes them as a sign of the might of the Creator,

(اِلَّا مَن يُنِيْبُ)

(but those who turn in repentance.) which means, those who have insight and turn to Allah, may He be blessed and exalted.

**The Believers are commanded to worship Allah Alone no matter what Their Circumstances**

# فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ )

(So, call you upon Allah making religion sincerely for Him, however much the disbelievers may hate.) This means, worship Allah and call upon Him alone in all sincerity. Do not be like the idolators in conduct and beliefs. Imam Ahmad recorded that after ending every prayer, `Abdullah bin Az-Zubayr used to say: "There is no (true) God except Allah Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah; there is no (true) God except Allah and we worship none but Him; to Him belongs the blessings and the virtue and good praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers may hate that." He said, "The Messenger of Allah used to say Tahlil with this after every prayer." Something similar was also recorded by Muslim, Abu Dawud and An-Nasa'i. It was reported in Sahih from Ibn Az-Zubayr, may Allah be pleased with him, that the Messenger of Allah used to say the following after the prescribed (obligatory) prayers:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا  
قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ  
النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا  
اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

(There is no (true) God except Allah Alone with no partner or associate, His is the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah; there is no (true) God except Allah and we worship none but Him; His is the blessing and virtue and good praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers hate that.)

(رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ  
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ  
- يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ  
لَمَنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ - الْيَوْمَ نُجْزِي

# كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظَلَمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ )

(15. (He is Allah) Owner of high ranks and degrees, the Owner of the Throne. He sends the revelation by His command to any of His servants He wills, that he may warn of the Day of Mutual Meeting.) (16. The Day when they will come out, nothing of them will be hidden from Allah. Whose is the kingdom this Day It is Allah's, the One, the Irresistible!) (17. This Day shall every person be recompensed for what he earned. This Day no injustice. Truly, Allah is swift in reckoning.)

## Allah sends the Revelation to warn His Servants of the Day of Mutual Meeting

Allah tells us of His might and pride, and that His Mighty Throne is raised above all of His creation like a roof. This is like the Ayah:

# مَنْ اللَّهُ ذِي الْمَعَارِجِ - تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ )

(From Allah, the Lord of the ways of ascent. The angels and the Ruh (Jibril) ascend to Him in a Day the measure whereof is fifty thousand years.) (70:3-4). If Allah wills, we will discuss below which is the most correct view the distance between the Throne and the seventh earth according to a group of earlier and later scholars. More than one scholar said that the Throne is made of red rubies. The width between two corners of it is the distance of a fifty thousand year long journey and its height above the seventh earth is the distance of a fifty thousand years long journey.

# يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ )

(He sends the revelation of His command to any of His servants He wills,) This is like the Ayat:

# يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ )

(He sends down the angels with the Ruh (revelation) of His command to whom of His servants He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwa of Me.") (16:2), and

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ  
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ )

(And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Ruh (Jibril) has brought down Upon your heart that you may be (one) of the warners.) (26:192-194) Allah says:

(لِيُنذِرَ يَوْمَ التَّلَاقِ)

(that he may warn (men) of the Day of Mutual Meeting.) `Ali bin Abi Talhah reported that Ibn `Abbas said: "The Day of Mutual Meeting is one of the names of the Day of Resurrection, of which Allah warns His servants." That is the Day when everyone will find out about his deeds, good and bad.

(يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ)

(The Day when they will come out, nothing of them will be hidden from Allah.) means, they will all appear in the open, with nothing to give them shelter or shade, or cover them. Allah says:

(يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ)

(The Day when they will come out, nothing of them will be hidden from Allah.) meaning, everything will be equally known to Him.

(لَمَنَ الْمَلِكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ)

(Whose is the kingdom this Day It is Allah's, the One, the Irresistible!) We have already mentioned the Hadith of Ibn `Umar, may Allah be pleased with him, that Allah will roll up the heavens and the earth in His Hand and will say,

«أَنَا الْمَلِكُ، أَنَا الْجَبَّارُ، أَنَا الْمُتَكَبِّرُ، أَيْنَ مُلُوكُ  
الْأَرْضِ؟ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟»

("I am the King, I am the Compeller, I am the Proud, where are the kings of the earth Where are the tyrants Where are the proud") In the Hadith about the Trumpet, it says that Allah will take the souls of all of His creatures, and there will be none left but Him Alone, with no partner or associate. Then He will say, "Whose is the kingdom today" three times, and He will answer Himself by saying,

## (لِلَّهِ الْوَحْدِ الْقَهَّارِ)

(It is Allah's, the One, the Irresistible!) meaning, He is the Only One Who has subjugated all things.

(الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ )

(This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is swift in reckoning.) Here Allah tells us of His justice when He judges between His creation; He does not do even a speck of dust's weight of injustice, whether it be for good or for evil. For every good deed He gives a tenfold reward and for every bad deed He gives recompense of one bad deed. Allah says:

## (لَا ظُلْمَ الْيَوْمَ)

(This Day no injustice (shall be done to anybody).) It was reported in Sahih Muslim from Abu Dharr, may Allah be pleased with him, that the Messenger of Allah said that Allah said:

«يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي  
وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا إِلَى أَنْ قَالَ يَا  
عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا عَلَيْكُمْ ثُمَّ  
أَوْقِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ تَبَارَكَ  
وَتَعَالَى، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا  
نَفْسَهُ»

("O My servants, I have forbidden injustice for Myself, and made it unlawful for you, so do not commit injustice to one another ...") up to: ("O My servants, these are your deeds, I record them for you then I will recompense you for them. Whoever finds something good, let him give praise to Allah, and whoever finds something other than that, let him blame no one but himself.")

## (إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

(Truly, Allah is swift in reckoning.) means, He will bring all His creation to account as if He is bringing just one person to account. This is like the Ayah:

(مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ)

(The creation of you all and the resurrection of you all are only as a single person) (31: 28).

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye.) (54:50)

(وَأَنْذِرْهُمْ يَوْمَ الْأُزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ  
كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ -  
يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ - وَاللَّهُ  
يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا  
يَقْضُونَ شَيْءًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ )

(18. And warn them of the Day that is drawing near, when the hearts will be at the throats Kazimin. There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.) (19. Allah knows the fraud of the eyes, and all that the breasts conceal.) (20. And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.)

### Warning of the Day of Resurrection and Allah's judgement on that Day

The Day that is drawing near' is one of the names of the Day of Judgement. It is so called because it is close, as Allah says:

(أُزْفَتِ الْأُزْفَةُ - لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ )

(The Day of Resurrection draws near. None besides Allah can avert it) (53:57-58)

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ )

(The Hour has drawn near, and the moon has been cleft asunder) (54:1)

(اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ)

(Draws near for mankind their reckoning) (21:1),

(أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The Event (the Hour) ordained by Allah will come to pass, so seek not to hasten it) (16:1),

(فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا)

(But when they will see it approaching, the faces of those who disbelieve will change and turn black with sadness and in grief) (67:27), and

(إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ)

(when the hearts will be at the throats Kazimin. ) Qatadah said, "When the hearts reach the throats because of fear, and they will neither come out nor go back to their places." This was also the view of `Ikrimah, As-Suddi and others.

(كَظْمِينَ)

(Kazimin) means silent, for no one will speak without His permission:

(يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا  
مَنْ أذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا )

(The Day that Ar-Ruh (Jibril) and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right.) (78:38). Ibn Jurayj said:

(كَظْمِينَ)

(Kazimin) "It means weeping."

(مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ)

(There will be no friend, nor an intercessor for the wrongdoers, who could be given heed to.) means, those who wronged themselves by associating others in worship with Allah, will have no relative to help them and no intercessor who can plead on their behalf; all means of good will be cut off from them.

(يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ)

(Allah knows the fraud of the eyes, and all that the breasts conceal.) Allah tells us about His complete knowledge which encompasses all things, great and small, major and minor, so that people will take note that He knows about them and they will have the proper sense of shyness before Allah. They will pay attention to the fact that He can see them, for He knows the fraud of the eyes, even if the eyes look innocent, and He knows what the hearts conceal. Ad-Dahhak said:

(خَائِنَةَ الْأَعْيُنِ)

(the fraud of the eyes,) "A wink and a man saying that he has seen something when he has not seen it, or saying that he has not seen it when he did see it." Ibn `Abbas, may Allah be pleased with him, said, "Allah knows when the eye looks at something, whether it wants to commit an act of betrayal or not." This was also the view of Mujahid and Qatadah. Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(وَمَا تُخْفِي الصُّدُورُ)

(and all that the breasts conceal.) "He knows, if you were able to, whether you would commit Zina with a woman or not." As-Suddi said:

(وَمَا تُخْفِي الصُّدُورُ)

(and all that the breasts conceal.) meaning, of insinuating whispers.

(وَاللَّهُ يَقْضِي بِالْحَقِّ)

(And Allah judges with truth, ) means, He judges with justice. Al-A`mash narrated from Sa`id bin Jubayr from Ibn `Abbas, may Allah be pleased with him, that this Ayah means: "He is able to reward those who do good with good and those who do evil with evil."

(إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)

(Certainly, Allah! He is the All-Hearer, the All-Seer.) This is how it was interpreted by Ibn `Abbas, may Allah be pleased with him. This is like the Ayah:

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى)



(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best) (53:31).

(وَالَّذِينَ يَدْعُونَ مِن دُونِهِ)

(while those to whom they invoke besides Him,) means, the idols and false gods,

(لَا يَقْضُونَ بِشَيْءٍ)

(cannot judge anything.) means, they do not possess anything and they cannot judge anything.

(إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)

(Certainly, Allah! He is the All-Hearer, the All-Seer.) means, He hears all that His creatures say and He knows all about them, so He guides whomsoever He wills and sends astray whomsoever He wills. And He judges with perfect justice in all of that.

(أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
عَقِبَ الَّذِينَ كَانُوا مِن قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ  
قُوَّةً وَءَاتَاراً فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ  
وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَّاقٍ - ذَلِكَ بِأَنَّهُمْ كَانَتْ  
تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ  
قَوِيٌّ شَدِيدُ الْعِقَابِ )

(21. Have they not traveled in the land and seen what was the end of those who were before them They were superior to them in strength, and in the traces in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah.) (22. That was because there came to them their Messengers with clear evidences but they disbelieved (in them). So Allah seized them. Verily, He is All-Strong, Severe in punishment.)

### The Severe Punishment for the Disbelievers

(أَوَلَمْ يَسِيرُوا)

(Have they not traveled), `these people who disbelieve in your Message, O Muhammad,'

(فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ  
كَانُوا مِنْ قَبْلِهِمْ)

(in the land and seen what was the end of those who were before them) means, the nations of the past who disbelieved in their Prophets (peace be upon them), for which the punishment came upon them even though they were stronger than Quraysh.

(وَأَثَاراً فِي الْأَرْضِ)

(and in the traces in the land.) means, they left behind traces in the earth, such as structures, buildings and dwellings which these people )i.e., the Quraysh( cannot match. This is like the Ayat:

(وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِن مَّكَّنَّاكُمْ فِيهِ)

(And indeed We had firmly established them with that wherewith We have not established you!) (46:26)

(وَأَتَّارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا)

(and they tilled the earth and populated it in greater numbers than these have done) (30:9). Yet despite this great strength, Allah punished them for their sin, which was their disbelief in their Messengers.

(وَمَا كَانَ لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ)

(And none had they to protect them from Allah.) means, they had no one who could protect them or ward off the punishment from them. Then Allah mentions the reason why He punished them, and the sins which they committed. Allah says:

(ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

(That was because there came to them their Messengers with clear evidences) meaning with clear proof and definitive evidence.

(فَكَفَرُوا)

(but they disbelieved.) means, despite all these signs, they disbelieved and rejected the Message.

(فَأَخَذَهُمُ اللَّهُ)

(So Allah seized them.) means, He destroyed them utterly, and a similar fate awaits the disbelievers.

(إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ)

(Verily, He is All-Strong, Severe in punishment) means, He is possessed of great strength and might.

(شَدِيدُ الْعِقَابِ)

(Severe in punishment, ) means, His punishment is severe and agonizing; we seek refuge with Allah, may He be blessed and exalted, from that.

(وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ - إِلَىٰ فِرْعَوْنَ وَهَمَانَ وَقَارُونَ فَقَالُوا سَحِرٌ كَذَّابٌ - فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ - وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ - وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ )

(23. And indeed We sent Musa with Our Ayat, and a manifest authority,) (24. To Fir`awn, Haman and Qarun, but they called (him): "A sorcerer, a liar!") (25. Then, when he brought them the Truth from Us, they said: "Kill with him the sons of those who believe and let their women live;" but the plots of disbelievers are nothing but in vain!) (26. Fir`awn said: "Leave me to kill Musa, and let him call his Lord! I fear that he may change your religion, or that he may cause mischief to appear in the land!") (27. Musa said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!")

## The Story of Musa and Fir`awn

Allah consoles His Prophet Muhammad for the disbelief of his people and gives him the glad tidings of good consequences and victory in this world and the Hereafter, as happened to Musa bin `Imran, peace be upon him, whom Allah sent with clear proof and definitive evidence. Allah says:

(بَايَاتِنَا وَسُلْطَانٍ مُّبِينٍ)

(with Our Ayat, and a manifest authority). Authority means proof and evidence.

(إِلَى فِرْعَوْنَ)

(to Fir`awn), who was the king of the Copts of Egypt.

(وَهَمَانَ)

(Haman) who was his adviser.

(وَقَارُونَ)

(and Qarun) who was the richest trader among the people of his time.

(فَقَالُوا سِحْرٌ كَذَّابٌ)

(but they called (him): "A sorcerer, liar!") means, they rejected him and thought he was a sorcerer, a madman and an illusionist who was telling lies about having been sent by Allah. This is like the Ayah:

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا  
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ - أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ  
طٰغُونَ)

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these Nay, they are themselves a people transgressing beyond bounds!) (51:52-53)

(فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا)

(Then, when he brought them the Truth from Us,) means, with definite evidence that Allah had sent him to them,

(قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ)

(they said: "Kill with him the sons of those who believe and let their women live;") This was a second command from Fir`awn to kill the males of the Children of Israel. The first command had been as a precaution against the emergence of a man like Musa, or an act intended to humiliate this people or reduce their numbers or both. The second command was for the second reason, to humiliate the people so that they would regard Musa as a bad omen. they said:

(أَوَدِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ)

("We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act") (7:129). Qatadah said, this was one command after another.

(وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(but the plots of disbelievers are nothing but in vain!) means, their schemes and intentions -- to reduce the numbers of the Children of Israel lest they prevail over them -- were doomed to failure.

(وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ)

(Fir`awn said: "Leave me to kill Musa, and let him call his Lord!...") Fir`awn, may Allah curse him, resolved to kill Musa, peace be upon him, i.e., he said to his people, 'let me kill him for you.'

(وَلْيَدْعُ رَبَّهُ)

(and let him call his Lord!) means, 'I do not care.' This is the utmost in offensive stubbornness.

(إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي  
الْأَرْضِ الْفَسَادَ)

(I fear that he may change your religion, or that he may cause mischief to appear in the land!) means, Musa; Fir`awn was afraid that Musa would lead his people astray and change their ways and customs. As if Fir`awn would be concerned about what Musa might do to his people! The majority understood this as meaning, 'he will change your religion and cause mischief to appear in the land.'

(وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِّنْ كُلِّ  
مُتَكَبِّرٍ لَا يُؤْمِنُ يَوْمَ الْحِسَابِ)

(Musa said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!") means, when he heard that Fir`awn had said,

(ذَرُونِي أَقْتُلْ مُوسَىٰ)

(Leave me to kill Musa,) Musa, peace be upon him, said, "I seek refuge and protection with Allah from his evil and the evil of those like him." So he said:

(إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ)

(Verily, I seek refuge in my Lord and your Lord) -- those who were being addressed here --

(مِّنْ كُلِّ مُتَكَبِّرٍ)

(from every arrogant) means, from every evildoer,

(لَا يُؤْمِنُ يَوْمَ الْحِسَابِ)

(who believes not in the Day of Reckoning!) It was reported in the Hadith narrated from Abu Musa, may Allah be pleased with him, that when the Messenger of Allah was afraid of some people, he would say:

«اللَّهُمَّ إِنَّا نَعُودُ بِكَ مِنْ شُرُورِهِمْ، وَنَذْرًا بِكَ فِي  
نُحُورِهِمْ»

(O Allah, we seek refuge in You from their evil and we seek Your help in repulsing them.)

(وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ - يَقُومُ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهْرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنَ بَاسِ اللَّهِ إِنَّ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ )

(28. And a believing man of Fir`awn's family, who hid his Faith said: "Would you kill a man because he says: `My Lord is Allah,' and he has come to you with clear signs from your Lord And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allah guides not one who is a transgressor, a liar!) (29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the torment of Allah, should it befall us" Fir`awn said: "I show you only that which I see, and I guide you only to the path of right policy!")

### **Musa was supported by a believing Man from Fir`awn's Family**

The well-known view is that this believing man was a Coptic (Egyptian) from the family of Fir`awn. As-Suddi said, he was a cousin (son of the paternal uncle) of Fir`awn. And it was said that he was the one who was saved along with Musa, peace be upon him. Ibn Jurayj reported that Ibn `Abbas, may Allah be pleased with him, said "No one from among the family of Fir`awn believed apart from this man, the wife of Fir`awn, and the one who said,

(يُمُوسَى إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ)

("O Musa! Verily, the chiefs are taking counsel together about you, to kill you.") (28:20) This was narrated by Ibn Abi Hatim. This man concealed his Faith from his people, the Egyptians, and did not reveal it except on this day when Fir`awn said,

## (ذُرُونِي أَقْتُلْ مُوسَى)

(Leave me to kill Musa,) The man was seized with anger for the sake of Allah, and the best of Jihad is to speak a just word before an unjust ruler, as is stated in the Hadith. There is no greater example of this than the words that this man said to Fir`awn:

## (أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ)

(Would you kill a man because he says: `My Lord is Allah,) Al-Bukhari narrated a similar story in his Sahih from `Urwah bin Az-Zubayr, may Allah be pleased with him, who said: "I said to `Abdullah bin `Amr bin Al-`As, may Allah be pleased with him: `Tell me, what was the worst thing the idolators did to the Messenger of Allah ' He said, `While the Messenger of Allah was praying in the courtyard of the Ka`bah, `Uqbah bin Abi Mu`it came and grabbed the shoulder of the Messenger of Allah and started twisting his garment so that it strangled him. Abu Bakr, may Allah be pleased with him, came and grabbed `Uqbah's( shoulder and pushed him away from the Prophet , then he said,

## (أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ)

(Would you kill a man because he says: `My Lord is Allah,' and he has come to you with clear signs from your Lord)."" This was recorded by Al-Bukhari. Allah's saying;

## (وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ)

(and he has come to you with clear signs from your Lord) means, "how can you kill a man just because he says, `My Lord is Allah,' and he brings proof that what he is saying is the truth" Then, for the sake of argument, he went along with them and said,

## (وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَدِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ)

(And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you. ) meaning, `if you do not believe in what he is saying, then it is only common sense to leave him alone and not harm him; if he is lying, then Allah will punish him for his lies in this world and in the Hereafter. If he is telling the truth and you harm him, then some of what he is warning about will happen to you too, because he is threatening you with punishment in this world and in the Hereafter if you go against him. It is possible that he is telling the truth in your case, so you should leave him and his people alone, and not harm them.' Allah tells us that Musa asked Fir`awn and his people to leave them in peace, as Allah says:



وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ  
كَرِيمٌ - أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ  
أَمِينٌ )

(وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَانٍ  
مُبِينٍ - وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُون -  
وَإِنْ لَمْ تُؤْمِنُوا لِي فَاَعْتَرُون )

(And indeed We tried before them Fir`awn's people, when there came to them a noble Messenger, saying: "Deliver to me the servants of Allah. Verily, I am to you a Messenger worthy of all trust. And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority. And truly, I seek refuge with my Lord and your Lord, lest you should stone me. But if you believe me not, then keep away from me and leave me alone.") (44:17-21). Similarly, the Messenger of Allah told the Quraysh to leave him alone and let him call the servants of Allah to Allah; he asked them not to harm him, and to uphold the ties of kinship that existed between him and them, by not harming him. Allah says:

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.") (42:23), meaning, `do not harm me, because of the ties of kinship that exist between me and you; so do not harm me, and let me address my call to the people.' This was the basis of the truce agreed upon on the day of Al-Hudaybiyah, which was a manifest victory.

(إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ)

(Verily, Allah guides not one who is a transgressor, a liar!) means, `if the one who claims to have been sent by Allah is a liar, as you say, this would be obvious to everyone from his words and deeds, for they would be inconsistent and self-contradictory. But we can see that this man is upright and what he says is consistent. If he was a sinner and a liar, Allah would not have guided him and made his words and actions rational and consistent as you see them.' Then this believer warned his people that they would lose the blessings Allah bestowed upon them and that the vengeance of Allah would befall them:

(يَقَوْمَ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرِينَ فِي الْأَرْضِ)

(O my people! Yours is the kingdom today, you being dominant in the land.) means, `Allah has blessed you with this kingdom, dominance in the land, power and authority, so take care of

this blessing by giving thanks to Allah and believing in his Messenger, and beware of the punishment of Allah if you reject His Messenger.'

(فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا)

(But who will save us from the torment of Allah, should it befall us) means, 'these soldiers and troops will not avail you anything and will not ward off the punishment of Allah, if He decides to punish us.' Fir`awn said to his people, in response to the advice of this righteous man who was more deserving of kingship than Fir`awn:

(مَا أُرِيكُمْ إِلَّا مَا أَرَى)

(I show you only that which I see,) meaning, 'I only tell you and advise you to do that which I think is good for myself, too.' But Fir`awn lied, because he knew that Musa was telling the truth concerning the Message which he brought.

(قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ)

(Musa( said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth.") (17:102)

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا)

(And they belied them (those Ayat) wrongfully and arrogantly, though they were themselves convinced thereof) (27:14)

(مَا أُرِيكُمْ إِلَّا مَا أَرَى)

(I show you only that which I see,) -- Fir`awn uttered a lie and a fabrication; he betrayed Allah and His Messenger, and cheated his people by not advising them sincerely.

(وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)

(and I guide you only to the path of right policy!) means, 'and I am only calling you to the path of truth, sincerity and guidance.' This was also a lie, but his people obeyed him and followed him. Allah says:

(فَاتَّبِعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ)

(they followed the command of Fir`awn, and the command of Fir`awn was no right guide)  
(11:97).

(وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ)

(And Fir`awn led his people astray, and he did not guide them.) (20:79) According to a Hadith:

«مَا مِنْ إِمَامٍ يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ  
لِرَعِيَّتِهِ، إِلَّا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا  
لِيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ»

(There is no leader who dies having cheated his people, but he will never smell the fragrance of Paradise, and its fragrance can be detected from a distance of a five-hundred year journey.)" And Allah is the Guide to the straight path.

(وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ  
يَوْمِ الْأَحْزَابِ - مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَتَمُودَ  
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ -  
وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ - يَوْمَ تُؤَلُّونَ  
مُذِيرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضَلِّ  
اللَّهُ فَمَا لَهُ مِنْ هَادٍ - وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ  
قَبْلُ بِالْبَيِّنَاتِ فَمَا زُلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ  
حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا  
كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ - الَّذِينَ  
يُجَادِلُونَ فِي ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَّهُمْ كَبْرَ

مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ  
عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ )

(30. And he who believed said: "O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!") (31. "Like the end of the people of Nuh, and `Ad, and Thamud and those who came after them. And Allah wills no injustice for (His) servants.") (32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling.") (33. A Day when you will turn your backs and flee having no protector from Allah. And whomsoever Allah sends astray, for him there is no guide.) (34. And indeed Yusuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died, you said: "No Messenger will Allah send after him." Thus Allah leaves astray him who is a transgressor and a skeptic.) (35. Those who dispute about the Ayat of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant.) Here Allah tells us that this righteous man, the believer from among the family of Fir`awn, warned his people of the punishment of Allah in this world and the Hereafter, saying,

(يَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ)

(O my people! Verily, I fear for you an end like that day (of disaster) of the groups (of old)!) meaning, those of the earlier nations who disbelieved the Messengers of Allah, such as the people of Nuh, `Ad, Thamud and the disbelieving nations who came after them, how the punishment of Allah came upon them and they had no one to protect them or ward off that punishment.

(وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ)

(And Allah wills no injustice for (His) servants.) means, Allah destroyed them for their sins and for their disbelief in and rejection of His Messengers; this was His command and His decree concerning them that was fulfilled. Then he said:

(وَيَقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ )

(And, O my people! Verily, I fear for you the Day when there will be mutual calling.) meaning, the Day of Resurrection.

(يَوْمَ تُؤْتُونَ مَذِيرِينَ)

(A Day when you will turn your backs and flee) means, running away.

(كَلَّا لَا وَزَرَ - إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ )

(No! There is no refuge! Unto your Lord will be the place of rest that Day.) (75:11-12) Allah says:

(مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ)

(having no protector from Allah.) meaning, 'you will have no one to protect you from the punishment and torment of Allah.'

(وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ)

(And whomsoever Allah sends astray, for him there is no guide.) means, whomever Allah sends astray will have no other guide except Him. Allah's saying:

(وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ)

(And indeed Yusuf came to you, in times gone by, with clear signs,) refers to the people of Egypt. Allah sent a Messenger to them before the time of Musa, peace be upon him, in the person of Yusuf, peace be upon him, who attained a high position in the government of the people of Egypt. He was a Messenger who called his people to Allah with justice, but they did not obey him in matters of worshipping Allah, they only obeyed him in worldly matters that pertained to his position in the government. Allah says:

(فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا)

(but you ceased not to doubt in that which he brought to you, till when he died, you said: "No Messenger will Allah send after him.") means, 'you despaired, and said by way of wishful thinking,'

(لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا)

(No Messenger will Allah send after him.) This was because of their disbelief and rejection (of the Messengers).

(كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ)

(Thus Allah leaves astray him who is a transgressor and a skeptic. ) means, this is the state of the one whom Allah sends astray because of his sinful actions and the doubts in his heart.

(الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ  
أَتَّهُمْ)

(Those who dispute about the Ayat of Allah, without any authority that has come to them,) means, those who attempt to refute truth with falsehood and who dispute the proof without evidence or proof from Allah, Allah will hate them with the utmost loathing. Allah says:

(كَبْرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا)

(it is greatly hateful and disgusting to Allah and to those who believe.) meaning, the believers too will despise those who are like this, and whoever is like this, Allah will put a seal on his heart so that after that he will not acknowledge anything good or denounce anything evil. Allah says:

(كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ)

(Thus does Allah seal up the heart of every arrogant.) meaning, so that they cannot follow the truth.

(جَبَّارٍ)

(tyrant.)

(وَقَالَ فِرْعَوْنُ يَهْمَنُ ابْنُ لِي صَرِحًا لَعَلِّي أَبْلُغُ  
الْأَسْبَابَ - أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلِهِ  
مُوسَى وَإِنِّي لأظنُّهُ كَذِبًا وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ  
سُوءُ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ  
إِلَّا فِي تَبَابٍ )

(36. And Fir`awn said: "O Haman! Build me a lofty tower that I may arrive at the ways --) (37. The ways of the heavens, and I may look upon the God of Musa, but verily, I think him to be a liar." Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Fir`awn led to nothing but loss and destruction.)

**How Fir`awn mocked the Lord of Musa**

Allah tells us of the arrogant and hostile defiance of Fir`awn and his rejection of Musa, when he commanded his minister Haman to build him a tower, i.e., a tall, high, strong fortress. He built it of bricks made from baked clay, as Allah says:

(فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي  
صَرْحًا)

(So kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a lofty tower) (28:38).

(لَعَلِّي أَبْلُغُ الْأَسْبَابَ السَّمَوَاتِ)

(that I may arrive at the ways -- the ways of the heavens,) Sa`id bin Jubayr and Abu Salih said, "The gates of the heavens." Or it was said, the ways of the heavens.

(فَأُطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لِأَظُنُّهُ كَذِبًا)

(and I may look upon the God of Musa, but verily, I think him to be a liar.) Because of his disbelief and defiance, he did not believe that Allah had sent Musa to him. Allah says:

(وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصُدَّ عَنِ  
السَّبِيلِ)

(Thus it was made fair seeming, in Fir`awn's eyes, the evil of his deeds, and he was hindered from the path;) means, this act of his )building the tower(, by means of which he wanted to deceive his people and make them think that he could prove that Musa was lying. Allah says:

(وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ)

(and the plot of Fir`awn led to nothing but loss and destruction.) Ibn `Abbas and Mujahid said, "Meaning nothing but ruin."

(وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ  
الرَّشَادِ - يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْعٌ وَإِنَّ  
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ - مَنْ عَمِلَ سَيِّئَةً فَلَا

يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ  
أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ  
فِيهَا بِغَيْرِ حِسَابٍ )

(38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct.") (39. "O my people! Truly, this life of the world is nothing but an enjoyment, and verily, the Hereafter that is the home that will remain forever.") (40. "Whoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.")

### More of what the Believer from Fir`awn's Family said

This believer said to his people who persisted in their rebellion and transgression, and preferred the life of this world:

(يَقَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ)

(O my people! Follow me, I will guide you to the way of right conduct.) This is in contrast to the false claim of Fir`awn:

(وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ)

(and I guide you only to the path of right policy.) Then he sought to make them shun this world which they preferred to the Hereafter, and which had prevented them from believing in the Messenger of Allah, Musa, peace be upon him. He said:

(يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتْعٌ)

(O my people! Truly, this life of the world is nothing but an enjoyment,) meaning, it is insignificant and fleeting, and soon it will diminish and pass away.

(وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ)

(and verily, the Hereafter that is the home that will remain forever.) means, the abode which will never end and from which there will be no departure, which will be either Paradise or Hell. Allah says:

(مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا)



(Whosoever does an evil deed, will not be requited except the like thereof;) means, one like it.

(وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنْتَى وَهُوَ  
مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ  
حِسَابٍ)

(and whosoever does a righteous deed, whether male or female and is a true believer, such will enter Paradise, where they will be provided therein without limit.) means, the reward cannot be enumerated, but Allah will give an immense reward without end. And Allah is the Guide to the straight path.

(وَيَقَوْمَ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَةِ وَتَدْعُونَنِي  
إِلَى النَّارِ - تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا  
لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ  
- لَا جَرَمَ لِي إِنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي  
الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ  
المُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ - فَسَتَذْكُرُونَ مَا  
أَقُولُ لَكُمْ وَأَفُوْضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ  
بِالْعِبَادِ - فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا وَحَاقَ بِآلِ  
فِرْعَوْنَ سُوءُ الْعَذَابِ - النَّارُ يُعْرَضُونَ عَلَيْهَا  
غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ  
فِرْعَوْنَ أَشَدَّ الْعَذَابِ )

(41. "And O my people! How is it that I call you to salvation while you call me to the Fire!") (42. "You invite me to disbelieve in Allah, and to join partners in worship with Him of which I have no knowledge; and I invite you to the Almighty, the Oft-Forgiving!") (43. "La Jarama, you call me to one that does not have a claim in this world or in the Hereafter. And our return will be to Allah, and the transgressors, they shall be the dwellers of the Fire!") (44. "And you will

remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) servants.") (45. So, Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir`awn's people.) (46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir`awn's people into the severest torment!")

## The Conclusion of the Believer's Words, and the ultimate Destiny of both Parties

That believer said: `Why do I call you to salvation, which is the worship of Allah alone with no partner or associate, and belief in His Messenger, whom He has sent,'

(وَتَدْعُونَنِي إِلَى النَّارِ تَدْعُونَنِي لَأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ)

(while you call me to the Fire! You invite me to disbelieve in Allah, and to join partners in worship with Him of which I have no knowledge;) means, on the basis of ignorance, with no proof or evidence.

(وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ)

(and I invite you to the Almighty, the Oft-Forgiving!) means, with all His might and pride, He still forgives the sin of the one who repents to Him.

(لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ)

(La Jarama, you call me to one) They say it means, "Truly." As-Suddi and Ibn Jarir said that the meaning of His saying:

(لَا جَرَمَ)

(La jarama) means "Truly." Ad-Dahhak said:

(لَا جَرَمَ)

(La Jarama) means, "No lie." `Ali bin Abi Talhah and Ibn `Abbas said:

(لَا جَرَمَ)

(La Jarama) means, "Indeed, the one that you call me to of idols and false gods

## (لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ)

(that does not have a claim in this world or in the Hereafter)." Mujahid said, "The idols that do not have anything." Qatadah said, "This means that idols possess no power either to benefit or to harm." As-Suddi said, "They do not respond to those who call upon them, either in this world or in the Hereafter." This is like the Ayah:

(وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ - وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

(And who is more astray than one who calls on besides Allah, such as will not answer him till the Day of Resurrection, and who are unaware of their calls to them And when the people are gathered, they will become their enemies and deny their worship.) (46:5-6)

(إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ)

(If you invoke them, they hear not your call; and if they were to hear, they could not grant it to you) (35:14).

(وَأَن مَّرَدَّنَا إِلَى اللَّهِ)

(And our return will be to Allah,) means, in the Hereafter, where He will reward or punish each person according to his deeds. He says:

(وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ)

(and the transgressors, they shall be the dwellers of the Fire!) meaning, they will dwell therein forever, because of their great sin, which is associating others in worship with Allah.

(فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ)

(And you will remember what I am telling you,) means, `you will come to know the truth of what I enjoined upon `you and forbade you to do, the advice I gave you and what I explained

to you. You will come to know, and you will feel regret at the time when regret will be of no avail.'

(وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ)

(and my affair I leave it to Allah.) means, 'I put my trust in Allah and seek His help, and I renounce you utterly.'

(إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ)

(Verily, Allah is the All-Seer of (His) servants.) means, He knows all about them, may He be exalted and sanctified, and He guides those who deserve to be guided and sends astray those who deserve to be sent astray; His is the perfect proof, utmost wisdom and mighty power.

(فَوْقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا)

(So Allah saved him from the evils that they plotted,) means, in this world and in the Hereafter; in this world, Allah saved him along with Musa, peace be upon him, and in the Hereafter (He will admit him) to Paradise.

### Proof of the Torment of the Grave

(وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ)

(while an evil torment encompassed Fir`awn's people.) this refers to drowning in the sea, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell. Allah says:

(وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(And on the Day when the Hour will be established (it will be said to the angels): "Admit Fir`awn's people to the severest torment!") meaning, more intense pain and greater agony. This Ayah contains one of the major proofs used by the Ahlus-Sunnah to prove that there will be torment in the grave during the period of Al-Barzakh; it is the phrase:

(النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا)

(The Fire, they are exposed to it, morning and afternoon). But the question arises: this Ayah was undoubtedly revealed in Makkah, but they use it as evidence to prove that there will be

torment in the grave during the period of Al-Barzakh. Imam Ahmad recorded from `A'ishah, may Allah be pleased with her, that a Jewish woman used to serve her, and whenever `A'ishah did her a favor, the Jewish woman would say, "May Allah save you from the torment of the grave." `A'ishah said, "Then the Messenger of Allah came in, and I said, `O Messenger of Allah, will there be any torment in the grave before the Day of Resurrection' He said,

«لَا، مَنْ زَعَمَ ذَلِكَ؟»

(No, who said that) I said, `This Jewish woman, whenever I do her a favor, she says: May Allah save you from the torment of the grave.'" The Messenger of Allah said,

«كَذَّبَتْ يَهُودُ وَهُمْ عَلَى اللَّهِ أَكْذَبُ، لَا عَذَابَ  
دُونَ يَوْمِ الْقِيَامَةِ»

(The Jews are lying, and they tell more lies about Allah. There is no torment except on the Day of Resurrection.) Then as much time passed as Allah willed should pass, then one day he came out at midday, wrapped in his robe with his eyes reddening, calling at the top of his voice:

«الْقَبْرُ كَقِطْعِ اللَّيْلِ الْمُظْلِمِ، أَيُّهَا النَّاسُ لَوْ  
تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَضَحِكْتُمْ قَلِيلًا،  
أَيُّهَا النَّاسُ، اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ  
الْقَبْرِ، فَإِنَّ عَذَابَ الْقَبْرِ حَقٌّ»

(The grave is like patches of dark night! O people, if you knew what I know, you would weep much and laugh little. O people, seek refuge with Allah from the torment of the grave, for the torment of the grave is real.)" This chain of narration is Sahih according to the conditions of Al-Bukhari and Muslim, although they did not record it. It was said, `how can this report be reconciled with the fact that the Ayah was revealed in Makkah and the Ayah indicates that there will be torment during the period of Al-Barzakh' The answer is that the Ayah refers to the souls (of Fir`awn and his people) being exposed to the Fire morning and evening; it does not say that the pain will affect their bodies in the grave. So it may be that this has to do specifically with their souls. With regard to there being any effect on their bodies in Al-Barzakh, and their feeling pain as a result, this is indicated in the Sunnah, in some Hadiths which we will mention below. It was said that this Ayah refers to the punishment of the disbelievers in Al-Barzakh, and that it does not by itself imply that the believer will be punished in the grave for his sins. This is indicated by the Hadith recorded by Imam Ahmad from `A'ishah, may Allah be pleased with her, according to which the Messenger of Allah entered upon `A'ishah when a Jewish woman was with her, and she (the Jewish woman) was saying, "I was told that you will be tried in the grave." The Messenger of Allah was worried and said:

«إِنَّمَا يُقْتَنُ يَهُودٌ»

(Only the Jews will be tested.) `A'ishah, may Allah be pleased with her, said, "Several nights passed, then the Messenger of Allah said:

«أَلَا إِنَّكُمْ تُقْتَنُونَ فِي الْقُبُورِ»

(Verily you will be tested in the graves.)" `A'ishah, may Allah be pleased with her, said, "After that, the Messenger of Allah used to seek refuge with Allah from the torment of the grave." This was also recorded by Muslim. It could be said that this Ayah indicates that the souls will be punished in Al-Barzakh, but this does not necessarily imply that the bodies in their graves will be affected by that. When Allah revealed something about the torment of the grave to His Prophet , he sought refuge with Allah from that. And Allah knows best. The Hadiths which speak of the torment of the grave are very many. Qatadah said, concerning the Ayah,

(غُدُوًّا وَعَشِيًّا)

(morning and afternoon.): "(This means) every morning and every evening, for as long as this world remains, it will be said to them by way of rebuke and humiliation, O people of Fir`awn, this is your position." Ibn Zayd said, "They are there today, being exposed to it morning and evening, until the Hour begins.

(وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ)

(And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`awn's people to enter the severest torment!") The people of Fir`awn are like foolish camels, stumbling into rocks and trees without thinking." Imam Ahmad recorded that Ibn `Umar, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، فَيُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَوْمَ الْقِيَامَةِ»

(When one of you dies, he is shown his place )in Paradise or Hell( morning and evening; if he is one of the people of Paradise, then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell. It will be said to him, this is your place until Allah resurrects you to go to it on the Day of Resurrection.)" It was also reported in the Two Sahihs.

(وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ  
اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُّعْتُونَ عَلَيْنَا  
نَصِيبًا مِّنَ النَّارِ - قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ  
فِيهَا إِنَّ اللَّهَ قَدْ حَكَّمَ بَيْنَ الْعِبَادِ - وَقَالَ الَّذِينَ فِي  
النَّارِ لِحِزْنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَلَيْنَا يَوْمًا  
مِّنَ الْعَذَابِ - قَالُوا أَوْلَمْ تَأْتِكُمْ رُسُلُكُمْ  
بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا وَمَا دُعَاءُ  
الْكَافِرِينَ إِلَّا فِي ضَلَالٍ )

(47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire") (48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!") (49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!") (50. They will say: "Did there not come to you, your Messengers with (clear) evidences" They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain!")

### The Dispute of the People of Hell

Allah tells us how the people of Hell will dispute and argue with one another, and Fir`awn and his people will be among them. The weak, who were the followers, will say to those who were arrogant, who were the leaders and masters:

(إِنَّا كُنَّا لَكُمْ تَبَعًا)

(Verily, we followed you,) meaning, `we obeyed you and heeded your call to disbelief and misguidance in the world, '

(فَهَلْ أَنْتُمْ مُعْتُونَ عَنَّا نَصِيبًا مِّنَ النَّارِ)

(can you then take from us some portion of the Fire) means, 'can you carry a part of our burden for us'

(قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا)

(Those who were arrogant will say: "We are all (together) in this (Fire)!..." meaning, 'we will not bear any part of your burden for you; our own punishment is enough for us to bear.'

(إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ)

(Verily, Allah has judged (His) servants!) means, 'He has shared out the punishment among us according to what each of us deserves'. This is like the Ayah:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ)

(He will say: "For each one there is double (torment), but you know not.") (7:38)

(وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ )

(And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!") They know that Allah will not answer them and will not listen to their prayer, because He said,

(اخْسِئُوا فِيهَا وَلَا تُكَلِّمُوا)

(Remain you in it with ignominy! And speak you not to Me!) (23:108), so they will ask the keepers of Hell, who are like jailers watching over the people of Hell, to pray to Allah to lessen the Fire for them if only for one day. But the keepers of Hell will refuse, saying to them,

(أَوَلَمْ تَكُ تَأْتِيكُمْ رَسُولُكُم بِالْبَيِّنَاتِ)

(Did there not come to you, your Messengers with (clear) evidences) meaning, was not proof established in the world on the lips of the Messengers

(قَالُوا بَلَى قَالُوا فَادْعُوا)



(They will say: "Yes." They will reply: "Then call (as you like)!..." means, you are on your own. We will not pray for you or listen to you; we do not want you to be saved and we have nothing to do with you. Moreover, we tell you that it is all the same whether you offer supplication or not, because Allah will not respond and He will not lighten the torment for you.' They will say:

## (وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ)

(And the invocation of the disbelievers is nothing but in vain!) meaning, it will not be accepted or responded to.

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهُدُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ  
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ - وَلَقَدْ  
ءَاتَيْنَا مُوسَى الْهُدَى وَأَوْزَنَّا بَنِي إِسْرَائِيلَ  
الْكِتَابَ - هُدًى وَذِكْرَى لِأُولَى الْأَلْبَابِ - فَاصْبِرْ  
إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ  
رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ - إِنَّ الَّذِينَ يُجَادِلُونَ فِي  
ءَايَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ أَتَّهُمْ إِنْ فِي صُدُورِهِمْ  
إِلَّا كِبْرٌ مَّا هُمْ بِبَلِّغِيهِ فَاستَعِذْ بِاللَّهِ إِنَّهُ هُوَ  
السَّمِيعُ الْبَصِيرُ )

(51. Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, --) (52. The Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) (53. And, indeed We gave Musa the guidance, and We caused the Children of Israel to inherit the Scripture --) (54. A guide and a reminder for men of understanding.) (55. So be patient. Verily, the promise of Allah is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the `Ashi and in the Ibkar.) (56. Verily, those who dispute about the Ayat of Allah, without any authority having come to them, there is nothing else in their breasts except pride. They will never have it. So seek refuge in Allah. Verily, it is He Who is the All-Hearer, the All-Seer.)

## The Victory of the Messengers and the Believers

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life). As-Suddi, "Allah never sends a Messenger to a people and they kill him or some of the believers who call them to the truth, then that generation passes away, but He then sends them someone who will support their call and will seek vengeance for their blood from those who did that to them in this world. So the Prophets and believers may be killed in this world, but their call will prevail in this world." Allah granted victory to His Prophet Muhammad and his Companions over those who had opposed him, disbelieved in him and shown hostility towards him. He caused His Word and His religion to prevail over all other religions, commanded him to emigrate from his people to Al-Madinah, where He gave him supporters and helpers. Then He caused him to prevail over the idolators on the day of Badr, when He granted him victory over them and he humiliated them, killing their leaders and taking their elite prisoner, driving them before him in chains. Then he did them the favor of accepting ransom from them. Shortly after that, Allah enabled him to conquer Makkah, and he rejoiced in his return to his homeland, the sacred and holy land of Al-Haram. Through him, Allah saved it from its disbelief and Shirk. Then Allah enabled him to conquer the Yemen, and the entire Arabian Peninsula submitted to him, and the people entered the religion of Allah in crowds. Then Allah took him (in death), because of his high status and honor, and He established his Companions as his Khalifahs. They conveyed the religion of Allah from him, called mankind to Allah, they conquered many regions, countries and cities, and opened people's hearts, until the call of Muhammad spread throughout the world, east and west. This religion will continue to prevail until the Hour begins. Allah says:

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ)

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth) meaning, on the Day of Resurrection the victory will be greater and more complete. Mujahid said, "The witnesses are the angels."

(يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ)

(The Day when their excuses will be of no profit to wrongdoers.) is referring to the same as;

(وَيَوْمَ يَقُومُ الْأَشْهَادُ)

(...the Day when the witnesses will stand forth.) Others read it with that meaning;

(وَيَوْمَ يَقُومُ الْأَشْهَادُ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ)

(And the Day the witnesses will stand forth, is a Day when there will be no profit to wrongdoers.) and the wrongdoers are the idolators.

(مَعْذِرَتُهُمْ)

(their excuses) means, no excuse or ransom will be accepted from them.

(وَلَهُمُ اللَّعْنَةُ)

(Theirs will be the curse,) means, they will be cast out far away from the mercy of Allah.

(وَلَهُمُ سُوءُ الدَّارِ)

(and theirs will be the evil abode.) means, the Hell-fire, as As-Suddi said, a terrible abode and dwellingplace.

### **Indication that the Messenger and the Believers will prevail just as Musa and the Children of Israel prevailed**

(وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى)

(And, indeed We gave Musa the guidance.) means, the guidance and light with which Allah sent him.

(وَأَوْزَنَّا بَنِي إِسْرَائِيلَ الْكِتَابَ)

(and We caused the Children of Israel to inherit the Scripture.) means, 'We caused them to prevail in the end and they inherited the land and accumulated wealth of Fir`awn, because of their patience in obeying Allah and following His Messenger Musa.' The Scripture which they inherited, the Tawrah, was

(هُدًى وَذِكْرَى لِأُولَى الْأَلْبَابِ)

(A guide and a reminder for men of understanding.) i.e. those of a sound and upright nature.

(فَاصْبِرْ)

(So be patient) means, 'O Muhammad,'

(إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(Verily, the promise of Allah is true,) means, `We have promised that your word will prevail and that the ultimate victory will be for you and those who follow you, and Allah does not break His promises. What We have told you is true and there is no doubt in it whatsoever.'

(وَأَسْتَغْفِرُ لِدُنْيَاكَ)

(and ask forgiveness for your fault,) This encourages the Ummah to seek forgiveness.

(وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ)

(and glorify the praises of your Lord in the `Ashi) meaning, at the end of the day and the beginning of the night,

(وَالْإِبْكَارِ)

(and in the Ibkar.) meaning, at the beginning of the day and the end of the night.

(إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَنٍ  
أَتَّهُمْ)

(Verily, those who dispute about the Ayat of Allah, without any authority having come to them,) means, they try to refute the truth with falsehood, and to refute sound evidence with dubious arguments, having no proof or evidence from Allah.

(إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرًا مَا هُمْ بِبَلِغِيهِ)

(there is nothing else in their breasts except pride. They will never have it.) means, they are too proud to follow the truth and submit to the one who has brought it. But their attempts to suppress the truth and elevate falsehood will fail; the truth will prevail and their words and aspirations will be defeated.

(فَاسْتَعِذْ بِاللَّهِ)

(So seek refuge in Allah. ) means, from being like these people,

(إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ)

(Verily, it is He Who is the All-Hearer, the All-Seer.) or seek refuge with Him from being like these people who dispute about the Ayat of Allah without any authority having come to them.

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ - وَمَا يَسْتَوِي  
الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ - إِنَّ  
السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يُؤْمِنُونَ )

(57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of the people do not know.) (58. And not equal are the blind and those who see; nor those who believe, and do righteous good deeds, and those who do evil. Little do you remember!) (59. Verily, the Hour is surely coming, there is no doubt about it, yet most men believe not.)

### Life after Death

Allah tells us that He will bring back His creation on the Day of Resurrection. That is very easy for Him, because He created the heavens and the earth, and creating them is greater than creating mankind, the first time and when He creates them again. The One Who is able to do that is able to do anything that is less than that. As Allah says:

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضِ وَلَمْ يَعْى بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ  
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is able to do all things.) (46:33) And Allah says here:

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) hence they do not think about or ponder this proof. Similarly, many of the Arabs recognized that Allah had created the heavens and the earth, but they denied and rejected the idea of the resurrection; they acknowledged something which was greater than that which they denied. Then Allah says:

(وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا  
تَتَذَكَّرُونَ )

(And not equal are the blind and those who see; nor are those who believe, and do righteous good deeds, and those who do evil. Little do you remember!) The blind man who cannot see anything is not the same as the sighted man who can see everything as far as his eyesight reaches -- there is a huge difference between them. By the same token, the righteous believers and the immoral disbelievers are not equal.

(قَلِيلًا مَّا تَتَذَكَّرُونَ)

(Little do you remember!) means, most of the people remember little.

(وَإِنَّ السَّاعَةَ لَآتِيَةٌ)

(Verily, the Hour (Day of Judgement) is surely coming,) means, it will indeed come to pass.

(لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ)

(there is no doubt about it, yet most men believe not.) means, they do not believe in it, and in fact they doubt its existence altogether.

(وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ  
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ  
(

(60. And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!")

### The Command to call upon Allah By His grace and kindness,

Allah encourages His servants to call upon Him, and He guarantees to respond. Sufyan Ath-Thawri used to say: "O You Who love most those who ask of You, and O You Who hate most those who do not ask of You, and there is no one like that apart from You, O Lord." This was recorded by Ibn Abi Hatim. Similarly; the poet said: "Allah hates not to be asked, and the son of Adam hates to be asked." Qatadah said that Ka`b Al-Ahbar said, "This Ummah has been given three things which were not given to any nation before, only to Prophets. When Allah sent a Prophet, He said to him, `You are a witness over your nation.' But you have been made witnesses over mankind; it was said to the Prophets individually, `Allah has not laid upon you any hardship in religion,' but He said to this entire Ummah:

(وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ)

(and )Allah( has not laid upon you in religion any hardship)(22:78) and it was said to the Prophets individually; `Call upon Me, I will answer you,' but it was said to this Ummah,

(ادْعُونِي أَسْتَجِبْ لَكُمْ)

(Call upon Me, I will answer you)." This was recorded by Ibn Abi Hatim. Imam Ahmad recorded that Al-Nu`man bin Bashir, may Allah be pleased with him, said, "The Messenger of Allah said:

«إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ»

(Indeed the supplication is the worship. )" Then he recited,

(ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَخَرِينَ)

(And your Lord said: "Call upon Me, I will answer you. Verily, those who scorn My worship they will surely enter Hell in humiliation!"). This was also recorded by the Sunan compilers; At-Tirmidhi, An-Nasa'i, Ibn Majah, and Ibn Abi Hatim and Ibn Jarir. At-Tirmidhi said, "Hasan Sahih." It was also recorded by Abu Dawud, At-Tirmidhi, An-Nasa'i, and Ibn Jarir with a different chain of narration. Allah's saying:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي)

(Verily, those who scorn My worship) means, `those who are too proud to call on Me and single Me out,'

## (سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ)

(they will surely enter Hell in humiliation!) means, in disgrace and insignificance. Imam Ahmad recorded from `Amr bin Shu`ayb from his father, from his grandfather that the Prophet said:

«يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الدَّرِّ فِي صُورِ النَّاسِ، يَعْطَوهُمْ كُلُّ شَيْءٍ مِنَ الصَّغَارِ، حَتَّى يَدْخُلُوا سِجْنًا فِي جَهَنَّمَ يُقَالُ لَهُ: بُولَسُ، تَعْطَوهُمْ نَارُ الْأَنْيَارِ، يُسْقَوْنَ مِنْ طِينَةِ الْخَبَالِ، عَصَارَةَ أَهْلِ النَّارِ»

(The proud will be gathered on the Day of Resurrection like ants in the image of people, and everything will be stepping on them, humiliating them, until they enter a prison in Hell called Bulas. They will be fed flames of fire, and given for drink a paste of insanity dripping from the people the Fire.)"

(اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ - ذَلِكَُمُ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لِأِلهِ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ - كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ - اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ذَلِكَُمُ اللَّهُ رَبُّكُمْ فَتَبَرَّكَ اللَّهُ رَبُّ



الْعَلَمِينَ - هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ )

(61. Allah, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is full of bounty to mankind; yet, most of mankind give no thanks.) (62. That is Allah, your Lord, the Creator of all things, La ilaha ila Huwa. How then are you turning away) (63. Thus were turned away those who used to deny the Ayat of Allah.) (64. Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good and pure (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists.) (65. He is the Ever Living, La ilaha illa Huwa; so invoke Him making the religion for Him Alone. All the praises and thanks be to Allah, the Lord of all that exists.)

### Signs of the Power and Oneness of Allah

Allah reminds us of His grace towards His creation in that He has given them the night in which they rest and relax from their activities so that they can go back to them for their livelihood during the day. He has given them the day with its light, so that they can undertake their journeys and engage in their business.

إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ)

(Truly, Allah is full of bounty to mankind; yet, most of mankind give no thanks.) means, they do not express gratitude for the favors which Allah bestows upon them. Then Allah says:

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ)

(That is Allah, your Lord, the Creator of all things, La ilaha illa Huwa.) means, the One Who does all of these things is Allah, the One, the Unique, the Creator of all things, besides Whom there is no other god or lord.

فَأَنَّى تُؤْفَكُونَ)

(How then are you turning away) means, 'how can you worship idols which cannot create anything but are themselves hand-made and carved'

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ )

(Thus were turned away those who used to deny the Ayat of Allah) means, just as these people (Quraysh) were led astray by their worship of gods other than Allah, those who came before

them also disbelieved and worshipped others, with no proof or evidence, but on the basis of ignorance and desires. They denied the signs and proof of Allah.

(اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا)

(Allah, it is He Who has made for you the earth as a dwelling place) means, `He made it stable and spread it out for you, so that you might live on it and travel about in it; He strengthened it with the mountains so that it does not shake with you.'

(وَالسَّمَاءَ بِنَاءً)

(and the sky as a canopy,) means, `a roof covering and protecting the world.'

(وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ)

(and has given you shape and made your shapes good) means, `He created you in the best and most perfect form.'

(وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ)

(and has provided you with good and pure things.) means, of food and drink in this world. Allah states that that He is the Creator of the dwelling place and of the inhabitants and of the provision; He is the Creator and Provider, as He says in Surat Al-Baqarah:

(يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ  
مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - الَّذِي جَعَلَ لَكُمُ الْأَرْضَ  
فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ  
أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ )

(O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may have Taqwa. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah while you know.) (2:21-22) And here Allah says, after mentioning the creation of all these things:

(ذَلِكُمُ اللَّهُ رَبُّكُمْ فَتَبَرَّكُوا لِلَّهِ رَبِّ الْعَالَمِينَ)

(That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists.) meaning, exalted and sanctified and glorified be Allah, the Lord of all the worlds. Then He says:

(هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ)

(He is the Ever Living, La ilaha illa Huwa;) means, He is the Ever Living, from eternity to eternity, Who was, is and shall be, the First and the Last, the Manifest, the Hidden.

(لَا إِلَهَ إِلَّا هُوَ)

(La ilaha illa Huwa) means, there is none comparable or equal to Him.

(فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ)

(so invoke Him making the religion for Him Alone.) means, affirm His Oneness by testifying that there is no God but He. Praise be to Allah, the Lord of the worlds. Imam Ahmad recorded that after ending every prayer, `Abdullah bin Az-Zubayr used to say:

«لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا  
قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ  
النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَهَ إِلَّا  
اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ»

(There is no (true) God except Allah Alone with no partner or associate, to Him belongs the dominion and praise, for He is able to do all things; there is no strength and no power except with Allah; there is no (true) God except Allah and we worship none but Him; to Him belong blessings and virtue and goodly praise; there is no (true) God except Allah, we worship Him in all sincerity even though the disbelievers may hate that.) He said, "The Messenger of Allah used to say the Tahlil in this fashion after every prayer." Similar was also recorded by Muslim, Abu Dawud and An-Nasa'i.

(قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ  
اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأَمِرْتُ أَنْ أُسَلِّمَ  
لِرَبِّ الْعَالَمِينَ - هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ

مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ  
لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَن  
يُتَوَقَّى مِنْ قَبْلُ وَلِتَبْلُغُوا أَجَلَ مَسْمًى وَلَعَلَّكُمْ  
تَعْقِلُونَ - هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا  
فَأِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ )

(66. Say: "I have been forbidden to worship those whom you worship besides Allah, since there have come to me evidences from my Lord; and I am commanded to submit to the Lord of all that exists.) (67. It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old -- though some among you die before -- and that you reach an appointed term in order that you may understand.) (68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" - and it is.)

### The Prohibition of Shirk, the Order for Tawhid, and the Evidence

Allah says, `say, O Muhammad, to these idolators, that Allah forbids them to worship anyone, such as these idols and false gods, except Him.' Allah explains that no one apart from Him is deserving of worship, as He says:

(هُوَ الَّذِي خَلَقَكُمْ مِنْ نُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ  
عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ  
لِتَكُونُوا شُيُوخًا)

(It is He, Who has created you from dust, then from a Nutfah then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old.) meaning, He is the One Who Alone, with no partner or associate, causes you to pass through these different stages, and this happens in accordance with His command, will and decree.

(وَمِنْكُمْ مَن يُتَوَقَّى مِنْ قَبْلُ)

(though some among you die before) means, before being fully formed and emerging to this world; so his mother miscarries him. And there are some who die in infancy or in their youth, or when they are adults but before they reach old age, as Allah says:



كُنْتُمْ تَمْرَحُونَ - ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
فَبئسَ مَثْوًى الْمُتَكَبِّرِينَ )

(69. See you not those who dispute about the Ayat of Allah How are they turning away) (70. Those who deny the Book, and that with which We sent Our Messengers they will come to know.) (71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along,) (72. In the boiling water, then they will be burned in the Fire.) (73. Then it will be said to them: "Where are (all) those whom you used to consider partners") (74. "Besides Allah" They will say: "They have vanished from us. Nay, we did not call upon anything before." Thus Allah leads astray the disbelievers.) (75. That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.) (76. Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!)

### The End of Those Who dispute and deny the Signs of Allah

Allah says, 'do you not wonder, O Muhammad, at those who deny the signs of Allah and dispute the truth by means of falsehood, how their minds are diverted from the truth and are misguided'

(الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا)

(Those who deny the Book, and that with which We sent Our Messengers) means, guidance and clear proof.

(فَسَوْفَ يَعْلَمُونَ)

(they will come to know.) This is a stern warning and clear threat from the Lord to these people. This is like the Ayah:

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Woe that Day to the deniers!) (77:15)

(إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ)

(When iron collars will be rounded over their necks, and the chains.) means, the chains will be attached to the iron collars, and the keepers of Hell will drag them along on their faces, sometimes to the boiling water, and sometimes to the Fire. Allah says:

(يُسْحَبُونَ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(they shall be dragged along, in the boiling water, then they will be burned in the Fire. ) This is like the Ayat:

(هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -  
يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ )

(This is the Hell which the criminals denied. They will go between it and the fierce boiling water!) (55:43-44). After describing how they will eat Zaqqum (a bitter tree of Hell) and drink Hamim (boiling water), Allah says:

(ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ )

(Then thereafter, verily, their return is to the flaming fire of Hell.) (37:68), And Allah says:

(وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ - فِي  
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَّحْمُومٍ - لَّا بَارِدٍ وَلَا  
كَرِيمٍ )

(And those on the Left Hand -- how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, (that shadow) neither cool nor (even) pleasant.) until

(ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ - لَأَكُونَنَّ مِنَ  
شَجَرٍ مِّنْ زَقُّومٍ - فَمَالُونَ مِنْهَا الْبُطُونَ -  
فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ - فَشَرِبُونَ شُرْبَ  
الْهَيْمِ - هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ )

(Then moreover, verily, -- you the erring-ones, the deniers (of Resurrection)! You verily, will eat of the trees of Zaqqum. Then you will fill your bellies therewith, and drink boiling water on top of it. And you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense!) (56: 41-44, 51-56),

إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ - كَالْمُهْلِ يَغْلَى  
فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ - خُدُّوهُ فَاغْتَلَوْهُ إِلَى  
سَوَاءِ الْجَحِيمِ - ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ  
الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا  
مَا كُنْتُمْ بِهِ تَمْتَرُونَ )

(Verily, the tree of Zaqqum will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water. (It will be said:) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! Verily, this is that whereof you used to doubt!") (44:43-50) i.e., this will be said to them to rebuke and ridicule them.

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ مِنْ دُونِ اللَّهِ)

(Then it will be said to them: "Where are (all) those whom you considered partners -- besides Allah") means, it will be said to them, 'where are the idols whom you used to worship instead of Allah Can they help you today'

(قَالُوا ضَلُّوا عَنَّا)

(They will say: "They have vanished from us.." ) mean, they have gone away and they cannot do anything for us.'

(بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا)

(Nay, we did not invoke (worship) anything before. ) means, they will deny that they worshipped them. This is like the Ayah:

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا  
مُشْرِكِينَ )

(There will then be (left) no Fitnah (excuse) for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.") (6:23) Allah says:

(كَذَلِكَ يُضِلُّ اللَّهُ الْكَافِرِينَ)



(Thus Allah leads astray the disbelievers).

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
وَبِمَا كُنْتُمْ تَمْرَحُونَ )

(That was because you had been exulting in the earth without any right, and that you used to rejoice extremely.) means, the angels will say to them, 'what you are suffering now is your recompense for your exulting in the earth without any right, and for your extravagance.'

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى  
الْمُتَكَبِّرِينَ )

(Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!) means, what a terrible abode and final destination, filled with humiliation and severe punishment for those who arrogantly ignored the signs of Allah and refused to accept His proof and evidence. And Allah knows best.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَأِمَّا يُرِيكَ بَعْضَ  
الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّا يَرْجِعُونَ - وَلَقَدْ  
أَرْسَلْنَا رَسُولًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ  
وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ  
يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ  
بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ )

(77. So be patient, verily, the promise of Allah is true and whether We show you some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.) (78. And, indeed We have sent Messengers before you, of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. But, when comes the commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.)

**The Command to be Patient and Good News of Victory**

Here Allah commands His Messenger to patiently bear the rejection of those who rejected him: 'Allah will fulfill His promise to you that you will be victorious and will prevail over your people, and you and those who follow you, will be the successful ones in this world and the Hereafter.'

(فِيمَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ)

(and whether We show you some part of what We have promised them,) means, in this world, and this is what happened, for Allah gave them the joy of humiliating the leaders and nobles (of the Quraysh), who were killed on the day of Badr, then Allah granted them victory over Makkah and the entire Arabian Peninsula during the lifetime of the Prophet .

(أَوْ نَتَّوَقَّيْكَ فَإِنَّا يَرْجِعُونَ)

(or We cause you to die, then still it is to Us they all shall be returned.) means, 'and We shall inflict a severe punishment upon them in the Hereafter.' Then Allah says, consoling His Prophet (:

(وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ)

(And, indeed We have sent Messengers before you, of some of them We have related to you their story.) as Allah also says in Surat An-Nisa', meaning, 'We have revealed the stories of some of them and how their people disbelieved in them, but the Messengers ultimately prevailed.'

(وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ)

(And of some We have not related to you their story, ) and they are many, many more than those whose stories have been told, as has been stated in Surat An-Nisa'. Praise and blessings be to Allah.

(وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ)

(and it was not given to any Messenger that he should bring a sign except by the leave of Allah.) means, none of the Prophets was able to bring miracles to his people except when Allah granted him permission to do that as a sign of the truth of the message he brought to them.

(فَإِذَا جَاءَ أَمْرُ اللَّهِ)

(But, when comes the commandment of Allah,) means, His punishment and vengeance which will encompass the disbelievers,

## (قَضِيَ بِالْحَقِّ)

(the matter will be decided with truth,) so the believers will be saved and the disbelievers will be destroyed. Allah says:

## (وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ)

(and the followers of falsehood will then be lost.)

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ - وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ - وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ )

(79. Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.) (80. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.) (81. And He shows you His Ayat. Which, then of the Ayat of Allah do you deny)

### **The Cattle are also a Blessing from Allah and a Sign from Him**

Allah reminds His servants of His blessing in that He created the cattle )Al-An`am( for them, which refers to camels, cows and sheep; some of them they ride and some of them they eat. Camels may be ridden or eaten; their milk is drunk and they are used for carrying heavy burdens on journeys to distant lands. Cattle are eaten and their milk is drunk; they are also used for plowing the earth. Sheep are eaten and their milk is also drunk. The hair and wool of all of these animals is used to make tents, clothing and furnishings, as we have already discussed in Surat Al-An`am and Surat An-Nahl, etc. Allah says here:

(اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ - وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ )

(Allah, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat. And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts, and on them and on ships you are carried.)

## (وَيُرِيكُمْ آيَاتِهِ)

(And He shows you His Ayat.) means, 'His proof and evidence, on the horizons and in yourselves.'

## (فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ)

(Which, then of the Ayat of Allah do you deny) means, you cannot deny any of His signs and proofs, unless you are stubborn and arrogant.

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ  
قُوَّةً وَعَآثِرًا فِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا  
كَانُوا يَكْسِبُونَ - فَلَمَّا جَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ  
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا  
بِهِ يَسْتَهْزِءُونَ - فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا ءَامَنَّا بِاللَّهِ  
وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ )

(فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ  
الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ )

(82. Have they not traveled through the earth and seen what was the end of those before them They were more in number than them and mightier in strength, and in the traces in the land; yet all that they used to earn availed them not.) (83. Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them.) (84. So when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.") (85. Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants. And there the disbelievers lost utterly.)

## The Lesson to be learned from what happened to Those Who Came before

Allah tells us about the nations who rejected their Messengers in ancient times. He mentioned the severe punishment they suffered despite their great strength, He mentioned the traces which they left behind in the earth and the great wealth they amassed. None of that availed them anything and could not prevent the punishment of Allah at all. That is because when the Messengers came to them with clear signs and decisive evidence, they did not pay any attention to them. Instead, they were content with the knowledge with them, or so they claimed, and they said that they did not need what the Messengers brought them. Mujahid said, "They said, we know better than them, we will not be resurrected and we will not be punished." As-Suddi said, "In their ignorance, they rejoiced in what they had of (worldly) knowledge. So Allah sent upon them a punishment which they could not escape or resist."

(وَحَاقَ بِهِمْ)

(and surrounded them.) means, encompassed them.

(مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(that at which they used to mock,) means, that which they used to disbelieve in and said would never happen,

(فَلَمَّا رَأَوْا بَأْسَنَا)

(So when they saw Our punishment,) means, when they saw with their own eyes the punishment which came upon them, they said,

(قَالُوا ءَامَنَّا بِاللَّهِ وَحَدَّهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ  
مُشْرِكِينَ)

(We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners. ) means, they affirmed that Allah is One and denied the false gods, but this was at the time when excuses were to no avail. This is like what Fir`awn said as he was drowning:

(ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو  
إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ)

(I believe that none has the right to be worshipped but He in Whom the Children of Israel believe, and I am one of the Muslims.) (10:90) But Allah said:

(ءَالْنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ )

(Now (you believe) while you refused to believe before and you were one of the the corrupters.) (10:91) meaning, Allah did not accept this from him, because He had answered the prayer of His Prophet Musa, when he said,

(وَأَشَدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا  
الْعَذَابَ الْأَلِيمَ)

(And harden their hearts, so that they will not believe until they see the painful torment) (10:88). Allah says here:

(فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ  
الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ)

(Then their Faith could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His servants.) means, this is the ruling of Allah concerning all those who repent only when they actually see the punishment: He does not accept that from them. It says in the Hadith:

«إِنَّ اللَّهَ تَعَالَى يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغْرُغِرْ»

(Allah will accept the repentance of His servant so long as the death rattle is not sounding in his throat.) Once the death rattle is sounding and the soul has reached the throat, and the dying person actually sees the angel (of death), then he can no longer repent. Allah says:

(وَخَسِرَ هُنَالِكَ الْكَافِرُونَ)

(And there the disbelievers lost utterly.) This is the end of the Tafsir of Surah Ghafir. Praise and thanks be to Allah.

## The Tafsir of Surah Fussilat

(Chapter - 41)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ -  
غَافِرِ الذَّنْبِ وَقَائِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي  
الطُّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ - مَا يُجَادِلُ  
فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ  
تَقْلُبُهُمْ فِي الْبِلَادِ - كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ  
لِيَأْخُذُوهُ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ  
فَأَخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ )

(1. Ha Mim.) (2. A revelation from the Most Gracious, the Most Merciful.) (3. A Book whereof the Ayat are explained in detail -- a Qur'an in Arabic for people who know.) (4. Giving glad tidings and warning, but most of them turn away, so they hear not.) (5. And they say: "Our hearts are under coverings from that to which you invite us; and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way).")

**Description of the Qur'an, and what Those Who turn away from it say.**

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ )

(Ha Mim. A revelation from the Most Gracious, the Most Merciful.) means, the Qur'an is revealed from the Most Gracious, Most Merciful. This is like the Ayat:

(قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ)

(Say Ruh Al-Qudus (Jibril) has brought it down from your Lord with truth) (16:102).

(وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَلَ بِهِ الرُّوحُ  
الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ )

(And truly, this is a revelation from the Lord of all that exists, Which the trustworthy Ruh (Jibril) has brought down upon your heart that you may be (one) of the warners.) (26:192-194).

(كِتَابٌ فُصِّلَتْ آيَاتُهُ)

(A Book whereof the Ayat are explained in detail) means, its meanings are clear and its rulings are sound and wise.

(قُرْءَانًا عَرَبِيًّا)

(a Qur'an in Arabic) means, because it is a clear Arabic Qur'an, its meanings are precise and detailed and its words are clear and not confusing. This is like the Ayah:

(كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ)

((This is) a Book, the Ayat whereof are completed, and then explained in detail from One (Allah), Who is All-Wise Well-Acquainted) (11:1). meaning, it is miraculous in its wording and in its meanings.

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

(Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (41:42).

(لِقَوْمٍ يَعْلَمُونَ)

(for people who know.) means, this clear style will be readily understood by scholars who are thoroughly versed in knowledge.

(بَشِيرًا وَنَذِيرًا)

(Giving glad tidings and warning,) means, sometimes it brings glad tidings to the believers, and sometimes it brings a warning to the disbelievers.

(فَاعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ)

(but most of them turn away, so they hear not.) means, most of the Quraysh did not understand anything of it at all, despite the fact that it was so clear.



(وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ)

(And they say: "Our hearts are under coverings..." meaning, they are wrapped and screened,

(مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ)

(from that to which you invite us; and in our ears is deafness,) means, 'we are deaf to the message you bring to us.'

(وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ)

(and between us and you is a screen,) 'so nothing of what you say reaches us.'

(فَاعْمَلْ إِنَّا عَامِلُونَ)

(so work you (on your way); verily, we are working) means, go your way, and we will go our way, and we will not follow you.

(قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ  
إِلَهُ وَحْدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ  
لِّلْمُشْرِكِينَ - الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ  
بِالْآخِرَةِ هُمْ كَافِرُونَ - إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ )

(6. Say: "I am only a human being like you. It is revealed to me that your God is One God, therefore take straight path to Him and obedience to Him, and seek forgiveness of Him. And woe to the polytheists.) (7. Those who give not the Zakah and they are disbelievers in the Hereafter.) (8. Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.)

**The Call to Tawhid Allah says,**

(قُلْ)

(Say) 'O Muhammad, to these disbelievers and idolators,'

(إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ  
وَاحِدٌ)

(I am only a human being like you. It is revealed to me that your God is One God,) `not like these idols and false gods which you worship. Allah is one God,'

(فَاسْتَقِيمُوا إِلَيْهِ)

(therefore take straight path to Him) means, `worship Him Alone sincerely, in accordance with what He has commanded you through His Messengers.'

(وَاسْتَغْفِرُوا لَهُ)

(and seek forgiveness of Him) means, `for your past sins.'

(وَوَيْلٌ لِّلْمُشْرِكِينَ)

(And woe to the polytheists.) means, doom and destruction is their lot.

(الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ)

(Those who give not the Zakah) `Ali bin Abi Talhah reported from Ibn `Abbas that this means those who do not bear witness that there is no God except Allah. This was also the view of `Ikrimah. This is like the Ayat:

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا )

(Indeed he succeeds who purifies himself. And indeed he fails who corrupts himself.) (91:9-10) And;

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى )

(Indeed whosoever purifies himself shall achieve success. And remembers (glorifies) the Name of his Lord, and prays.) (87:14-15) And;

(فَقُلْ هَلْ لَّكَ إِلَىٰ أَن تَزَكَّى )

(And say to him: "Would you purify yourself") (79:18) What is meant by Zakah here is purification of the soul, ridding oneself of all bad qualities, the worst of which is Shirk. The Zakah paid on one's wealth is so called because it purifies wealth, and it is a means of

increasing it, blessing it and making it more beneficial, and a means of assisting one to use it in doing good deeds. Qatadah said, "They withheld the Zakah of their wealth." This is the apparent meaning according to many of the scholars of Tafsir, and this is the view favored by Ibn Jarir. But the matter is subject to further examination, because the obligation of Zakah was instituted during the second year after the Hijrah to Al-Madinah, according to what is stated by several scholars. Yet this Ayah was revealed in Makkah. However, it is not unlikely that the principle of giving charity and Zakah was already in place and had been enjoined at the beginning of the Prophet's mission, as Allah says:

(وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ)

(but pay the due thereof on the day of their harvest) (6:141). As for the details of Zakah and how it is to be calculated according to the Nusub, were explained in Al-Madinah. This is how we may reconcile between the two opinions. Similarly, prayer was originally enjoined before sunrise and before sunset at the beginning of the Prophet's mission; it was only on the Night of the Isra', a year and a half before the Hijrah, that Allah enjoined upon His Messenger the five daily prayers. The conditions and essential elements of prayer were explained later, in stages. And Allah knows best. Then Allah says:

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ  
غَيْرُ مَمْنُونٍ )

(Truly, those who believe and do righteous good deeds, for them will be an endless reward that will never stop.) Mujahid and others said, "It will never be cut off or decrease." This is like the Ayat:

(مَّا كُنْتُمْ فِيهِ أَبَدًا )

(They shall abide therein for ever.) (18:3)

(عَطَاءٌ غَيْرَ مَجْدُوذٍ)

(a gift without an end) (11:108)

(قُلْ أَعْيُنكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي  
يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أُنْدَادًا ذَلِكَ رَبُّ الْعَالَمِينَ -  
وَجَعَلَ فِيهَا رِوَاسِيًا مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ  
فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ - ثُمَّ

اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا  
 وَالْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ  
 - فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي  
 كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ  
 وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ )

(9. Say: "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals with Him That is the Lord of all that exists.") (10. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance in four Days equal for all those who ask.) (11. Then He rose over (Istawa ila) the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly.") (12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the Almighty, the All-Knower.)

### Some Details of the Creation of this Universe Here

Allah denounces the idolators who worship other gods apart from Him although He is the Creator, Subduer and Controller of all things. He says:

(قُلْ أَعْيُنكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي  
 يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا)

(Say: "Do you verily disbelieve in Him Who created the earth in two Days And you set up rivals with Him") meaning, `false gods whom you worship alongside Him'

(ذَلِكَ رَبُّ الْعَالَمِينَ)

(That is the Lord of the that exists.) the Creator of all things is the Lord of all the creatures. Here the Ayah;

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ)

(Who created the heavens and the earth in Six Days) (7:54). is explained in more detail; the creation of the earth and the creation of the heaven are discussed separately. Allah says that

He created the earth first, because it is the foundation, and the foundation should be built first, then the roof. Allah says elsewhere:

(هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ  
اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ)

(He it is Who created for you all that is on the earth. Then He rose over (Istawa ila) the heaven and made them seven heavens) (2:29). With regard to the Ayat:

(أَعْنَتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا - رَفَعَ سَمَكَهَا  
فَسَوَّاهَا - وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا -  
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا - أَخْرَجَ مِنْهَا مَاءَهَا  
وَمَرْعَاهَا - وَالْجِبَالَ أَرْسَاهَا - مَتَّعًا لَكُمْ  
وَلَا نُعَمِّكُمْ)

(Are you more difficult to create or is the heaven that He constructed He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light). And after that He spread the earth, And brought forth therefrom its water and its pasture. And the mountains He has fixed firmly, (to be) a provision and benefit for you and your cattle.) (79:27-33) This Ayah states that the spreading out of the earth came after the creation of the heavens, but the earth itself was created before the heavens according to some texts. This was the response of Ibn `Abbas, may Allah be pleased with him, as recorded by Al-Bukhari in his Tafsir of this Ayah in his Sahih. He recorded that Sa`id bin Jubayr said: "A man said to Ibn `Abbas, may Allah be pleased with him, saying: `I find some things in the Qur'an which confuse me:

(فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(There will be no kinship among them that Day, nor will they ask of one another) (23:101),

(وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ)

(And they will turn to one another and question one another) (37:27),

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

(but they will never be able to hide a single fact from Allah) (4:42),

(وَاللّٰهُ رَبَّنَا مَا كُنَّا مُشْرِكِيْنَ)

(By Allah, our Lord, we were not those who joined others in worship with Allah) (6:23) But in this Ayah they did hide something. And Allah says:

(أَءَنتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا )

(Are you more difficult to create or is the heaven that He constructed) until;

(وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا )

(And after that He spread the earth.) (79:27-30) So He mentioned the creation of the heavens before the earth, then He said:

(قُلْ أَءَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي  
يَوْمَيْنِ)

(Say: "Do you verily disbelieve in Him Who created the earth in two Days...") until;

(طَائِعِينَ)

(We come willingly.) Here He mentioned the creation of the earth before the creation of the heavens. And He says:

(وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا)

(verily, Allah (Kana) is Oft-Forgiving, Most Merciful) (4:23).

(عَزِيزًا حَكِيمًا)

(Most Powerful, All-Wise) (4:56).

(سَمِيعًا بَصِيرًا)

(All-Hearer, All-Seer) (4:58). It is as if He was and is no longer.' Ibn `Abbas, may Allah be pleased with him, replied:

(فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ)

(There will be no kinship among them that Day, nor will they ask of one another) (23:101), this will happen when the Trumpet is blown for the first time.

(فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا  
مَنْ شَاءَ اللَّهُ)

(And all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills) (39:68), and at that time there will be no kinship among them, nor will they ask of one another. Then when the Sur will be blown again,

(وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ )

(And they will turn to one another and question one another) (37:27). With regard to the Ayat,

(وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(By Allah, our Lord, we were not those who joined others in worship with Allah) (6:23) and

(وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا)

(but they will never be able to hide a single fact from Allah) (4:42), Allah will forgive the sincere believers their sins, then the idolators will say, 'Let us say that we never joined others in worship with Allah.' Then a seal will be placed over their mouths, and their hands will speak. Then it will be known that not a single fact can be hidden from Allah, and at that point,

(يَوَدُّ الَّذِينَ كَفَرُوا)

(those who disbelieved will wish) (4:42). Allah created the earth in two days, then He created the heavens, then He (Istawa ila) the heaven and gave it its shape in two more days. Then He spread the earth, which means that He brought forth therefrom its water and its pasture. And He created the mountains, sands, inanimate things, rocks and hills and everything in between, in two more days. This is what Allah says:

(دَحَاهَا)

((He) spread (the earth)) (79:30) And Allah's saying:

(خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ)

((He) created the earth in two Days) So He created the earth and everything in it in four days, and He created the heavens in two days.

(وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)

(verily, Allah (Kana) is Oft-Forgiving, Most Merciful) (4:23). This is how He described Himself, and this is how He still is. Whatever Allah wills comes to pass, so do not be confused about the Qur'an, for all of it comes from Allah." This was recorded by Al-Bukhari.

(خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ)

((He) created the earth in two Days) means, on Sunday and Monday.

(وَجَعَلَ فِيهَا رِوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا)

(He placed therein firm mountains from above it, and He blessed it,) means, He blessed it and gave it the potential to be planted with seeds and bring forth produce.

(وَقَدَّرَ فِيهَا أَقْوَتَهَا)

(And measured therein its sustenance) means, what its people need of provision and places in which to plant things and grow crops. This was on Tuesday and Wednesday, which together with the two previous days add up to four days.

(فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ)

(in four Days equal for all those who ask.) meaning, for those who want to ask about that, so that they might know. `Ikrimah and Mujahid said concerning the Ayah:

(وَقَدَّرَ فِيهَا أَقْوَتَهَا)

(and measured therein its sustenance): "He placed in every land that which is not suited for any other land." Ibn `Abbas, Qatadah and As-Suddi said, concerning the Ayah,

(سَوَاءً لِّلسَّائِلِينَ)

(equal for all those who ask): this means, "For whoever wants to ask about that." Ibn Zayd said:

(وَقَدَّرَ فِيهَا أَقْوَتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ)

(and measured therein its sustenance in four Days equal for all those who ask. ) "According to whatever a person who is need of provision wants, Allah measures out for him what he needs." This is like what they said concerning the Ayah:



(وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ)

(And He gave you of all that you asked for) (14:34). And Allah knows best.

(ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ)

(Then He rose over (Istawa ila) towards the heaven when it was smoke,) i.e., steam which arose from it when the earth was created.

(فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا)

(and said to it and to the earth: "Come both of you willingly or unwillingly.") meaning, 'respond to My command and be subjected to this action, willingly or unwillingly.'

(قَالَتَا أَتَيْنَا طَائِعِينَ)

(They both said: "We come willingly.") meaning, 'we will respond to You willingly and everything that You want to create in us -- angels, Jinn and men -- will all be obedient to You.'

(فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ)

(Then He completed and finished their creation (as) seven heavens in two Days) means, He finished forming them as seven heavens in two more days, which were Thursday and Friday.

(وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا)

(and He decreed in each heaven its affair. ) means, He placed in each heaven whatever it needs of angels and things which are known only unto Him.

(وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And We adorned the nearest (lowest) heaven with lamps) means, the stars and planets which shine on the people of the earth.

(وَحِفْظًا)

(as well as to guard.) means, as protection against the Shayatin, lest they listen to the angels on high.

(ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ)

(Such is the Decree of Him, the Almighty, the All-Knower) means, the Almighty Who has subjugated all things to His control, the All-Knower Who knows all the movements of His creatures.

(فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ  
عَادٍ وَثَمُودَ - إِذْ جَاءَهُمُ الرَّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا  
لَأَنْزَلَ مَلَائِكَةً فَأِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ - فَأَمَّا  
عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا  
مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ  
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ -  
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ  
لِنُدِيقَهُمْ عَذَابَ الْخَزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ  
الْآخِرَةِ أَخْزَى وَهُمْ لَا يُنصَرُونَ - وَأَمَّا ثَمُودُ  
فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذْتَهُمْ  
صَاعِقَةً الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ -  
وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ )

(13. But if they turn away, then say: "I have warned you of a Sa`iqah like the Sa`iqah which overtook `Ad and Thamud.") (14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah," they said: "If our Lord had so willed, He would surely have sent down the angels. So, indeed we disbelieve in that with which you have been sent.") (15. 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 them. And they used to deny Our Ayat!) (16. So, We sent upon them a Sarsar wind in days of calamity that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.) (17. And as for Thamud, We showed them the path of truth but they preferred blindness to guidance; so the Sa`iqah of disgracing torment seized them because of what they used to earn.) (18. And We saved those who believed and had Taqwa.)

## A Warning to the Disbelievers and a Reminder of the Story of `Ad and Thamud

says: `Say, O Muhammad, to these idolators who disbelieve in the message of truth that you have brought: If you turn away from that which I have brought to you from Allah, then I warn you of the punishment of Allah like the punishment that the past nations suffered for disbelieving in the Messengers.'

(صَعِقَةٌ مِّثْلَ صَعِقَةِ عَادٍ وَثَمُودَ)

(a Sa`iqah like the Sa`iqah which overtook `Ad and Thamud.) and other similar nations who did what they did,

(إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ)

(When the Messengers came to them, from before them and behind them) This is like the Ayah:

(وَإِذْ نَذَرَ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ)

(And remember (Hud) the brother of `Ad, when he warned his people in Al-Ahqaf. And surely, there have passed away warners before him and after him) (46:21). which means that in the neighboring towns and cities, Allah sent Messengers who commanded the people to worship Allah Alone with no partner or associate, and they brought good news as well as warnings. They saw the punishment Allah sent upon His enemies, and the blessings which He bestowed upon His friends, yet despite all of this, they did not believe in them. On the contrary, they denied them and rejected them, and said:

(لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً)

(If our Lord had so willed, He would surely have sent down the angels.) meaning, if Allah were to send Messengers, they would be angels sent from His presence.

(فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ)

(So, indeed we disbelieve in that with which you have been sent.) means, `because you are a mere human; we will not follow you because you are just men like us.'

(فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ)

(As for `Ad, they were arrogant in the land without right.) means, they were arrogant, stubborn and disobedient.

(وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً)

(and they said: "Who is mightier than us in strength") They boasted of their physical strength, and power; they thought that this would protect them from Allah's punishment.

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً)

(See they not that Allah Who created them was mightier in strength than them.) means, do they not realize, when they are showing enmity, that He is the Almighty Who created all things and gave them whatever strength they have, and that His onslaught will be far greater This is like the Ayah:

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ)

(With Hands did We construct the heaven. Verily, We are able to extend the vastness of space thereof.) (51:47) They openly opposed the Almighty and denied His signs and disobeyed His Messenger. Allah said:

(فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا)

(So We sent upon them a Sarsar wind). Some said that this was a strongly blowing wind; others said that it was a cold wind. It was also said that it is the wind that makes a noise. The truth that it was all of these things, for it was a strong wind that was an apt punishment for their being deceived by their physical strength. It was also intensely cold, as Allah says:

(بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ)

(with a Sarsar wind!) (69:6), meaning a very cold wind. It also made a furious sound. Additionally, there is a famous river in the east which is called Sarsar because of the noise it makes as it flows.

(فِي أَيَّامٍ نَّحْسَاتٍ)

(in days of calamity) means, consecutive days.

(سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ حُسُومًا)

(seven nights and eight days in succession) (69: 7). This is like the Ayah:

(فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ)

(on a day of calamity, continuous) (54:19) i.e., the punishment began on a day which was of evil omen for them, and this evil omen continued for them,

(سَبْعَ لَيَالٍ وَتَمَنِيَةَ أَيَّامٍ حُسُومًا)

(seven nights and eight days in succession) (69:7) until they were destroyed, every last one of them, and their humiliation in this world was joined to their punishment in the Hereafter. Allah says:

(لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ  
الْآخِرَةِ أَخْزَى)

(that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing.) meaning, more humiliating for them.

(وَهُمْ لَا يُنصَرُونَ)

(and they will never be helped.) means, in the Hereafter, just as they were never helped in this world, and they had no one who could protect them from Allah or save them from His punishment.

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ)

(And as for Thamud, We showed them the path of truth) Ibn `Abbas, may Allah be pleased with him, Abu Al-Aliyah, Sa`id bin Jubayr, Qatadah, As-Suddi and Ibn Zayd said, "We explained to them. " Ath-Thawri said, "We called them." Allah's saying;

(فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى)

(but they preferred blindness to guidance;) means, `We showed them the truth and made it clear to them through the words of their Prophet Salih, but they opposed him and rejected him, and they slaughtered the she-camel of Allah which He had made a sign for them of the truth of their Prophet.'

(فَأَخَذْتَهُمْ صَاعِقَةً الْعَذَابِ الْهُونِ)

(so the Sa'iqah of disgracing torment seized them) means, Allah sent upon them the Sayhah, earthquake, intense humiliation, punishment and torment.

(بِمَا كَانُوا يَكْسِبُونَ)

(because of what they used to earn) means, because of their disbelief and rejection.

(وَنَجَّيْنَا الَّذِينَ ءَامَنُوا)

(And We saved those who believed) means, 'We saved them from among them, and no harm came to them;' Allah saved them along with His Prophet Salih, peace be upon him, because of their fear of Allah.

(وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ  
- حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ  
وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ - وَقَالُوا  
لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي  
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ  
تُرْجَعُونَ - وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ  
سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ  
أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ - وَذَلِكُمْ ظَنُّكُمُ  
الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِّنَ  
الْخَاسِرِينَ - فَإِنْ يَصِيرُوا فَاَلنَّارُ مَثْوًى لَّهُمْ وَإِنْ  
يَسْتَعْتَبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ )

(19. And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven.) (20. Till, when they reach it, their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.) (21. And they will say to their skins, "Why do you testify against us" They will say: "Allah has caused us to speak - as He causes all things to speak, and He created you the first time, and to Him you are made to return.") (22. And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins

should testify against you; but you thought that Allah knew not much of what you were doing.) (23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become of those utterly lost!) (24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.)

### On the Day of Judgement, the Sinners' Limbs will testify against Them

(وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ  
(

(And (remember) the Day that the enemies of Allah will be gathered to the Fire, then they will be driven.) means, remind these idolators of the Day when they will be gathered to the Fire and they will be driven, i.e., the keepers of Hell will gather the first of them with the last of them, as Allah says elsewhere:

(وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا )

(And We shall drive the criminals to Hell, in a thirsty state) (19:86). n

(حَتَّىٰ إِذَا مَا جَاءُوهَا)

(Till, when they reach it,) means, when they stand at its edge,

(شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ)

(their hearing (ears) and their eyes and their skins will testify against them as to what they used to do.) means, all their deeds, earlier and later; not a single letter will be concealed.

(وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا)

(And they will say to their skins, "Why do you testify against us") they will blame their limbs and their skins when they testify against them, at which point their limbs will answer:

﴿قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ  
خَلَقَكُمْ أَوَّلَ مَرَّةٍ﴾

(They will say: "Allah has caused us to speak -- as He causes all things to speak, and He created you the first time,) means, and He cannot be opposed or resisted, and to Him you will return. Al-Hafiz Abu Bakr Al-Bazzar narrated that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah laughed and smiled one day, and said:

﴿أَلَا تَسْأَلُونِي عَنْ أَيِّ شَيْءٍ ضَحِكْتُ؟﴾

(Will you not ask about why I laughed)" They said, "O Messenger of Allah, why did you laugh" He said:

﴿عَجِبْتُ مِنْ مُجَادَلَةِ الْعَبْدِ رَبَّهُ يَوْمَ الْقِيَامَةِ  
يَقُولُ: أَيُّ رَبِّي أَلَيْسَ وَعَدْتَنِي أَنْ لَا تَظْلِمَنِي،  
قَالَ: بَلَى، فَيَقُولُ: فَإِنِّي لَا أَقْبَلُ عَلَيَّ شَاهِدًا إِلَّا  
مِنْ نَفْسِي، فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَوْلَيْسَ  
كَفَى بِي شَهِيدًا وَبِالْمَلَائِكَةِ الْكِرَامِ الْكَاتِبِينَ قَالَ :  
فَيُرَدُّ هَذَا الْكَلَامَ مِرَارًا قَالَ : فَيُخْتَمُ عَلَيَّ فِيهِ  
وَتَتَكَلَّمُ أَرْكَائِهِ بِمَا كَانَ يَعْمَلُ، فَيَقُولُ: بَعْدًا لَكُنَّ  
وَسُحْقًا، عَنكَ كُنْتُ أَجَادِلُ﴾

(I was amazed at how a servant will dispute with his Lord on the Day of Resurrection. He will say, "My Lord, did You not promise me that you would not treat me unjustly" Allah will say, "Yes." The man will say, "I will not accept any witness against me except from myself." Allah will say, "Is it not sufficient that I and the angels, the noble scribes, are witnesses" These words will be repeated several times, then a seal will be placed over his mouth and his organs (or limbs) will speak about what he used to do. Then he will say, "Away with you! It was only for your sake that I was arguing!")" It was recorded by him and Ibn Abi Hatim. It was also recorded by Muslim and An-Nasa'i. Ibn Abi Hatim recorded that Abu Burdah said that Abu Musa said, "The disbeliever or the hypocrite will be called to account and his Lord will show him his deeds, but he will deny them and say, `O Lord, by Your glory, this angel has written about me something that I did not do.' The angel will say to him, `Did you not do such and such on such and such a day in such and such a place' He will say, `No, by Your glory O Lord, I did not do it.' When he



does that, a seal will be placed over his mouth." Al-Ash`ari, may Allah be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." Allah's saying:

(وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا  
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ)

(And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you;) means, their organs and skins will say to them, when they blame them for testifying against them, `you did not hide from us what you used to do, on the contrary, you openly committed disbelief and sin, and you claimed that you did not care, because you did not believe that Allah knew about all your deeds.' Allah says:

(وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا  
تَعْمَلُونَ ذَلِكَ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَأَكُمْ)

(but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction;) meaning, `this evil thought, i.e., your belief that Allah did not know much of what you were doing, is what has caused you to be doomed and has made your losers before your Lord.'

(فَأَصْبَحْتُمْ مِنَ الْخَسِرِينَ)

(and you have become of those utterly lost!) means, `in the place of Resurrection, you have lost your own selves and your families.' Imam Ahmad recorded that `Abdullah, may Allah be pleased with him, said, "I was hiding beneath the covering of the Ka`bah, and three men came along -- a man from the Quraysh and two of his brothers-in-law from Thaqif, or a man from Thaqif and two of his brothers-in-law from the Quraysh. Their bellies were very fat, and did not have much understanding. They said some words I could not hear, then one of them said, `Do you think that Allah can hear what we are saying now' The other said, `If we raise our voices, He will hear it, but if we do not raise our voices, He will not hear it.' The other said, `If He can hear one thing from us, He can hear everything.' I mentioned this to the Prophet , then Allah revealed the words:

(وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا  
أَبْصَارُكُمْ وَلَا جُلُودُكُمْ)

(And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you) until;

(مِّنَ الْخَسِرِينَ)

(of those utterly lost!) This is how it was recorded by At-Tirmidhi. A similar report was also narrated by Ahmad (through a different chain), Muslim and At-Tirmidhi, and Al-Bukhari and Muslim also recorded (a different chain).

(فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوَىٰ لَهُمْ وَإِنْ يَسْتَعْتِبُوا  
فَمَا هُمْ مِنَ الْمُعْتَبِينَ )

(Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.) means, whether they bear it patiently or not, they are in the Fire and they will have no escape or way out from it, and even if they try to please Allah and offer excuses, nothing of that will be accepted from them. Ibn Jarir said, "The meaning of the Ayah,

(وَإِنْ يَسْتَعْتِبُوا)

(and if they seek to please Allah,) is: They will ask to go back to this world, but this plea will not be answered. This is like the Ayah:

(قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ  
- رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ - قَالَ  
اخْسِئُوا فِيهَا وَلَا تُكَلِّمُونِ )

(They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be wrongdoers." He will say: "Remain you in it with ignominy! And speak you not to Me!")" (23:106-108).

(وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّيْنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ  
مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ  
- وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْءَانِ  
وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ - فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا  
عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ

- ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ  
جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ - وَقَالَ الَّذِينَ  
كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أُضَلْنَا مِنَ الْجِنَّ وَالْإِنْسِ  
نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ )

(25. And We have assigned for them intimate companions (in this world), who have made fair seeming to them, what was before them and what was behind them. And the Word is justified against them as it was justified against those who were among the previous generations of Jinn and men that had passed away before them. Indeed they (all) were the losers.) (26. And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.") (27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.) (28. That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Ayat.) (29. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.")

**The intimate Companions of the Idolators make Evil Actions attractive to Them Allah tells us that He is the One Who sends the idolators astray, and that this happens by His will and decree. He is the All-Wise in His actions, when He appoints for them close companions from among the devils of men and Jinn.**

(فَزَيَّوْا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ)

(who have made fair seeming to them, what was before them and what was behind them.) means, they made their deeds attractive to them in the past. As far as the future is concerned, they only see themselves as doing good, as Allah says:

(وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا  
فَهُوَ لَهُ قَرِينٌ - وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ  
وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ )

(And whosoever turns away blindly from the remembrance of the Most Gracious, We appoint for him a Shaytan to be a companion for him. And verily, they hinder them from the path, but they think that they are guided aright!) (43:36-37)

(وَحَقَّ عَلَيْهِمُ الْقَوْلُ)

(And the Word is justified against them) means, the Word of torment, just as it was justified against the nations of the past who did what they did, men and Jinn alike.

(إِنَّهُمْ كَانُوا خَسِرِينَ)

(Indeed they (all) were the losers.) means, they are all equal in terms of loss and being doomed.

### How the disbelievers advised One Another not to listen to the Qur'an, and the Recompense for that

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ)

(And those who disbelieve say: "Listen not to this Qur'an...") means, they advised one another not to pay heed to the Qur'an or obey its commands.

(وَالْغَوَا فِيهِ)

(and make noise in the midst of its) means, when it is recited, do not listen to it. This was the view of Mujahid. "And make noise in the midst of its (recitation)" means whistling and trying to make the Messenger of Allah confused when he recited Qur'an, which is what the Quraysh did.

(لَعَلَّكُمْ تَعْلَبُونَ)

(that you may overcome.) means, this is the practice of these ignorant disbelievers and those who follow in their footsteps, when they hear the Qur'an. Allah commanded us to be different from that, and said:

(وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ)

(So, when the Qur'an is recited, listen to it, and be silent that you may receive mercy.) (7:204). Then Allah says:

(فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا)

(But surely, We shall cause those who disbelieve to taste a severe torment, ) meaning, in return for what they do when they hear the Qur'an.

(وَلَنَجْزِيَنَّهُمْ أَشْرَأَ الَّذِي كَانُوا يَعْمَلُونَ)

(and certainly, We shall requite them the worst of what they used to do.) means, for their evil deeds.

(ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْخُلْدِ  
جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ - وَقَالَ الَّذِينَ  
كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ أُضَلْنَا مِنَ الْجِنِّ وَالْإِنْسِ  
نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ )

(That is the recompense of the enemies of Allah: the Fire. Therein will be for them the eternal home, a recompense for that they used to deny Our Ayat. And those who disbelieve will say: "Our Lord! Show us those among Jinn and men who led us astray, that we may crush them under our feet so that they become the lowest.") It was reported that `Ali, may Allah be pleased with him, said, concerning the phrase,

(الَّذِينَ أُضَلْنَا)

(those who led us astray): "Iblis and the son of Adam who killed his brother." As-Suddi reported that `Ali, may Allah be pleased with him, said; "Iblis is followed by everyone who commits Shirk and the son of Adam is followed by everyone who commits a major sin. So Iblis is the one who calls people to every evil thing, such as Shirk and lesser sins." As for the first son of Adam, it is as confirmed in the Hadith:

«مَا قُتِلَتْ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ  
كَفْلٌ مِنْ دَمِهَا، لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»

(No soul is wrongfully killed, but a share of the burden )of that sin( will be upon the first son of Adam, because he was the first one who set the precedent of killing another.)

(نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا)

(that we may crush them under our feet) means, 'make them beneath us in the torment, so that they will be punished more severely than us.'

(لِيَكُونَا مِنَ الْأَسْفَلِينَ)

(so that they become the lowest.) means, in the lowest level of Hell, as already mentioned in Al-A`raf, where the followers ask Allah to multiply the torment for their leaders:

(قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ)

((Allah) said: "For each one there is double (torment), but you know not.") (7:38) i.e., Allah will give each of them the torment and punishment they deserve for their deeds. This is like the Ayah:

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ)

(Those who disbelieved and hinder (men) from the path of Allah, for them We will add torment to the torment because they used to spread corruption.) (16:88).

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ)

(30. Verily, those who say: "Our Lord is Allah," and then they stand firm, on them the angels will descend (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!") (31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask.") (32. "An entertainment from the Oft-Forgiving, Most Merciful.")

### Glad Tidings to Those Who believe in Allah Alone and stand firm

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,) means, they do good deeds sincerely for the sake of Allah, and they obey Allah, doing what Allah has prescribed for

them. Ibn Jarir recorded that Sa`id bin `Imran said, "I read this Ayah to Abu Bakr As-Sddiq, may Allah be pleased with him:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,) He said, `Those are the ones who do not associate anything with Allah.'" Then he reported a narration of Al-Aswad bin Hilal, who said, "Abu Bakr As-Sddiq, may Allah be pleased with him, said, `What do you say about this Ayah:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is Allah," and then they stand firm,)' They said:

(رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

("Our Lord is Allah," and then they stand firm,) `They shun sin.' He said, `You have not interpreted it improperly.' They say: `Our Lord is Allah, then they stand firm and do not turn to any other god besides Him. "' This was also the view of Mujahid, `Ikrimah, As-Suddi and others. Ahmad recorded that Sufyan bin `Abdullah Ath-Thaqafi said, "I said, `O Messenger of Allah, tell me something that I can adhere to.' He said:

«قُلْ: رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمِ»

(Say, my Lord is Allah, then stand firm.) I said, `O Messenger of Allah, what do you fear most for me' The Messenger of Allah took hold of the edge of his tongue and said,

«هَذَا»

(This is.)" This was also recorded by At-Tirmidhi and Ibn Majah; At-Tirmidhi said, "Hasan Sahih." Muslim also recorded it in his Sahih, and An-Nasa'i recorded that Sufyan bin `Abdullah Ath-Thaqafi said, "I said, `O Messenger of Allah, tell me something about Islam that I will not have to ask anyone about it after you.' He said:

«قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمِ»

(Say: I believe in Allah, then stand firm.)" -- then he mentioned the rest of the Hadith.

(تَنْزَلُ عَلَيْهِمُ الْمَلَائِكَةُ)

(on them the angels will descend). Mujahid, As-Suddi, Zayd bin Aslam and his son Zayd said, "This means, at the time of death, and they will say,

(أَلَّا تَخَافُوا)

(Fear not). " Mujahid, `Ikrimah and Zayd bin Aslam said, "This means not to fear "that which you will face in the Hereafter."

(وَلَا تَحْزَنُوا)

(nor grieve!) `for what you have left behind of worldly things, children, family, wealth and debt, for we will take care of it for you.'

(وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ)

(But receive the glad tidings of Paradise which you have been promised!) So they give glad tidings of the end of bad things and the arrival of good things. This is like what is said in the Hadith narrated by Al-Bara', may Allah be pleased with him:

«إِنَّ الْمَلَائِكَةَ تَقُولُ لِرُوحِ الْمُؤْمِنِ: اخْرُجِي أَيُّهَا  
الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتَ تَعْمُرِينَ،  
اخْرُجِي إِلَى رَوْحٍ وَرِيحَانٍ وَرَبٍّ غَيْرِ  
غَضَبَانَ»

(The angels say to the soul of the believer, "Come out, O good soul from the good body in which you used to dwell, come out to rest, and provision and a Lord Who is not angry.") It was said that the angels will come down to them on the Day when they are brought out of their graves. Zayd bin Aslam said, "They will give him glad tidings when he dies, in his grave, and when he is resurrected." This was recorded by Ibn Abi Hatim, and this view reconciles all the opinions; it is a good view and it is true.

(نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ)

(We have been your friends in the life of this world and are (so) in the Hereafter. ) means, the angels will say to the believers when death approaches: "We have been your friends, i.e., your close companions, in this world, protecting you and helping you by the command of Allah, and we will be with you in the Hereafter, keeping you from feeling lonely in your graves and when the Trumpet is blown; we will reassure you on the Day of Resurrection and will take you across the Srat and bring you to the Gardens of delight."

(وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ)



(Therein you shall have (all) that your souls desire,) means, 'in Paradise you will have all that you wish for and that will delight you.'

(وَلَكُمْ فِيهَا مَا تَدْعُونَ)

(and therein you shall have (all) for which you ask.) means, 'whatever you ask for, it will appear before you as you wish it to be.'

(نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ)

(An entertainment from the Oft-Forgiving, Most Merciful.) means, 'a welcoming gift and a blessing from the One Who has forgiven your sins and Who is Merciful and Kind towards you, Who has forgiven you, concealed your faults and been Kind and Merciful.'

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ  
صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ - وَلَا تَسْتَوِ  
الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا  
الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ - وَمَا  
يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا دُونَ حَظِّ  
عَظِيمٍ - وَإِنَّمَا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ  
بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ)

(33. And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.") (34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend.) (35. But none is granted it except those who are patient -- and none is granted it except the owner of the great portion in this world.) (36. And if an evil whisper from Shaytan tries to turn you away, then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.)

### The Virtue of calling Others to Allah

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ)

(And who is better in speech than he who invites to Allah,) means, he calls the servants of Allah to Him.

(وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ)

(and does righteous deeds, and says: "I am one of the Muslims.") means, he himself follows that which he says, so it benefits him as well as others. He is not one of those who enjoin good but do not do it themselves, or who forbid evil yet they do it themselves. He does good and avoids doing evil, and he calls people to their Creator, may He be blessed and exalted. This is general in meaning and applies to everyone who calls people to what is good and is himself guided by what he says. The Messenger of Allah is the foremost among people in this regard, as Muhammad bin Srin, As-Suddi and `Abdur-Rahman bin Zayd bin Aslam said. It was also said that what was meant here is the righteous Mu'adhdhin, as it was mentioned in Sahih Muslim:

«الْمُؤَدِّثُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَامَةِ»

(The Mu'adhdhins will be the ones with the longest necks on the Day of Resurrection.)" In As-Sunan it is reported that the Prophet said:

«الْإِمَامُ ضَامِنٌ، وَالْمُؤَدِّنُ مُؤْتَمَنٌ، فَأَرْشَدَ اللَّهُ  
الْأئِمَّةَ وَغَفَرَ لِلْمُؤَدِّينَ»

(The Imam is a guarantor and the Mu'adhdhin is in a position of trust. May Allah guide the Imams and forgive the Mu'adhdhin.)" The correct view is that the Ayah is general in meaning, and includes the Mu'adhdhin and others. When this Ayah was revealed, the Adhan had not been prescribed at all. The Ayah was revealed in Makkah, and the Adhan was prescribed in Al-Madinah after the Hijrah, when it was shown to `Abdullah bin `Abd Rabbihi Al-Ansari in a dream. He told the Messenger of Allah about it, and he told him to teach it to Bilal, may Allah be pleased with him, who had a more beautiful voice, as we have discussed elsewhere. So the correct view is that the Ayah is general in meaning, as `Abdur-Razzaq said, narrating from Ma` mar, from Al-Hasan Al-Basri, who recited this Ayah:

(وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ  
صَالِحًا وَقَالَ إِنَّي مِنَ الْمُسْلِمِينَ )

(And who is better in speech than he who invites to Allah, and does righteous deeds, and says: "I am one of the Muslims.") and said, "This is the beloved of Allah, this is the close friend of Allah, this is the chosen one of Allah, this is the most beloved of the all the people of earth to Allah. He responded to the call of Allah and called mankind to that to which he had responded. He did righteous deeds in response and said, `I am one of the Muslims.' This is Allah's Khalifah."

**Wisdom in Da` wah etc.**

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ)

(The good deed and the evil deed cannot be equal.) means, there is a huge difference between them.

(ادْفَعْ بِأَتَىٰ هِيَ أَحْسَنُ)

(Repel (the evil) with one which is better,) means, `when someone does you wrong, repel him by treating him well,' as `Umar, may Allah be pleased with him, said, "There is no better punishment for one who has disobeyed Allah with regard to you, than your obeying Allah with regard to him."

(فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ)

(then verily he, between whom and you there was enmity, (will become) as though he was a close friend.) means, `if you treat well those who treat you badly, this good deed will lead to reconciliation, love and empathy, and it will be as if he is a close friend to you and he will feel pity for you and be kind to you.' Then Allah says:

(وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا)

(But none is granted it except those who are patient) meaning, no one accepts this advice and works according to it, except for those who can be patient in doing so, for it is difficult for people to do.

(وَمَا يُلْقَاهَا إِلَّا دُوَّ حَظٍّ عَظِيمٍ)

(and none is granted it except the owner of the great portion) means, the one who has a great portion of happiness in this world and in the Hereafter. `Ali bin Abi Talhah reported that Ibn `Abbas explained this Ayah: "Allah commands the believers to be patient when they feel angry, to be forbearing when confronted with ignorance, and to forgive when they are mistreated. If they do this, Allah will save them from the Shaytan and subdue their enemies to them until they become like close friends."

(وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ)

(And if an evil whisper from Shaytan tries to turn you away, then seek refuge in Allah.) means, the devils among men may be deceived by your kind treatment of him, but the devils among the Jinn, when they insinuate their evil whispers, cannot be dealt with except by seeking refuge with the Creator Who gave him power over you. If you seek refuge with Allah and turn to Him, He will stop him from harming you and bring his efforts to naught. When the Messenger of Allah stood up to pray, he would say:

«أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ،  
مِنْ هَمَزِهِ وَنَقَحِهِ وَنَقْتِهِ»

(I seek refuge in Allah the All-Hearing, All-Knowing, from the accursed Shaytan and his evil insinuations, breath and impurity.)" We have already stated that there is nothing like this in the Qur'an, apart from the passage in Surat Al-A`raf, where Allah says:

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ  
- وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ  
إِنَّهُ سَمِيعٌ عَلِيمٌ )

(Show forgiveness, enjoin what is good, and turn away from the foolish. And if an evil whisper comes to you from Shaytan, then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.) (7:199-200) and the passage in Surat Al-Mu'minun where Allah says:

(ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا  
يَصِفُونَ - وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ  
الشَّيْطَانِ - وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ )

(Repel evil with that which is better. We are Best-Acquainted with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings of the Shayatin. And I seek refuge with You, My Lord! lest they should come near me.") (23:96-98)

(وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا  
تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي  
خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ - فَإِنِ اسْتَكْبَرُوا  
فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ  
لَا يَسْمُونَ )

(وَمِنْ ءَايَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا  
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا  
لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(37. And from among His signs are the night and the day, and the sun and the moon. Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you worship Him.) (38. But if they are too proud, then there are those who are with your Lord glorify Him night and day, and never are they tired.) (39. And among His signs; that you see the earth barren, but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)

Here Allah reminds His Creation of His power, and that He is the One Who has no equal, and He is Able to do all things. Allah's saying;

(وَمِنْ ءَايَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ)

(And from among His signs are the night and the day, and the sun and the moon.) means, He created the night with its darkness and the day with its light, and they alternate without ceasing. And He created the sun with its shining light, and the moon with its reflected light. and He allotted their stages and gave them separate orbits in the heavens, so that by the variations in their movements man may know the stages of night and day, of weeks, months and years, and time periods related to people's rights, acts of worship and various transactions. Moreover, because the sun and moon are the most beautiful of the heavenly bodies that can be seen in both the upper and lower realms, Allah points out that they are created entities which are in a state of enthrallment to Him, subject to His dominion and control. So He says:

(لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ  
الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ)

(Do not prostrate yourselves to the sun nor to the moon, but prostrate yourselves to Allah Who created them, if you (really) worship Him.) meaning, `do not associate anything in worship with Him, for your worship of Him will be of no benefit to you if you worship others alongside Him, because He does not forgive the association of others in worship with Him.' He says:

(فَإِنْ اسْتَكْبَرُوا)

(But if they are too proud, ) i.e., to worship Him Alone, and they insist on associating others with Him,

(فَالَّذِينَ عِنْدَ رَبِّكَ)

(then there are those who are with your Lord) i.e., the angels,

(يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ)

(glorify Him night and day, and never are they tired.) This is like the Ayah:

(فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا  
بِهَا بِكَافِرِينَ)

(But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein.) (6:89).

(وَمِنْ آيَاتِهِ)

(And among His signs) means, signs of His ability to bring the dead back to life.

(أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً)

(that you see the earth barren,) means, lifeless, with nothing growing in it; it is dead.

(فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ)

(but when We send down water (rain) to it, it is stirred to life and growth.) means, it brings forth all kinds of crops and fruits.

(إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ)

(Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)

(إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفُونَ عَلَيْنَا  
أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ

الْقِيمَةَ اَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ -  
 إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ  
 عَزِيزٌ - لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ  
 خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ - مَا يُقَالُ لَكَ إِلَّا مَا  
 قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَدُوٌّ مَّغْفِرَةٌ وَدُوٌّ  
 عِقَابٍ أَلِيمٍ )

(40. Verily, those who Yulhiduna Fi Our Ayat are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection Do what you will. Verily, He is All-Seer of what you do.) (41. Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book.) (42. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.) (43. Nothing is said to you except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.)

### The Punishment of the Deniers and the Description of the Qur'an

(إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا)

(Verily, Yulhiduna Fi Our Ayat) Ibn ` Abbas said, "Al-Ilhad means putting words in their improper places." Qatadah and others said, "It means disbelief and obstinate behavior."

(لَا يَخْفُونَ عَلَيْنَا)

(are not hidden from Us.) This is a stern warning and dire threat, stating that He, may He be exalted, knows who denies His signs, Names and attributes, and He will punish them for that. He says:

(أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ  
 الْقِيمَةِ)

(Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection) means, are these two equal They are not equal. Then Allah warns the disbelievers:

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will.) Mujahid, Ad-Dahhak and `Ata' Al-Khurasani said that

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will. ) is a threat. Meaning, `do what you will of good or evil, for He knows and sees all that you do.' He says:

(إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(Verily, He is All-Seer of what you do.)

(إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ)

(Verily, those who disbelieved in the Reminder when it came to them.) Ad-Dahhak, As-Suddi and Qatadah said, "This is the Qur'an."

(وَإِنَّهُ لَكِتَابٌ عَزِيزٌ)

(And verily, it is an honorable well-fortified respected Book.) means, it is protected and preserved, and nobody can produce anything like it.

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ)

(Falsehood cannot come to it from before it or behind it,) means, there is no way to corrupt it, because it has been sent down by the Lord of the worlds. Allah says:

(تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ)

((it is) sent down by the All-Wise, Worthy of all praise.) meaning, He is Wise in all that He says and does, Praiseworthy in all that He commands and forbids; everything that He does is for praiseworthy purposes and its consequences will be good.

(مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ)

(Nothing is said to you except what was said to the Messengers before you.) Qatadah, As-Suddi and others said, "Nothing is said to you by way of rejection and disbelief, that was not said to the Messengers who came before you. Just as you have been rejected, they were also rejected. Just as they bore their people's insults with patience, so too you must bear your people's insults with patience."



(وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ)

(Verily, your Lord is the Possessor of forgiveness,) means, for those who turn to Him in repentance.

(وَذُو عِقَابٍ أَلِيمٍ)

(and (also) the Possessor of painful punishment.) means, for those who persist in disbelief, transgression and stubborn opposition.

(وَلَوْ جَعَلْنَاهُ قُرْءَانًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ  
آيَاتُهُ أَعَجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا  
هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ  
وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَّكَانٍ بَعِيدٍ  
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا  
كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي  
شَكٍّ مِّنْهُ مُرِيبٍ )

(44. And if We had sent this as a Qur'an in a foreign language, they would have said: "Why are not its verses explained in detail What! Not in Arabic nor an Arab" Say: "It is for those who believe, a guide and a cure. And as for those who disbelieve, there is heaviness in their ears, and it is blindness for them. They are called from a place far away.") (45. And indeed We gave Musa the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, and the matter would have been settled between them. But truly, they are in grave doubt thereto.)

### Rejection of the Qur'an is pure Stubbornness

Allah tells us that the Qur'an is so eloquent and perfect in its wording and meanings, yet despite that the idolators do not believe in it. He tells us that their disbelief is the disbelief of stubbornness, as He says elsewhere:

(وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ )

(فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ )

(And if We had revealed it unto any of the non-Arabs, and he had recited it unto them, they would not have believed in it.) (26:198-199). If the Qur'an had been revealed in the language of the non-Arabs, they would have said, because of their stubbornness:

(لَوْلَا فَصَّلَتْ آيَاتُهُ أَعْجَمِيٌّ وَعَرَبِيٌّ)

(Why are not its verses explained in detail What! not in Arabic and an Arab) meaning, why is it not revealed in detail in Arabic And by way of denunciation they would have said, "What! not in Arabic nor from an Arab -- i.e., how can foreign words be revealed to an Arab who does not understand them This interpretation was reported from Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, As-Suddi and others.

(قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً)

(Say: "It is for those who believe, a guide and a cure...") means, `say, O Muhammad: this Qur'an, for the one who believes in it, is guidance for his heart and a cure for the doubts and confusion that exists in people's hearts.'

(وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ)

(And as for those who disbelieve, there is heaviness in their ears,) means, they do not understand what is in it.

(وَهُوَ عَلَيْهِمْ عَمًى)

(and it is blindness for them.) means they are not guided to the explanations contained therein. This is like the Ayah:

(وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ  
لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا )

(And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss.) (17:82).

(أُولَئِكَ يُنَادُونَ مِن مَّكَانٍ بَعِيدٍ)

(They are called from a place far away.) Mujahid said, "Far away from their hearts." Ibn Jarir said, "It is as if the one who is addressing them is calling to them from a distant place, and they cannot understand what he is saying." This is like the Ayah:

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا  
يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْى فَهُمْ لَا  
يَعْقِلُونَ )

(And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.) (2:171)

### Taking Musa as an Example

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ )

(And indeed We gave Musa the Scripture, but dispute arose therein.) means, they disbelieved in him and did not show him any respect.

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ )

(Therefore be patient as did the Messengers of strong will) (46:35).

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى )

(And had it not been for a Word that went forth before from your Lord,) i.e., to delay the Reckoning until the Day of Resurrection,

لَفُضِيَ بَيْنَهُمْ )

(the matter would have been settled between them.) means, the punishment would have been hastened for them. But they have an appointed time, beyond which they will find no escape.

وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُّرِيبٍ )

(But truly, they are in grave doubt thereto.) means, their words of disbelief are not due to any wisdom or insight on their part; rather they spoke without any attempt at examining it thoroughly. This was also the interpretation of Ibn Jarir, and it is a plausible interpretation. And Allah knows best.

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ - إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا ءَأَدْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ - وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُّوا مَا لَهُمْ مِّنْ مَّحِيصٍ )

(46. Whosoever does righteous good deed, it is for himself; and whosoever does evil, it is against himself. And your Lord is not at all unjust to (His) servants.) (47. To Him is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge. And on the Day when He will call unto them (saying): "Where are My (so-called) partners" They will say: "We inform You that none of us bears witness to it!") (48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge.)

### Everyone will be requited according to His Deeds

(مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ)

(Whosoever does righteous good deed, it is for himself;) means, the benefit of which will come to him.

(وَمَنْ أَسَاءَ فَعَلَيْهَا)

(and whosoever does evil, it is against himself.) means, the consequences of that will come back on him.

(وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ)

(And your Lord is not at all unjust to (His) servants) means, He only punishes people for their sins, and He does not punish anyone except after establishing proof against him and sending a Messenger to him.

## Knowledge of the Hour is with Allah Alone

Then Allah says:

(إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ)

(To Him is referred the knowledge of the Hour.) meaning, no one knows about that apart from Him. Muhammad , the leader of mankind, said to Jibril, who is one of the leading angels, when he asked him about the Hour:

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one who is asked about it does not know more than the one who is asking.)" And Allah says:

(إِلَى رَبِّكَ مُنْتَهَاهَا )

(To your Lord belongs the term thereof.) (79:44)

(لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ)

(None can reveal its time but He) (7:187).

(وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ  
مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ)

(No fruit comes out of its sheath, nor does a female conceive nor brings forth (young), except by His knowledge.) means, all of that is known to Him, and nothing is hidden from your Lord the weight of a speck of dust on the earth or in the heaven. Allah says:

(وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا)

(not a leaf falls, but He knows it) (6:59).

(يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ  
وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Allah knows what every female bears, and by how much the wombs fall short or exceed. Everything with Him is in (due) proportion) (13:8).

(وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(And no aged man is granted a length of life nor is a part cut off from his life, but is in a Book. Surely, that is easy for Allah.) (35:11)

(وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي)

(And on the Day when He will call unto them (saying): "Where are My (so-called) partners") means, on the Day of Resurrection, Allah will call out to the idolators before all of creation and say, "Where are My partners whom you worshipped besides Me"

(قَالُوا ءَاذَنَّاكَ)

(They will say: "We inform You..." means, `we tell You,')

(مَا مِنَّا مِنْ شَهِيدٍ)

(that none of us bears witness to it.) means, `not one of us will bear witness today that You have any partner.'

(وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ)

(And those whom they used to invoke before (in this world) shall disappear from them, ) means, they will go away, and will be of no benefit to them.

(وَوَظَنُوا مَا لَهُمْ مِنْ مَّحِيصٍ)

(and they will perceive that they have no place of refuge) means, they will have no way of escaping from the punishment of Allah. This is like the Ayah:

(وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا  
وَلَمْ يَجِدُوا عَنْهَا مَصْرَفًا )

(And the criminals shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.) (18:53)

(لَا يَسْمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ  
الْشَّرُّ فَيَبُوسٌ قَنُوطٌ - وَلَئِنْ أَدْقَنَهُ رَحْمَةً مِّنَّا مِنْ  
بَعْدِ ضَرَّاءَ مَسَّهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ  
السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ  
لِلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا  
وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ - وَإِذَا أَنْعَمْنَا عَلَىٰ  
الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ  
فَدُودٌ دُعَاءِ عَرِيضٍ )

(49. Man does not get tired of asking for good; but if an evil touches him, then he gives up all hope and is lost in despair.) (50. And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely there will be for me the best with Him. "Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.) (51. And when We show favor to man, he turns away and becomes arrogant; but when evil touches him, then he has recourse to long supplications.)

### Man is fickle when Ease comes to Him after Difficulty

Allah tells us that man never gets bored of asking his Lord for good things, such as wealth, physical health, etc., but if evil touches him -- i.e., trials and difficulties or poverty --

(فَيَبُوسٌ قَنُوطٌ)

(then he gives up all hope and is lost in despair.), i.e., he thinks that he will never experience anything good again.

(وَلَئِنْ أَدْقَنَهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّاءَ مَسَّهُ  
لَيَقُولَنَّ هَذَا لِي)

(And truly, if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: "This is due to my (merit)...") means, if something good happens to him or some

provision comes to him after a period of difficulty, he says, `this is because of me, because I deserve this from my Lord.'

(وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً)

(I think not that the Hour will be established.) means, he does not believe that the Hour will come. So when he is given some blessing, he becomes careless, arrogant and ungrateful, as Allah says:

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ - أَنْ رَاءَهُ اسْتَعْتَصَبَ)

(Nay! Verily, man does transgress. Because he considers himself self-sufficient.) (96:6)

(وَلَئِن رُّجِّعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ)

(But if I am brought back to my Lord, surely there will be for me the best with Him.) means, `if there is a Hereafter after all, then my Lord will be generous and kind to me just as He was in this world.' So he expects Allah to do him favors in spite of his bad deeds and lack of certain faith. Allah says:

(فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِّنْ عَذَابٍ غَلِيظٍ)

(Then, We verily will show to the disbelievers what they have done, and We shall make them taste a severe torment.) Thus Allah threatens punishment and vengeance to those whose conduct and belief is like that.

(وَإِذَا أَنْعَمْنَا عَلَىٰ الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ)

(And when We show favor to man, he turns away and becomes arrogant;) means, he turns away from doing acts of obedience and is too proud to obey the commands of Allah. This is like the Ayah:

(فَتَوَلَّىٰ بِرُكْنِهِ)

(But )Fir`awn( turned away along with his hosts) (51:39).

(وَإِذَا مَسَّهُ الشَّرُّ)

(but when evil touches him,) means, difficulties,



## (قُدُو دُعَاءِ عَرِيضٍ)

(then he has recourse to long supplications.) means, he asks at length for one thing. Long supplications are those which are long on words and short on meaning. The opposite is concise speech which is brief but full of meaning. And Allah says:

(وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا  
أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا  
إِلَىٰ ضُرِّ مَسَّهُ)

(And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him!) (10:12)

(قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ  
أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ - سُنُّرِيهِمْ ءَايَاتِنَا  
فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ  
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ - أَلَا  
إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ  
مُّحِيطٌ )

(52. Say: "Tell me, if it is from Allah, and you disbelieve in it Who is more astray than one who is in opposition far away.") (53. We will show them Our signs in the universes, and within themselves, until it becomes manifest to them that this is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things) (54. Lo, Verily, they are in doubt concerning the meeting with their Lord. Verily, He is surrounding all things!)

**The Qur'an and the Proofs of its Truth Allah says:**

(قُلْ)

(Say) -- `O Muhammad, to these idolators who disbelieve in the Qur'an'--

(أَرَأَيْتُمْ إِنْ كَانَ)

(Tell me, if it) -- this Qur'an --

(مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ)

(is from Allah, and you disbelieve in it) means, `what do you think your position is before the One Who revealed it to His Messenger' Allah says:

(مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ)

(Who is more astray than one who is in opposition far away.) means, he is in a state of disbelief, stubbornness and opposition to the truth, and is following a path that leads far away from guidance. Then Allah says:

(سَنُرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ)

(We will show them Our signs in the universe, and within themselves,) meaning, `We will show them Our evidence and proof that the Qur'an is true and has indeed been sent down from Allah to the Messenger of Allah, through external signs,

(فِي الْأَفَاقِ)

(in the universe), ' such as conquests and the advent of Islam over various regions and over all other religions. Mujahid, Al-Hasan and As-Suddi said, "And signs within themselves means, the battle of Badr, the conquest of Makkah, and other events which befell them, where Allah granted victory to Muhammad and his Companions, and inflicted a humiliating defeat on falsehood and its followers." It may also be that what is meant here is man and his physical composition. As detailed in the science of anatomy, which indicates the wisdom of the Creator -- may He be blessed and exalted -- and the different inclinations and opposite natures that people have, good and bad, etc., and the (divine) decrees to which man is subjected, having no power to change and over which he has no control.

(حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things) means, sufficient is Allah as a Witness over the words and deeds of His servants, and He bears witness that Muhammad is telling the truth in what he says, as Allah says:

(لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ)

(But Allah bears witness to that which He has sent down unto you; He has sent it down with His knowledge) (4:166).

(أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ)

(Lo, Verily, they are in doubt concerning the meeting with their Lord.) means, they doubt that the Hour will come, they do not think about it or strive for it or pay heed to it; on the contrary, they regard it as irrelevant and do not care about it. But it will undoubtedly come to pass. Then Allah states that He is Able to do all things and He encompasses all things, and it is very easy for Him to bring about the Hour:

(أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ)

(Verily, He is surrounding all things!) means, all of creation is subject to His control, dominion and knowledge; He is controlling all things by His power, so whatever He wills happens, and whatever He does not will does not happen, and there is no god worthy of worship apart from Him. This is the end of the Tafsir of Surah Fussilat. To Allah be praise and blessings.

## The Tafsir of Surat Ash-Shura

(Chapter - 42)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(حم- عسق- كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ  
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ- لَهُ مَا فِي السَّمَوَاتِ  
وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ- تَكَادُ  
السَّمَوَاتُ يَتَّقَطُرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِلَّا إِنْ

اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ- وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ  
أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ-

(1. Ha Mim.) (2. `Ain Sn Qaf.) (3. Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you.) (4. To Him belongs all that is in the heavens and all that is on the earth, and He is the Most High, the Most Great.) (5. Nearly the heavens might be rent asunder from above them, and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Lo, Verily, Allah is the Oft-Forgiving, the Most Merciful.) (6. And as for those who take as protecting friends others besides Him -- Allah is Hafiz over them, and you are not a trustee over them.)

### The Revelation and Allah's Might

We have previously discussed the individual letters.

كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ  
الْعَزِيزُ الْحَكِيمُ )

(Likewise Allah, the Almighty, the All-Wise sends revelation to you as to those before you.) means, 'just as this Qur'an has been revealed to you, so too the Books and Scriptures were revealed to the Prophets who came before you.'

(اللَّهُ الْعَزِيزُ)

(Allah, the Almighty) means, in His vengeance

(الْحَكِيمُ)

(the All-Wise) means, in all that He says and does. Imam Malik, may Allah have mercy on him, narrated that `A'ishah, may Allah be pleased with her, said, "Al-Harith bin Hisham asked the Messenger of Allah , `O Messenger of Allah, how does the revelation come to you' The Messenger of Allah said:

«أَحْيَانًا يَأْتِينِي مِثْلَ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّهُ  
عَلَيَّ فَيَقْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا  
يَأْتِينِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

(Sometimes it comes to me like the ringing of a bell, which is the most difficult for me; then it goes away, and I understand what was said. And sometimes the angel comes to me in the image of a man, and he speaks to me and I understand what he says.)" `A'ishah, may Allah be pleased with her, said, "I saw him receiving the revelation on a very cold day, and when it departed from him, there were beads of sweat on his forehead." It was also reported in the Two Sahihs, and the version quoted here is that recorded by Al-Bukhari.

(لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(To Him belongs all that is in the heavens and all that is on the earth,) means, everything is subject to His dominion and control.

(وَهُوَ الْعَلِيُّ الْعَظِيمُ)

(and He is the Most High, the Most Great.) This is like the Ayat:

(الْكَبِيرُ الْمُتَعَالَى)

(the Most Great, the Most High) (13:9), and

(وَهُوَ الْعَلِيُّ الْكَبِيرُ)

(He is the Most High, the Most Great) (22:62). And there are many similar Ayat.

(تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْ فَوْقِهِنَّ)

(Nearly the heavens might be rent asunder from above them,) Ibn `Abbas, may Allah be pleased with him, Ad-Dahhak, Qatadah, As-Suddi and Ka`b Al-Ahbar said, "Out of fear of His might."

(وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ)

(and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.) This is like the Ayah:

(الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ  
بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ  
ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا)

(Those who bear the Throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (saying): "Our Lord! You comprehend all things in mercy and knowledge,") (40:7)

(أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ)

(Lo! Verily, Allah is the Oft-Forgiving, the Most Merciful.) This is a reminder, to take heed of this fact.

(وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ)

(And as for those who take as protecting friends others besides Him) This refers to the idolators,

(اللَّهُ حَفِيفٌ عَلَيْهِمْ)

(Allah is Hafiz over them.) meaning, He is Witness to their deeds, recording and enumerating them precisely, and He will requite them for them in full.

(وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ)

(and you are not a trustee over them.) meaning, `you are just a warner, and Allah is the Trustee of all affairs.'

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِنُنذِرَ أُمَّ  
الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ  
فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ - وَلَوْ شَاءَ  
اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي  
رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ )

(7. And thus We have revealed to you a Qur'an in Arabic that you may warn the Mother of the Towns and all around it, and warn (them) of the Day of Assembling of which there is no doubt, a party will be in Paradise and a party in the blazing Fire.) (8. And if Allah had willed, He could have made them one nation, but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.)

## The Qur'an was revealed to serve as a Warning

Allah says, 'just as We sent revelation to the Prophets before you,'

(أَوْحَيْنَا إِلَيْكَ قُرْءَانًا عَرَبِيًّا)

(thus We have revealed to you a Qur'an in Arabic) meaning, plain, clear, and manifest

(لَتُنذِرَ أُمَّ الْقُرَى)

(that you may warn the Mother of the Towns), i.e., Makkah,

(وَمَنْ حَوْلَهَا)

(and all around it,) means, all the lands, east and west. Makkah is called Umm Al-Qura (the Mother of the Towns) because it is nobler than all other lands, as indicated by much evidence that has been discussed elsewhere. Among the most concise and clear proofs of that is the report recorded by Imam Ahmad from `Abdullah bin `Adi bin Al-Hamra' Az-Zuhri, who heard the Messenger of Allah say, as he was standing in the market place of Makkah;

«وَاللَّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ  
اللَّهُ، وَلَوْلَا أَنِّي أَخْرَجْتُ مِنْكَ مَا خَرَجْتُ»

(By Allah, you are the best land of Allah, the most beloved land to Allah; were it not for the fact that I was driven out from you, I would never have left you.) This was also recorded by At-Tirmidhi, An-Nasa'i and Ibn Majah; At-Tirmidhi said, "Hasan Sahih. "

(وَتُنذِرَ يَوْمَ الْجَمْعِ)

(and warn (them) of the Day of Assembling) i.e., the Day of Resurrection, when Allah will assemble the first and the last in one plain.

(لَا رَيْبَ فِيهِ)

(of which there is no doubt,) means, there is no doubt that it will happen and will most certainly come to pass.

(فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ)

(a party will be in Paradise and a party in the blazing Fire.) This is like the Ayah:

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ)

((And remember) the Day when He will gather you (all) on the Day of Gathering, --- that will be the Day of mutual loss and gain) (64:9). which means that the people of Paradise and the people of Hell will gain and lose, respectively. And it is like the Ayah:

(إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ  
يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا  
تُؤَخَّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ  
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ )

(Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.) (11:103-105) Imam Ahmad recorded that `Abdullah bin `Amr, may Allah be pleased with him, said, "The Messenger of Allah came out to us, holding two books in his hand. He said,

«أَتَدْرُونَ مَا هَذَانِ الْكِتَابَانِ؟»

(Do you know what these two books are) We said, "We do not know unless you tell us, O Messenger of Allah." Concerning the book in his right hand, He said:

«هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ بِأَسْمَاءِ أَهْلِ الْجَنَّةِ  
وَأَسْمَاءِ آبَائِهِمْ وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ،  
لَا يُزَادُ فِيهِمْ وَلَا يُنْقَصُ مِنْهُمْ أَبَدًا»



(This is a book from the Lord of the worlds, containing the names of the people of Paradise and of their fathers and tribes; all of them are detailed, down to the last one of them, and nothing will be added or taken away from it.) Then concerning the book in his left hand, he said:

«هَذَا كِتَابُ أَهْلِ النَّارِ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ  
وَقَبَائِلِهِمْ، ثُمَّ أُجْمِلَ عَلَى آخِرِهِمْ، لَمْ يُزَادْ فِيهِمْ وَلَا  
يُنْقَصُ مِنْهُمْ أَبَدًا»

(This is the book of the people of Hell, containing their names and the names of their fathers and tribes, all of them are detailed down to the last one of them, and nothing will be added or taken away from it.) The Companions of the Messenger of Allah said, "Why should we strive if it is something that is already cut and dried" The Messenger of Allah said:

«سَدِّدُوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ  
بِعَمَلِ أَهْلِ الْجَنَّةِ، وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنْ  
صَاحِبَ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ، وَإِنْ  
عَمِلَ أَيَّ عَمَلٍ»

(Strive with your deeds as hard as you can for middle course or close to it, for the person who is destined for Paradise will die doing the deeds of the people of Paradise, regardless of what he did before, and the person who is destined for Hell will die doing the deeds of the people of Hell, regardless of what he did before.) Then he made a gesture with his fist and said,

«فَرَعَ رَبُّكُمْ عَزَّ وَجَلَّ مِنَ الْعِبَادِ»

(Your Lord has settled the matter of His servants) and he opened his right hand as if throwing something;

«فَرِيقٌ فِي الْجَنَّةِ»

(A party in Paradise.) and he made a similar gesture with his left hand;

«فَرِيقٌ فِي السَّعِيرِ»

(And a party in the blazing Fire.)" This was also recorded by At-Tirmidhi, and An-Nasa'i; At-Tirmidhi said, "Hasan Sahih Gharib." Imam Ahmad recorded that Abu Nadrah said, "One of the Companions of the Prophet , whose name was Abu Abdullah, was visited by some of his friends,

and they found him weeping. They asked him, `What has caused you to weep Didn't the Messenger of Allah say to you,

«خُدْ مِنْ شَارِكِ ثُمَّ أَقِرَّهُ حَتَّى تَلْقَانِي»

(Trim your moustache and adhere to that practice until you meet me)' He said, `Yes, but I heard the Messenger of Allah say;

«إِنَّ اللَّهَ تَعَالَى قَبْضَ بِيَمِينِهِ قَبْضَةً وَأُخْرَى بِالْيَدِ  
الْأُخْرَى، قَالَ: هَذِهِ لِهَذِهِ، وَهَذِهِ لِهَذِهِ، وَلَا أُبَالِي»

(Allah picked up a handful in His Right Hand and another in His other Hand, and said, "This is for this and this is for this, and I do not care.") `And I do not know in which of the two handfuls I am.'" There are several Hadiths about Al-Qadr (the Divine Decree) in the books of Sahih, Sunan and Musnad. Including those narrated by `Ali, Ibn Mas`ud, `Aishah and a large number of Companions, may Allah be pleased with them all.

(وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً)

(And if Allah had willed, He could have made them one nation,) means, either all following guidance or all following misguidance, but He made them all different, and He guides whomsoever He wills to the truth and He sends astray whomsoever He wills, and He has complete wisdom and perfect proof. Allah says:

(وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ  
مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ)

(but He admits whom He wills to His mercy. And the wrongdoers will have neither a protector nor a helper.)

(أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ  
يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - وَمَا  
اِخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ  
رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ - فَاطِرُ السَّمَوَاتِ  
وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ

الْأُنْعَمَ أَزْوَاجًا يَدْرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ  
 وَهُوَ السَّمِيعُ الْبَصِيرُ - لَهُ مَقَالِيدُ السَّمَوَاتِ  
 وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ  
 شَيْءٍ عَلِيمٌ )

(9. Or have they taken protecting friends besides Him But Allah --- He Alone is the protector. And He Who gives life to the dead, and He is Able to do all things.) (10. And in whatsoever you differ, the decision thereof is with Allah. Such is Allah, my Lord in Whom I put my trust, and to Him I turn in repentance.) (11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you. There is nothing like Him, and He is the All-Hearer, the All-Seer.) (12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens. Verily, He is the All-Knower of everything.)

### Allah is the Protector, Ruler and Creator

Here Allah denounces the idolators for taking other gods instead of Allah, and declares that He is the True God, and it is not right to worship anyone except Him Alone. He is the One Who is able to bring the dead back to life and He is Able to do all things. Then He says:

(وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ)

(And in whatsoever you differ, the decision thereof is with Allah.) means, in whatever issue you differ. This is general in meaning and applies to all things.

(فَحُكْمُهُ إِلَى اللَّهِ)

(the decision thereof is with Allah.) means, He is the Judge of that, according to His Book and the Sunnah of His Prophet . This is like the Ayah:

(فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ  
 وَالرَّسُولِ)

((And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger) (4:59).

(ذَلِكُمُ اللَّهُ رَبِّي)

(Such is Allah, my Lord) means, (He is) the Judge of all things.

(عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ)

(in Whom I put my trust, and to Him I turn in repentance. ) means, `I refer all matters to Him.'

(فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ)

(The Creator of the heavens and the earth.) means, the Maker of them both and everything in between.

(جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا)

(He has made for you mates from yourselves,) means, of your own kind. As a blessing and a favor from Him, He has made your kind male and female.

(وَمِنَ الْأَنْعَامِ أَزْوَاجًا)

(and for the cattle (also) mates.) means, and He has created for you eight pairs of cattle.

(يَذُرُّكُمْ فِيهِ)

(By this means He creates you.) means, in this manner He creates you, male and female, generation after generation of men and cattle.

(لَيْسَ كَمِثْلِهِ شَيْءٌ)

(There is nothing like Him,) means, there is nothing like the Creator of these pairs, for He is the Unique, the Self-Sufficient Master, Who has no peer or equal.

(وَهُوَ السَّمِيعُ الْبَصِيرُ)

(He is the All-Hearer, the All-Seer.)

(لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ)

(To Him belong the keys of the heavens and the earth. ) We have already discussed the interpretation of this phrase in Surat Az-Zumar (39:63), the conclusion of which is that He is the One Who is controlling and governing them.

(يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ)

(He expands provision for whom He wills, and straitens.) means, He gives plentiful provision to whomsoever He wills and He reduces it for whomsoever He wills, and He is perfectly Wise and Just.

(إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(Verily, He is the All-Knower of everything.)

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى  
وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ  
عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ  
مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ - وَمَا تَفَرَّقُوا إِلَّا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِيَ بَيْنَهُمْ  
وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ  
مِنْهُ مُرِيبٍ )

(13. He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibrahim, Musa and `Isa saying you should establish religion and make no divisions in it. Intolerable for the idolators is that to which you call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.) (14. And they divided not till after knowledge had come to them, through transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture after them, are in grave doubt concerning it.)

**The Religion of the Messengers is One**

Allah says to this Ummah:

(شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي  
أَوْحَيْنَا إِلَيْكَ)

(He (Allah) has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you,) Allah mentions the first Messenger who was sent after Adam, that is, Nuh, peace be upon them, and the last of them is Muhammad . Then He mentions those who came in between them who were the Messengers of strong will, namely Ibrahim, Musa and `Isa bin Maryam. This Ayah mentions all five, just as they are also mentioned in the Ayah in Surat Al-Ahzab, where Allah says:

(وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ  
وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ)

(And (remember) when We took from the Prophets their covenant, and from you, and from Nuh, Ibrahim, Musa, and `Isa son of Maryam.) (33:7). The Message which all the Messengers brought was to worship Allah Alone, with no partner or associate, as Allah says:

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him (saying): None has the right to be worshipped but I, so worship Me.) (21:25). And according to a Hadith (the Prophet said):

«نَحْنُ مَعَشَرَ الْأَنْبِيَاءِ أَوْلَادُ عِلَّتِ، دِينُنَا وَاحِدٌ»

(We Prophets are brothers and our religion is one.) In other words, the common bond between them is that Allah Alone is to be worshipped, with no partner or associate, even though their laws and ways may differ, as Allah says.

(لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا)

(To each among you, We have prescribed a law and a clear way) (5:48). Allah says here:

(أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ)

(saying you should establish religion and make no divisions in it.) meaning, Allah enjoined all the Prophets (peace and blessings of Allah be upon them all) to be as one and He forbade them to differ and be divided. t

(كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ)

(Intolerable for the idolators is that to which you call them.) means, `it is too much for them to bear, and they hate that to which you call them, O Muhammad, i.e., Tawhid.'

(اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ)

(Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance.) means, He is the One Who decrees guidance for those who deserve it, and decrees misguidance for those who prefer it to the right path. Allah says here;

(وَمَا تَفَرَّقُوا اللَّهَ إِلَّا مَنبَعِدِ مَا جَاءَهُمُ الْعِلْمُ)

(And they divided not till after knowledge had come to them,) means, their opposition to the truth arose after it had come to them and proof had been established against them. Nothing made them resist in this manner except their transgression and stubbornness.

(وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى)

(And had it not been for a Word that went forth before from your Lord for an appointed term,) means, were it not for the fact that Allah had already decreed that He would delay the reckoning of His servants until the Day of Resurrection, the punishment would have been hastened for them in this world.

(وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ)

(And verily, those who were made to inherit the Scripture after them,) means, the later generation which came after the earlier generation which had rejected the truth.

(لَفِي شَكٍّ مِنْهُ مُرِيبٍ)

(are in grave doubt concerning it. ) means, they do not have any firm conviction in matters of religion; they merely imitate their forefathers, without any evidence or proof. So they are very confused and doubtful.

(فَلِذَلِكَ فَادَعُ وَاسْتَقِمْ كَمَا أَمَرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

وَأْمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا  
وَلَكُمْ أَعْمَلَكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ  
بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ )

(15. So unto this then invite (people), and stand firm as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book and I am commanded to do justice among you. Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.")

**This Ayah includes ten separate and independent ideas, each of which is a ruling on its own.**

They (the scholars) said that there is nothing else like it in the Qur'an, apart from Ayat Al-Kursi (2:255), which also includes ten ideas.

(فَلِدَاكَ فَادْعُ)

(So unto this then invite (people),) means, 'so call people to this which We have revealed to you and which We enjoined upon all the Prophets before you,' the Prophets of major ways (of Shari'ah) (that were followed, such as the Messengers of strong will, and others.

(وَاسْتَقِمْ كَمَا أُمِرْتُ)

(and stand firm as you are commanded, ) means, 'adhere firmly, you and those who follow you, to the worship of Allah as He has commanded you.'

(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ)

(and follow not their desires) means, the desires of the idolators, in the falsehoods that they have invented and fabricated by worshipping idols.

(وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ)

(but say: "I believe in whatsoever Allah has sent down of the Book...") means, 'I believe in all the Books that have been revealed from heaven to the Prophets; we do not differentiate between any of them.'

(وَأْمِرْتُ لِأَعْدِلَ بَيْنَكُمْ)



(and I am commanded to do justice among you.) means, when judging according to the commands of Allah.

(اللَّهُ رَبُّنَا وَرَبُّكُمْ)

(Allah is our Lord and your Lord.) means, `He is the One Who is to be worshipped, and there is no true God but He. We affirm this willingly, and even though you do not do so willingly, everyone in the universe prostrates to Him obediently and willingly.'

(لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ)

(For us our deeds and for you your deeds.) means, `we have nothing to do with you. ' This is like the Ayah:

(وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ أَعْمَالُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ )

(And if they demy you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (10:41)

(لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ)

(There is no dispute between us and you.) Mujahid said, "This means, no argument." As-Suddi said, "This was before Ayah of the sword was revealed." This fits the context, because this Ayah was revealed in Makkah, and Ayah of the sword )22:39-40( was revealed after the Hijrah.

(اللَّهُ يَجْمَعُ بَيْنَنَا)

(Allah will assemble us (all),) means, on the Day of Resurrection. This is like the Ayah:

(قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَقْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ )

(Say: "Our Lord will assemble us all together, then He will judge between us with truth. And He is the Just Judge, the All-Knower of the true state of affairs.") (34:26).

(وَالِيهِ الْمَصِيرُ)

(and to Him is the final return.) means, the final return on the Day of Reckoning.

(وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ  
حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ  
عَذَابٌ شَدِيدٌ - اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ  
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ -  
يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا  
مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلَا إِنَّ الَّذِينَ  
يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ )

(16. And those who dispute concerning Allah, after it has been accepted, of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.) (17. It is Allah Who has sent down the Book in truth, and the Balance. And what can make you know that perhaps the Hour is close at hand) (18. Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.)

### A Warning to Those Who dispute concerning Matters of Religion

Here Allah warns those who try to hinder those who believe in Allah, from following His path.

(وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ  
لَهُ)

(And those who dispute concerning Allah, after it has been accepted,) means, those who dispute with the believers who have responded to Allah and His Messenger, and try to stop them from following the path of guidance.

(حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ)

(no use is their dispute before their Lord) means, it is futile before Allah.

(وَعَلَيْهِمْ غَضَبٌ)

(and on them is wrath,) means, from Him.

## (وَلَهُمْ عَذَابٌ شَدِيدٌ)

(and for them will be a severe torment.) means, on the Day of Resurrection. Ibn `Abbas, may Allah be pleased with him, and Mujahid said, "They disputed with the believers after they responded to Allah and His Messenger, and tried to prevent them from following the path of guidance, hoping that they would return to Jahiliyyah." Qatadah said, "These were the Jews and Christians who said to them, `Our religion is better than your religion, our Prophet came before your Prophet, and we are better than you and closer to Allah than you. "' This was nothing but lies. Then Allah says:

## (اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ)

(It is Allah Who has sent down the Book in truth,) referring to all the Books which were revealed from Him to His Prophets.

## (وَالْمِيزَانَ)

(and the Balance.) means, justice and fairness. This was the view of Mujahid and Qatadah. This is like the Ayat:

## (لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice) (57:25).

## (وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ - أَلَّا تَطْغَوْا فِي الْمِيزَانِ - وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ )

(And the heaven He has raised high, and He has set up the Balance. In order that you may not transgress (due) balance. And observe the weight with equity and do not make the balance deficient.)(55:7-9)

## (وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ)

(And what can make you know that perhaps the Hour is close at hand) This is encouragement (to strive) for its sake, a terrifying warning, and advice to think little of this world.

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who believe not therein seek to hasten it,) means, they say, 'when will this promise be fulfilled, if you are telling the truth' But they say this by way of disbelief and stubbornness, thinking that it is unlikely to happen.

(وَالَّذِينَ ءَامَنُوا مُتَشَفِّعُونَ مِنْهَا)

(while those who believe are fearful of it) means, they are afraid of it happening.

(وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(and know that it is the very truth.) means, that it will undoubtedly come to pass, so they prepare themselves for it and strive for its sake. It was reported through various chains of narration, a number reaching the level of being Mutawatir, in Sahih and Hasan narrations, in the Books of Sunan and Musnad. According to some versions, a man addressed the Messenger of Allah in a loud voice, when he was on one of his journeys, calling out to him, "O Muhammad!" The Messenger of Allah replied in a similar manner, "Here I am!" The man said, "When will the Hour come" The Messenger of Allah said,

«وَيْحَكَ إِنَّهَا كَائِنَةٌ فَمَا أُعِدَدْتَ لَهَا؟»

(Woe to you! It will most certainly come. What have you done to prepare for it) He said, "Love for Allah and His Messenger." He said:

«أَنْتَ مَعَ مَنْ أَحْبَبْتَ»

(You will be with those whom you love.) According to another Hadith:

«الْمَرْءُ مَعَ مَنْ أَحَبَّ»

("A man will be with those whom he loves.) This is Mutawatir beyond a doubt. The point is that he did not answer his question about when the Hour would happen, but he commanded him to prepare for it.

(أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ)

(Verily, those who dispute concerning the Hour) means, who dispute whether it will happen and think it is unlikely ever to come,

(لَفِي ضَلَالٍ بَعِيدٍ)

(are certainly in error far away.) means, they are clearly ignorant, because the One Who created the heavens and the earth is even more able to give life to the dead, as Allah says:

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him) (30:27).

(اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ - مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ - أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ - تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ )

(19. Allah is very Gracious and Kind to His servants. He gives provisions to whom He wills. And He is the All-Strong, the Almighty.) (20. Whosoever desires the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.) (21. Or have they partners with Allah who have instituted for them a religion which Allah has not ordained And had it not been for a decisive Word, the matter would have been judged between them. And verily, for the wrongdoers there is a painful torment.) (22. You will see the wrongdoers fearful of that which they have earned, and it will surely befall them. But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord. That is the supreme grace.)

## The Provision of Allah in this World and the Hereafter

Here Allah speaks of His kindness towards His creation, in that He provides for every last one of them and does not forget anyone. When it comes to His provision, the righteous and the sinner are alike. Allah says:

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ  
(

(And no moving creature is there on the earth but its provision is due from Allah. And He knows its dwelling place and its deposit. All is in a Clear Book.) (11:6) And there are many similar Ayat.

(يَرْزُقُ مَنْ يَشَاءُ)

(He gives provisions to whom He wills.) means, He gives generously to whomsoever He wills.

(وَهُوَ الْقَوِيُّ الْعَزِيزُ)

(And He is the All-Strong, the Almighty.) means, there is nothing that can overpower Him. Then Allah says:

(مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ)

(Whosoever desires the reward of the Hereafter,) means, whoever does things for the sake of the Hereafter,

(نَزِدْ لَهُ فِي حَرْثِهِ)

(We give him increase in his reward, ) meaning, `We will give him strength and help him to do what he wants to do, and We will increase it for him. So for every good, We will multiply it and give him between ten and seven hundred good rewards,' as much as Allah wills.

(وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ  
فِي الْآخِرَةِ مِنْ نَصِيبٍ)

(and whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter.) means, whoever strives for the purpose of worldly gains, and never pays any

heed to the Hereafter at all, Allah will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter. The evidence for that is the fact that this Ayah is reinforced by the passage in Subhan (i.e., Surat Al-Isra') in which Allah says: y

(مَنْ كَانَ يُرِيدُ الْعَجَلَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ  
لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصَلُّهَا مَذْمُومًا  
مَذْحُورًا - وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا  
وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا - كَلَّا  
ثُمَّ هُوَ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ  
عَطَاءُ رَبِّكَ مَحْظُورًا - انظُرْ كَيْفَ فَضَّلْنَا  
بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ  
وَأَكْبَرُ تَفْضِيلًا )

(Whoever desires the quick-passing, We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will (enter) burn therein disgraced and rejected. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer -- then such are the ones whose striving shall be appreciated. On each -- these as well as those -- We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.) (17:18-21) It was reported that Ubayy bin Ka`b, may Allah be pleased with him, said, "The Messenger of Allah said:

«بَشِّرْ هَذِهِ الْأُمَّةَ بِالسَّنَاءِ وَالرَّفْعَةِ وَالنَّصْرِ  
وَالتَّمَكِينِ فِي الْأَرْضِ، فَمَنْ عَمَلَ مِنْهُمْ عَمَلًا  
الْآخِرَةَ لِلدُّنْيَا، لَمْ يَكُنْ لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ»

(Give the glad tidings to this Ummah of sublimity, high status, victory and power in the land. But whoever among them does the deeds of the Hereafter for the sake of worldly gain, will have no portion of the Hereafter.)"

## Making Legislation for the Creatures is Shirk Allah says:

(أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَن  
بِهِ اللَّهُ)

(Or have they partners with Allah who have instituted for them a religion which Allah has not ordained) means, they do not follow what Allah has ordained for you of upright religion; on the contrary, they follow what their devils (Shayatin), of men and Jinn, have prescribed for them. They instituted taboos, such as the Bahirah, Sa'ibah, Wasilah or Ham. They also permitted eating flesh and blood of animals not slaughtered for consumption, gambling and other kinds of misguidance, ignorance and falsehood. These are things that they invented during Jahiliyyah, when they came up with all kinds of false rulings on what was permitted and what was forbidden, and false rites of worship and other corrupt ideas. It was recorded in the Sahih that the Messenger of Allah said:

«رَأَيْتُ عَمْرَو بْنَ لُحَيِّ بْنِ قَمَعَةَ يَجْرُ قُصْبَهُ فِي  
النَّارِ»

(I saw `Amr bin Luhayy bin Qama`ah dragging his intestines in Hell) -- because he had been the first one to introduce the idea of the Sa'ibah. This man was one of the kings of the Khuza'ah tribe, and he was the first one to do these things. He was the one who had made the Quraysh worship idols, may the curse of Allah be upon him. Allah said:

(وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ)

(And had it not been for a decisive Word, the matter would have been judged between them.) means, the punishment would have been hastened for them, were it not for the fact that it had already been decreed that it would be delayed until the Day of Resurrection.

(وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ)

(And verily, for the wrongdoers there is a painful torment.) i.e., an agonizing torment in Hell, what a terrible destination.

## The Terror of the Idolators in the Place of Gathering

(تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا)

(You will see the wrongdoers fearful of that which they have earned,) means, in the arena of Resurrection.



(وَهُوَ وَاقَعٌ بِهِمْ)

(and it will surely befall them.) means, the thing that they fear will undoubtedly happen to them. This is how they will be on the Day of Resurrection; they will be in a state of utter fear and terror.

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ  
الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ)

(But those who believe and do righteous deeds (will be) in the flowering meadows of the Gardens. They shall have whatsoever they desire with their Lord.) What comparison can there be between the former and the latter How can the one who will be in the arena of resurrection in a state of humiliation and fear, deserving it for his wrongdoing, be compared with the one who will be in the gardens of Paradise, enjoying whatever he wants of food, drink, clothing, dwellings, scenery, spouses and other delights such as no eye has seen, no ear has heard, and has never crossed the minds of men. Allah says:

(ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ)

(That is the supreme grace.) means, the ultimate victory and complete blessing.

(ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ  
فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا  
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ - أَمْ يَقُولُونَ افْتَرَىٰ عَلَى  
اللَّهِ كَذِبًا فَإِنْ يَشِئِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ  
الْبَطْلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ )

(23. That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds. Say: "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate.) (24. Or say they: "He has invented a lie against Allah" If Allah willed, He could have sealed up your heart. And Allah

wipes out falsehood, and establishes the truth by His Word. Verily, He knows well what are in the breasts.)

## Good News of the Blessings of Paradise for the People of Faith

Having mentioned the gardens of Paradise, Allah then says to His servants who believe and do righteous deeds:

(ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(That is whereof Allah gives glad tidings to His servants who believe and do righteous good deeds.) meaning, this will undoubtedly come to them, because it is glad tidings from Allah to them.

(قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(Say: "No reward do I ask of you for this except to be kind to me for my kinship with you.") means, `say, O Muhammad, to these idolators among the disbeliever of Quraysh: I do not ask you for anything in return for this message and sincere advice which I bring to you. All I ask of you is that you withhold your evil from me and let me convey the Messages of my Lord. If you will not help me, then do not disturb me, for the sake of the ties of kinship that exist between you and I.' Al-Bukhari recorded that Ibn `Abbas, may Allah be pleased with him, was asked about the Ayah:

(إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ)

(except to be kind to me for my kinship with you.) Sa`id bin Jubayr said, "To be kind to the family of Muhammad." Ibn `Abbas said, "No, you have jumped to a hasty conclusion. There was no clan among Quraysh to whom the Prophet did not have some ties of kinship." Ibn `Abbas said, "Except that you uphold the ties of kinship that exist between me and you." This was recorded by Al-Bukhari. It was also recorded by Imam Ahmad with a different chain of narration.

(وَمَنْ يَقْتِرَفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا)

(And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof) means, `whoever does a good deed, We will increase him in good for it, i.e., in reward.' This is like the Ayah:

(إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ حَسَنَةً  
يُضَعِفَهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا )

(Surely, Allah wrongs not even of the weight of a speck of dust, but if there is any good, He doubles it, and gives from Him a great reward.) (4:40)

(إِنَّ اللَّهَ غَفُورٌ شَكُورٌ)

(Verily, Allah is Oft-Forgiving, Most Ready to appreciate.) means, He forgives many bad deeds and increases a small amount of good deeds; He conceals and forgives sins and He multiplies and increases the reward of good deeds.

### The Accusation that the Prophet fabricated the Qur'an -- and the Response to that

Allah's saying;

(أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِن يَشَاءِ اللَّهُ  
يَخْتِمُ عَلَى قَلْبِكَ)

(Or say they: "He has invented a lie against Allah" If Allah willed, He could have sealed up your heart.) means, `if you had invented any lies against Him, as these ignorant people claim,'

(يَخْتِمُ عَلَى قَلْبِكَ)

(He could have sealed up your heart.) means, `and thus caused you to forget what had already come to you of the Qur'an.' This is like the Ayah:

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ  
بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِّنْ  
أَحَدٍ عَنْهُ حَازِئِينَ )

(And if he had forged a false saying concerning Us (Allah), We surely would have seized him by his right hand, and then We certainly would have cut off his life artery, And none of you could have withheld Us from (punishing) him.) (69:44-47) which means, `We would have wrought the utmost vengeance upon him, and no one among mankind would have been able to protect him.' And Allah said:

(وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ)

(and establishes the truth by His Word.) means, He establishes it and strengthens it and makes it clear by His Words, i.e., by His evidence and signs.

(إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(Verily, He knows well what are in the breasts.) means, all that is hidden in the hearts of men.

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ  
السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ - وَيَسْتَجِيبُ الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ  
وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ - وَلَوْ بَسَطَ اللَّهُ  
الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ  
بِقَدْرِ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ - وَهُوَ  
الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ  
رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ )

(25. And He it is Who accepts repentance from His servants, and forgives sins, and He knows what you do.) (26. And He answers those who believe and do righteous good deeds, and gives them increase of His bounty. And as for the disbelievers, theirs will be a severe torment.) (27. And if Allah were to extend the provision for His servants, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.) (28. And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Wali, Worthy of all praise.)

### Allah accepts Repentance and responds to Supplications

Here Allah reminds His servants that He accepts repentance. If they turn to Him and come back to Him, then by His kindness and generosity He forgives, overlooks and conceals (their sins), as He says:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ  
يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

(And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.) (4:110) It was reported in Sahih Muslim that Anas bin Malik, may Allah be pleased with him, said, "The Messenger of Allah said:

«اللَّهُ تَعَالَى أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ  
مِنْ أَحَدِكُمْ كَأَنْتَ كَانَتْ رَاحِلَتُهُ بِأَرْضٍ قَلَاةٍ، فَأَنْقَلَتَتْ  
مِنْهُ، وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيْسَ مِنْهَا فَأَتَى  
شَجْرَةً فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيْسَ مِنْ رَاحِلَتِهِ،  
فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةٌ عِنْدَهُ، فَأَخَذَ  
بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللَّهُمَّ أَنْتَ  
عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأُ مِنْ شِدَّةِ الْفَرَحِ»

(Allah is more pleased with the repentance of His servant than anyone of you who loses his riding beast in a barren land, and it was carrying his food and drink; he despairs of ever finding it, so he comes to a tree and lies down in its shade, having given up all hope of finding his riding beast; then whilst he is there like that, suddenly he sees it standing near him, so he takes hold of its reins and because of his great joy he says, "O Allah, You are my slave and I am Your Lord!" -- i.e., he makes a mistake because of his great joy. )" A similar report was also narrated in the Sahih from `Abdullah bin Mas`ud, may Allah be pleased with him.

﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ﴾

(And He it is Who accepts repentance from His servants,) It was reported that Az-Zuhri said, concerning this Ayah, that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«اللَّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ  
فِي الْمَكَانِ الَّذِي يَخَافُ أَنْ يَقْتُلَهُ فِيهِ الْعَطَشُ»

(Allah rejoices more over the repentance of His servant than one of you feels when he finds his lost camel in a place where he had feared that he would die of thirst.)" Hammam bin Al-Harith said, "Ibn Mas'ud was asked about a man who commits immoral sins with a woman and then marries her. He said, 'There is nothing wrong with that,' and recited:

(وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ)

(And He it is Who accepts repentance from His servants)."

(وَيَعْفُوا عَنِ السَّيِّئَاتِ)

(and forgives sins,) means, He will accept repentance in the future, and He forgives past sins.

(وَيَعْلَمُ مَا تَفْعَلُونَ)

(and He knows what you do. ) means, He knows all your deeds and actions and words, yet He still accepts the repentance of those who repent to Him.

(وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And He answers those who believe and do righteous good deeds,) As-Suddi said, "This means, He responds to them." This was also the view of Ibn Jarir: "It means that He answers their supplication for themselves, their companions and their brothers."

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and gives them increase of His bounty.) means, He answers their supplications and gives them more besides. Qatadah said, narrating from Ibrahim An-Nakha'i Al-Lakhmi about the Ayah:

(وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And He answers those who believe and do righteous good deeds,) -- (this means) they intercede for their brothers;

(وَيَزِيدُهُمْ مِّنْ فَضْلِهِ)

(and gives them increase of His bounty.) -- (this means) they intercede for their brothers' brothers.

(وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ)

(And as for the disbelievers, theirs will be a severe torment.) -- having mentioned the believers and the great reward that is theirs, Allah then mentions the disbelievers and the severe, painful, agonizing torment that they will find with Him on the Day of Resurrection, the Day when they are brought to account.

### The Reason why Provision is not Increased

(وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ)

(And if Allah were to extend the provision for His servants, they would surely rebel in the earth,) means, `if We gave them more provision than they need, this would make them rebel and transgress against one another in an arrogant and insolent manner.'

(وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ)

(but He sends down by measure as He wills. Verily, He is, in respect of His servants, the Well-Aware, the All-Seer.) means, but He gives them provision according to what is in their best interests, and He knows best about that. So He makes rich those who deserve to be rich, and He makes poor those who deserve to be poor.

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا)

(And He it is Who sends down the rain after they have despaired,) means, after the people have given up hope that rain will fall, He sends it down upon them at their time of need. This is like the Ayah:

(وَإِنْ كَانُوا مِنْ قَبْلُ أَنْ يُنَزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ)

(And verily, before that (rain) -- just before it was sent down upon them -- they were in despair!) (30:49)

(وَيَنْشُرُ رَحْمَتَهُ)

(and spreads His mercy. ) means, He bestows it upon all the people who live in that region. Qatadah said, "We were told that a man said to `Umar bin Al-Khattab, may Allah be pleased with him, `O Commander of the faithful, no rain has come and the people are in despair.' `Umar, may Allah be pleased with him, said, `Rain will be sent upon you,' and he recited:

(وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا  
وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ )

(And He it is Who sends down the rain after they have despaired, and spreads His mercy. And He is the Protector, Worthy of all praise)." Meaning He is the One Who is in control of His creation, taking care of what will benefit them in this world and the Hereafter, and the consequences of all His decrees and actions are good, for which He is worthy of all praise.

(وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ  
فِيهِمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ -  
وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ  
وَيَعْفُوا عَنْ كَثِيرٍ - وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي  
الْأَرْضِ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا  
نَصِيرٍ )

(29. And among His Ayat is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both. And He is Able to assemble them whenever He wills.)  
(30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.) (31. And you cannot escape from Allah in the earth, and besides Allah you have neither any protector nor any helper.)

### Among the Signs of Allah is the Creation of the Heavens and the Earth

(وَمِنْ ءَايَاتِهِ)

(And among His Ayat) the signs which point to His great might and power,

(خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا)

(is the creation of the heavens and the earth, and whatever moving creatures He has dispersed in them both.) means, whatever He has created in them, i.e., in the heavens and the earth.



(مِن دَابَّةٍ)

(and whatever moving creatures) this includes the angels, men, Jinn and all the animals with their different shapes, colors, languages, natures, kinds and types. He has distributed them throughout the various regions of the heavens and earth.

(وَهُوَ)

(And He) means, yet despite all that,

(عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ)

(is Able to assemble them whenever He wills.) means, on the Day of Resurrection, He will gather the first and the last of them, and bring all His creatures together in one place where they will all hear the voice of the caller and all of them will be seen clearly; then He will judge between them with justice and truth.

### The Cause of Misfortune is Sin

(وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ)

(And whatever of misfortune befalls you, it is because of what your hands have earned.) means, `whatever disasters happen to you, O mankind, are because of sins that you have committed in the past.'

(وَيَعْفُوا عَنْ كَثِيرٍ)

(And He pardons much.) means, of sins; `He does not punish you for them, rather He forgives you.'

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ)

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth) (35:45). According to a Sahih Hadith:

«وَالَّذِي نَفْسِي بِيَدِهِ مَا يُصِيبُ الْمُؤْمِنَ مِنْ نَصَبٍ  
وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ إِلَّا كَفَّرَ اللَّهُ عَنْهُ بِهَا  
مِنْ خَطَايَاهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا»

(By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allah will forgive him for some of his sins thereby -- even a thorn which pricks him.)  
Imam Ahmad recorded that Mu`awiyah bin Abi Sufyan, may Allah be pleased with him, said, "I heard the Messenger of Allah say:

«مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ فِي جَسَدِهِ يُؤْذِيهِ  
إِلَّا كَفَّرَ اللَّهُ تَعَالَى عَنْهُ بِهِ مِنْ سَيِّئَاتِهِ»

(No physical harm befalls a believer, but Allah will expiate for some of his sins because of it.)"  
Imam Ahmad also recorded that `A'ishah, may Allah be pleased with her, said, "The Messenger of Allah said:

«إِذَا كَثُرَتْ ذُنُوبُ الْعَبْدِ وَلَمْ يَكُنْ لَهُ مَا يُكَفِّرُهَا،  
ابْتَلَاهُ اللَّهُ تَعَالَى بِالْحُزْنِ لِيُكَفِّرَهَا»

(If a person commits many sins and has nothing that will expiate for them, Allah will test him with some grief that will expiate for them.)"

(وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَمِ - إِنْ  
يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ - أَوْ يُوقِفُهُنَّ  
بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ - وَيَعْلَمَ الَّذِينَ  
يُجَادِلُونَ فِي ءَايَاتِنَا مَا لَهُمْ مِنْ مَّحِيصٍ )

(32. And among His signs are the ships in the sea like mountains.) (33. If He wills, He causes the wind to cease, then they would become motionless on the surface (of the sea). Verily, in this are signs for everyone patient and grateful.) (34. Or He may destroy them because of that which their (people) have earned. And He pardons much.) (35. And those who dispute as regards Our Ayat may know that there is no place of refuge for them.)

## **Ships are also among the Signs of Allah**

Allah tells us that another sign of His great power and dominion is the fact that He has subjugated the sea so that ships may sail in it by His command, so they sail in the sea like mountains. This was the view of Mujahid, Al-Hasan, As-Suddi and Ad-Dahhak. In other words, these ships on the sea are like mountains on land.

(إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ)

(If He wills, He causes the wind to cease,) means, the winds that cause the ships to travel on the sea. If He willed, He could cause the winds to cease, then the ships would not move and would remain still, neither coming nor going, staying where they are on the surface of the water.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ)

(Verily, in this are signs for everyone patient) means, who is patient in the face of adversity

(شَكُورٍ)

(and grateful.) means, in the fact that Allah has subjugated the sea and He sends as much wind as they need in order to travel, there are signs of His blessings to His creation for everyone who is patient, i.e., at times of difficulty, and grateful, i.e., at times of ease.

(أَوْ يُوقَهُنَّ بِمَا كَسَبُوا)

(Or He may destroy them because of that which their (people) have earned. ) means, if He wills, He may destroy the ships and drown them, because of the sins of the people on board.

(وَيَعْفُ عَنْ كَثِيرٍ)

(And He pardons much.) means, of their sins; if He were to punish them for all of their sins, He would destroy everyone who sails on the sea. Some of the scholars interpreted the Ayah

(أَوْ يُوقَهُنَّ بِمَا كَسَبُوا)

(Or He may destroy them because of that which their (people) have earned.) as meaning, if He willed, He could send the wind to blow fiercely so that it would take the ships and divert them from their courses, driving them to the right or the left, so that they would be lost and would not be able to follow their intended path. This interpretation also includes the idea of their being destroyed. This also fits the first meaning, which is that if Allah willed, He could cause the wind to cease, in which case the ships would stop moving, or He could make the wind fierce, in which case the ships would be lost and destroyed. But by His grace and mercy, He

sends the wind according to their needs, just as He sends rain that is sufficient. If He sent too much rain, it would destroy their houses, and if He sent too little, their crops and fruits would not grow. In the case of lands such as Egypt, He sends water from another land, because they do not need rain; if rain were to fall upon them, it would destroy their houses and cause walls to collapse.

(وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِّنْ مَّحِيصٍ )

(And those who dispute as regards Our Ayat may know that there is no place of refuge for them. ) means, they have no means of escape from Our torment and vengeance, for they are subdued by Our power.

(فَمَا أُوتِيْتُمْ مِّنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ - وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ - وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ - وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ )

(36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord.) (37. And those who shun the greater sins, and Al-Fawahish, and when they are angry, they forgive.) (38. And those who answer the Call of their Lord, and perform the Salah, and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.) (39. And those who, when an oppressive wrong is done to them, take revenge.)

### The Attributes of Those Who deserve that which is with Allah

Here Allah points out the insignificance of this worldly life and its transient adornments and luxuries.

(فَمَا أُوتِيْتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةِ الدُّنْيَا)

(So whatever you have been given is but (a passing) enjoyment for this worldly life.) means, no matter what you achieve and amass, do not be deceived by it, for it is only the enjoyment of this life, which is the lower, transient realm that will undoubtedly come to an end.

(وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى)

(but that which is with Allah is better and more lasting) means, the reward of Allah is better than this world, and it will last forever, so do not give preference to that which is transient over that which is lasting. Allah says:

(لِلَّذِينَ ءَامَنُوا)

(for those who believe) means, for those who are patient in forgoing the pleasures of this world,

(وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ)

(and put their trust in their Lord.) means, so that He will help them to be patient in doing what is obligatory and avoiding what is forbidden. Then Allah says:

(وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ)

(And those who shun the greater sins, and Al-Fawahish,) We have already discussed sin and Al-Fawahish in Surat Al-A`raf.

(وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ)

(and when they are angry, they forgive.) means, their nature dictates that they should forgive people and be tolerant. Vengeance is not in their nature. It was reported in the Sahih that the Messenger of Allah never took revenge for his own sake, only when the sacred Laws of Allah were violated.

(وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ)

(And those who answer the Call of their Lord,) means, they follow His Messenger and obey His commands and avoid that which He has prohibited.

(وَأَقَامُوا الصَّلَاةَ)

(and perform As-Salah) -- which is the greatest act of worship of Allah, may He be glorified.

(وَأْمُرُهُمْ شُورَىٰ بَيْنَهُمْ)

(and who (conduct) their affairs by mutual consultation,) means, they do not make a decision without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other matters. This is like the Ayah:

(وَشَاوِرْهُمْ فِي الْأَمْرِ)

(and consult them in the affairs) (3:159). The Prophet used to consult with them concerning wars and other matters, so that they would feel confident. When `Umar bin Al-Khattab, may Allah be pleased with him, was dying, after he had been stabbed, he entrusted the choice of the next Khalifah to six people who were to be consulted. They were `Uthman, `Ali, Talhah, Az-Zubayr, Sa`id and `Abdur-Rahman bin `Awf, may Allah be pleased with them all. Then all of the Companions, may Allah be pleased with them, agreed to appoint `Uthman as their leader.

(وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ)

(and who spend of what We have bestowed on them.) this means kindly treating the creation of Allah, starting with those who are closest, then the next closest, and so on.

(وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ)

(And those who, when an oppressive wrong is done to them, take revenge.) means, they have the strength to take revenge on those who commit aggressive wrong and hostile acts against them. They are not incapable of doing so and they are not helpless; they are able to take revenge against those who transgress against them, even though when they have the power to take revenge, they prefer to forgive, as when Yusuf, peace be upon him, said to his brothers:

(لَا تَتْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ)

(No reproach on you this day; may Allah forgive you) (12: 92). even though he was in a position to take revenge on them for what they had done to him. The Messenger of Allah forgave the eighty people who intended to do him harm during the year of Al-Hudaybiyah, camping by the mountain of At-Tan`im. When he overpowered them, he set them free, even though he was in a position to take revenge on them. He also forgave Ghawrath bin Al-Harith who wanted to kill him and unsheathed his sword while he was sleeping. The Prophet woke up to find him pointing the sword at him. He reproached him angrily and the sword dropped. Then the Messenger of Allah picked up the sword and called his Companions He told them what had happened, and he forgave the man. There are many similar Hadiths and reports. And Allah knows best.

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ - وَلَمَنْ

انْتَصَرَ بَعْدَ ظَلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ -  
 إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ  
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ -  
 وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنَ عَزْمِ الْأُمُورِ )

(40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah. Verily, He likes not the wrongdoers.) (41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.) (42. The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.) (43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.)

### Forgiving or exacting Revenge on Wrongdoers

(وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا)

(The recompense for an evil is an evil like thereof). This is like the Ayat:

(فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
 اعْتَدَىٰ عَلَيْكُمْ)

(Then whoever transgresses the prohibition against you, you transgress likewise against him) (2:194), and

(وَإِنِ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ)

(And if you punish, then punish them with the like of that with which you were afflicted) (16:126). Justice, has been prescribed, in the form of the prescribed laws of equality in punishment (Al-Qisas), but the better way, which means forgiving, is recommended, as Allah says:

(وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ  
 لَهُ)

(and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation) (5:45). Allah says here:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

(but whoever forgives and makes reconciliation, his reward is with Allah. ) means, that will not be wasted with Allah. As it says in a Sahih Hadith:

«وَمَا زَادَ اللَّهُ تَعَالَى عَبْدًا بِعَفْوِ إِلَّا عِزًّا»

(Allah does not increase the person who forgives except in honor.)"

﴿إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

(Verily, He likes not the wrongdoers.) means, the aggressors, i.e., those who initiate the evil actions.

﴿وَلَمَنَ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ﴾

(And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.) means, there is no sin on him for taking revenge against the one who wronged him.

﴿إِنَّمَا السَّبِيلُ﴾

(The way) means, the burden of sin,

﴿عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ﴾

(is only against those who oppress men and rebel in the earth without justification;) means, those who initiate wrongful actions against others, as it says in the Sahih Hadith:

«المُسْتَبَّانِ مَا قَالَا فَعَلَى الْبَادِيءِ، مَا لَمْ يَعْتَدِ  
المَظْلُومُ»



(When two persons indulge in abusing each other, the one who initiated the wrongful action is to blame, unless the one who was wronged oversteps the mark in retaliation.)

(أَوْلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ)

(for such there will be a painful torment.) means, intense and agonizing. It was reported that Muhammad bin Wasi` said, "I came to Makkah and there was a security out post over the trench whose guards took me to Marwan bin Al-Muhallab, who was the governor of Basrah. He said, `What do you need, O Abu `Abdullah' I said, `If you can do it, I need you to be like the brother of Banu `Adiy.' He said, `Who is the brother of Banu `Adiy' He said, `Al-`Ala' bin Ziyad; he once appointed a friend of his to a position of authority, and he wrote to him: If you can, only go to sleep after you make sure that there is nothing on your back )i.e., you do not owe anything to anyone(, your stomach is empty and your hands are untainted by the blood or wealth of the Muslims. If you do that, then there will be no way (of blame) against you --

(إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أَوْلَيْكَ لَهُمْ عَذَابٌ أَلِيمٌ )

(The way is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.)' Marwan said, `He spoke the truth, by Allah, and gave sincere advice. ' Then he said, `What do you need, O Abu `Abdullah' I said, `I need you to let me join my family.' He said, `Yes )I will do that(." This was recorded by Ibn Abi Hatim. When Allah condemned wrongdoing and the people who do it, and prescribed Al-Qisas, He encouraged forgiveness:

(وَلَمَن صَبَرَ وَغَفَرَ)

(And verily, whosoever shows patience and forgives,) meaning, whoever bears the insult with patience and conceals the evil action,

(إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ)

(that would truly be from the things recommended by Allah.) Sa`id bin Jubayr said, "This means, one of the things enjoined by Allah," i.e., good actions for which there will be a great reward and much praise.

(وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن وَّلِيٍّ مِّن بَعْدِهِ وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِّن سَبِيلٍ - وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعِينَ

مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ  
ءَامَنُوا إِنَّ الخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ  
وَأَهْلِيَهُمْ يَوْمَ القِيَمَةِ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ  
مُّقِيمٍ - وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ  
دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ )

(44. And whomsoever Allah sends astray, for him there is no protector after Him. And you will see the wrongdoers, when they behold the torment, they will say: "Is there any way of return") (45. And you will see them brought forward to it (Hell) made humble by disgrace, (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection." Verily, the wrongdoers will be in a lasting torment.) (46. And they will have no protectors to help them other than Allah. And he whom Allah sends astray, for him there is no way.)

### The State of the Wrongdoers on the Day of Resurrection

Allah tells us that whatever He wills happens and whatever He does not will does not happen, and no one can make it happen. Whomever He guides, none can lead astray, and whomever He leads astray, none can guide, as He says:

(وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا)

(but he whom He sends astray, for him you will find no protecting to lead him.) (18:17). Then Allah tells us about the wrongdoers, i.e., the idolators who associate others in worship with Allah:

(لَمَّا رَأَوْا العَذَابَ)

(when they behold the torment,) i.e., on the Day of Resurrection, they will wish that they could go back to this world.

(يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ)

(they will say: "Is there any way of return") This is like the Ayah:

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ  
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ - بَلْ  
بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَدُّوا  
لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ )

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back! Then we would not deny the Ayat of our Lord, and we would be of the believers!" Nay, it has become manifest to them what they had been concealing before. But if they were returned, they would certainly revert to that which they were forbidden. And indeed they are liars.) (6:27-28)

(وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا)

(And you will see them brought forward to it) means, to the Fire.

(خَشِعِينَ مِنَ الدُّلِّ)

(made humble by disgrace,) means, in a befitting manner, because of their previous disobedience towards Allah.

(يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ)

((and) looking with stealthy glance.) Mujahid said, "In a humiliated manner." That is, they will steal glances at it, because they will be afraid of it. But the thing that they are afraid of will undoubtedly happen, and worse than that -- may Allah save us from that.

(وَقَالَ الَّذِينَ ءَامَنُوا)

(And those who believe will say) means, on the Day of Resurrection they will say:

(إِنَّ الْخَسِرِينَ)

(Verily, the losers...) means, the greatest losers.

(الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ)

(are they who lose themselves and their families on the Day of Resurrection. ) means, they will be taken to the Fire and deprived of any pleasures in the Hereafter. They will lose themselves, and they will be separated from their loved ones, companions, families and relatives, and they will lose them.

(أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ)

(Verily, the wrongdoers will be in a lasting torment.) means, everlasting and eternal, with no way out and no escape.

(وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِّنْ دُونِ اللَّهِ)

(And they will have no protectors to help them other than Allah.) means, no one to save them from the punishment and torment which they are suffering.

(وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ)

(And he whom Allah sends astray, for him there is no way.) means, no salvation.

(اسْتَجِيبُوا لِرَبِّكُمْ مِّنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ  
مِنَ اللَّهِ مَا لَكُمْ مِّنْ مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّنْ تَكْوِينٍ  
- فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ  
عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً  
فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ  
الْإِنْسَانَ كَفُورٌ)

(47. Answer the Call of your Lord before there comes from Allah a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying.) (48. But if they turn away, We have not sent you as a Hafiz over them. Your duty is to convey. And verily, when We cause man to taste of mercy from Us, he rejoices there at; but when some evil befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!)

**Encouragement to obey Allah before the Day of Resurrection**

When Allah tells us about the horrors and terrifying events of the Day of Resurrection, He warns us about it and commands us to prepare for it:

(اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ  
مِنَ اللَّهِ)

(Answer the Call of your Lord before there comes from Allah a Day which cannot be averted.) means, once He issues the command, it will come to pass within the blinking of an eye, and no one will be able to avert it or prevent it.

(مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ)

(You will have no refuge on that Day nor there will be for you any denying.) means, you will have no stronghold in which to take refuge, no place in which to hide from Allah, for He will encompass you with His knowledge and power, and you will have no refuge from Him except with Him.

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -  
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(On that Day man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord will be the place of rest that Day.) (75:10-12)

(فَإِنْ أَعْرَضُوا)

(But if they turn away,) refers to the idolators,

(فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا)

(We have not sent you as a Hafiz over them. ) means, `you have no power over them.' And Allah says elsewhere:

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills) (2:272).

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning) (13:40). And Allah says here:

(إِنْ عَلَيْكَ إِلَّا الْبَلْغُ)

(Your duty is to convey.) meaning, `all that We require you to do is to convey the Message of Allah to them.'

(وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا)

(And verily, when We cause man to taste of mercy from Us, he rejoices there at;) means, when a time of ease and comfort comes to him, he is happy about it.

(وَإِنْ تُصِيبُهُمْ)

(but when befalls them) means mankind.

(سَيِّئَةً)

(some evil) means, drought, punishment, tribulation or difficulty,

(فَإِنَّ الْإِنْسَانَ كَفُورٌ)

(then verily, man (becomes) ingrate!) means, he forgets the previous times of ease and blessings and acknowledges nothing but the present moment. If times of ease come to him, he becomes arrogant and transgresses, but if any difficulty befalls him, he loses hope and is filled with despair. This is like what the Messenger of Allah said to the women:

«يَا مَعْشَرَ النِّسَاءِ، تَصَدَّقْنَ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ  
أَهْلِ النَّارِ»

(O women, give in charity, for I have seen that you form the majority of the people of Hell.) A woman asked, "Why is that, O Messenger of Allah" He said:

«لِأَنَّكُنَّ تَكْتَرِينَ الشَّكَايَةَ وَتَكْفُرِينَ الْعَشِيرَ، لَوْ  
أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ ثُمَّ تَرَكْتِ يَوْمًا،  
قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ»

(Because you complain too much, and you are ungrateful to (your) husbands. If one of you were to be treated kindly for an entire lifetime, then that kindness was lacking for one day, she

would say, 'I have never seen anything good from you!') This is the case with most women, except for those whom Allah guides and who are among the people who believe and do righteous deeds. As the Prophet said, the believer is the one who:

«إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(... if something good happens to him, he is thankful, and that is good for him. If something bad happens to him, he bears it with patience, and that is good for him. This does not happen to anyone except the believer.)

(لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ - أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ )

(49. To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female upon whom He wills, and bestows male upon whom He wills.) (50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able (to do all things).)

**Allah tells us that He is the Creator, Sovereign and Controller of the heavens and the earth.**

Whatever he wills happens, and whatever He does not will does not happen. He gives to whomsoever He wills and withholds from whomsoever he wills; none can withhold what He gives, and none can give what He withholds, and He creates whatever He wills.

(يَهَبُ لِمَنْ يَشَاءُ إِنثًا)

(He bestows female upon whom He wills.) means, He gives them daughters only. Al-Baghawi said, "And among them (those who were given daughters only) was Lut, peace be upon him."

(وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ)

(and bestows male upon whom He wills.) means, He gives them sons only. Al-Baghawi said, "Like Ibrahim Al-Khalil, peace be upon him, who did not have any daughters."

(أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثَاءً)

(Or He bestows both males and females,) means, He gives to whomsoever He wills both males and females, sons and daughters. Al-Baghawi said, "Like Muhammad ."

(وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا)

(and He renders barren whom He wills. ) means, so that he has no children at all. Al-Baghawi said, "Like Yahya and `Isa, peace be upon them." So people are divided into four categories: some are given daughters, some are given sons, some are given both sons and daughters, and some are not given either sons or daughters, but they are rendered barren, with no offspring.

(إِنَّهُ عَلِيمٌ)

(Verily, He is the All-Knower) means, He knows who deserves to be in which of these categories.

(قَدِيرٌ)

(and is Able (to do all things).) means, to do whatever He wills and to differentiate between people in this manner. This issue is similar to that referred to in the Ayah where Allah says of `Isa, peace be upon him:

(وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) (19:21): i.e., proof for them of His power, for He created people in four different ways. Adam, peace be upon him, was created from clay, from neither a male nor a female. Hawwa', peace be upon her, was created from a male without a female. All other people, besides `Isa, peace be upon him, were created from male and female, and this sign of Allah was completed with the creation of `Isa bin Maryam, may peace be upon them both, who was created from a female without a male. Allah says:

(وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ)

(And (We wish) to appoint him as a sign to mankind) (19: 21). This issue has to do with parents, whilst the previous issue has to do with children, and in each case there are four categories. Glory be to the All-Knower Who is Able to do all things.



(وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ  
 وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآدْنِهِ مَا  
 يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ - وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا  
 مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ  
 وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا  
 وَإِنَّكَ لَنَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ - صِرَاطِ اللَّهِ  
 الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ أَلَا إِلَىٰ  
 اللَّهِ تَصِيرُ الْأُمُورُ )

(51. It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His leave. Verily, He is Most High, Most Wise.) (52. And thus We have sent to you Ruh of Our command. You knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of Our servants We will. And verily, you are indeed guiding to a straight path.) (53. The path of Allah to Whom belongs all that is in the heavens and all that is on the earth. Verily, all matters at the end go to Allah.)

### How the Revelation comes down

This refers to how Allah sends revelation. Sometimes He casts something into the heart of the Prophet , and he has no doubt that it is from Allah, as it was reported in Sahih Ibn Hibban that the Messenger of Allah said:

«إِنَّ رُوحَ الْقُدُسِ نَفَثَ فِي رُوعِي أَنْ نَفْسًا لَّنْ  
 تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا وَأَجَلَهَا، فَاتَّقُوا اللَّهَ  
 وَأَجْمِلُوا فِي الطَّلَبِ»

(Ar-Ruh Al-Qudus) i.e., Jibril( breathed into my heart that no soul will die until its allotted provision and time have expired, so have Taqwa of Allah and keep seeking in a good (and lawful) way.)

(أَوْ مِنْ وَرَاءِ حِجَابٍ)

(or from behind a veil) -- as He spoke to Musa, peace be upon him. He asked to see Him after He had spoken to him, but this was not granted to him. In the Sahih, it recorded that the Messenger of Allah said to Jabir bin `Abdullah, may Allah be pleased with him:

«مَا كَلَّمَ اللَّهُ أَحَدًا إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ  
أَبَاكَ كِفَاحًا»

(Allah never speaks to anyone except from behind a veil, but He spoke to your father directly.) This is how it was stated in the Hadith. He )Jabir's father( was killed on the day of Uhud, but this refers to the realm of Al-Barzakh, whereas the Ayah speaks of this earthly realm.

(أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِيَأْذِنِهِ مَا يَشَاءُ)

(or (that) He sends a Messenger to reveal what He wills by His leave.) as Jibril, peace be upon him, and other angels came down to the Prophets, peace be upon them.

(إِنَّهُ عَلَىٰ حَكِيمٍ)

(Verily, He is Most High, Most Wise.) He is Most High, All-Knowing, Most Wise.

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا)

(And thus We have sent to you Ruh of Our command.) means, the Qur'an.

(مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ)

(You knew not what is the Book, nor what is Faith.) means, `in the details which were given to you in the Qur'an.'

(وَلَكِنْ جَعَلْنَاهُ)

(But We have made it) means, the Qur'an,

(نُورًا نُّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا)

(a light wherewith We guide whosoever of Our servants We will. ) This is like the Ayah:

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا  
يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى)

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them.") (41:44).

(وَٱنكَ)

(And verily, you) means, `O Muhammad,'

(لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ)

(are indeed guiding to a straight path.) means, the correct behavior. Then Allah explains this further by saying:

(صِرَاطِ ٱللَّهِ)

(The path of Allah) meaning, His Laws which He enjoins.

(ٱلَّذِي لَهُ مَا فِى السَّمَوَاتِ وَمَا فِى ٱلْأَرْضِ)

(to Whom belongs all that is in the heavens and all that is on the earth.) means, their Lord and Sovereign, the One Who is controlling and ruling them, Whose decree cannot be overturned.

(ٱلْأَى إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ)

(Verily, all matters at the end go to Allah.) means, all matters come back to Him and He issues judgement concerning them. Glorified and exalted be He far above all that the evildoers and deniers say. )This is the end of the Tafsir of Surat Ash-Shura(

**The Tafsir of Surat Az-Zukhruf**

**(Chapter - 43)**

**Which was revealed in Makkah**

In the Name of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**  
Allah, the Most Gracious, the Most  
.Merciful

(حم- وَالْكِتَابِ الْمُبِينِ- إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا  
لَعَلَّكُمْ تَعْقِلُونَ- وَإِنَّهُ فِي أُمَّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ  
حَكِيمٌ- أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ  
قَوْمًا مُّسْرِفِينَ- وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍِّّ فِي الْأَوَّلِينَ-  
وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ-  
فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ-)

(1. Ha Mim.) (2. By the manifest Book.) (3. Verily, We have made it a Qur'an in Arabic that you may be able to understand.) (4. And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.) (5. Shall We then take away the Reminder from you, because you are a people excessive.) (6. And how many a Prophet have We sent amongst the men of old.) (7. And never came there a Prophet to them but they used to mock at him.) (8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away.)

(حم - تَنْزِيلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِيزِ الْعَلِيمِ )

(Ha-Mim. By the manifest Book.) means, plain and clear in both wording and meaning, because it was revealed in the language of the Arabs, which is the most eloquent language for communication among people. Allah says:

(إِنَّا جَعَلْنَاهُ)

(Verily, We have made it) meaning, revealed it,

(قُرْءَانًا عَرَبِيًّا)

(a Qur'an in Arabic) meaning, in the language of the Arabs, eloquent and clear;

(لَعَلَّكُمْ تَعْقِلُونَ)

(that you may be able to understand.) means, that you may understand it and ponder its meanings. This is like the Ayah:

(بِلِسَانٍ عَرَبِيٍّ مُبِينٍ)

(In the plain Arabic language.) (26:195)

(وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ)

(And verily, it is in the Mother of the Book with Us, indeed exalted, full of wisdom.) This explains the high status of the Qur'an among the hosts on high (the angels), so that the people of earth will respect it, venerate it and obey it.

(وَإِنَّهُ)

(And verily, it) means, the Qur'an,

(فِي أُمِّ الْكِتَابِ)

(is in the Mother of the Book) meaning, Al-Lawh Al-Mahfuz (the Preserved Tablet). This was the view of Ibn `Abbas and Mujahid.

(لَدَيْنَا)

(with Us,) means, in Our presence. This was the view of Qatadah and others.

(لَعَلَىٰ)

(indeed exalted) means, occupying a position of honor and virtue. This was the view of Qatadah.

(حَكِيمٍ)

(full of wisdom.) means, clear, with no confusion or deviation. All of this indicates its noble status and virtue, as Allah says elsewhere:

إِنَّهُ لَقُرْءَانٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ - لَا يَمَسُّهُ  
إِلَّا الْمُطَهَّرُونَ - تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ )

(That (this) is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of the all that exists.) (56:77-80)

كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَن شَاءَ ذَكَرْهُ فِي صُحُفٍ  
مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ  
(

(Nay, indeed it is an admonition. So whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honor, exalted, purified, in the hands of scribes (angels), honorable and obedient.) (80:11-16)

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَن كُنْتُمْ قَوْمًا  
مُّسْرِفِينَ )

(Shall We then take away the Reminder (this Qur'an) from you, because you are a people excessive.) means, 'do you think that We will forgive you and not punish you, when you do not do as you have been commanded' This was the view of Ibn `Abbas, may Allah be pleased with him, Abu Salih, Mujahid and As-Suddi, and was the view favored by Ibn Jarir.

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا )

(Shall We then take away the Reminder (this Qur'an) from you,) Qatadah said, "By Allah, if this Qur'an had been taken away when the first generations of this Ummah rejected it, they would have been doomed, but Allah by His mercy persisted in sending it and calling them to it for twenty years, or for as long as He willed." What Qatadah said is very good, and his point is that Allah, by His grace and mercy towards His creation, did not stop calling them to the truth and to the wise Reminder, i.e., the Qur'an, even though they were heedless and turned away from it. Indeed, He sent it so that those who were decreed to be guided might be guided by it, and so that proof might be established against those who were decreed to be.

### Consolation to the Prophet for the Disbelief of Quraysh

Then Allah consoles His Prophet for the disbelief of his people, and commands him to bear it with patience.

(وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍِّّ فِي الْأَوَّلِينَ )

(And how many a Prophet have We sent amongst the men of old.) meaning, among the sects (communities) of old.

(وَمَا يَأْتِيهِمْ مِنْ نَبِيٍِّّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ )

(And never came there a Prophet to them but they used to mock at him.) means, they disbelieved him and mock at him.

(فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا )

(Then We destroyed men stronger than these) means, 'We destroyed those who disbelieved in the Messengers, and they were stronger in power than these who disbelieve in you, O Muhammad.' This is like the Ayah:

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ  
قُوَّةً)

(Have they not traveled through the earth and seen what was the end of those before them They were more in number than them and mightier in strength) (40:82). And there are many similar Ayat.

(وَمَضَى مَثَلُ الْأَوَّلِينَ)

(and the example of the ancients has passed away. ) Mujahid said, "The way of their life." Qatadah said, "Their punishment." Others said, "Their lesson," i.e., 'We made them a lesson for those disbelievers who came after them, that they would suffer the same end as them,' as in the Ayah at the end of this Surah:

(فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ )

(And We made them a precedent, and an example to later generations.) (43:56);

(سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ)

(this has been the way of Allah in dealing with His servants) (40:85).

(وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا)

(and you will not find any change in the way of Allah.) (33:62)

(وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ - الَّذِي جَعَلَ لَكُمْ  
الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ  
تَهْتَدُونَ - وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرُ  
فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ نُخْرِجُونَ - وَالَّذِي  
خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَمِ  
مَا تَرْكَبُونَ - لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا  
نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ  
الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ - وَإِنَّا  
إِلَى رَبِّنَا لَمُنْقَلِبُونَ )

(9. And indeed if you ask them: "Who has created the heavens and the earth" They will surely say: "The All-Mighty, the All-Knower created them.") (10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.) (11. And Who sends down water from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth.) (12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride,) (13. In order that you may mount 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 have never had it.") (14. And verily, to Our Lord we indeed are to return!")

### **The Idolators' admission that Allah is the Sole Creator, and Further Evidence of that**

Allah says: `If you, O Muhammad, were to ask these idolators who associate others with Allah and worship others besides Him,'



(مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ  
الْعَزِيزُ الْعَلِيمُ)

("Who has created the heavens and the earth" They will surely say: "The All-Mighty, the All-Knower created them.") In other words, they will admit that the Creator of all that is Allah Alone, with no partner or associate, yet they still worship others -- idols and false gods -- alongside Him.

(الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا)

(Who has made for you the earth like a bed,) means, smooth, stable and firm, so that you can travel about in it, and stand on it and sleep and walk about, even though it is created above water, but He has strengthened it with the mountains, lest it should shake.

(وَجَعَلَ لَكُم فِيهَا سُبُلًا)

(and has made for you roads therein,) means, paths between the mountains and the valleys.

(لَعَلَّكُمْ تَهْتَدُونَ)

(in order that you may find your way.) means, in your journeys from city to city, region to region, land to land.

(وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرِ)

(And Who sends down water from the sky in due measure, ) means, according to what is sufficient for your crops, fruits and drinking water for yourselves and your cattle.

(فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا)

(then We revive a dead land therewith,) means, a barren land, for when the water comes to it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). By referring to the revival of the earth, Allah draws attention to how He will bring bodies back to life on the Day of Resurrection, after they have been dead.

(كَذَلِكَ نُخْرِجُوكَ)

(and even so you will be brought forth.) Then Allah says:

(وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا)

(And Who has created all the pairs) meaning, of everything that grows in the earth, all kinds of plants, crops, fruits, flowers, etc., and all different kinds of animals.

(وَجَعَلَ لَكُم مِّنَ الْفُلْكِ)

(and has appointed for you ships) or vessels,

(وَالْأَنْعَامَ مَا تَرَكْبُونِ)

(and cattle on which you ride.) means, He has subjugated them to you and made it easy for you to eat their meat, drink their milk and ride on their backs. Allah says:

(لِتَسْتَوُوا عَلَى ظُهُورِهِ)

(In order that you may mount on their backs, ) meaning, sit comfortably and securely,

(عَلَى ظُهُورِهِ)

(on their backs) means, on the backs of these kinds of animals.

(ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ)

(and then may remember the favor of your Lord) means, whereby these animals are subjugated to you.

(إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ)

(when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it.") means, if it were not for the fact that Allah has subjugated these things to us, we could never have done this by our own strength.' Ibn `Abbas, Qatadah, As-Suddi and Ibn Zayd said: "We could not have done this ourselves."

(وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ)

(And verily, to Our Lord we indeed are to return.) means, `We will return to Him after our death, and our ultimate destination is with Him.' In this Ayah, mention of earthly journeys draws attention to the journey of the Hereafter, just as elsewhere, mention of earthly provision draws attention to the importance of ensuring provision for the Hereafter, as Allah says:

(وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى)

(And take a provision (with you) for the journey, but the best provision is the Taqwa) (2:197).  
And mention of earthly garments is also used to draw attention to the raiment of the Hereafter:

(وَرِيْشًا وَّلِبَاسُ التَّقْوَى ذَلِك خَيْرٌ)

(and as an adornment; and the raiment of the Taqwa, that is better) (7:26).

(وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ - أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَكُمْ بِالْبَنِينَ - وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ - أَوْ مَنْ يُنشأ فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ - وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ - وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ )

(15. Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!) (16. Or has He taken daughters out of what He has created, and He has selected for you sons) (17. And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!) (18. A creature who is brought up in adornments, and who in dispute cannot make itself clear) (19. And they make females the angels who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned!) (20. And they said: "If it had been the will of the Most Gracious,

### **Condemnation of the Idolators' attribution of Offspring to Allah**

Here Allah speaks of the lies and fabrications of the idolators, when they devoted some of their cattle to their false gods and some to Allah, as He described in Surat Al-An`am where He said:

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا  
 فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ  
 لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ  
 يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ )

(And they assign to Allah share of the tilth and cattle which He has created, and they say: "This is for Allah" according to their claim, "and this is for our partners." But the share of their partners reaches not Allah, while the share of Allah reaches their partners! Evil is the way they judge!) (6:136). Similarly, out of the two kinds of offspring, sons and daughters, they assigned to Him the worst and least valuable (in their eyes), i.e., daughters, as Allah says:

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَى - تِلْكَ إِذَا قِسْمَةٌ ضِيزَى  
 (

(Is it for you the males and for Him the females That indeed is a division most unfair!) (53:21-22) And Allah says here:

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ  
 مُّبِينٌ )

(Yet, they assign to some of His servants a share with Him. Verily, man is indeed a manifest ingrate!) Then He says:

(أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَكُمْ بِالْبَنِينَ )

(Or has He taken daughters out of what He has created, and He has selected for you sons) This is a denunciation of them in the strongest terms, as He goes on to say:

(وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ  
 وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ )

(And if one of them is informed of the news of that which he sets forth as a parable to the Most Gracious, his face becomes dark, and he is filled with grief!) means, if one of these people is given the news that there has been born to him one of those which he attributes to Allah, i.e., a daughter, he hates this news and it depresses and overwhelms him so much that he keeps

away from people because he feels so ashamed. Allah says, so how can they dislike that so much and yet they attribute it to Allah

(أَوْ مَن يُنْشَأُ فِي الْحَيَاةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ )

(A creature who is brought up in adornments, and who in dispute cannot make itself clear) means, women are regarded as lacking something, which they make up for with jewelry and adornments from the time of childhood onwards, and when there is a dispute, they cannot speak up and defend themselves clearly, so how can this be attributed to Allah

(وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا)

(And they make females the angels who themselves are servants of the Most Gracious.) means, that is what they believe about them, but Allah denounces them for that and says:

(أَشْهَدُوا خَلْقَهُمْ)

(Did they witness their creation) meaning, did they see Allah creating them as females

(سَنُكْتَبُ شَهَادَتَهُمْ)

(Their testimony will be recorded,) means, concerning that,

(وَيُسْأَلُونَ)

(and they will be questioned!) means, about that, on the Day of Resurrection. This is a stern warning and a serious threat.

(وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ)

(And they said: "If it had been the will of the Most Gracious, we should not have worshipped them.") means, (they said:) `if Allah had willed, He would have prevented us from worshipping these idols which are images of the angels who are the daughters of Allah; He knows about this and He approves of it.' By saying this, they combined several types of error: First: They attributed offspring to Allah -- exalted and sanctified be He far above that. Second: They claimed that He chose daughters rather than sons, and they made the angels, who are the servants of the Most Gracious, female. Third: They worshipped them with no proof, evidence or permission from Allah. This was based on mere opinion, whims and desires, imitation of their elders and forefathers, and pure ignorance. They used Allah's decree as an excuse, and this reasoning betrayed their ignorance. Fourth: Allah denounced them for this in the strongest terms, for from the time He first sent Messengers and revealed Books, the command was to

worship Him Alone with no partner or associate, and it was forbidden to worship anything other than Him. Allah says:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطُّغُوتَ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ  
مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ  
فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ )

(And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid all false deities." Then of them were some whom Allah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied.) (16:36)

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا  
مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ )

(And ask those of Our Messengers whom We sent before you: "Did We ever appoint gods to be worshipped besides the Most Gracious") (43:45) And Allah says in this Ayah, after mentioning this argument of theirs:

(مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ)

(They have no knowledge whatsoever of that.) meaning, of the truth of what they say and the arguments they put forward.

(وَإِنْ هُمْ إِلَّا يَخْرُصُونَ)

(They do nothing but lie!) means, they tell lies and fabricate untruths.

(مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ)

(They have no knowledge whatsoever of that. They do nothing but lie!) Mujahid said, "They do not appreciate the power of Allah."

(أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ -  
 بَلْ قَالُوا إِنَّا وَجَدْنَا ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ  
 ءَآثَرِهِمْ مُّهْتَدُونَ - وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ  
 فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا  
 ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَآثَرِهِمْ مُّقْتَدُونَ - قُلْ  
 أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ  
 قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ - فَانتقمنا منهم  
 فانظر كيف كان عقبة المكذابين )

(21. Or have We given them any Book before this (the Qur'an) to which they are holding fast)  
 (22. Nay! They say: "We found our fathers following a certain way and religion, and we guide  
 ourselves by their footsteps.") e(23. And similarly, We sent not a warner before you to any  
 town (people) but the luxurious ones among them said: "We found our fathers following a  
 certain way and religion, and we will indeed follow their footsteps.") (24. He said: "Even if I  
 bring you better guidance than that which you found your fathers following" They said: "Verily,  
 we disbelieve in that with which you have been sent.") (25. So We took revenge on them, then  
 see what was the end of those who denied.)

### The Idolators have no Proof

Allah condemns the idolators for worshipping others instead of Allah with no evidence or proof  
 for doing so.

(أَمْ ءَاتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ)

(Or have We given them any Book before this) means, before their idolatry.

(فَهُمْ بِهِ مُسْتَمْسِكُونَ)

(to which they are holding fast) means, with regard to what they are doing. This is not the  
 case. This is like the Ayah:

(أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ  
يُشْرِكُونَ )

(Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him) (30:35) meaning, that did not happen. Then Allah says:

(بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ  
آثَرِهِمْ مُّهْتَدُونَ )

(Nay! They say: "we found our fathers following a certain way and religion (Ummah), and we guide ourselves by their footsteps.") meaning, they have no grounds for their belief in idolatry apart from the fact that they are imitating their fathers and forefathers who were following a certain Ummah or way, i.e., religion. The word Ummah is used in a similar manner elsewhere, where Allah says:

(إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً)

(And verily, this your religion (Ummah) is one religion) (23:52), and they said;

(وَإِنَّا عَلَىٰ آثَرِهِمْ)

(and we by their footsteps) means, behind them

(مُّهْتَدُونَ)

(We guide ourselves) This is their claim with no evidence. Then Allah points out that what these people say was already said by those who were like them among the nations of the past who disbelieved in the Messengers. Their hearts and their words are similar.

(كَذَلِكَ مَا أَتَىٰ الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا  
قَالُوا سَحَرٌ أَوْ مَجْنُونٌ - أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ  
طٰغُونَ )

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" Have they transmitted this saying to these Nay, they are themselves a people transgressing beyond bounds!) (51:52-53) And Allah says here:



وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا  
عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ )

(And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps.") Then He says:

(قُلْ)

(Say) -- ` O Muhammad, to these idolators --'

(أُولُو حِجَابِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ  
قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ)

("Even if I bring you better guidance than that which you found your fathers following" They said: "Verily, we disbelieve in that with which you have been sent.") `Even if they were convinced of the truth of what you have brought to them, they will not follow it, because of their evil intentions and their arrogance towards the truth and its people.'

(فَأَنْتَقَمْنَا مِنْهُمْ)

(So We took revenge on them) means, on the disbelieving nations, by inflicting various kinds of punishments, as Allah has described in the stories of those nations.

(فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ)

(then see what was the end of those who denied) means, see what became of them, how they were destroyed and how Allah saved the believers.

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا  
تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِين -  
وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ - بَلْ

مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ  
 وَرَسُولٌ مُّبِينٌ - وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا  
 سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ - وَقَالُوا لَوْلَا نُزِّلَ هَذَا  
 الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ - أَهْمُ  
 يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ  
 فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ  
 دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم لِبَعْضٍ سُلْخًا وَرَحْمَةً  
 رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ - وَلَوْلَا أَن يَكُونَ النَّاسُ  
 أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ  
 سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ -  
 وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُورًا عَلَيْهَا يُتَّكِنُونَ - وَزُخْرُفًا  
 وَإِن كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ  
 رَبِّكَ لِلْمُتَّقِينَ )

(26. And (remember) when Ibrahim said to his father and his people: "Verily, I am innocent of what you worship,") (27. "Except Him Who created me; and verily, He will guide me.") (28. And he made it a word lasting among his offspring, that they may turn back.) (29. Nay, but I gave to these and their fathers to enjoy, till there came to them the truth, and a Messenger making things clear.) (30. And when the truth came to them, they said: "This is magic, and we disbelieve therein.") (31. And they say: "Why is not this Qur'an sent down to some great man of the two towns") (32. Is it they who would portion out the mercy of your Lord It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the mercy of your Lord is better than what they amass.) (33. And were it not that mankind would have become of one community, We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators whereby they ascend,) (34. And for their houses, doors, and thrones on which they could recline,) (35. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have Taqwa.)

## Ibrahim's Declaration of Tawhid Here

Allah tells us about His servant, Messenger and close Friend, the leader of the monotheists and the father of all subsequent Prophets, from whom Quraysh were descended and claimed to have taken their religion. He disowned his father's and his people's worship of idols and said:

(وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ - إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ)

("Verily, I am innocent of what you worship, except Him Who created me; and verily, He will guide me." And he made it a Word lasting among his offspring,) The Word means the worship of Allah Alone with no partner or associate, and the denunciation of all gods apart from Him, i.e., La ilaha illallah. He left this word as an example to be followed by those of his progeny who were guided by Allah.

(لَعَلَّهُمْ يَرْجِعُونَ)

(that they may turn back.) means, come back to this word. `Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and others commented on the Ayah:

(وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ)

(And he made it a Word lasting among his offspring,) "This means, La ilaha illallah, and there are still those among his offspring who say it." A similar view was narrated from Ibn `Abbas, may Allah be pleased with him. Ibn Zayd said, "The word of Islam," which refers to the same thing suggested by the group.

## How the People of Makkah turned away from the Messenger and opposed Him, and His Response

Allah further says:

(بَلْ مَتَّعْتُ هَؤُلَاءِ)

(Nay, but I gave to these) means, the idolators,

(وَأَبَاءَهُمْ)

(and their fathers) means, they lived a long life in their misguidance.

(حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ)

(till there came to them the truth, and a Messenger making things clear.) means, his message is clear and his warning is clear.

(وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ  
كَافِرُونَ)

(And when the truth came to them, they said: "This is magic, and we disbelieve therein.") means, they were arrogant and stubborn, and they pushed him away out of disbelief, envy and transgression.

(وَقَالُوا)

(And they say) means, objecting to that which Allah has revealed to him,

(لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ  
عَظِيمٍ)

(Why is not this Qur'an sent down to some great man of the two towns) meaning, why was this Qur'an not revealed to some man who was great and prominent in their eyes, from the two towns, i.e., Makkah and At-Ta'if This was the view of Ibn `Abbas, may Allah be pleased with him, `Ikrimah, Muhammad bin Ka`b Al-Qurazi, Qatadah, As-Suddi and Ibn Zayd. Several scholars of Tafsir stated that by this, the Quraysh meant Al-Walid bin Al-Mughirah and `Urwah bin Mas`ud Ath-Thaqafi. The apparent meaning is that what they meant was a great man from either of the two towns. Allah responded to their rejection by saying:

(أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ)

(Is it they who would portion out the mercy of your Lord) meaning, the matter has nothing to do with them; it is for Allah to decide. Allah knows best where to direct His Message, and He does not reveal it except to the one who is the purest in heart and soul, and of the noblest descent. Then Allah points out that He differentiates among His creation in terms of what He gives them of wealth, provision, intellect, understanding and other visible and hidden strengths:

(نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا)

(It is We Who portion out between them their livelihood in this world,)

(لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا)

(so that some may employ others in their work.) It was said that this means that some employ others in their work, because one needs the other, and vice versa. This was the view of As-Suddi and others.

(وَرَحْمَةُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ)

(But the mercy of your Lord is better than which they amass.) means, the mercy of Allah towards His creation is better for them than the wealth and conveniences of this world which they possess.

### Wealth is not a Sign of Divine Pleasure

(وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً)

(And were it not that mankind would have become of one community,) means, `were it not for the fact that many ignorant people would think that Our giving them wealth was a sign that We love the person to whom We give it, and thus they would have agreed upon disbelief for the sake of wealth.' This is the view of Ibn `Abbas, Al-Hasan, Qatadah, As-Suddi and others.

(لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ)

(We would have provided for those who disbelieve in the Most Gracious, silver roofs for their houses, and elevators) means, ladders and staircases of silver. This was the view of Ibn `Abbas, Mujahid, Qatadah, As-Suddi, Ibn Zayd and others.

(عَلَيْهَا يَظْهَرُونَ)

(whereby they ascend,) means, go up. And their houses would have doors, i.e., locks on their doors,

(وَسُرُرًا عَلَيْهَا يَتَّكِنُونَ)

(and thrones on which they could recline,) means, all of that would be made of silver.

(وَزُخْرُفًا)

(And adornments) means, and gold. This was the view of Ibn ` Abbas, Qatadah, As-Suddi and Ibn Zayd.

(وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا)

(Yet all this would have been nothing but an enjoyment of this world.) means, all that belongs to this transient world which is insignificant before Allah. He hastens their reward for good deeds in the form of luxuries in this world, so that when they reach the Hereafter, they will have no good merits with Allah for which they may be rewarded, as was reported in the Sahih Hadith. It was reported in another Hadith:

«لَوْ أَنَّ الدُّنْيَا تَزَنُّ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ»

(If this world were worth a gnat's wing before Allah, He would not give a disbeliever a drink of water.) Al-Baghawi narrated its chain of narration.

(وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ)

(And the Hereafter with your Lord is (only) for those who have Taqwa.) means, it is exclusively for them, and no one else will share it with them. When ` Umar bin Al-Khattab, may Allah be pleased with him, visited the Messenger of Allah in seclusion, when he was keeping away from his wives, and he saw him resting on a rough mat which had left marks on his side, his eyes filled with tears and he said, "O Messenger of Allah, look at this Chosroes and this Caesar with all that they have, and you are the best of Allah's creation. " The Messenger of Allah was reclining, but he sat up and said:

«أَوْ فِي شَكِّ أَنْتَ يَا ابْنَ الْخَطَّابِ؟»

(Are you in doubt, O son of Al-Khattab) Then he said:

«أُولَئِكَ قَوْمٌ عَجَّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي حَيَاتِهِمْ الدُّنْيَا»

(Those are people for whom the enjoyments are hastened in this world.) According to another report:

«أَمَا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ»

(Does it not please you that this world is for them and the Hereafter is for us) In as the Two Sahih and elsewhere, it is reported that the Messenger of Allah said:

«لَا تَشْرَبُوا فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِحَافِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ»

(Do not drink from vessels of gold and silver, and do not eat from plates of the same, for these things are for them in this world and for us in the Hereafter.) Allah has granted these things to them in this world because it is insignificant, as was reported by At-Tirmidhi and Ibn Majah via Abu Hazim from Sahl bin Sa`d, who said, "The Messenger of Allah said:

«لَوْ كَانَتِ الدُّنْيَا تَرَنُّ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَّا سَقَى مِنْهَا كَافِرًا شَرْبَةَ مَاءٍ أَبَدًا»

n(If this world were worth a gnat's wing before Allah, He would never give a disbeliever a drink of water.)" At-Tirmidhi said: "Hasan Sahih."

(وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيبُ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ - وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ - حَتَّى إِذَا جَاءَنَا قَالَ يَا آيَاتُ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ - وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُمُ فِي الْعَذَابِ مُشْتَرِكُونَ - أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ - فَاِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ - أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ - فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ - وَإِنَّهُ لَذِكْرٌ لَكَ

وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ - وَاسْأَلْ مَنْ أَرْسَلْنَا  
مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ  
ءَالِهَةً يُعْبَدُونَ )

(36. And whosoever Ya` shu (turns away blindly) from the remembrance of the Most Gracious, We appoint for him Shaytan to be a Qarin (a companion) to him.) (37. And verily, they hinder them from the path, but they think that they are guided aright!) (38. Till, when (such a one) comes to Us, he says, "Would that between me and you were the distance of the two easts (or the east and west) a worst companion (indeed)!") (39. It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.) (40. Can you make the deaf to hear, or can you guide the blind or him who is in manifest error) (41. And even if We take you away, We shall indeed take vengeance on them.) (42. Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.) (43. So hold you fast to that which is revealed to you. Verily, you are on the straight path.) (44. And verily, this is indeed a Dhikr for you and your people, and you will be questioned.) (45. And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious")

### **The Shaytan is the Companion of the One Who turns away from Ar-Rahman**

(وَمَنْ يَعْشُ)

(And whosoever Ya` shu (turns away blindly)) means, whoever willfully ignores and turns away

(عَنْ ذِكْرِ الرَّحْمَنِ)

(from the remembrance of the Most Gracious,) Al-` Asha (the root of Ya` sh) refers to weakness of vision; what is meant here is weakness of insight.

(نُقِيضَ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ)

(We appoint for him Shaytan to be a Qarin (a companion) to him.) This is like the Ayat:

(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ)

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him) (4:115),



(فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ)

(So when they turned away, Allah turned their hearts away) (61:5), and

(وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّيُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ)

(And We have assigned for them intimate companions, who have made fair seeming to them, what was before them and what was behind them) (41:25). Allah says here:

(وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ  
مُهْتَدُونَ حَتَّىٰ إِذَا جَاءَنَا)

(And verily, they hinder them from the path, but they think that they are guided aright! Until, when he comes to Us,) meaning, for this person who willfully neglects true guidance, We send to him a Shaytan to lead him astray and show him the path to Hell. When he comes before Allah on the Day of Resurrection, he will complain about the Shaytan who was appointed to accompany him.

(قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ  
الْقَرِينُ)

(he says, "Would that between me and you were the distance of the two easts -- a worst companion (indeed)!") Some of them recited it; (جَاءَنَا إِذَا حَتَّىٰ) (Till, when they both come to Us.) referring to the companion Shaytan and the one whom he accompanies. Then Allah says:

(وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ  
مُشْتَرِكُونَ)

(It will profit you not this Day as you did wrong, (and) that you will be sharers in the punishment.) means, `your being together in the Fire will not help you in the slightest, and you will both partake of the painful punishment.' Allah says:

(أَفَأَنْتَ تُسْمِعُ الصَّمَّ أَوْ تَهْدِي الْعُمْىَ وَمَنْ كَانَ  
فِي ضَلَالٍ مُّبِينٍ)

Can you make the deaf to hear, or can you guide the blind or him who is in manifest error? means, `that is not up to you. All you have to do is convey the Message, but you do not have to guide them. Allah guides whomsoever He wills and sends astray whomsoever He wills, and He is Wise and Just in doing so.'

### Allah's Vengeance upon the Enemies of His Messenger will surely come to pass

Allah further says:

(فَأِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ )

(And even if We take you away, We shall indeed take vengeance on them.) means, `We will inevitably wreak vengeance upon them and punish them, even if you pass away.'

(أَوْ نُرِيكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ )

(Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.) means, `We are able to do both,' but Allah will not take His Messenger (in death) until He gives him the joy of seeing his enemies brought low and gives him power and authority over them and their wealth. This was the view of As-Suddi and was the opinion favored by Ibn Jarir.

### Encouragement to adhere to the Qur'an

Allah then says;

(فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ )

(So hold you fast to that which is revealed to you. Verily, you are on the straight path.) means, hold fast to the Qur'an which has been sent down to your heart, for it is truth and what it leads to is truth that shows the way to the straight path that leads to Gardens of Delight and eternal, everlasting goodness.

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ )

(And verily, this is a Dhikr for you and your people,) It was said that this means, `it is an honor for you and your people;' this was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah, As-Suddi and Ibn Zayd. This means that it is an honor for them in that it was revealed in their language, so they are the people who have the best understanding of it among mankind and hence are obliged to be the most steadfast in adhering to its commandments. This

is how the best of them were, the first immigrants and those who emulated them and followed them. It was also said that the meaning of the phrase;

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ)

(And verily, this is indeed a Dhikr for you and your people,) was that `it was sent to remind you and your people.' The fact that they are singled out does not exclude others. This is like the Ayat:

(لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ)

(Indeed, We have sent down for you (O mankind) a Book in which there is Dhikrukum (your Reminder). Will you not then understand) (21:10)

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred) (26:214)

(وَسَوْفَ تُسْأَلُونَ)

(and you will be questioned.) means, `about this Qur'an, and how you acted upon it and what your response to it was.'

(وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا  
مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ)

(And ask whom We sent before you of Our Messengers: "Did We ever appoint gods to be worshipped besides the Most Gracious") means, `all the Messengers called their people to the same as that to which you are calling mankind, namely the worship of Allah Alone with no partner or associate, and they forbade the worship of idols and false gods.' This is like the Ayah:

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطَّاغُوتَ)

(And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): "Worship Allah, and avoid all false deities.") (16:36) Mujahid said that `Abdullah bin Mas`ud recited it: (رُسُلِنَا مِنْ قَبْلِكَ هُمُ الَّذِينَ أَرْسَلْنَا الَّذِينَ وَاسْأَلْ) (And ask those whom We sent before you of Our Messengers.) This was narrated by Qatadah, Ad-Dahhak and As-Suddi from Ibn Mas`ud, may Allah be pleased with him. Yet this appears to be an explanation rather than an alternate version of recitation. And Allah knows best.

(وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ  
 فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ - فَلَمَّا جَاءَهُمْ  
 بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ - وَمَا نُرِيهِمْ مِنْ  
 آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ  
 لَعَلَّهُمْ يَرْجِعُونَ - وَقَالُوا يَا أَيُّهَ السَّاحِرِ ادْعُ لَنَا  
 رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ - فَلَمَّا كَشَفْنَا  
 عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ )

(46. And indeed We did send Musa with Our Ayat to Fir`awn and his chiefs. He said: "Verily, I am a Messenger of the Lord of all that exists.") (47. But when he came to them with Our Ayat, behold, they laughed at them). (48. And not an Ayah We showed them but it was greater than its fellow preceding it, and We seized them with torment, in order that they might turn.) (49. And they said (to Musa): "O you sorcerer! Invoke your Lord for us according to what He has made a pact with you. Verily, We shall guide ourselves.") (50. But when We removed the torment from them, behold, they broke their covenant.)

### Musa was sent with the Message of Tawhid to Fir`awn and His Chiefs

Here Allah tells us about His servant and Messenger Musa, peace be upon him, and how He sent him to Fir`awn and his chiefs. That is, his governors, ministers, leaders and followers among the Egyptians and the Children of Israel. Allah sent him to call them to worship Allah alone, with no partner or associate, and to forbid them from worshipping anything other than Him. He sent him with mighty signs, such as his hand and his staff, other signs such as the flood, locusts, Qummal, frogs and blood, and the loss of their crops and lives. Yet despite all that they remained arrogant and stubbornly refused to follow him; they rejected his message and made fun of it, and laughed at the one who had brought it.

(وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا)

(And not an Ayah We showed them but it was greater than its fellow preceding it,) but despite that they would not give up their sin, misguidance, ignorance and confusion. Every time one of these signs came to them, they would go and implore Musa, saying,

(يَا أَيُّهَ السَّاحِرُ)

("O you sorcerer!...") meaning, expert or knowledgeable one -- this was the view of Ibn Jarir. The scholars of that time were the sorcerers or magicians, and magic was not regarded as something reprehensible by them at that time, so this was not a slight on their part. They were in a state of need, so it would not have been appropriate for them to insult him. This was a way of honoring him, as they thought. On each occasion, they promised Musa that if the torment was lifted from them, they would believe in him and let the Children of Israel go with him, but on each occasion they went back on their word. This is like the Ayat:

(فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ  
وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ مَّفَصَّلَاتٍ فَاسْتَكْبَرُوا  
وَكَانُوا قَوْمًا مُّجْرِمِينَ - وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ  
قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن  
كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ  
بَنِي إِسْرَائِيلَ - فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ  
هُم بَلَّغُوهُ إِذَا هُمْ يَنْكُتُونَ )

(So We sent on them: the flood, the locusts, the Qummal, the frogs, and the blood; manifest signs, yet they remained arrogant, and they were of those people who were criminals. And when the punishment struck them, they said: "O Musa! Invoke your Lord for us because of His promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you." But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!) (7:133-135)

(وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي  
مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا  
تُبْصِرُونَ - أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ  
وَلَا يَكَادُ يُبِينُ - فُلُولا أَلْقَى عَلَيْهِ أُسُورَةٌ مِّن  
ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلِكَةُ مُقْتَرِنِينَ - فَاسْتَخَفَّ  
قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ - فَلَمَّا

ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ -  
فَجَعَلْنَاهُمْ سَفَافًا وَمَثَلًا لِّلْآخِرِينَ )

(51. And Fir`awn proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then") (52. "Am I not better than this one (Musa) who is despicable and can scarcely express himself clearly") (53. Why then are not golden bracelets bestowed on him, or angels sent along with him") (54. Thus he fooled his people, and they obeyed him. Verily, they were ever a people who were rebellious.) (55. So when they angered Us, We punished them, and drowned them all.) (56. And We made them a precedent, and an example to later generations.)

### Fir`awn's Address to His People and how Allah punished Him

Allah tells us how Fir`awn stubbornly persisted in his rebellion and disbelief. He assembled his people and addressed them in a vainglorious fashion, boasting of his dominion over Egypt.

(أَلَيْسَ لِي مَلِكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن  
تَحْتِي)

(Is not mine the dominion of Egypt, and these rivers flowing underneath me) Qatadah said, "They had gardens and rivers of flowing water."

(أَفَلَا تُبْصِرُونَ)

(See you not then) means, 'do you not see my position of might and power' -- implying that Musa and his followers were poor and weak. This is like the Ayah:

(فَحَشَرَ فَنَادَى - فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى - فَأَخَذَهُ  
اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى )

(Then he gathered (his people) and cried aloud, saying: "I am your lord, most high." So Allah seized him with punishment for his last and first transgression.) (79:23-25)

(أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ)

(Am I not better than this one who is despicable) As-Suddi said, "He was saying, 'indeed I am better than this one, who is despicable.'" Some of the grammarians of Basrah said that Fir`awn -- may the curse of Allah be upon him -- was saying that he was better than Musa, peace be upon him. But this is an obvious lie, may continued curses be upon him until the Day of

Resurrection. By describing Musa as despicable he meant -- as Sufyan said -- insignificant. Qatadah and As-Suddi said, "He meant, weak." Ibn Jarir said, "He meant, he had no power, authority or wealth."

(وَلَا يَكَادُ يُبِينُ)

(and can scarcely express himself clearly) means, he cannot speak clearly, he stammers and cannot speak well. Fir`awn's description of Musa as "despicable" is a lie; rather it is he who was despicable and insignificant, lacking in physical, moral and religious terms, and it is Musa who was noble, truthful, righteous and upright.

(وَلَا يَكَادُ يُبِينُ)

(and can scarcely express himself clearly). This was also a lie. Although something happened to Musa's tongue when he was a child, when it was burnt by a coal. He asked Allah to loosen the knot from his tongue (i.e., to correct his speech defect) so that they could understand what he said, and Allah had answered his prayer and said:

(قَدْ أُوتِيَ سُؤْلَكَ يَا مُوسَى)

(You are granted your request, O Musa) (20:36). It may be the case that some problem remained which he had not asked to be relieved of, as Al-Hasan Al-Basri suggested, and that he had asked only to be relieved of that which stood in the way of his conveying the Message. A person cannot be blamed for physical matters over which he has no control. Even though Fir`awn had the intelligence to understand that, he wanted to confuse and mislead his people, who were ignorant and stupid. So he said:

(فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ)

(Why then are not golden bracelets bestowed on him...) meaning, adornments which are placed on the arms. This was the view of Ibn`Abbas, may Allah be pleased with him, Qatadah and others.

(أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ)

(or angels sent along with him) meaning, to serve him and to testify that he is telling the truth. He looked only at outward appearances and did not understand the true inner matters that are clearer than what he focused on, if only he had understood that. Allah says:

(فَاسْتَخَفَّ قَوْمَهُ فَاَطَاعُوهُ)

(Thus he fooled his people, and they obeyed him.) meaning, he confused them and invited them to misguidance, and they responded to him.

(إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(Verily, they were ever a people who were rebellious.) Then Allah says:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ )

(So when they angered Us, We punished them, and drowned them all.) `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, said it means: "When they angered Us means, they provoked Our wrath." Ad-Dahhak said, it means "They made Us angry." This was also the view of Ibn `Abbas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Muhammad bin Ka`b Al-Qurazi, Qatadah, As-Suddi and other scholars of Tafsir. Ibn Abi Hatim recorded that `Uqbah bin `Amir, may Allah be pleased with him, said that the Messenger of Allah said:

«إِذَا رَأَيْتَ اللَّهَ تَبَارَكَ وَتَعَالَى يُعْطِي الْعَبْدَ مَا يَشَاءُ، وَهُوَ مُقِيمٌ عَلَى مَعَاصِيهِ، فَإِنَّمَا ذَلِكَ اسْتِدْرَاجٌ مِنْهُ لَهُ»

(When you see that Allah gives a person what he wants even though he is persisting in sin, that means that Allah is enticing him into destruction.) Then he recited:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ )

(So when they angered Us, We punished them, and drowned them all.) It was reported that Tariq bin Shihab said, "I was with `Abdullah, may Allah be pleased with him, and the issue of sudden death was mentioned. He said, `It is a relief for the believer and a source of regret for the disbeliever.' Then he recited the Ayah:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ )

(So when they angered Us, We punished them, and drowned them all). " `Umar bin `Abdul-`Aziz, may Allah be pleased with him, said, "I found that punishment comes with negligence, meaning the Ayah:

(قَلَمًا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ )

(So when they angered Us, We punished them, and drowned them all)."

(فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ )



(And We made them a precedent, and an example to later generations.) Abu Mijlaz said, "Precedent for others who do the same as they did." He and Mujahid said, "An example, i.e., a lesson to those who come after them." Allah is the One Who guides to the straight path, and unto Him is the final return.

(وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ  
يَصِدُّونَ - وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ  
لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ - إِنَّ هُوَ إِلَّا  
عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ -  
وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ  
يَخْلُقُونَ - وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا  
وَاتَّبِعُونَ هَذَا صِرَاطٌ مُسْتَقِيمٌ - وَلَا يَصُدَّكُمْ  
الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ - وَلَمَّا جَاءَ عِيسَى  
بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَالْبَيِّنَاتِ لَكُمْ  
بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُوا -  
إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ  
مُسْتَقِيمٌ - فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ  
لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ )

(57. And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.) (58. And say: "Are our gods better or is he" They quoted not the above example except for argument. Nay! But they are a quarrelsome people.) (59. He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel.) (60. And if it were Our will, We would have made angels to replace you on the earth.) (61. And he shall be a known sign for (the coming of) the Hour. Therefore have no doubt concerning it. And follow Me! This is the straight path.) (62. And let not Shaytan hinder you. Verily, he (Shaytan) to you is a plain enemy.) (63. And when `Isa came with clear proofs, he said: "I have come to you with Al-Hikmah, and in order to make clear to you some of that in which you differ. Therefore have Taqwa of Allah and obey me.") (64. "Verily, Allah! He is my Lord and

your Lord. So worship Him. This is the straight path.") (65. But the sects from among themselves differed. So woe to those who do wrong from the torment of a painful Day!)

## The Contempt of the Quraysh for the son of Maryam, and His true Status with Allah

Allah tells us how the Quraysh persisted in their disbelief and stubborn arguments:

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ  
يَصِدُّونَ

(And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.) Several others narrated that Ibn `Abbas, may Allah be pleased with him, Mujahid, `Ikrimah, As-Suddi and Ad-Dahhak said, "They laughed, i.e., they were astounded by that." Qatadah said, "They were repelled by that and they laughed." Ibrahim An-Nakha`i said, "They turned away." The reason for this was mentioned by Muhammad bin Ishaq in As-Srah. He said, "According to what I have heard, the Messenger of Allah sat down one day with Al-Walid bin Al-Mughirah in the Masjid, and An-Nadr bin Al-Harith came and sat down with them. There were also other men from the Quraysh in the gathering. The Messenger of Allah spoke, then An-Nadr bin Al-Harith came up to him and the Messenger of Allah spoke to him until he defeated him in argument. Then he recited to him and to them,

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely) you will enter it.) (21:98) Then the Messenger of Allah got up and went to sit with `Abdullah bin Al-Zab`ari At-Tamimi. Al-Walid bin Al-Mughirah said to him, `By Allah, An-Nadr bin Al-Harith could not match the son of `Abd Al-Muttalib in argument. Muhammad claims that we and these gods that we worship are fuel for Hell.' `Abdullah bin Az-Zab`ari said, `By Allah, if I meet with him I will defeat him in argument. Ask Muhammad whether everyone that is worshipped instead of Allah will be in Hell with those who worshipped him, for we worship the angels, and the Jews worship `Uzayr, and the Christians worship the Messiah `Isa bin Maryam.' Al-Walid and those who were sitting with him were amazed at what `Abdullah bin Az-Zab`ari said, and they thought that he had come up with a good point. He said this to the Messenger of Allah, who said:

«كُلُّ مَنْ أَحَبَّ أَنْ يُعْبَدَ مِنْ دُونِ اللَّهِ فَهُوَ مَعَ مَنْ  
عَبَدَهُ، فَإِنَّهُمْ إِنَّمَا يَعْبُدُونَ الشَّيْطَانَ وَمَنْ أَمَرَهُمْ  
بِعِبَادَتِهِ»

(Everyone who likes to worship something other than Allah will be with the one whom he worshipped, for indeed they are worshipping the Shaytan and whomever told them to worship that person.)" Then Allah revealed the words:

(إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ )

(Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell)) (21:101), meaning that `Isa, `Uzayr and rabbis and monks who were also worshipped, who spent their lives in devotion towards Allah. The misguided people who came after them took them as lords instead of Allah. Concerning the notion of worshipping the angels as daughters of Allah, the following words were revealed:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ )

(And they say: "The Most Gracious has begotten a son (or children)." Glory to Him! They are but honored servants.) (21:26) Concerning `Isa bin Maryam, the fact that he is worshipped instead of Allah, and to the amazement of Al-Walid and the others who were present at the argument, the following was revealed:

(وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ )

(And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.) meaning, they take this argument as a basis for rejecting your message. Then Allah mentions `Isa bin Maryam and says:

(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ - وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ)

(He was not more than a servant. We granted Our favor to him, and We made him an example for the Children of Israel. And if it were Our will, We would have made angels to replace you on the earth. And he (`Isa) shall be a known sign for the Hour. ) meaning, the miracles and signs that happened at his hands, such as raising the dead and healing the sick, are sufficient as signs of the approach of the Hour.

(فَلَا تَمْتَرْنَ بِهَا وَاتَّبِعُون هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(Therefore have no doubt concerning it. And follow Me! This is the straight path)." Ibn Jarir mentioned that Al-`Awfi reported that Ibn `Abbas, may Allah be pleased with him, commented on the Ayah:

(وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ  
يَصِيدُونَ)

(And when the son of Maryam is quoted as an example, behold, your people cry aloud thereat.)  
"This means the Quraysh, when it was said to them:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ  
أَنْتُمْ لَهَا وَارِدُونَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!  
(Surely) you will enter it.) (21:98) The Quraysh said to him: `What about `Isa bin Maryam' He said:

«ذَلِكَ عَبْدُ اللَّهِ وَرَسُولُهُ»

(He is the servant and Messenger of Allah.) They said, `By Allah, he means that we should take him as a lord just as the Christians took `Isa son of Maryam as a lord.' Then Allah said:

(مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِيمُونَ)

(They quoted not the above example except for argument. Nay! But they are a quarrelsome people)."

(وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ)

(And say: "Are our gods better or is he"). Qatadah said, "They were saying, `our gods are better than him'." Qatadah said; "Ibn Mas`ud, may Allah be pleased with him, recited it (هذا أم خير ألهتنا) (Are our gods better or is this (person))" they mean Muhammad .

(مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا)

(They quoted not the above example except for argument.) means, for the sake of stubborn argument, for they knew that he ( `Isa ) was not included in the Ayah (21:98), because that would not make sense. The words,

**إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ**

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!) (21:98) are addressed to the Quraysh, for they used to worship idols and false gods -- they did not worship the Messiah so why should he be included in what the Ayah says What they said was only for the sake of argument; they did not really believe in it. Imam Ahmad, may Allah have mercy on him, recorded that Abu Umamah, may Allah be pleased with him, said, "The Messenger of Allah said:

**«مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ، إِلَّا أَوْرَثُوا  
الْجَدَلَ»**

g(No people go astray after having been guided, but they resort to (futile) argument.) Then the Messenger of Allah recited this Ayah:

**(مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ)**

(They quoted not the above example except for argument. Nay! But they are a quarrelsome people)." It was also recorded by At-Tirmidhi, Ibn Majah and Ibn Jarir. At-Tirmidhi said, "This Hadith is Hasan Sahih, we do not know it except from the Hadith of Hajjaj bin Dinar..."

**(إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ)**

(He ( `Isa) was not more than a servant. We granted Our favor to him,) means, `Isa, peace be upon him; he was no more than one of the servants of Allah whom Allah blessed with prophethood and messengership.

**(وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ)**

(and We made him an example for the Children of Israel.) means, `a sign, proof and evidence of Our power to do whatever We will.'

**(وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ  
يَخْلُقُونَ)**

(And if it were Our will, We would have made angels to replace you on the earth.) As-Siddi said, "They would have taken your place on (the earth). " Ibn `Abbas, may Allah be pleased

with him, and Qatadah said, "They would have succeeded one another just as you succeed one another." This view is implied by the former view. Mujahid said, "They would have populated the earth instead of you." Allah's saying:

(وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ)

(And he ( `Isa) shall be a known sign for (the coming of) the Hour.) The correct view concerning this phrase is that it refers to his descent before the Day of Resurrection, as Allah says:

(وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ)

(And there is none of the People of the Scripture but must believe in him before his death) (4:159). -- meaning before the death of `Isa, peace be upon him --

(وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا)

And on the Day of Resurrection, he will be a witness against them (4:159). This meaning has the support from an alternate recitation of the AyaOt: (لِّلسَّاعَةِ لَعْلَمٌ وَإِنَّهُ) (And he shall be a known sign for (the coming of) the Hour.) means, evidence that the Hour will surely come. Mujahid said:

(وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ)

(And he shall be a sign for (the coming of) the Hour.) means, sign and "One of the signs of the Hour will be the appearance of `Isa son of Maryam before the Day of Resurrection." Something similar was also narrated from Abu Hurayrah, Ibn `Abbas, `Abu Al-`Aliyah, Abu Malik, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others. Many Mutawatir Hadiths report that the Messenger of Allah said that `Isa will descend before the Day of Resurrection as a just ruler and fair judge.

(فَلَا تَمْتَرُنَّ بِهَا)

(Therefore have no doubt concerning it.) means, do not doubt that it will surely come to pass.

(وَائْتِعُونِ)

(And follow Me.) means, `in what I tell you about it.'

(هَذَا صِرَاطٌ مُّسْتَقِيمٌ وَلَا يَصُدُّكُمْ الشَّيْطَانُ)

(This is the straight path. And let not Shaytan hinder you.) means, from following the truth.

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ لَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ  
قَدْ جِئْتُكُمْ بِالْحِكْمَةِ

(Verily, he (Satan) to you is a plain enemy. And when `Isa came with (Our) clear proofs, he said: "I have come to you with Al-Hikmah...", meaning prophet hood:

وَالَّذِينَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ)

(and in order to make clear to you some of the (points) in which you differ.) Ibn Jarir said, "This means religious matters, not worldly matters." What he said is good.

فَاتَّقُوا اللَّهَ)

(Therefore have Taqwa of Allah) means, `with regard to what I command you to do.'

وَأَطِيعُونَ)

(and obey me.) means, `in what I bring to you.'

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ  
مُسْتَقِيمٌ

(Verily, Allah! He is my Lord and your Lord. So worship Him. This is the straight path.) means, `you and I are enslaved to Him, in need of Him and we commonly share in the worship of Him Alone, associating none with Him.'

هَذَا صِرَاطٌ مُسْتَقِيمٌ)

(This is the straight path) means, `what I have brought to you is the straight path, which is the worship of the Lord, may He exalted, Alone.'

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ)

(But the sects from among themselves differed. ) means, they differed and became parties and factions, some who stated that he (`Isa) was the servant and Messenger of Allah -- which is true - while others claimed that he was the son of Allah or that he himself was Allah -- glorified be Allah far above what they say. Allah says:

(قَوْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ إِلِيمٍ)

(So woe to those who do wrong from the torment of a painful Day)!

(هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ - الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ  
إِلَّا الْمُتَّقِينَ - يَعْبَادُ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ  
تَحْزَنُونَ - الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ -  
ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ - يُطَافُ  
عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا  
تَشْتَهُيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ -  
وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ -  
لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ )

(66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not) (67. Friends on that Day will be foes one to another except those who have Taqwa.) (68. My servants! No fear shall be on you this Day, nor shall you grieve,) (69. (You) who believed in Our Ayat and were Muslims.) (70. Enter Paradise, you and your wives, in happiness.) (71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.) (72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.) (73. Therein for you will be fruits in plenty, of which you will eat (as you desire).)

### **The Resurrection will come suddenly, and Enmity will arise between close Friends among the Disbelievers**

Allah says, `do these idolaters who disbelieve in the Messengers wait'

(إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ)

(only for the Hour that it shall come upon them suddenly while they perceive not) means, for it is real and will inevitably come to pass, and these negligent people are unprepared for it.



When it comes, it will catch them unawares, and on that Day they will feel the utmost regret when regret will not benefit them in the slightest and will not afford them any protection.

(الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ )

(Friends on that Day will be foes one to another except those who have Taqwa.) means, every friendship that exists for a purpose other than for the sake of Allah will turn to enmity on the Day of Resurrection, except for that which is for the sake of Allah, which will last forever. This is like the statement of Ibrahim, peace be upon him, to his people:

(إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّصِيرِينَ)

(You have taken (for worship) idols instead of Allah. 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.) (29:25)

### Good News for Those with Taqwa on the Day of Resurrection, and Their entry into Paradise

(يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ وَلَا أَنْتُمْ تَحْزَنُونَ)

(My servants! No fear shall be on you this Day, nor shall you grieve.) Then He will give them the glad tidings:

(الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ )

((You) who believed in Our Ayat and were Muslims.) means, their hearts believed and they submitted inwardly and outwardly to the Laws of Allah. Al-Mu`tamir bin Sulayman narrated that his father said: "When the Day of Resurrection comes and the people are resurrected, there will be no one left who will not be filled with terror. Then a caller will cry out:

(يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ )

(My servants! No fear shall be on you this Day, nor shall you grieve.) So all the people will be filled with hope, but this will be followed by the words:

(الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ )

((You) who believed in Our Ayat and were Muslims.) Then all of mankind will be filled with despair apart from the believers."

(ادْخُلُوا الْجَنَّةَ)

(Enter Paradise, ) means, they will be told to enter Paradise.

(أَنْتُمْ وَأَزْوَاجُكُمْ)

(you and your wives,) means, your counterparts

(نُحْبَرُونَ)

(in happiness (Tuhbarun).) means, in delight and joy.

(يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ)

(Trays of gold and cups will be passed round them;) means, fine vessels of gold containing food and drink, without spouts or handles. (الْأَنْفُسُ تُشْتَهَىٰ مَا فِيهَا) (there will be) therein all that their souls could desire). (Some of them recited:

(مَا تَشْتَهِيهِ الْأَنْفُسُ)

(that their souls desire,)

(وَتَلَذُّ الْأَعْيُنُ)

(and all that eyes could delight in) means, of good food, delightful fragrances and beautiful scenes.

(وَأَنْتُمْ فِيهَا)

(and you will therein) means, in Paradise

(خَالِدُونَ)

(abide forever) means, you will never leave it or want to exchange it. Then it will be said to them, as a reminder of the blessing and favor of Allah:

(وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ )

(This is the Paradise, which you have been made to inherit because of your deeds that you used to do.) means, the righteous deeds which were the cause of your being included in the mercy of Allah. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allah. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds.

(لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ)

(Therein for you will be fruits in plenty,) means, of all kinds.

(مِنْهَا تَأْكُلُونَ)

(of which you will eat.) means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allah knows best.

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ - لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ - وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ - وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَكِيدُونَ - لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنْ أَكْثَرَكُمْ لِلْحَقِّ كَرهُونَ - أَمْ أُبْرِمُوا أَمْراً فَإِنَّا مُبْرِمُونَ - أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ )

(74. Verily, the criminals will be in the torment of Hell to abide therein forever.) (75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.) (76. We wronged them not, but they were the wrongdoers.) (77. And they will cry: "O Malik (keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever.") (78. Indeed We have brought the truth to you, but most of you have a hatred for the truth.) (79. Or have they plotted some plan Then We too are planning.) (80. Or do they think that We hear not their secrets and their private counsel Yes (We do) and Our messengers are by them, to record.)

## The Punishment of the Doomed

The description of the state of the blessed is followed by a description of the state of the doomed.

(إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ لَا يُفْتَرُ عَنْهُمْ)

(Verily, the criminals will be in the torment of Hell to abide therein forever. It will not be lightened for them,) meaning, not even for one moment.

(وَهُمْ فِيهِ مُبْلِسُونَ)

(and they will be plunged into destruction with deep regrets, sorrows and in despair therein,) means, they will despair of any goodness.

(وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ)

(We wronged them not, but they were the wrongdoers.) means, by their committing wrong actions after proof had been established against them and Messengers had been sent to them, but they rejected them and rebelled, so they are to be punished accordingly. And your Lord is not at all unjust to (His) servants.

(وَنَادَوْا يَمَلِكُ)

(And they will cry: "O Malik..." who is the keeper of Hell. Al-Bukhari said, "Hajjaj bin Minhal told us, Sufyan bin `Uyaynah told us, from `Amr bin `Ata, ' from Safwan bin Ya`la that his father, may Allah be pleased with him, said, 'I heard the Messenger of Allah reciting on the Minbar:

(وَنَادَوْا يَمَلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ)

(And they will cry: "O Malik! Let your Lord make an end of us.") meaning, 'let Him destroy our souls and give us some respite from our predicament.' But it will be as Allah says:

(لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا)

(Neither will it have a complete killing effect on them so that they die nor shall its torment be lightened for them) (35:36).

(وَيَتَجَنَّبُهَا الْأَتْقَى - الَّذِي يُصَلِّي النَّارَ الْكُبْرَى -  
ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا )

(But it will be avoided by the wretched, who will enter the great Fire. There he will neither die (to be in rest) nor live (a good living).) (87:11-13). When they ask to be allowed to die, Malik will answer them:

(قَالَ إِنَّكُمْ مَكِينُونَ)

He will say: Verily, you shall abide forever. meaning, you will have no way out from it and no refuge. Then the reason why they are doomed will be given, which is their stubborn resistance to the truth. Alla0h says:

(لَقَدْ جِئْنَاكُمْ بِالْحَقِّ)

(Indeed We have brought the truth to you, ) meaning, `We have explained it to you clearly and in detail.'

(وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرهُونَ)

(but most of you have a hatred for the truth.) means, `but your nature could not accept it and did not seek it; on the contrary, you followed and venerated falsehood, and you stood in the way of truth and refused it, and despised its followers.' So they will blame themselves and will feel regret at the time when regret will not be of any benefit to them. Then Allah says:

(أَمْ أُبْرَمُوا أَمْراً فَإِنَّا مُبْرَمُونَ )

(Or have they plotted some plan Then We too are planning.) Mujahid said, "They wanted to plot some evil, but We are also planning." What Mujahid said is like the Ayah:

(وَمَكَرُوا مَكْراً وَمَكَرْنَا مَكْراً وَهُمْ لَا يَشْعُرُونَ )

(So they plotted a plot, and We planned a plan, while they perceived not.) (27:50). The idolators were trying their utmost to find ways of refuting the truth with falsehood, but Allah planned it so that the consequences of that would backfire on them. He said in refutation:

(أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ)

(Or do they think that We hear not their secrets and their private counsel) meaning, what they say secretly and openly.

(بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ)

(Yes (We do) and Our messengers are by them, to record.) means, 'We know what they are doing, and the angels are also recording their deeds, major and minor.'

(قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ  
عَمَّا يَصِفُونَ - فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى  
يُلْفُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ - وَهُوَ الَّذِي فِي  
السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ  
الْعَلِيمُ -)

(وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ - وَلَا  
يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ  
شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ - وَلَئِنْ سَأَلْتَهُمْ مَنْ  
خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ - وَقِيلَ لَهُ رَبِّ إِنْ  
هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ - فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَّمَ  
فَسَوْفَ يَعْلَمُونَ )

(81. Say: "If the Most Gracious had a son, then I am the first of the worshippers.") (82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).) (83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.) (84. It is He Who is the only God in the heaven and the only God on the earth. And He is the All-Wise, the All-Knower.) (85. And

Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.) (86. And those whom they invoke instead of Him have no power of intercession -- except for those who bear witness to the truth knowingly, and they know.) (87. And if you ask them who created them, they will surely say: "Allah." How then are they turned away) (88. And his saying: "O my Lord! Verily, these are a people who believe not!") (89. So turn away from them, and say: Salam (peace!) But they will come to know.)

**Allah has no Offspring Allah says:**

(قُلْ)

(Say) -- `O Muhammad' --

(إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ)

(If the Most Gracious had a son, then I am the first of the worshippers.) meaning, `if this were so, then I would worship Him on that basis, because I am one of His servants; I obey all that He commands me and I am not too arrogant or proud to worship Him.' This conditional phrase does not mean that what is described could happen nor that is possible as Allah says:

(لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ  
مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ )

(Had Allah willed to take a son, He could have chosen whom He willed out of those whom He created. But glory be to Him! He is Allah, the One, the Irresistible.) (39:4). Allah says here:

(سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ  
عَمَّا يُصِفُونَ )

(Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).) meaning, exalted and sanctified and glorified be the Creator of all things far above having any offspring, for He is Unique, One and Eternally Self-Sufficient. There is none equal to Him or like Him, and He does not have any offspring.

(قَدَرَهُمْ يَحْضُوا)

(So leave them (alone) to speak nonsense) means, in their ignorance and misguidance,

(وَيَلْعَبُوا)

(and play) in their world,

(حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ)

(until they meet the Day of theirs which they have been promised.) which is the Day of Resurrection, i.e., then they will come to know what their end and destination will be on that Day.

### The Uniqueness of the Lord

(وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ)

(It is He Who is the only God in the heaven and the only God on the earth.) means, He is the God of those who are in the heavens and the God of those who are on earth; all of them worship Him and are humbled before Him.

(وَهُوَ الْحَكِيمُ الْعَلِيمُ)

(And He is the All-Wise, the All-Knower.) This Ayah is like the Ayah:

(وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ  
سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ)

(And He is Allah in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn.) (6:3) which means, He is the One who is called Allah in the heavens and on the earth.

(وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
بَيْنَهُمَا)

(And Blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them,) means, He is their Creator and Sovereign, the One Who is controlling them with none to resist or oppose His rule. Blessed and exalted be He far above the notion of His having a child. He is eternally free of all faults and shortcomings, because He is the Lord, the Exalted, the Almighty, the Sovereign of all things, Who is in control of all affairs.



(وَعِنْدَهُ عِلْمُ السَّاعَةِ)

(and with Whom is the knowledge of the Hour, ) means, no one knows when it will happen except Him.

(وَالِيهِ تُرْجَعُونَ)

(and to Whom you (all) will be returned.) means, and each person will be required for his deeds; if they are good, then he will be rewarded, and if they are bad, then he will be punished.

### The Idols have no Power of Intercession

(وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ)

(And those whom they invoke instead of Him have no power) means, the idols and false gods.

(الشفعة)

(of intercession) means, they are not able to intercede for them.

(إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ)

(except for those who bear witness to the truth knowingly, and they know.) This means, but the one who bears witness to the truth has knowledge and insight, so his intercession with Allah will avail, by His leave.

### The Idolators admit that Allah Alone is the Creator

(وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ)

(And if you ask them who created them, they will surely say: "Allah." How then are they turned away) means, 'if you ask these idolators who associate others in worship with Allah,'

(مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ)

(who created them, they will surely say: "Allah.") means, they will admit that He Alone is the Creator of all things and He has no partner in that. Yet despite that they still worship others alongside Him who have nothing and are able to do nothing. This is the utmost foolishness and stupidity. Allah says:

(فَأَنى يُؤْفَكُونَ)

(How then are they turned away)

### The Prophet's Complaint to Allah

(وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ )

(And his saying: "O my Lord! Verily, these are a people who believe not!") means, Muhammad said this; he complained to his Lord about his people who did not believe in him, and said, 'O Lord, these people do not believe.' This is like the Ayah:

(وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمى اتَّخَذُوا هَذَا  
الْقُرْءَانَ مَهْجُورًا )

(And the Messenger will say: "O my Lord! Verily, my people deserted this Qur'an.") (25:30). This is the view of Ibn Mas'ud, may Allah be pleased with him, Mujahid and Qatadah, and this is how Ibn Jarir interpreted it. Al-Bukhari said: " Abdullah -- meaning Ibn Mas'ud, may Allah be pleased with him -- recited (Ayah 88 of Az-Zukhruf): (يَا رَبَّ الرَّسُولُ وَقَالَ) (And the Messenger will say: "O my Lord!") Mujahid said concerning the Ayah:

(وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ )

(And his saying: "O my Lord! Verily, these are a people who believe not!") "Allah is stating what Muhammad said." Qatadah said, "These are the words of your Prophet , when he complained about his people to his Lord."

(فَاصْفَحْ عَنْهُمْ)

(So turn away from them, ) means, from the idolators.

(وَقُلْ سَلَامٌ)

(and say Salam (peace!)) means, 'do not respond to them in the same evil manner in which they address you; but try to soften their hearts and forgive them in word and deed.'

## (فَسَوْفَ يَعْلَمُونَ)

(But they will come to know.) This is a warning from Allah for them. His punishment, which cannot be warded off, struck them, and His religion and His word was supreme. Subsequently Jihad and striving were prescribed until the people entered the religion of Allah in crowds, and Islam spread throughout the east and the west. And Allah knows best. This is the end of the Tafsir of Surat Az-Zukhruf.

### The Tafsir of Surat Ad-Dukhan

(Chapter - 44)

### Which was revealed in Makkah

In Musnad Al-Bazzar, it is recorded from Abu At-Tufayl `Amir bin Wathilah from Zayd bin Harithah that the Messenger of Allah said to Ibn Sayyad:

«إِنِّي قَدْ خَبَأْتُ خَبَاءً فَمَا هُوَ؟»

(I am concealing something, what is it) And the Messenger of Allah was concealing Surat Ad-Dukhan from him. He (Ibn Sayyad) said: "It is Ad-Dukh." The Messenger of Allah said,

«أَخْسَأُ مَا شَاءَ اللَّهُ (كَانَ)»

(Be off with you! Whatever Allah wills happens.)

In the Name of **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**  
Allah, the Most Gracious, the Most  
.Merciful

(حم- وَالْكِتَابِ الْمُبِينِ- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ  
مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ- فِيهَا يُفْرَقُ كُلُّ أَمْرٍ  
حَكِيمٍ- أَمْراً مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ- رَحْمَةً  
مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ- رَبِّ السَّمَوَاتِ

وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ- لَا إِلَهَ إِلَّا  
هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ-

(1. Ha Mim.) (2. By the manifest Book that makes things clear.) (3. We sent it down on a blessed night. Verily, We are ever warning.) (4. Therein (that night) is decreed every matter, Hakim.) (5. As a command from Us. Verily, We are ever sending,) (6. (As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.) (7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.) (8. La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.)

### The Qur'an was revealed on Laylatul-Qadr

Allah tells us that He revealed the Magnificent Qur'an on a blessed night, Laylatul-Qadr (the Night of Decree), as He says elsewhere:

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ )

(Verily, We have sent it down in the Night of Al-Qadr) (97:1). This was in the month of Ramadan, as Allah tells us:

(شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ)

(The month of Ramadan in which was revealed the Qur'an) (2:185). We have already quoted the relevant Hadiths in (the Tafsir of) Surat Al-Baqarah, and there is no need to repeat them here.

(إِنَّا كُنَّا مُنذِرِينَ)

(Verily, We are ever warning.) means, telling them what is good for them and what is harmful for them, according to Shari`ah, so that the proof of Allah may be established against His servants.

(فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ )

(Therein (that night) is decreed every matter, Hakim.) means, on Laylatul-Qadr, the decrees are transferred from Al-Lawh Al-Mahfuz to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year. This was narrated from Ibn `Umar, Mujahid, Abu Malik, Ad-Dahhak and others among the Salaf.

(حَكِيمٍ)

(Hakim) means decided or confirmed, which cannot be changed or altered. Allah says:

(أَمْرًا مِّنْ عِندِنَا)

(As a command from Us.) meaning, everything that happens and is decreed by Allah and the revelation that He sends down -- it all happens by His command, by His leave and with His knowledge.

(إِنَّا كُنَّا مُرْسِلِينَ)

(Verily, We are ever sending,) means, to mankind, sending Messenger who will recite to them the clear signs of Allah. The need for this was urgent.

(رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ رَبُّ  
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا)

((As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,) means, the One Who sent down the Qur'an is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

(إِنْ كُنْتُمْ مُّوقِنِينَ)

(if you (but) have a faith with certainty.) Then Allah says:

(لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ  
الْأَوَّلِينَ)

(La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.) This is like the Ayah:

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا  
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ  
يُحْيِي وَيُمِيتُ)

(Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa. He gives life and causes death...") (7:158)

(بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ - فَارْتَقِبْ يَوْمَ تَأْتِي  
السَّمَاءُ بِدُخَانٍ مُّبِينٍ - يَعْشَى النَّاسَ هَذَا عَذَابٌ  
أَلِيمٌ - رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ - أُنزِلَتْ  
لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ - ثُمَّ تَوَلَّوْا  
عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ - إِنَّا كَاشِفُو الْعَذَابِ  
قَلِيلًا إِنَّكُمْ عَائِدُونَ - يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى  
إِنَّا مُنْتَقِمُونَ )

(9. Nay! They play about in doubt.) (10. Then wait you for the Day when the sky will bring forth a visible smoke,) (11. Covering mankind, this is a painful torment.) (12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!") (13. How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.) (14. Then they had turned away from him and said: "(He is) one taught, a madman!") (15. Verily, We shall remove the torment for a while. Verily, you will revert.) (16. On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.)

### **Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke**

Allah says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it. Then Allah says, warning and threatening them:

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ )

(Then wait you for the Day when the sky will bring forth a visible smoke.) It was narrated that Masruq said, "We entered the Masjid -- i.e., the Masjid of Kufah at the gates of Kindah -- and a man was reciting to his companions,

(يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ)

(the Day when the sky will bring forth a visible smoke.) He asked them; `Do you know what that is' That is the smoke that will come on the Day of Resurrection. It will take away the

hearing and sight of the hypocrites, but for the believers it will be like having a cold." He said, "We came to Ibn Mas'ud, may Allah be pleased with him, and told him about that. He was lying down, and he sat up with a start and said, 'Allah said to your Prophet

(قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ  
الْمُتَكَلِّفِينَ )

(Say: "No wage do I ask of you for this, nor am I one of the pretenders.") (38:86). And it is part of knowledge that when a man does not know something, he should say, 'Allah knows best.' I will tell you a Hadith about that. When the Quraysh did not respond to Islam and they grew stubborn, the Messenger of Allah invoked Allah against them that they would have years like the years (of drought and famine) of Yusuf. They became so exhausted and hungry that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke." According to another report: "A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion."

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ - يَغْشَى  
النَّاسَ هَذَا عَذَابٌ أَلِيمٌ )

(Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment) A man came to the Messenger of Allah and said, "O Messenger of Allah! Pray to Allah to send rain to Mudar, for they are dying. So the Prophet prayed for rain for them, and they got rain. Then the Ayah was revealed:

(إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ )

(Verily, We shall remove the torment for a while. Verily, you will revert.) Ibn Mas'ud said, "Do you think that the torment will be removed for them on the Day of Resurrection When they were granted ease, they reverted to their former state. Then Allah revealed:

(يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ )

(On the Day when We shall strike you with the Great Batshah. Verily, We will exact retribution.)" He said, "This means the day of Badr." Ibn Mas'ud said, "Five things have come to pass: the smoke, the (defeat of the) Romans, the (splitting of the) moon, the Batshah, and the torment." This Hadith was narrated in the Two Sahih. It was also recorded by Imam Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in their (Books of) Tafsir, and by Ibn Jarir and Ibn Abi Hatim with a number of chains of narration. A number of the Salaf, such as Mujahid, Abu Al-'Aliyah, Ibrahim An-Nakha'i, Ad-Dahhak and 'Atiyah Al-'Awfi concurred with Ibn Mas'ud's interpretation of this Ayah and his view that the smoke already happened. This was also the view of Ibn Jarir. According to the Hadith of Abu Sarihah, Hudhayfah bin Asid Al-Ghifari, may Allah be pleased with him, said, "The Messenger of Allah looked out upon us from a room while we were discussing the Hour. He said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالذُّخَانَ، وَالذَّابَّةَ، وَخُرُوجَ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجَ عِيسَى ابْنِ مَرْيَمَ وَالذَّجَّالَ، وَثَلَاثَةَ خُسُوفٍ: خُسْفٍ بِالْمَشْرِقِ، وَخُسْفٍ بِالْمَغْرِبِ، وَخُسْفٍ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ تَبِيْتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا»

(The Hour will not come until you see ten signs. The rising of the sun from the west; the smoke; the beast; the emergence of Ya'juj and Ma'juj; the appearance of `Isa bin Maryam; the Dajjal; three cases of the earth collapsing -- one in the east, one in the west, and one in the Arabian Peninsula; and a fire which will emerge from the bottom of Aden and will drive the people -- or gather the people -- stopping with them when they stop to sleep at night or rest during the day.)" This was recorded only by Muslim in his Sahih In the Two Sahihs it was recorded that the Messenger of Allah said to Ibn Sayyad:

«إِنِّي خَبَأْتُ لَكَ خَبَأً»

(I am concealing something for you.) He said, It is Ad-Dukh. The Prophet said,

«أَخْسَأَ قَلْبِي تَعْدُوَ قَدْرَكَ»

(Be off with you! You cannot get further than your rank.) He said, "The Messenger of Allah was concealing from him the words,

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ )

(Then wait you for the Day when the sky will bring forth a visible smoke.)"This indicates that the smoke is yet to appear. Ibn Sayyad was a fortune-teller who heard things through the Jinn, whose speech is unclear, therefore he said, "It is Ad-Dukh," meaning Ad-Dukhan (the smoke). When the Messenger of Allah was sure what was happening, that the source of his information was the Shayatin, he said:



«اِحْسَاءُ فَلَنْ تَعْدُوَ قَدْرَكَ»

(Be off with you! You cannot get further than your rank.) There are numerous Marfu` and Mawquf Hadiths, Sahih, Hasan and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of Ayat in the Qur'an. Allah says:

(فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ )

(Then wait you for the Day when the sky will bring forth a visible smoke.) meaning, clearly visible, such that all people will see it. According to Ibn Mas`ud's interpretation, this was a vision which they saw because of their intense hunger and exhaustion. He also interprets the Ayah

(يَغْشَى النَّاسَ)

(Covering mankind,) meaning, it covered them and overwhelmed them. But if it was only an illusion which happened to the idolators of Makkah, Allah would not have said "covering mankind."

(هَذَا عَذَابٌ أَلِيمٌ)

(this is a painful torment.) means, this will be said to them by way of rebuke. This is like the Ayah:

(يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً - هَذِهِ النَّارُ  
الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ )

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny.) (52:13-14). Or some of them will say that to others.

(رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ )

((They will say): "Our Lord! Remove the torment from us, really we shall become believers!") means, when the disbelievers witness the punishment of Allah, they will ask for it to be taken away from them. This is like the Ayat:

(وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ  
وَلَا نُكَذِّبُ بآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ )

(If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!") (6:27)

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعَ الرَّسُولَ أَوْلَمَ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ )

(And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).) (14:44) Allah says here:

أَأَنَّىٰ لَهُمُ الذِّكْرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ - ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ )

(How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said: "(He is) one taught, a madman!") meaning, `what further admonition do they need when We have sent them a Messenger with a clear Message and warning Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.' This is like the Ayah:

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ)

(On that Day will man remember, but how will that remembrance (then) avail him) (89:23)

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن مَّكَانٍ قَرِيبٍ - وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِن مَّكَانٍ بَعِيدٍ )

(And if you could but see, when they will be terrified with no escape, and they will be seized from a near place. And they will say (in the Hereafter): "We do believe (now);" but how could they receive (faith and its acceptance by Allah) from a place so far off...) (34:51-52)

(إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ )

(Verily, We shall remove the torment for a while. Verily, you will revert.) means, `if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.' This is like the Ayat:

(وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي  
طُعَيْنِهِمْ يَعْصَمُونَ )

(And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.) (23:75)

(وَلَوْ رُدُّوا لَعَدُّوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ)

(But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars) (6:28)

### The Meaning of the "Great Batshah"

(يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْتَقِمُونَ )

(On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.) Ibn Mas'ud interpreted this to mean the day of Badr. This is also the view of a group who agreed with Ibn Mas'ud, may Allah be pleased with him, about the meaning of the smoke, as discussed above. It was also narrated from Ibn `Abbas, may Allah be pleased with him, in a report related to him from Al-`Awfi and from Ubayy bin Ka`b, may Allah be pleased with him. This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of Badr was also a day of vengeance. Ibn Jarir said, "Ya`qub narrated to me; Ibn `Ulayyah narrated to me, Khalid Al-Hadhdha' narrated to us, from `Ikrimah who said, `Ibn `Abbas, may Allah be pleased with him, said, "Ibn Mas'ud, may Allah be pleased with him, said that "the great Batshah" is the day of Badr, and I say that it is the Day of Resurrection." This chain of narration is Sahih to him. This is also the view of Al-Hasan Al-Basri and of `Ikrimah according to the more authentic of the two reports narrated from him. And Allah knows best.

(وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ  
كَرِيمٌ - أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ  
أَمِينٌ - وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ

بِسُلْطَانٍ مُّبِينٍ - وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن  
تَرْجُمُون - وَإِن لَّمْ تُؤْمِنُوا لِي فَاغْتْرِبْ لِي ذَنَابًا مِّن  
ذَنَابِ الْعِبَادِ فَاسْتَرْسَبْ - فَاسْرُبْ بِعِبَادِي  
لَيْلًا إِنِّكُمْ مُّتَّبِعُونَ - وَاتْرِكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ  
مُّغْرَقُونَ - كَمْ تَرَكَوْا مِن جِبْتٍ وَعِیُونَ -  
وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ - وَنَعْمَةً كَانُوا فِيهَا فَكِهِينَ  
- كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ - فَمَا بَكَتْ  
عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ -  
وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ -  
مِن فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ - وَلَقَدْ  
اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ - وَءَاتَيْنَاهُمْ  
مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ (

(17. And indeed We tried before them Fir`awn's people, when there came to them a noble Messenger.) (18. Saying: "Deliver to me the servants of Allah. Verily, I am to you a Messenger worthy of all trust.") (19. "And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority.") (20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me.") (21. "But if you believe me not, then keep away from me and leave me alone.") (22. So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.") (23. (Allah said): "Depart you with My servants by night. Surely, you will be pursued.") (24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.") (25. How many of gardens and springs that they (Fir`awn's people) left behind, (26. And green crops (fields) and goodly places,) (27. And comforts of life wherein they used to take delight!) (28. Thus (it was)! And We made other people inherit them.) (29. And the heavens and the earth wept not for them, nor were they given respite.) (30. And indeed We saved the Children of Israel from the humiliating torment,) (31. From Fir`awn; verily, he was arrogant and was of the excessive .) (32. And We chose them above the nations (Al-`Alamin) with knowledge,) (33. And granted them signs in which there was a plain trial.)

## The Story of Musa and Fir`awn, and how the Children of Israel were saved

Allah tells us, `before these idolators, We tested the people of Fir`awn, the copts of Egypt.'

(وَجَاءَهُمْ رَسُولٌ كَرِيمٌ)

(when there came to them a noble Messenger.) means, Musa, peace be upon him, the one to whom Allah spoke.

(أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ)

(Deliver to me the servants of Allah.) This is like the Ayah:

(فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ  
بَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنْ اتَّبَعَ الْهُدَىٰ)

(So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!) (20:47)

(إِنِّي لَكُمْ رَسُولٌ أَمِينٌ)

(Verily, I am to you a Messenger worthy of all trust.) means, `what I convey to you is trustworthy.'

(وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ)

(And exalt not yourselves against Allah.) means, `and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.' This is like the Ayah:

(إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَخَرِينَ)

(Verily, those who scorn My worship they will surely enter Hell in humiliation!) (40:60)

(إِنِّي آتِيكُمْ بِسُلْطَانٍ مُّبِينٍ)

(Truly, I have come to you with a manifest authority.) means, with clear and obvious proof. This refers to the clear signs and definitive evidence with which Allah sent him.

(وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ )

(And truly, I seek refuge with my Lord and your Lord, lest you should stone me.) Ibn `Abbas, may Allah be pleased with him, and Abu Salih said, "This refers to a verbal assault, which means insults." Qatadah said, "Meaning `stoning' in the literal sense, so that the meaning is: `I seek refuge with Allah, Who created me and you, from your making any harmful words or actions reach me.'"

(وَإِنْ لَمْ تُؤْمِنُوا لِي فَاغْتَرِلُونِ )

(But if you believe me not, then keep away from me and leave me alone.) means, `then let us leave one another alone and live in peace until Allah judges between us.' After Musa, may Allah be pleased with him, had stayed among them for a long time, and the proof of Allah had been established against them, and that only increased them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered. Allah says:

(وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَئَهُ  
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن  
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى  
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ قَالَ  
قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا)

(And Musa said: "Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment." Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way.") (10:88-89) And Allah says here:

(فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ مُجْرِمُونَ )

(So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.") Whereupon Allah commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir`awn. Allah said:

(فَأَسْرُ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ )

(Depart you with My servants by night. Surely, you will be pursued.) This is like the Ayah:

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي  
فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ  
دَرْكًا وَلَا تَخْشَى )

And indeed We revealed to Mu0sa0 (saying): Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea). )20:77(

(وَأَتْرِكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّعْرَفُونَ )

(And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.) When Musa and the Children of Israel has crossed the sea, Musa wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir`awn and prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir`awn or drowning in the sea. Ibn `Abbas, may Allah be pleased with him, said:

(وَأَتْرِكِ الْبَحْرَ رَهْوًا)

(And leave the sea as it is (quiet and divided).) means, leave it as it is and keep moving. Mujahid said:

(رَهْوًا)

(as it is) means, a dry path, as it is. `Do not command it to go back; leave it until the last of them have entered it.' This was also the view of `Ikrimah, Ar-Rabi` bin Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka`b Al-Ahbar, Smak bin Harb and others.

(كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ وَزُرُوعٍ)

(How many of gardens and springs that they left behind. And green crops) this refers to rivers and wells.

(وَمَقَامٍ كَرِيمٍ)

and goodly places, means, fine dwellings and beautiful places. Muja0hid and Sa 0d bin Jubayr said:

(وَمَقَامٍ كَرِيمٍ)

(and goodly places,) means elevated places.

(وَنِعْمَةً كَانُوا فِيهَا فَكِهِينَ )

(And comforts of life wherein they used to take delight!) means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

(كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ )

(Thus (it was)! And We made other people inherit them.) namely the Children of Israel.

(فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ)

(And the heavens and the earth wept not for them, ) means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allah which would notice their loss. So they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness. Ibn Jarir recorded that Sa`id bin Jubayr said, "A man came to Ibn `Abbas, may Allah be pleased with him, and said to him: `O Abu Al-`Abbas, Allah says,

(فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا  
مُنْظَرِينَ )

(And the heavens and the earth wept not for them, nor were they given respite) -- do the heavens and the earth weep for anybody? He, may Allah be pleased with him, said, `Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and remember Allah also weeps for him. But the people of Fir`awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allah, so the heavens and the earth did not weep for them.'" Al-`Awfi reported something similar from Ibn `Abbas, may Allah be pleased with him.

(وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ -  
مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِّنَ الْمُسْرِفِينَ )

(And indeed We saved the Children of Israel from the humiliating torment from Fir`awn; verily, he was arrogant and was of the excessive. ) Here Allah reminds them of how He saved them



from their humiliation and subjugation at the hands of Fir`awn, when they were forced to do menial tasks.

(مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا)

(From Fir`awn; verily, he was arrogant) means, he was proud and stubborn. This is like the Ayah:

(إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ)

(Verily, Fir`awn exalted himself in the land) (28:4).

(فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَلِينَ)

(but they behaved insolently and they were people self-exalting) (23:46). He was one of the excessive and held a foolish opinion of himself.

(وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ )

(And We chose them above the nations (Al-`Alamin) with knowledge,) Mujahid said, "This means that they were chosen above those among whom they lived." Qatadah said, "They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others." This is like the Ayah:

(قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ)

((Allah) said: "O Musa I have chosen you above men.") (7:144), which means, above the people of his time. This is also like the Ayah:

(وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ)

(and (Allah has) chosen you (Maryam) above the women of the nations (Al-`Alamin).) (3:42), i.e., Maryam was chosen above the women of her time. For Khadijah, may Allah be pleased with her, is higher than her in status or is equal to her, as was Asiyah bint Muzahim, the wife of Fir`awn. And the superiority of `Aishah, may Allah be pleased with her, over all other women is like the superiority of Tharid over all other dishes.

(وَأَتَيْنَاهُمْ مِّنَ الْآيَاتِ)

(And granted them signs) means clear proofs and extraordinary evidence.

(مَا فِيهِ بَلَوٌ مُّبِينٌ)

(in which there was a plain trial.) means, an obvious test to show who would be guided by it.

إِنَّ هَؤُلَاءِ لَيَقُولُونَ - إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَى  
وَمَا نَحْنُ بِمُنشَرِينَ - فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ  
صَادِقِينَ - أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ  
أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ )

(34. Verily, these people are saying:) (35. "There is nothing but our first death, and we shall not be resurrected.") (36. "Then bring back our forefathers, if you speak the truth!") (37. Are they better or the people of Tubba` and those before them We destroyed them because they were indeed criminals.)

### Refutation of Those Who deny the Resurrection

Here Allah denounces the idolators for their denial of the Resurrection and their belief that there is nothing after this life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned. They said, If the resurrection is true,

(فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ )

(Then bring back our forefathers, if you speak the truth!) This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allah will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you. Then Allah threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of Tubba`, i.e., Saba'. Allah destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in Surah Saba'. This was brought about because the idolators denied the Resurrection. Here too, the idolators are compared to them. They Tubba` were Arab descendants of Qahtan, just as these people (Quraysh) were Arab descendants of `Adnan. Among the people of Himyar -- who are also known as Saba' -- when a man became their king, they called him Tubba`, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir`awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations. But it so happened that one of the Tubba` left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Hirah. It is agreed that he passed through Al-Madinah during the days of Jahiliyyah. He fought its inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them. He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he retreated and took them (the two rabbis) with him to Yemen. When he passed by Makkah, he wanted to destroy the Ka`bah, but they told him not to do that either. They told him about the significance of this House, that it had been built by

Ibrahim Al-Khalil, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed Tawaf around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him. At that time, the religion of Musa, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him. `Abdur-Razzaq recorded that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَا أَدْرِي تُبَعُّ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِيٍّ»

(I do not know whether Tubba` was a Prophet or not.) It was narrated that Tamim bin `Abdur-Rahman said: " `Ata' bin Abi Rabah said, `Do not revile Tubba`, for the Messenger of Allah forbade reviling him." And Allah knows best.

(وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا  
لَعِبِينَ - مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ - إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ - يَوْمَ  
لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ  
- إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ )

(38. And We created not the heavens and the earth, and all that is between them, for mere play.) (39. We created them not except with truth, but most of them know not.) (40. Verily, the Day of Judgement is the time appointed for all of them --) (41. The Day when a near relative cannot avail a near relative in aught, and no help can they receive,) (42. Except him on whom Allah has mercy. Verily, He is the All-Mighty, the Most Merciful.)

### This World was created for a Wisdom

Here Allah tells us of His justice, and that He is far above mere play, folly and falsehood. This is like the Ayah:

(وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا  
ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ )

(And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!) (38:27)

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ - فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ )

(Did you think that We had created you in play, and that you would not be brought back to Us So Exalted be Allah, the True King: La ilaha illa Huwa, the Lord of the Supreme Throne!) (23:115-116) Then Allah says:

(إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ )

(Verily, the Day of Judgement is the time appointed for all of them) This is the Day of Resurrection, when Allah will judge between all creatures, and He will punish the disbelievers and reward the believers.

(مِيقَاتُهُمْ أَجْمَعِينَ)

(is the time appointed for all of them) means, He will gather all of them, the first and the last of them.

(يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا)

(The Day when a near relative cannot avail a near relative in aught,) means, no relative will be able to help another relative. This is like the Ayah:

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ )

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (23:101)

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا يُبْصِرُونَهُمْ)

(And no friend will ask a friend (about his condition). Though they shall be made to see one another) (70:10-11) which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

(وَلَا هُمْ يُنصَرُونَ)

(and no help can they receive,) means, no relative will help another, and no help will come to him from outside.

(إِلَّا مَنْ رَحِمَ اللَّهُ)

(Except him on whom Allah has mercy.) means, and nothing will be of any avail that Day except the mercy of Allah towards His creation.

(إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ)

(Verily, He is the All-Mighty, the Most Merciful.) means, he is the Almighty, with immense mercy.

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ - كَالْمُهْلِ يَغْلَى  
فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ - خُدُّهُ فَاعْتَلُوهُ إِلَى  
سَوَاءِ الْجَحِيمِ - ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ  
الْحَمِيمِ - ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ - إِنَّ هَذَا  
مَا كُنْتُمْ بِهِ تَمْتَرُونَ )

(43. Verily, the tree of Zaqqum) (44. Will be the food of the sinners.) (45. Like boiling oil, it will boil in the bellies,) (46. Like the boiling of scalding water.) (47. (It will be said:) "Seize him and drag him into the midst of blazing Fire,") (48. "Then pour over his head the torment of boiling water.") (49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.") (50. "Verily, this is that whereof you used to doubt!")

## The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allah tells us how He will punish the disbelievers who deny the meeting with Him:

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ )

(Verily, the tree of Zaqqum will be the food of the sinners.) Those who sinned by their words and in deeds. These are the disbelievers. More than one commentator stated that this referred

to Abu Jahl; undoubtedly he is included among those referred to in this Ayah, but it is not specifically about him. Ibn Jarir recorded that Abu Ad-Darda' was reciting to a man:

(إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ )

(Verily, the tree of Zaqqum will be the food of the sinners.) The man said, "The food of the orphan." Abu Ad-Darda', may Allah be pleased with him, said, "Say, the tree of Zaqqum is the food of the evildoer." i.e., he will not have any other food apart from that. Mujahid said, "If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth." A similar Marfu` report has been narrated earlier.

(كَالْمُهْلِ)

(Like boiling oil,) means, like the dregs of oil.

(كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ - كَغَلَى الْحَمِيمِ )

(it will boil in the bellies, like the boiling of scalding water.) means, because of its heat and rancidity.

(خُذُوهُ)

(Seize him) means the disbeliever. It was reported that when Allah says to the keepers of Hell, "Seize him," seventy thousand of them will rush to seize him.

(فَاعْتَلُوهُ)

(and drag him) means, drag him by pulling him and pushing him on his back. Mujahid said:

(خُذُوهُ فَاعْتَلُوهُ)

(Seize him and drag him) means, take him and push him.

(إِلَى سَوَاءِ الْجَحِيمِ)

(into the midst of blazing Fire.) means, into the middle of it.

(ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ )

(Then pour over his head the torment of boiling water.) This is like the Ayah:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ  
كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ  
رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ  
وَالْجُلُودُ )

(boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins.) (22:19-20). The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach and intestines, until it goes through his heels; may Allah protect us from that.

(ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ )

(Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.) means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke. Ad-Dahhak reported that Ibn `Abbas, may Allah be pleased with him, said: "This means, you are neither mighty nor generous." And Allah's saying:

(إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ )

(Verily, this is that whereof you used to doubt!) is like His saying:

يَوْمَ يُدْعَوْنَ إِلَى نَارٍ جَهَنَّمَ دَعَاً - هَذِهِ النَّارُ  
الَّتِي كُنْتُمْ بِهَا تُكذِّبُونَ - أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا  
تُبْصِرُونَ )

(The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see) (52: 13-15) Similarly Allah said:

(إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ )

(Verily, this is that where of you used to doubt!)

(إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ فِي جَنَّاتٍ وَعُيُونٍ  
يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ كَذَلِكَ  
وَزَوَّجْنَهُمْ بِحُورٍ عِينٍ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ  
ءَامِنِينَ لَا يَدْخُلُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى  
وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ  
الْفَوْزُ الْعَظِيمُ فَأَيُّهَا يَسِّرْنَاهُ بِلسَانِكَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ فَأَرْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ )

(51. Verily, those who have Taqwa, will be in place of security.) (52. Among Gardens and Springs,) (53. Dressed in Sundus and Istabra, facing each other,) (54. So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes,) (55. They will call therein for every kind of fruit in peace and security;) (56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,) (57. As a bounty from your Lord! That will be the supreme success!) (58.

JAWAD TO DO AYAH ONLY GOES UP TO AYAH 246

### The State of Those Who have Taqwa and the Delights

They will enjoy in Paradise When Allah describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'an is called Al-Mathani (i.e., oft-repeated).

(إِنَّ الْمُتَّقِينَ)

(Verily, those who have Taqwa,) i.e., those who fear Allah and are dutiful towards Him in this world,

(فِي مَقَامٍ أَمِينٍ)

(will be in place of security.) means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the Shaytan and his wiles, and from all other troubles and disasters.

(فِي جَنَّاتٍ وَعُيُونٍ )



(Among Gardens and Springs). This is in direct contrast to the state of the doomed, who will have the tree of Zaqqum and boiling water.

(يَلْبَسُونَ مِنْ سُندُسٍ)

(Dressed in Sundus) means, the finest of silk, such as shirts and the like.

(وَإِسْتَبْرَقٍ)

(and Istabraq) means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

(مُتَقَابِلِينَ)

(facing each other, ) means, sitting on thrones where none of them will sit with his back to anyone else.

(كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ)

(So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes.) This will be a gift in addition to the beautiful wives given to them.

(لَمْ يَطْمِئْنُوهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ)

(with whom no man or Jinn has had Tamth (sexual intercourse) before them.) (55:56)

(كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ)

((In beauty) they are like rubies and Marjan.) (55:58)

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ)

(Is there any reward for good other than good) (55:60)

(يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ)

(They will call therein for every kind of fruit in peace and security;) means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

## (لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى)

(They will never taste death therein except the first death, ) This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two Sahihs that the Messenger of Allah said:

«يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ  
بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذَبِّحُ، ثُمَّ يُقَالُ: يَا أَهْلَ  
الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا  
مَوْتَ»

(Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death.") This Hadith was already quoted in our discussion of Surah Maryam. `Abdur-Razzaq recorded that Abu Sa`id and Abu Hurayrah said, "The Messenger of Allah said:

«يُقَالُ لِأَهْلِ الْجَنَّةِ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا  
تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا،  
وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ  
تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا»

(It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old.") This was recorded by Muslim. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said:

«مَنْ اتَّقَى اللَّهَ دَخَلَ الْجَنَّةَ، يَنْعَمُ فِيهَا وَلَا يَبْأَسُ،  
وَيَحْيَا فِيهَا فَلَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَقْنَى  
شَبَابُهُ»

(Whoever has Taqwa of Allah, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.)"

(وَوَقَّهْمُ عَذَابَ الْجَحِيمِ)

(and He will save them from the torment of the blazing Fire,) means, along with this great and eternal blessing, He will also have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared. Allah says,

(فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ )

(As a bounty from your Lord! That will be the supreme success!) meaning, that will be from His bounty and kindness towards them. It was reported in the Two Sahihs that the Messenger of Allah said:

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَّنْ  
يُدْخِلُهُ عَمَلُهُ الْجَنَّةَ»

(Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.) They said, "Not even you, O Messenger of Allah" He said,

«وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ  
وَفَضْلٍ»

(Not even me, unless Allah showers me with His mercy and grace.)

(فَإِنَّمَا يَسَّرْنَاهُ لِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ )

(Certainly, We have made this easy in your tongue, in order that they may remember. ) means, `We have made this Qur'an, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

(لَعَلَّهُمْ يَتَذَكَّرُونَ)

(in order that they may remember.) means, in order that they may understand and know. Despite the fact that it is so plain and clear, there are still people who disbelieve, who stubbornly go against it. Allah says to His Messenger , consoling him and promising him victory, and warning those who reject him that they will be destroyed.

(فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ )

(Wait then; verily, they (too) are waiting.) meaning, 'they will come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muhammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allah says:

(كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي)

(Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.") (58:21)

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ  
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ )

(Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -- the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode.) (40:51-52) This is the end of the Tafsir of Surat Ad-Dukhan. All praise and thanks are due to Allah and in Him is all strength and protection.

## The Tafsir of Surat Al-Jathiyah

(Chapter - 45)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(حَمِ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ  
وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ ءَايَاتٍ لِّقَوْمٍ  
يُوقِنُونَ وَآخْتَلَفِ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنْ

السَّمَاءِ مِّن رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا  
وَتَصْرِيفِ الرِّيَّاحِ ءآيَاتٌ لِّقَوْمٍ يَعْقِلُونَ )

(1. Ha Mm.) (2. The revelation of the Book is from Allah, the Almighty, the All-Wise.) (3. Verily, in the heavens and the earth are signs for the believers.) (4. And in your creation, and what He spread (through the earth) of moving creatures are signs for people who have faith with certainty.) (5. And in the alternation of night and day, and the provision that Allah sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds, are signs for a people who understand.)

### A Directive to contemplate over Allah's Ayat

Allah directs His servants to contemplate His favors and gifts, as well as His great power that is demonstrated by His creating the heavens and the earth and the various types and categories of creatures in them. There are the angels, Jinns, humans, animals, birds, beasts, carnivores, insects and various kinds of sea creatures. The night and day alternate, each follows the other in succession, never ceasing to come, as decreed. One brings darkness and one brings light. Allah the Exalted also sends down the rain from the clouds when it is most needed. He is calling the rain, 'provision', because it is the resource that produces various provisions,

(فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا)

(and revives therewith the earth after its death,) after it was dry and had no vegetation or life of any kind. Allah said next,

(وَتَصْرِيفِ الرِّيَّاحِ)

(and in the turning about of the winds,) sometimes towards the south and sometimes towards the north. Some are easterly winds and some are westerly winds, some bringing sea breezes and some blow from the land, some coming at night and some by day. Some winds bring rain, some cause pollination and some winds just revive the soul, while some others bear no benefit. Allah said first.

(لآيَاتٍ لِّلْمُؤْمِنِينَ)

(are signs for the believers), then

(يُوقِنُونَ)

(who have faith with certainty), then

(يَعْقِلُونَ)

(who understand), thus ascending from one honorable stage to what is more honorable and higher in grade. These Ayat are similar to an Ayah in Surat Al-Baqarah

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ )

(Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving creatures of all kinds that He has spread therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed signs for people of understanding.) (2:164)

(تَلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَىِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ - وَيَلُّ لِكُلِّ أَقَاكٍ أٰثِيمٍ - يَسْمَعُ آيَاتِ اللَّهِ تُنَلِّي عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ - وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ - مَنْ وَرَأَيْتُمْ جَهَنَّمَ وَلَا يُعْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ - هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ )

(6. These are the Ayat of Allah, which We recite to you with truth. Then in which speech after Allah and His Ayat will they believe) (7. Woe to every sinful liar.) (8. Who hears the Ayat of Allah Tutla (recited) to him, yet persists with pride as if he heard them not. So announce to him a painful torment!) (9. And when he learns something of Our Ayat, he makes them a jest. For such there will be a humiliating torment.) (10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor those whom they have taken as protective friends besides Allah. And theirs will be a great torment.) (11. This is guidance. And those who disbelieve in the Ayat of their Lord, for them there is a painful torment of Rijz.)

## The Description of the Sinful Liar and His Requital

Allah the Exalted says,

(تِلْكَ آيَاتُ اللَّهِ)

(These are the Ayat of Allah) -- in reference to the Qur'an with the proofs and evidences that it contains,

(نَنْتَلُوها عَلَيْكَ بِالْحَقِّ)

(which We recite to you with truth.) for they contain the truth from the Truth (i.e., Allah). Therefore, if they do not believe in Allah's Ayat nor abide by them, what speech after Allah and His Ayat will they then believe in Allah said next,

(وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ)

(Woe to every sinful liar.) who lies in his speech, often swears, who is worthless, commits and utters sinful acts and statements, and disbelieves in Allah's Ayat,

(يَسْمَعُ آيَاتِ اللَّهِ تُنْزَلُ عَلَيْهِ)

(Who hears the Ayat of Allah Tutla (recited) to him,) meaning, being recited to him,

(ثُمَّ يُصِرُّ)

(yet persists) in his disbelief, denial, pride and rebellion,

(كَأَن لَّمْ يَسْمَعْهَا)

(as if he heard them not. ) as if he did not hear them being recited to him,

(فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ)

(So announce to him a painful torment!) convey the news to him that on the Day of Resurrection, he will have a painful, severe torment from Allah. Allah said,

(وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا)

(And when he learns something of Our Ayat, he makes them a jest.) if he learns anything from the Qur'an, he disbelieves in it and takes it as the subject of jest and ridicule,

(أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ)

(For such there will be a humiliating torment.) as recompense for ridiculing the Qur'an and jesting about it. In the Sahih, Muslim recorded from `Abdullah bin `Umar that the Messenger of Allah prohibited traveling with the Qur'an to enemy lands for fear that the Qur'an might be desecrated by the enemy. Allah explained the type of torment that these people earn on the Day of Return;

(مِّن وَرَائِهِم جَهَنَّمُ)

(In front of them there is Hell.) meaning, all those who have these evil characteristics will end up in Hellfire on the Day of Resurrection,

(وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا)

(And that which they have earned will be of no profit to them, ) their wealth and children will not avail them,

(وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ)

(nor those whom they have taken as protecting friends besides Allah.) nor will the false gods that they worshipped besides Allah benefit them in the least,

(وَلَهُمْ عَذَابٌ عَظِيمٌ)

(And theirs will be a great torment.) Allah the Exalted said,

(هَذَا هُدًى)

(This is Huda (guidance).) in reference to the Qur'an,



وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ  
أَلِيمٌ

(And those who disbelieve in the Ayat of their Lord, for them there is a painful torment of Rijz.) that is agonizing and severe. Allah knows best.

(اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ  
بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ -  
وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
جَمِيعاً مِّنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ -  
قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ  
اللَّهِ لِيَجْزِيَ قَوْماً بِمَا كَانُوا يَكْسِبُونَ - مَنْ عَمِلَ  
صَالِحاً فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ  
تُرْجَعُونَ )

(12. Allah, it is He Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His bounty, and that you may be thankful.) (13. And has subjected to you all that is in the heavens and all that is on the earth; it is all (as a favor and kindness) from Him. Verily, in it are signs for a people who think deeply.) (14. Say to the believers to forgive those who hope not for the Days of Allah, that He may recompense people, according to what they have earned.) (15. Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.)

### **The Subjugation of the Sea, etc., is among Allah's Signs**

Allah the Exalted mentions some of the favors He gave to His servants, such as subjecting the sea for their service,

(لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ)

(that ships may sail through the sea by His command,) i.e., of Allah the Exalted, Who ordered the sea to carry ships,

(وَلِتَبْتَغُوا مِنْ فَضْلِهِ)

(and that you may seek of His bounty,) in commercial and business transactions,

(وَلَعَلَّكُمْ تَشْكُرُونَ)

(and that you may be thankful.) for earning various provisions brought to you from far away provinces and distant areas through the sea. Allah the Exalted said,

(وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(And has subjected to you all that is in the heavens and all that is on the earth;) the stars, the mountains, the seas, the rivers and all that you use for your benefit; these are all from His favor, kindness and bounty. Allah's statement next,

(جَمِيعاً مِنْهُ)

(it is all from Him.) Alone without partners in giving any of it. Allah the Exalted said in another Ayah,

(وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ<sup>ۙ</sup>  
فَأِلَيْهِ تَجْرُونَ )

(And whatever of blessings you have, it is from Allah. Then, when harm touches you unto Him you cry aloud for help.) (16:53) Ibn Jarir recorded that Al-`Awfi reported that Ibn `Abbas said about Allah's statement,

(وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
جَمِيعاً مِنْهُ)

(And has subjected to you all that is in the heavens and all that is on the earth; it is all from Him.) "Everything is from Allah, and that is a Name from His Names. So it all comes from Him without rivals to dispute His authority; surely, this fact is completely certain." Allah said.

(إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ)

(Verily, in it are signs for a people who think deeply.)

## The Command to be Patient with the Harm of Idolators

Allah's saying;

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ  
اللَّهِ

(Say to the believers to forgive those who hope not for the Days of Allah,) means, let the believers forgive the disbelievers and endure the harm that they direct against them. In the beginning of Islam, Muslims were ordered to observe patience in the face of the oppression of the idolators and the People of the Scriptures so that their hearts may incline towards Islam. However, when the disbelievers persisted in stubbornness, Allah legislated for the believers to fight in Jihad. Statements of this meaning were collected from `Abdullah bin `Abbas and Qatadah. Mujahid said about Allah's statement,

(لَا يَرْجُونَ أَيَّامَ اللَّهِ)

(those who hope not for the Days of Allah,) "They do not appreciate Allah's favors." Allah said,

(لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ)

(that He may recompense people, according to what they have earned.) meaning, if the believers forgive the disbelievers in this life, Allah will still punish the disbelievers for their evil in the Hereafter. Allah's statement next,

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ  
إِلَىٰ رَبِّكُمْ تُرْجَعُونَ

(Whosoever does a good deed, it is for himself, and whosoever does evil, it is against (himself). Then to your Lord you will be made to return.) meaning, you will all return to Allah on the Day of Resurrection, when you and your actions will be displayed before Him. Then, He will recompense you for your deeds, good for good and evil for evil.

(وَلَقَدْ ءَاتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ  
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ  
- وَءَاتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مَن  
بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي

بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ - ثُمَّ  
جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ  
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ )

(إِنَّهُمْ لَن يَغْنُؤُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ  
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ - هَذَا  
بَصِيرٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ )

(16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things, and preferred them above the nations.) (17. And gave them clear proofs in matters. And they differed not until after the knowledge came to them, through envy among themselves. Verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.) (18. Then We have put you on a (legal) way of commandment. So follow you that, and follow not the desires of those who know not.) (19. Verily, they can avail you nothing against Allah. Verily, the wrongdoers are protecting friends of one another, but Allah is the Protector of those who have Taqwa.) (20. This is a clear insight and evidence for mankind, and a guidance and a mercy for people who have faith with certainty.)

### **Preference of Allah to the Children of Israel and their dispute thereafter**

Allah the Exalted mentions the favors He granted the Children of Israel, such as revealing the Divine Books to them, sending the Messengers to them and granting them kingship. Allah said,

(وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ  
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ)

(And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the prophethood; and provided them with good things,) such as foods and drinks,

(وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ)

(and preferred them above the nations.) of their time,

(وَأَتَيْنَهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ)

(And gave them clear proofs in matters.) `We gave them evidences, proofs and unequivocal signs.' Therefore, the proof has been established against them, yet they differed among themselves after the proof came to them, out of transgression against each other,

(إِنَّ رَبَّكَ)

(Verily, your Lord) `O Muhammad',

يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ

(will judge between them on the Day of Resurrection about that wherein they used to differ. )  
He will judge between them by His just judgement.

### Warning to this Ummah against following the Ways of the Children of Israel

This Ayah contains a warning to the Muslim Ummah as well. It warns them not to take the path the Jews took nor adopt their ways. This is why Allah said,

(ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا)

(Then We have put you on a (legal) way of commandment. So follow you that.) `follow what was revealed to you from your Lord, O Muhammad, there is no true deity except Him, and turn away from the idolators.' Allah said,

(وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ إِنَّهُمْ لَن يُغْنُوا  
عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ  
بَعْضٍ)

(and follow not the desires of those who know not. Verily, they can avail you nothing against Allah. Verily, the wrongdoers are protecting friends of one another,) Allah says, `what will the loyalty that the idolators give each other avail them' Indeed, all they will earn from their protecting friends is more loss, destruction and demise,

(وَاللَّهُ وَلِيُّ الْمُتَّقِينَ)

(but Allah is the Protector of those who have Taqwa.) and He will deliver them from the darkness to the light. In contrast, all the false deities are the protecting friends of those who disbelieve, taking them out of the light to the darkness. Allah said,

(هَذَا بَصِيرٌ لِلنَّاسِ)

(This is a clear insight and evidence for man- kind,) in reference to the Qur'an,

(وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ)

(and a guidance and a mercy for people who have faith with certainty.)

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ  
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ  
وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ - وَخَلَقَ اللَّهُ السَّمَوَاتِ  
وَالْأَرْضَ بِالْحَقِّ وَلِيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ  
وَهُمْ لَا يُظْلَمُونَ - أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ  
وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ  
وَجَعَلَ عَلَىٰ بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ  
اللَّهِ أَفَلَا تَذَكَّرُونَ )

(21. Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.) (22. And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.) (23. Have you seen him who takes his own lust as his god And Allah, left him astray with knowledge, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah Will you not then remember)

## The Life and the Death of the Believers and the Disbelievers are not Equal

Allah the Exalted states here that the believers and the disbelievers are never equal. Allah said in another Ayah,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ  
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ )

(Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.) (59:20) Allah said here,

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ )

(Or do those who earn evil deeds think) those who commit and practice evil,

(أَنْ نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ)

(that We shall hold them equal with those who believe and do righteous good deeds, in their life and their death) treat them equally in the present life of the world and in the Hereafter

(سَاءَ مَا يَحْكُمُونَ)

(Worst is the judgement that they make.) `worst is the thought that they have about Us and about Our justice, thinking that We will ever make the pious and the wicked equal in the Hereafter or this life.' At--Tabarani recorded that Shu`bah said that `Amr bin Murrah narrated that Abu Ad-Duha said that Masruq said that Tamim Ad-Dari once stood in voluntary prayer through the night until the morning only reciting this Ayah,

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَّجْعَلَهُمْ  
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds) Allah said in reply:

(سَاءَ مَا يَحْكُمُونَ)

(Worst is the judgement that they make.) Allah said,

(وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ)

(And Allah has created the heavens and the earth with truth,) meaning, in justice,

(وَلِيُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ)

(in order that each person may be recompensed what he has earned, and they will not be wronged.) Allah the Exalted said,

(أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ)

(Have you seen him who takes his own lust as his god), who abides by his lust, and whatever his lust portrays as good he implements it, and whatever his lust portrays as evil, he abandons it! Allah's statement,

(وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ)

(And Allah left him astray with knowledge, ) has two meanings. One of them is that Allah knew that this person deserves to be misguided, so He left him astray. The second meaning is that Allah led this person astray after knowledge reached him and the proof was established before him. The second meaning includes the first meaning, but not the opposite. Allah said,

(وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ  
غِشْوَةً)

(and sealed his hearing and his heart, and put a cover on his sight.) so he does not hear what benefits him, understands not what would lead him to the guidance and sees not the evidence with which he can be enlightened. This is why Allah said,

(فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ)

(Who then will guide him after Allah Will you not then remember) Allah said in a similar Ayah,

(مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ)

(Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.) (7:186).



(وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ - وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبُوا آبَاءَنَا إِنْ كُنْتُمْ صَادِقِينَ - قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time). And they have no knowledge of it, they only presume.) (25. And when Our Clear Ayat are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!") (26. Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not.")

### **The Conviction of the Disbelievers, Their Argument and the Refutation of it**

Allah mentions here the creed of Ad-Dahriyyah and the Arab idolators who embraced their creed, denying Resurrection,

(وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا)

(And they say: "There is nothing but our life of this world, we die and we live...") They say that there is only this life, some people die while others are born to life, without Resurrection or Judgement. This was the creed of Arab idolators who used to deny Resurrection, in addition to, the creed of the atheist philosophers among them who denied the creation and Resurrection. This was also the statement of atheist philosophers who deny the Creator and think that the world will return to its original form once every thirty--six thousand years, when everything will restart its life--cycle again! They claim that this cycle was repeated for infinity, thus contradicting the sound reason and the divine revelation. They said,

(وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ)

(and nothing destroys us except Ad-Dahr (time).) Allah the Exalted said in reply,

﴿وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ﴾

(And they have no knowledge of it, they only presume.) they speculate and guess! As for the Hadith recorded by the two collectors of the Sahih, and Abu Dawud and An-Nasa'i, from Abu Hurayrah that the Messenger of Allah said,

«يَقُولُ تَعَالَى: يُؤْذِينِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلَبُ لَيْلَهُ وَنَهَارَهُ»

(Allah the Exalted says, "The Son of `Adam annoys Me when he curses Ad-Dahr (time), while I am Ad-Dahr. In My Hand are all matters; I cause the alternation of his days and nights.") In another narration;

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ تَعَالَى هُوَ الدَّهْرُ»

(Do not curse Ad-Dahr (time), for Allah is Ad-Dahr.) Ash-Shafi'i, Abu `Ubaydah and several other Imams of Tafsir explained the meaning of the Prophet's statement,

«لَا تَسُبُّوا الدَّهْرَ فَإِنَّ اللَّهَ هُوَ الدَّهْرُ»

(Do not abuse Ad-Dahr (time), for Allah is Ad-Dahr.) They said, "During the time of Jahiliyyah, when an affliction, a calamity or a disaster struck them, the Arabs used to say, `Woe to Ad-Dahr (time)!' So they used to blame such incidents on Ad-Dahr, cursing Ad-Dahr in the process. Surely, it is Allah the Exalted and Most Honored Who causes these (and all) things to happen. This is why when they cursed Ad-Dahr, it was as if they were cursing Allah Himself, since truthfully, He causes all incidents to happen. Therefore, abusing Ad-Dahr was prohibited due to this consideration, for it was Allah Whom they meant by abusing Ad-Dahr, which -- as we said-- they accused of causing (distressful) incidents." This is the best explanation for this subject, and it is the desired meaning. Allah knows best. We should mention that Ibn Hazm and those of the Zahiriyyah like him made an error when they used this Hadith to include Ad-Dahr among Allah's most beautiful Names. Allah's statement,

﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ﴾

(And when Our Clear Ayat are recited to them,) means, when the truth is made plain to them and used as evidence against them, asserting that Allah is able to resurrect the bodies after they have perished and disintegrated,

﴿مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوْا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ﴾

(their argument is no other than that they say: "Bring back our fathers, if you are truthful!") `bring them back to life, if what you say is true.' Allah the Exalted said,

**(قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ)**

(Say (to them): "Allah gives you life and then causes you to die...") `for you are witnesses that He brings you (or new life) to existence after non--existence,'

**(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ)**

(How can you disbelieve in Allah Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life.) (2:28) Therefore, He Who is able to initiate creation, is able to restart it, as well and more obviously,

**(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)**

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.) (30:27) Allah said next,

**(ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)**

(then He will assemble you on the Day of Resurrection about which there is no doubt.) `when He resurrects you, it will be on and for the Day of Resurrection, not in this life. Therefore, your statement is groundless,'

**(انْتُوا بِآبَائِنَا إِن كُنْتُمْ صَادِقِينَ)**

Bring back our (dead) fathers, if you are truthful! Alla0h said,

**(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ)**

The Day when He will gather you (all) on the Day of Gathering. )64:9(,

**(لَأَيِّ يَوْمٍ أُجِّلَتْ - لِيَوْمِ الْفَصْلِ )**

(For what Day are these signs postponed For the Day of sorting out.) (77:12-13), and,

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ )

(And We delay it only for a term (already) fixed.) (11:104) Allah said here,

(ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ)

(then He will assemble you on the Day of Resurrection about which there is no doubt.) there is no doubt that it will come,

(وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

(But most of mankind know not.) and this is why they deny Resurrection and discount the fact that the bodies will be brought back to life. Allah the Exalted said,

(إِنَّهُمْ يَرَوْنَهُ بَعِيدًا - وَنَرَاهُ قَرِيبًا )

(Verily, they see it afar off. But We see it (quite) near.) (70:6), they discount the possibility that Resurrection will ever come, while the believers believe that its occurrence is easy and imminent.

(وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ  
السَّاعَةُ يُومِذُ يَخْسِرُ الْمُبْطِلُونَ - وَتَرَى كُلَّ أُمَّةٍ  
جَاثِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا  
كُنْتُمْ تَعْمَلُونَ - هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا  
كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ )

(27. And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established -- on that Day the followers of falsehood shall lose.) (28. And you will see each nation humbled to their knees (Jathiyah), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.) (29. This Our Record speaks about you with truth. Verily, We were recording what you used to do.)

### **Some of the Conditions of the Day of Resurrection and its Horrors**

Allah mentions that He is the King and Owner of the heavens and earth, and the Only Ruler over them in this life and the Hereafter. Allah's statement,

(وَيَوْمَ تَقُومُ السَّاعَةُ)

(And on the Day that the Hour will be established) on the Day of Resurrection,

(يَخْسَرُ الْمُبْطِلُونَ)

(the followers of falsehood shall lose.) those who disbelieve in Allah and reject the clear proofs and unequivocal evidences that He has sent down to His Messengers. Allah said,

(وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً)

(And you will see each nation humbled to their knees (Jathiyah),) kneeling, fearful of the tremendous calamity and events. It was said that this will occur when Hellfire will be brought forth, for she will exhale once, and everyone will fall to their knees, including Ibrahim, the Khalil. He will proclaim, "Myself, myself, myself! Today, I will not ask You (O Allah) but about myself." And even `Isa, will proclaim, "Today, I will only argue before You on my own behalf, I will not ask You about Maryam, who gave birth to me." Allah said next,

(كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا)

(each nation will be called to its Record. ) meaning, Record of deeds. Allah said in a similar Ayah,

(وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ)

(And the Book will be presented; and the Prophets and the witnesses will be brought forward) (39:69). This is why Allah said here,

(الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(This Day you shall be recompensed for what you used to do.) `you will be judged according to your deeds, good and evil.' Allah said in similar Ayat;

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ - بَلِ الْإِنْسَانُ  
عَلَىٰ نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ )

(On that Day man will be informed of what he sent forward, and what he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses.) (75:13-15) Allah said,

(هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ)

(This, Our Record speaks about you with truth.) It contains the record of all your actions, without addition or deletion. Allah also said:

(وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا )

(And the Book will be presented, and you will see the criminals, fearful of that which is therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49) Allah's statement,

(إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ)

(Verily, We were recording what you used to do.) means, `We ordered Our scribe angels to record your deeds.' Ibn `Abbas and others commented, "The angels record the deeds of the servants and then ascend to heaven with them. There, they meet the angels entrusted with the Records of deeds sent down from Al-Lawh Al-Mahfuz on each Night of Al-Qadr, containing what Allah has written will occur from the servants, long before He created them. They will compare their records and find out that not a single letter was added or deleted." He then recited this Ayah,

(إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ)

(Verily, We were recording what you used to do.)

(فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ - وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُنزِلُ عَلَيْكُمْ فَأَسْتَكْبِرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ - وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرَى مَا السَّاعَةُ إِنَّ نَظْنَ إِلَّا ظَنًّا وَمَا نَحْنُ

بِمُسْتَيَقِينَ - وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ  
 بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ - وَقِيلَ الْيَوْمَ نَنسَاكُمْ  
 كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا  
 لَكُمْ مِّنْ نَّصِيرِينَ - ذَلِكَ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ  
 هُزُوءًا وَغَرَّكُمْ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ لَا يُخْرَجُونَ  
 مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ - فَلِلَّهِ الْحَمْدُ رَبِّ  
 السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ - وَلَهُ  
 الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ  
 الْحَكِيمُ

(30. Then, as for those who believed and did good deeds, their Lord will admit them to His mercy. That will be the evident success.) (31. But as for those who disbelieved (it will be said to them): "Were not Our Ayat recited to you But you were proud, and you were a people who were criminals.") (32. And when it was said: "Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but conjecture, and we have no firm convincing belief (therein).") (33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.) (34. And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours. And your abode is the Fire, and there is none to help you.") (35. This, because you took the revelations of Allah in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be returned to the worldly life.) (36. So all praise is due to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of all that exists.) (37. And His is the majesty in the heavens and the earth, and He is Al-`Aziz, Al-Hakim.)

**Allah states to us His judgement in His creation on the Day of  
 Resurrection,**

**(فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)**

(Then, as for those who believed and did good deeds,) Those whose hearts believed and their limbs performed good deeds, in sincerity to Allah and conforming with Islamic legislation;

(فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ)

(their Lord will admit them to His mercy. ) and that is Paradise. In the Sahih, Allah said to Paradise;

«أَنْتِ رَحْمَتِي، أَرْحَمُ بِكَ مِنْ أَشَاءِ»

("You are My mercy, with which I grant mercy to whom I will,") Allah said;

(ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ)

(That will be the evident success.) clear and apparent. Allah said,

(وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ  
فَاسْتَكْبَرْتُمْ)

(But as for those who disbelieved (it will be said to them): "Were not Our Ayat recited to you But you were proud...") They will be admonished and criticized with this statement, that means, 'have not the Ayat of Ar-Rahman been recited to you But you did not follow them out of pride and turned away upon hearing them,'

(وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ)

(and you were a people who were criminals.), ' by your actions, as well as, the denial that your hearts contained.'

(وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ  
فِيهَا)

(And when it was said: "Verily, Allah's promise is the truth, and there is no doubt about the coming of the Hour,") ' when the believers said these words to you;'

(قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ)

(you said: "We know not what is the Hour...") ' we do not recognize what you are talking about,'

(إِنْ نَّظُنُّ إِلَّا ظَنًّا)



(we do not think it but conjecture,) `we only remotely think that it might come,'

(وَمَا نَحْنُ بِمُتَّقِنِينَ)

(and we have no firm convincing belief (therein).) `we are not sure of it.' Allah said,

(وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا)

(And the evil of what they did will appear to them,) the repercussion of their evil deeds will become apparent to them,

(وَحَاقَ بِهِمْ)

(and will completely encircle them.) from all directions,

(مَا كَانُوا بِهِ يَسْتَهْزِءُونَ)

(that which they used to mock at) of the coming torment and punishment,

(وَقِيلَ الْيَوْمَ نَنَسَاكُمْ)

(And it will be said: "This Day We will forget you...") `We will treat you as if We have forgotten you, casting you in the fire of Jahannam,'

(كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا)

(as you forgot the meeting of this Day of yours.) `and did not work for it because you did not believe in its coming,'

(وَمَا أَوْلَاكُمْ النَّارُ وَمَا لَكُمْ مِّنْ نَّصِيرِينَ)

(And your abode is the Fire, and there is none to help you.) In the Sahih, it is reported that Allah the Exalted will ask some of His servants on the Day of Resurrection,

«أَلَمْ أَزَوِّجْكَ؟ أَلَمْ أَكْرِمَكَ؟ أَلَمْ أُسَخِّرْ لَكَ الْخَيْلَ  
وَاللَّيْلَ، وَأَدْرَكَ تَرَأْسُ وَتَرْبَعُ؟ فَيَقُولُ: بَلَى

يَا رَبِّ. فَيَقُولُ: أَفَظَنَنْتَ أَنَّكَ مُلَاقِيٌّ؟ فَيَقُولُ: لَا.  
فَيَقُولُ اللَّهُ تَعَالَى: فَالْيَوْمَ أَنسَاكَ كَمَا نَسِيتَنِي»

("Have I not given you a spouse, honored you and subjected the camels and horses to you Have I not allowed you to be a chief and a master" The servant will say in answer, "Yes, O Lord!" Allah will say, "Did you think that you would ever meet Me" He will say, "No." Allah the Exalted will say, "then this Day, I will forget you as you forgot Me.") Allah the Exalted said,

(ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوعًا)

(This, because you took the revelations of Allah in mockery.) ` We gave you this punishment as retribution because you mocked Allah's proofs that He sent to you, and made them the subject of jokes and jest,'

(وَوَغَرَّتْكُمْ الْحَيَاةُ الدُّنْيَا)

(and the life of the world deceived you.) ` this life fooled you and you were seduced by to it, thus becoming among the ultimate losers,'

(فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا)

(So this Day, they shall not be taken out from there), from Hellfire,

(وَلَا هُمْ يُسْتَعْتَبُونَ)

(nor shall they be returned to the worldly life.) no apologies shall be sought from them, but they will be punished without limit or delay, just as a group of the believers will enter Paradise without limit or delay. After Allah mentioned His judgement for the believers and the disbelievers, He said,

(قُلِّلَهُ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ)

(So all praise is due to Allah, the Lord of the heavens and the Lord of the earth,) He is their Owner and the Owner of all that is in and on them, and surely,

(رَبِّ الْعَالَمِينَ)

(and the Lord of all that exists.) Allah said next,

(وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ)

(And His is the majesty in the heavens and the earth, ) meaning, the kingship, according to Mujahid. This Ayah means, Allah is the Almighty, Worthy of all praise; everything and everyone is subservient and in complete need of and dependent upon Him. In an authentic Hadith, the Prophet said,

«يَقُولُ اللَّهُ تَعَالَى: الْعِزَّةُ إِزَارِي، وَالْكَِبْرِيَاءُ  
رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا أُسْكِنُهُ  
نَارِي»

(Allah the Exalted said, "Glory is My robe and pride is My garment; whoever rivals Me for either of them, I will make him reside in My Fire!") Muslim collected a similar Hadith. Allah said,

(وَهُوَ الْعَزِيزُ)

(and He is the Al-`Aziz,) Who is never resisted or rivaled,

(الْحَكِيمُ)

(Al-Hakim) all wise in His statements, actions, legislation and the decree that He appoints; all glory and praise are due to Him, none has the right to be worshipped but He, Alone. This is the end of the Tafsir of Surat Al-Jathiyah. All praise and thanks are due to Allah alone.

## The Tafsir of Surat Al-Ahqaf

(Chapter - 46)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(حَمَّ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا  
مُعْرِضُونَ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي

السَّمَوَاتِ ائْتُونِي بِكِتَابٍ مِّن قَبْلِ هَذَا أَوْ أَثَرَةٍ  
مِّن عِلْمٍ إِن كُنْتُمْ صَادِقِينَ وَمَنْ أَضَلُّ مِمَّن يَدْعُو  
مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ  
وَهُمْ عَن دُعَائِهِمْ غَفْلُونَ وَإِذَا حُشِرَ النَّاسُ كَانُوا  
لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ )

(1. Ha Mim.) (2. The revelation of the Book is from Allah, the Almighty, the All-Wise.) (3. We created not the heavens and the earth and all that is between them except with truth, and for a specified term. But those who disbelieve, turn away from that whereof they are warned.) (4. Say: "Think you about all that you invoke besides Allah Show me what have they created of the earth Or have they a share in (the creation of) the heavens Bring me a scripture prior to this or some trace of knowledge, if you are truthful!") (5. And who is more astray than those who invoke besides Allah others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them) (6. And when mankind are gathered, they (false deities) will become their enemies and will deny their worship.)

### The Qur'an is a Revelation from Allah and the Universe is His True Creation

Allah informs that He has revealed the Book to His servant and Messenger Muhammad -- may Allah's blessings be upon him until the Day of Judgement. Allah then describes Himself as being of unimaginable glory, possessing ultimate wisdom in His statements and actions. Allah then says,

(مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
بِالْحَقِّ)

(We created not the heavens and the earth and all that is between them except in truth,) meaning, not in idle play and falsehood.

(وَأَجَلٌ مُّسَمًّى)

(and for a specified term.) meaning, for a fixed and specified duration that will not increase or decrease. Allah continues,

(وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ)

(But those who disbelieve, turn away from that of which they are warned.) Meaning, the disbelievers are distracted from what is intended for them. Allah has indeed revealed to them a Book and sent to them a Messenger. Yet, they obstinately turn away from all of that. Therefore, they will soon realize the consequence of their behavior.

## Refuting the Idolators

Allah then says,

(قُلْ)

(Say) meaning, to these idolators who worship others besides Allah.

أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا  
خَلَقُوا مِنَ الْأَرْضِ

(Think you about all that you invoke besides Allah Show me what they have created of the earth) (46:4) meaning, 'show me the place that they have independently created from the earth.'

(أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ)

(Or have they a share in the heavens) which means that they are not partners in anything in the heavens, nor on earth. They do not own even the thin membrane covering a date's pit. The dominion and control only belong to Allah, Exalted is He. 'How then would you worship others or join them as partners with Him Who guided you to that Who called you to that Did He command you to do it, or is it something that you suggested yourselves' Thus, He says,

اِنْتُونِي بِكِتَابٍ مِّنْ قَبْلِ هَذَا

(Bring me a scripture prior to this) meaning, 'bring a book from among the Books of Allah that have been revealed to the Prophets, that commands you to worship these idols.'

(أَوْ أَثْرَةٍ مِّنْ عِلْمٍ)

(or some trace of knowledge,) meaning, 'some clear evidence justifying this way you have chosen.'

(إِنْ كُنْتُمْ صَادِقِينَ)

(if you are truthful!) meaning, 'you have absolutely no evidence for that -- neither textual (from revelation) nor rational.' For this reason, some recited it; (علم من أثره أو) "or something inherited from knowledge" meaning, 'or true knowledge that you have inherited from anyone before you.' This is similar to Mujahid's statement when he said,

(أَوْ أَثْرَةٍ مِّنْ عِلْمٍ)

(or some trace of knowledge.) "Or anyone who has inherited any knowledge." Allah then says,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لَّا  
يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَن دُعَائِهِمْ  
غَافِلُونَ )

(And who is more astray than those who invoke besides Allah others who will not answer them until the Day of Resurrection, and who are unaware of their invocations to them) meaning, no one is more misguided than those who invoke idols instead of Allah, asking them for things that they cannot give -- until the Day of Judgment. They (the idols) are unaware of what he asks, they can neither hear, see, or act. This is because they are inanimate, senseless stones. Allah then says,

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا  
بِعِبَادَتِهِمْ كَافِرِينَ )

(And when mankind are gathered, they will become their enemies and will deny their worship.) This is similar to Allah's saying:

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا )  
(كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا )

(They have taken gods beside Allah, that they might give them dignity. No! They will deny their worship of them, and will be opponents to them.) (19:81, 82) meaning, they will betray them when they need them the most. (Ibrahim) Al-Khalil, peace be upon him, said:

إِنَّمَا اتَّخَذْتُمْ مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي  
الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ

وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَأَتُهُمُ النَّارُ وَمَا لَكُمْ مِّنْ  
تَّصْرِينٍ)

(You have taken only idols besides Allah! The love between you is only in the life of this world. 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 helpers.)(29:25)

(وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا  
لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ - أَمْ يَقُولُونَ  
اِفْتَرَاهُ قُلٌّ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ  
شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا  
بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ - قُلْ مَا كُنْتُ  
بِدْعَا مِّنَ الرُّسُلِ وَمَا أَدْرَىٰ مَا يَفْعَلُ بِي وَلَا بِكُمْ  
إِنِ اتَّبِعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ )

(7. And when Our Clear Ayat are recited to them, the disbelievers say of the truth when it reaches them: "This is plain magic!") (8. Or say they: "He has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it! Sufficient is He as a witness between me and you! And He is the Oft--Forgiving, the Most Merciful.") (9. Say: "I am not a new thing among the Messengers, nor do I know what will be done with me or you. I only follow that which is revealed to me, and I am but a plain warner.")

## Refuting Claims of the Idolators about the Qur'an and the Messenger

Concerning the disbelief and rebellion of the idolators, Allah says that when the clear Ayat of Allah are recited to them they say;

(هَذَا سِحْرٌ مُّبِينٌ)

(This is plain magic!) meaning, simple magic. In this statement of theirs, they have lied, invented a falsehood, went astray and disbelieved.

(أَمْ يَقُولُونَ افْتَرَاهُ)

(Or they say: "He has fabricated it." ) They are referring to Muhammad . Allah responds saying,

(قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا)

(Say: "If I have fabricated it, you have no power to support me against Allah..." ) which means, 'if I lie against Allah and falsely claim that He sent me when He actually had not, then He would punish me with a severe punishment. No one on the earth -- you or anyone else -- would then be able to protect me from Him.' It is similar to Allah's saying,

(قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُتَحَدًّا إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ)

(Say: "None can protect me from Allah, nor would I find a refuge except in Him. (My duty) is only to convey from Allah and (deliver) His Messages. ") (72:22-23) Allah says,

(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ )

(And if he made up a false saying concerning Us, We surely would have seized him by the right hand. Then we would have cut off his life artery. And none of you could withhold Us from (punishing) him.) (69:44-47) Thus, Allah says here,

(قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ)

(Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He as a witness between me and you!..." ) This is a severe threat, intimidation and warning for them. Allah then says,

(وَهُوَ الْعَفُورُ الرَّحِيمُ)



(And He is the Oft-Forgiving, the Most Merciful.) This is an encouragement for them to repent and turn to Allah. It means, `despite all of this, if you turn back and repent, Allah will accept your repentance, pardon you, forgive you, and have mercy upon on.' This is similar to Allah's saying in Surat Al-Furqan,

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا - قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي  
السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا )

(And they say: "(This Book is) legends of the ancients that he has written down, and they are dictated to him morning and afternoon." Say: "It has been sent down by the One Who knows every secret within the heavens and the earth. Truly, He is ever Forgiving and Merciful.") (25:5-6) Allah then says,

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers...") which means, `I am not the first Messenger who ever came to the world. Rather, Messengers came before me. Therefore, I am not an unprecedented incident that should cause you all to reject me and doubt my being sent to you. Indeed, Allah has sent before me all of the Prophets to various nations.' Allah then says,

(وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ)

(nor do I know what will be done with me or with you.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "It (this Ayah) was followed in revelation by,

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive for you your sins of the past and future). Similarly, `Ikrimah, Al-Hasan, and Qatadah all said that this Ayah was abrogated by the Ayah;

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive for you your sins of the past and future). They said that when the latter Ayah was revealed, one of the Muslims said to Allah's Messenger , "Allah has declared what He will do for you. But what will He do for us" Then Allah revealed;

(لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن  
تَحْتِهَا الْأَنْهَارُ)

(That He may admit the believing men and the believing women to Gardens under which rivers flow). This is what they said. That which has been confirmed in the Sahih is that the believers said, "May you enjoy that, O Allah's Messenger! But what do we get" So Allah revealed this Ayah. Imam Ahmad recorded that Kharijah bin Zayd bin Thabit, reported that Umm Al-`Ala' -- a woman from the Ansar who had given her pledge of loyalty to Allah's Messenger -- said, "When the Ansar drew lots regarding taking in the Muhajirun to dwell with them, our lot was to have `Uthman bin Maz`un. Later, `Uthman fell sick in our house, so we nursed him until he died, and we wrapped him in his garments (for burial). Allah's Messenger then came in, and I said, `O Abu As-Sa'ib! May Allah have mercy on you. I bear witness that Allah has indeed honored you.' Allah's Messenger asked,

«وَمَا يُدْرِيكَ أَنَّ اللَّهَ تَعَالَى أَكْرَمَهُ»

(How do you know that Allah has honored him) I said, `I do not know -- may my father and mother both be ransoms for you!' Allah's Messenger then said,

«أَمَّا هُوَ فَقَدْ جَاءَهُ الْيَقِينُ مِنْ رَبِّهِ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ. وَاللَّهِ مَا أُدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ

بِي»

(As for him, certainty (death) has reached him from his Lord, and I surely wish well for him. But by Allah, even though I am Allah's Messenger, I do not know what will happen to me (after death).) I then said, `Never will I claim a person to be pious after this.' This incident caused me some distress, and I went to sleep thereafter. I saw in my dream that `Uthman owned a running water spring. I went to Allah's Messenger and told him about that. Allah's Messenger said,

«ذَلِكَ عَمَلُهُ»

(That was his (good) deeds.)" Al-Bukhari recorded this Hadith but Muslim did not. In one of the narrations, Allah's Messenger said,

«مَا أُدْرِي وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِهِ»

(Even though I am Allah's Messenger, I do not know what will happen to him.) This and similar texts indicate that it is not allowed to declare that a specific person will enter Jannah except for those who were distinctly indicated by Allah or his Messenger . Examples of those are the Ten, Ibn Sallam, Al-Ghumaysa', Bilal, Suraqah, `Abdullah bin `Amr bin Haram (Jabir's father), the Seventy Reciters (of Qur'an) who were assassinated near the Well of Ma`unah, Zayd bin Harithah, Ja`far, Ibn Rawahah, and other similar individuals, may Allah be pleased with them. Allah then says,

(إِنَّ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ)

(I only follow that which is revealed to me, ) which means, `I only follow what Allah has revealed to me of the revelation.'

(وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ)

(and I am but a plain warner.) meaning, `my warnings are obvious to every person with sound intellect and reason.' And Allah knows best.

(قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ  
وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ  
وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -  
وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا  
سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ  
قَدِيمٌ - وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً  
وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ  
ظَلَمُوا وَبَشْرَىٰ لِلْمُحْسِنِينَ - إِنَّ الَّذِينَ قَالُوا رَبُّنَا  
اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ - أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا  
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ )

(10. Say: "Tell me! If it was from Allah and you disbelieved it, (at the same time), a witness from among the Children of Israel has testified to something similar and believed while you rejected (the truth)!" Verily, Allah does not guide the wrongdoing people.) (11. And those who disbelieve say of those who believe: "Had it been a good thing, they (the poor believers) would not have preceded us to it!" And when they have not been guided by it, they say: "This is ancient falsehood!") (12. And before this was the Scripture of Musa as a guide and a mercy. And this is a Book confirming in the Arabic tongue, to warn those who do wrong, and as glad tidings for the doers of good.) (13. Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm, on them shall be no fear, nor shall they grieve.) (14. Such shall be the dwellers of Paradise, abiding therein (forever) -- a reward for what they used to do.)

## The Qur'an is Allah's True Speech and the Position of the Disbelievers and the Muslims towards it

Allah says,

(قُلْ)

(Say) meaning, `O Muhammad to these idolators who disbelieve in the Qur'an.'

(أَرَأَيْتُمْ إِنْ كَانَ)

(Tell me! If it was) meaning, this Qur'an.

(مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ)

(from Allah, and you disbelieved in it) meaning, `what do you think that Allah will do to you if this Book that I have come to you with is actually revealed to me from Him in order that I convey it to you, and yet you disbelieve in it and deny it

(وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ)

((at the same time), a witness from among the Children of Israel has testified to something similar) meaning, `the previous Scriptures that were revealed to the Prophets before me all testify to its truthfulness and authenticity. They have prophesied, well in advance, about things similar to that which this Qur'an informs of.' Concerning Allah's statement,

(فَأَمَّنَ)

(and believed) `this person who testified to its truthfulness from the Children of Israel, due to his realization that it was the truth.'

(وَاسْتَكْبَرْتُمْ)

(while you rejected (the truth!)) `whereas you have arrogantly refused to follow it.' Masruq said: "That witness believed in his Prophet and Book, while you disbelieved in your Prophet and Book."

(إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(Verily, Allah does not guide the wrongdoing people.) The witness here refers to any witness in general. It includes `Abdullah bin Salam and other from them as well. For indeed, this Ayah was revealed in Makkah before `Abdullah bin Salam had accepted Islam. This is similar to the statement of Allah,

(وَإِذَا يُتْلَى عَلَيْهِمْ قَالُوا ءَأَمَّا بِهِ إِنَّهُ الْحَقُّ مِن  
رَبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ )

(And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we have been Muslims.") (28:53) It is also similar to Allah's saying,

(قُلْ ءَأَمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ  
مِن قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سُجَّدًا -  
وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا  
)

(Verily! Those who were given knowledge before it -- when it is recited to them, they fall upon their faces in prostration, and they say: "Exalted is our Lord! Truly, the promise of our Lord has been fulfilled.") (17:107-108) It has been narrated from Sa`d, may Allah be pleased with him, that he said, "I have not heard Allah's Messenger say about anyone walking on the surface of the earth that he is of the people of Jannah -- except for `Abdullah bin Salam. Concerning him the following Ayah was revealed,

(وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ)

((at the same time), a witness from among the Children of Israel has testified to something similar)" This has been recorded in the Two Sahih's and An-Nasa'i. Similarly, Ibn `Abbas, may Allah be pleased with him, Mujahid, Ad-Dahhak, Qatadah, `Ikrimah, Yusuf bin `Abdullah bin Salam, Hilal bin Yasaf, As-Suddi, Ath-Thawri, Malik bin Anas and Ibn Zayd all said that this refers to `Abdullah bin Salam. Allah then says,

(وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَأَمِنُوا لَوْ كَانَ خَيْرًا مَّا  
سَبَقُونَا إِلَيْهِ)

(And those who disbelieve say of those who believe: "Had it been good, they (the weak and poor) would not have preceded us to it!") which means that those who disbelieve say of those who believe in the Qur'an: "Had it (the Qur'an) been any good, they (the weak and poor) would not have preceded us to it!" By that, they meant Bilal, `Ammar, Suhayb, Khabbab, may Allah be pleased with them, and others like them of the weak, the male servants, and female servants. The pagans said this only because they thought that they held a high status with Allah, and that He took special care of them. By that, they made a great and obvious error, as Allah says:

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ  
اللَّهُ عَلَيْهِمْ مِّنْ بَيْنِنَا

(Thus have We tried some of them with others, that they might say: "Is it these whom Allah has favored from among us") (6:53) meaning, they wonder how could those weaklings be the ones who were guided from among them. Thus, Allah says,

(لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ)

(Had it been good, they (the weak and poor) would not have preceded us to it!) Contrary to this is the position of Ahl us-Sunnah wal-Jama`ah: They say about any act or saying that has not been reported from the Companions: "It is an innovation. If there was any good in it, they would have preceded us in doing it, because they have not left off any of the good characteristics except that they hurried to perform them." Allah continues,

(وَإِذْ لَمْ يَهْتَدُوا بِهِ)

(And when they have not been guided by it,) meaning, the Qur'an.

(فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ)

(they say: "This is an ancient falsehood!") meaning, an old lie. They mean by this that the Qur'an has been quoted and taken from the ancient people, thereby belittling the Qur'an and its followers. This is clear arrogance, as Allah's Messenger said:

«بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ»

((Arrogance is) rejecting the truth and belittling the people.) Allah then says,

(وَمِن قَبْلِهِ كِتَابُ مُوسَى)

(And before this was the Scripture of Musa) and it was the Tawrah.

(إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ)

(as a guide and mercy. And this is a Book) meaning, the Qur'an.

(مُصَدِّقٌ)

(confirming) meaning, that which came before it of the previous Books.

(لِسَانًا عَرَبِيًّا)

(in the Arabic tongue,) means that it is eloquent and clear.

(لِيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَى لِلْمُحْسِنِينَ)

(to warn those who do wrong, and as glad tidings for the doers of good.) meaning, it contains a warning to the dis- believers and glad tidings for the belie- vers. Allah then says:

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا)

(Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm,) The explanation of this has been dis- cussed earlier in Surat As-Sajdah. )See 41:30( Allah then says,

(فَلَا خَوْفٌ عَلَيْهِمْ)

(on them shall be no fear,) meaning, con- cerning their future.

(وَلَا هُمْ يَحْزَنُونَ)

(nor shall they grieve.) meaning, over what they have left behind. Allah continues,

(أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ )

(Such shall be the dwellers of Paradise, abiding therein (forever) -- a reward for what they used to do.) meaning, the deeds are a cause for their attaining the mercy and their being engulfed by it -- and Allah knows best.

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ

وَعَلَىٰ وِلْدَانِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دُرِّيَّتِي إِنَّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ - أَوْلِيَاكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصَّدَقِ الَّذِي كَانُوا يُوعَدُونَ )

(15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she delivers him with hardship. And (the period of) his gestation and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims.") (16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise. That is a promise of truth that they had been promised.)

### Allah's Advice about the Parents

After mentioning that one must confess His Oneness, worship Him with sincerity, and remain upright in obeying Him, Allah follows that by giving instructions regarding the parents. These appear together in many places of the Qur'an, such as Allah's saying,

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الْوَالِدِينَ إِحْسَانًا)

(Your Lord has decreed that you worship none but Him, and that you be dutiful to your parents.) (17:23) Allah says,

(أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ)

(Be grateful to Me and to your parents. Unto Me is the final destination.) (31:14) There are many other Ayat like this as well. Here Allah says,

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا)

(And We have enjoined on man to be dutiful and kind to his parents.) (46:15) meaning, ` We have commanded him to treat them well and show compassion towards them. Abu Dawud At-



Tayalisi recorded from Sa`d bin Abi Waqqas, may Allah be pleased with him, that his mother said to him: "Hasn't Allah commanded that you obey your parents Then I will not eat any food or drink any drink until you disbelieve in Allah." Thus she stubbornly abstained from eating and drinking, until they had to open her mouth with a stick. Then this Ayah was revealed,

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا)

(And We have enjoined on man to be dutiful and kind to his parents. ) This was also recorded by Muslim and the Sunan compilers, except for Ibn Majah. Allah continues,

(حَمَلَتْهُ أُمُّهُ كُرْهًا)

(His mother bears him with hardship.) which means that the mother suffers hardship because of her child, such as fatigue, sickness, vomiting, heaviness, distress, and other forms of hardship that the pregnant women suffer.

(وَوَضَعَتْهُ كُرْهًا)

(And she delivers him with hardship.) meaning, she also delivers him with hardship, suffering the pains of labor and their severity.

(وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا)

(And (the period of) his gestation and weaning is thirty months,) `Ali, may Allah be pleased with him, used this Ayah along with the following two Ayat to prove that the minimum period of pregnancy (gestation) is six months:

(وَفِصَالُهُ فِي عَامَيْنِ)

(And his weaning is in two years.) (31:14) and

(وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ)

(The mothers suckle their children two complete years -- for those who desire to complete the term of suckling. ) (2:233) This is a strong and valid conclusion, and it was approved by `Uthman and a number of the Companions. Muhammad bin Ishaq bin Yasar narrated from Ba`jah bin `Abdullah Al-Juhani that a man from his tribe (Juhaynah) married a woman from Juhaynah. She delivered a baby after six months. So her husband went to `Uthman, may Allah be pleased with him, and told him about that. Thus, `Uthman summoned her. When she was getting dressed, her sister started crying. She asked her: "Why do you cry By Allah, no one has ever approached me (for sexual relations) of Allah's creation except him (my husband). So let Allah decree (for me) as He wills." When she was brought before `Uthman, he commanded that

she be stoned to death (for adultery). `Ali heard of this, came to `Uthman, and said: "What are you doing" He (`Uthman) said: "She delivered after six months! Can this ever happen" `Ali, may Allah be pleased with him, said: "Don't you read the Qur'an" He said: "Yes, of course!" He (`Ali) then said: `Haven't you heard Allah's saying,

(وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا)

(and his gestation and weaning is thirty months), and;

(حَوْلَيْنِ كَامِلَيْنِ)

( two complete years) (2:233) (Subtracting the two numbers) we are only left with six months." `Uthman, may Allah be pleased with him, said: "By Allah, I did not see that! Bring the woman back." But they found that she had already been killed. Ba`jah continued: "By Allah, no two crows and no two eggs are more similar than that child turned out to be to his father! When his father saw that he said, `By Allah! This is my son without any doubt.' Later on, Allah afflicted him with a skin abscess in his face (because of his false accusation to his wife). It kept eating him up until he died." Ibn Abi Hatim related from his father that Farwah bin Abi Al-Maghra' told them that `Ali bin Mushir narrated to them from Dawud bin Abi Hind, who narrated from `Ikrimah that Ibn `Abbas, may Allah be pleased with him, said, "When a woman delivers after nine months, the baby will only need twenty-one months of suckling. When she delivers after seven months, the baby will need twenty-three months of suckling. When she delivers after six months, the baby will need two full years of suckling, because Allah says,

(وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا بَلَغَ أَشُدَّهُ)

(and his gestation and weaning is thirty months, till when he attains full strength)." meaning, he becomes strong, youthful, and attains full ability.

(وَبَلَغَ أَرْبَعِينَ سَنَةً)

(and reaches forty years,) meaning, his complete intellect, understanding, and patience reach the level of maturity. It has also been said that usually one will not change his ways once he reaches the age of forty.

(قَالَ رَبِّ أَوْزِعْنِي)

(he says: "My Lord! Grant me the power and ability) meaning, `inspire me.'

(أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ  
وَأَنْ أَعْمَلَ صَالِحاً تَرْضَاهُ)

(that I may be grateful for Your favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You,) meaning, in the future.

(وَأَصْلِحْ لِي فِي ذُرِّيَّتِي)

(and make my offspring good.) meaning, my offspring and descendants.

(إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ)

(Truly, I have turned to You in repentance, and truly, I am one of the Muslims.) This contains an instruction for anyone who reaches forty years of age to renew his repentance and turn to Allah with strong resolution. Allah then says,

(أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا  
وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ)

(Those are the ones from whom We shall accept the best of what they did and overlook their evil deeds. (They shall be) among the dwellers of Paradise.) meaning, those to whom applies the above description -- those who repent to Allah, turn back to Him, and rectify their shortcomings through repentance and seeking forgiveness - those are the ones from whom We will accept the best of what they did and overlook their evil deeds. Many of their errors will be forgiven and Allah will accept from them a modest amount of deeds.

(فِي أَصْحَابِ الْجَنَّةِ)

(among the dwellers of Paradise.) which means that they will be among the dwellers of Paradise. That is Allah's ruling concerning them, as He has promised for those who repent and turn to Him. Thus, He says,

(وَعَدَ الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ)

(That is the promise of truth that they had been promised.)

وَالَّذِي قَالَ لَوْلِدَيْهِ أَفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ  
 وَقَدْ خَلَتْ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلَانِ اللَّهَ  
 وَيَلِكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا  
 أَسْطِيرُ الْأَوَّلِينَ - أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
 فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ  
 كَانُوا خَاسِرِينَ - وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا  
 وَلِيُوقَفِيهِمْ أَعْمَلَهُمْ وَهُمْ لَا يُظْلَمُونَ - وَيَوْمَ  
 يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدْهَبْتُمْ طَيِّبَاتِكُمْ  
 فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ  
 عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ  
 بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ )

(17. But he who says to his parents: "Uff to you! Do you promise me that I will be raised up when generations before me have passed" While they invoke Allah for help: "Woe to you! Believe! Verily, the promise of Allah is true." But he says: "This is nothing but the legends of the ancient.") (18. They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.) (19. And for all, there will be degrees according to that which they did, so that He might fully recompense for their deeds. And they will not be wronged.) (20. On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allah's command.)

### Mention of the Undutiful Children and Their End

In the previous Ayat, Allah mentions the dutiful offspring who supplicate for their parents and treat them with kindness. He describes the success and salvation He has prepared for them. Here He connects to that discussion the situation of the wretched offspring who are undutiful toward their parents. Allah says,

وَالَّذِي قَالَ لَوْلِدَيْهِ أَفٌّ لَكُمْآ

(But he who says to his parents: "Uff to you! ...") As for the saying "Uff" in this Ayah, it is a general description applying to anyone who says it to his parents. Some people claim that it was revealed about `Abdur-Rahman bin Abi Bakr. But this claim is weak and rejected, because `Abdur-Rahman bin Abi Bakr embraced Islam after this was revealed. His adherence to Islam was excellent, and he was among the best of his contemporaries. Al-Bukhari recorded from Yusuf bin Mahak that Marwan (bin Al-Hakam) was governor of Hijaz (Western Arabia), appointed by Mu`awiyah bin Abi Sufyan. He (Marwan) delivered a speech in which he mentioned Yazid bin Mu`awiyah and urged the people to give a pledge of allegiance after his father. `Abdur-Rahman bin Abi Bakr said something to him in response to that, upon which Marwan commanded his men: "Arrest him!" But he entered `Aishah's house, and they were not able to capture him. Marwan then said: "This is the one about whom Allah revealed:

وَالَّذِي قَالَ لَوْلِدَيْهِ أَفٌّ لَكُمْآ أَتَعِدَانِنِي أَنْ أُخْرَجَ  
وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي

(But he who says to his parents: "Uff to you! Do you promise me that I will be raised -- when generations before me have passed")" From behind the curtain, `Aishah responded: "Allah did not reveal any Qur'an in our regard (i.e. the children of Abu Bakr), except for the declaration of my innocence." In another report recorded by An-Nasa'i, Muhammad bin Ziyad reported that when Mu`awiyah was soliciting people to pledge allegiance to his son, and Marwan declared: "This follows the tradition of Abu Bakr and `Umar." On hearing this, `Abdur-Rahman bin Abi Bakr said: "Father, this is the tradition of Heraclius and Caesar." Marwan responded: "This is the one about whom Allah revealed,

وَالَّذِي قَالَ لَوْلِدَيْهِ أَفٌّ لَكُمْآ

(But he who says to his parents: "Uff to you!")" When that was conveyed to `Aishah, she said: "Marwan is lying! By Allah, that was not revealed about him. If I wish to name the person meant by it, I could. On the other hand, Allah's Messenger placed a curse on Marwan's father (Al-Hakam bin Abi Al-`As when Marwan was still in his loins, so Marwan (bin Al-Hakam) is an outcome of Allah's curse." As for Allah's statement:

أَتَعِدَانِنِي أَنْ أُخْرَجَ

(Do you promise me that I will be raised) meaning, resurrected.

وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي

(when generations before me have passed) meaning, generations of people have already passed away, and none of them has ever returned to tell (what happened to them)

(وَهُمَا يَسْتَعِينَانِ اللَّهَ)

(While they invoke Allah for help) meaning, they ask Allah to guide him, and they say to their son,

(وَيْلِكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا  
أَسْطِيرُ الْأَوَّلِينَ)

("Woe to you! Believe! Verily, the promise of Allah is true." But he says: "This is nothing but the legends of the ancient.") Allah then says,

(أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ  
مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ  
(

(They are those against whom the Word (of torment) has justified among the previous generations of Jinn and mankind that have passed away. Verily, they are ever the losers.) This indicates that all such people will be among their likes and their peers among the disbelievers, who will lose themselves and their families on the Day of Resurrection. Allah's saying,

(أُولَئِكَ)

(Those are) after He said,

(وَالَّذِي قَالَ)

(But he who says ) confirms what we have mentioned above that the latter is a general description of a type of people including all those who fall under that description. Al-Hasan and Qatadah both said, "This applies to the disbelieving, sinful person who is undutiful to his parents and who denies resurrection." Allah then says,

(وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا)

(And for all, there will be degrees according to that which they did,) meaning that there will be degrees of punishment for each of them according to what they did.

(وَلِيُوقَفِيهِمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ)

(so that He might fully recompense them for their deeds, and they will not be wronged.) which means Allah will not be unjust to them even in the amount of a speck of dust or less. `Abdur-Rahman bin Zayd bin Aslam said: "The levels of the Fire descend, and those of Paradise ascend." Allah then says,

(وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا)

(On the Day when those who disbelieve will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein...") which means that this will be said to them by way of blame and reprimand. The Commander of the faithful, `Umar bin Al-Khattab, may Allah be pleased with him, gave up many of the joys of food and drink and refrained from them while saying, "I am afraid of being like those whom Allah has reproached and condemned by saying,

(أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا)

(You received your good things in the life of the world, and you took your pleasure therein)." Abu Mijlaz said: "Some people will lose good deeds that they had in the worldly life, and they will be told,

(أَدَّهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا)

(You received your good things in the life of the world)." Then Allah says,

(فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ)

(Today, you will be recompensed with the torment of extreme humiliation, because you were arrogant upon the earth without a right, and because you used to rebel against Allah's command.) which indicates that their punishment will be of a type comparable to their deeds. They enjoyed themselves, were arrogant in their denial of the truth, and were involved in sinning and disobedience. Thus, Allah punishes them with extreme humiliation, disgrace, severe pains, continued sorrow, and positions in the terrible depths of Hell -- may Allah protect us from all of that.

(وَأَذَكَّرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا)

إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ -  
 قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنْ ءَالِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ  
 كُنْتَ مِنَ الصّٰدِقِينَ - قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ  
 وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا  
 تَجْهَلُونَ - فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ  
 قَالُوا هَذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ  
 بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ - تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ  
 رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَكِنُهُمْ كَذٰلِكَ  
 نَجْزِي الْقَوْمَ الْمُجْرِمِينَ )

(21. And remember the brother of `Ad, when he warned his people in Al-Ahqaf. And surely, warners had already passed on before him and after him (saying): "Worship none but Allah; truly, I fear for you the torment of a mighty Day.") (22. They said: "Have you come to delude us from our gods Then bring us that with which you threaten us, if you are one of the truthful!") (23. He said: "The knowledge (of that) is only with Allah. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!") (24. Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that which you were asking to be hastened - a wind wherein is a painful torment!) (25. 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 criminal people!)

### The Story of `Ad

Allah says, consoling His Prophet in regard to the rejection of those who opposed him among his people,

(وَإِذْ نُنزِّلُ آخَا عَادٍ)

(And remember the brother of `Ad,) This refers to Hud, peace be upon in him. Allah sent him to the first people of `Ad who inhabited Al-Ahqaf. Ahqaf is plural of Haqf. According to Ibn Zayd, it means a sand dune; and according to `Ikrimah, it means a mountain or a cave. Qatadah said: "We were informed that `Ad was a tribe in Yemen. They dwelt among sand (hills), and overlooked the sea in a land called Ash-Shihr." Under the chapter, "He Who



supplicants should first mention Himself," Ibn Majah recorded that Ibn ` Abbas narrated that the Prophet said:

«يَرْحَمُنَا اللَّهُ وَأَخَا عَادَ»

(May Allah have mercy on us and the Brother of ` Ad.) Allah then says,

(وَقَدْ خَلَّتِ النَّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ)

(And surely, warners had already passed on before him and after him.) meaning, Allah had sent Messengers and warners to the towns surrounding the land of ` Ad. This is similar to Allah's saying,

(فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا)

(And We made it a deterrent punishment for those who were present and those who succeeded them. ) (2:66) And it is also similar to Allah's saying,

(فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ  
عَادٍ وَثَمُودَ إِذْ جَاءَهُمُ الرَّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ)

(But if they turn away, then say: "I have warned you of a thunderbolt like the thunderbolt that struck ` Ad and Thamud. (That occurred) when the Messengers had come to them from before them and after them (saying): "Worship none but Allah." ) (41:13-14) Allah then says,

(إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ )

(truly, I fear for you the torment of a mighty Day.) meaning, Hud said this to them (his people), and they responded to him saying,

(أَجِئْتَنَا لِتُفَكِّنَا عَنْ آلِهَتِنَا)

(Have you come to delude us from our gods) meaning, to prevent us.

(عَنْ آلِهَتِنَا)

(from our gods)

(فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصّٰدِقِينَ)

(Then bring us that with which you threaten us, if you are one of the truthful!) They sought to hasten Allah's torment and punishment, believing that it will not happen. This is similar to Allah's saying,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا)

(Those who do not believe in it (the Last Hour) seek to hasten it) (42:18). Hud's response was,

(قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ)

(He said: "The knowledge (of that) is only with Allah.") which means, 'Allah knows best about you. If you deserve the punishment to be hastened, He will do that to you. As for me, my duty is to deliver my message to you.'

(وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ)

(But I see that you are a people given to ignorance!) which means, 'you have no comprehension or understanding.' Allah then says,

(فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ)

(Then, when they saw it as a dense cloud approaching their valleys,) meaning, when they saw the punishment coming towards them, they thought it to be clouds full of rain. That made them happy and joyful, because they had a drought and needed rain. Allah then said,

(بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ)

(Nay, but it is that which you were asking to be hastened -- a wind wherein is a painful torment!) meaning, this is the torment that you called for saying, "Bring to us what you promise us if you should be of the truthful."

(نُذَمِّرُ كُلَّ شَيْءٍ)

(Destroying every thing) meaning, destroying every part of their land that could normally be destroyed.

(بِأَمْرِ رَبِّهَا)

(by the command of its Lord!) meaning, it had Allah's permission to do that. This is similar to Allah's saying,

(مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ )

(It spared nothing that it reached, but blew it into broken spreads of rotten ruins.) (51:42) meaning, like something dilapidated (or decrepit). Because of this, Allah says,

(فَأَصْبَحُوا لَا يُرَى إِلَّا مَسْكِنُهُمْ)

(So they became such that nothing could be seen except their dwellings!) means, all of them were destroyed, and none of them were spared. Allah then says:

(كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ)

(Thus do We recompense the criminal people!) which means that this is Our judgement regarding those who reject Our Messengers and disobey Our commands. Imam Ahmad recorded from `A'ishah, may Allah be pleased with her, that she said, "I never saw Allah's Messenger fully laughing so that I would see his uvula. He would only smile." She added that when Allah's Messenger saw clouds or wind, that would reflect on his face (as discomfort). She asked him: "O Allah's Messenger! When the people see clouds, they become happy, hoping that they bring them rain. But I notice that when you see them, displeasure appears on your face." Allah's Messenger replied,

«يَا عَائِشَةُ، مَا يُؤْمِنِي أَنْ يَكُونَ فِيهِ عَذَابٌ، قَدْ  
عَذَّبَ قَوْمٌ بِالرَّيْحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ وَقَالُوا:  
هَذَا عَارِضٌ مُمَطِّرُنَا»

(O `A'ishah! What would guarantee to me that they do not bring punishment Some nations had been punished with wind. On seeing the punishment approaching them, a nation once said: "This is a cloud bringing us rain.") This is also recorded by Al-Bukhari and Muslim. Imam Ahmad recorded that `A'ishah, may Allah be pleased with her, said that when Allah's Messenger saw clouds on any of the horizons, he would leave whatever he was doing -- even if he was in prayer -- and say:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ»

(O Allah! I seek refuge with you from any harm that it (the cloud) contains.) If Allah removed those clouds, the Prophet would praise Allah, and if rain fell, he would say:

«اللَّهُمَّ صَيِّبًا نَافِعًا»

(O Allah! Make it pouring and beneficent.) Muslim also recorded in his Sahih from `A'ishah, may Allah be pleased with her, that when the wind blew, Allah's Messenger would say,

«اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا  
أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا،  
وَشَرِّ مَا أُرْسِلَتْ بِهِ»

(O Allah! I ask You of its good, the good that it contains, and the good with which it has been sent. And I seek refuge in You from its evil, the evil that it contains, and the evil with which it has been sent.) She added that if the sky became cloudy, his color would change; he would exit, enter, come, and go. When it rained, his anxiety would be relieved. When `A'ishah, may Allah be pleased with her, noticed that, she asked him about it and he said:

«لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمٌ عَادٍ:

(فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا  
عَارِضٌ مُمَطِرُنَا)»

(O `A'ishah! It could be like what the people of `Ad said, (Then, when they saw it as a dense cloud approaching their valleys, they said: "This is a cloud bringing us rain!") We have previously mentioned the story of the destruction of the people of `Ad in both Surat Al-A`raf and Surah Hud. Thus, there is no need to repeat it here; and verily Allah is worthy of all praise and gratitude.

(وَلَقَدْ مَكَّنَّهُمْ فِيْمَا إِن مَكَّنَّكُمْ فِيهِ وَجَعَلْنَا لَهُمْ  
سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ  
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا  
يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ - وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى  
وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ - فَلَوْلَا نَصْرَهُمْ

الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا ءَالِهَةً بَلْ  
ضَلُّوا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُونَ )

(26. And indeed We had firmly established them with that wherewith We have not established you! We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing since they used to deny the Ayat of Allah, and they were completely encircled by that which they used to ridicule!) (27. And indeed We have destroyed towns round about you, and We have shown (them) the signs in various ways so that they might return.) (28. As for those whom they had taken for gods besides Allah, as the means of approach to Him, why then did they not aid them Nay, but they vanished completely from them. And that was their falsehood, and what they were fabricating.) Allah says, `We have granted the earlier nations wealth and offspring in the worldly life. That which We granted them, we did not give you anything similar or close to it.' Furthermore,

وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرَ وَأَفْئِدَةً فَمَا أَغْنَى  
عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ  
شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا  
كَانُوا بِهِ يَسْتَهْزِءُونَ)

(We also gave them hearing, vision, and hearts. But their hearing, vision, and hearts availed them nothing when they used to deny Allah's signs, and they were completely encircled by that which they used to ridicule!) meaning, they were encircled by the torment and exemplary punishment that they denied and whose occurrence they doubted. This means, you listeners must beware of being like them lest a punishment similar to theirs strikes you in this life and the Hereafter. Allah then says,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ)

(And indeed We have destroyed towns round about you, ) This is addressed to the people of Makkah. Allah destroyed the nations who disbelieved in the Messengers who lived around Makkah, such as `Ad who were at Al-Ahqaf in Hadramawt near Yemen, Thamud whose dwellings were between Makkah and Ash-Sham (Greater Syria), Saba' who were in Yemen, the people of Madyan who were on the route and passage to Ghazzah (Western Palestine), and the people of Lut who dwelt by the lake (the Dead Sea) which they used to pass by (on the way to Jordan) as well. Allah then says,

(وَصَرَّفْنَا الْآيَاتِ)

(and We have shown (them) the signs in various ways) meaning, `We explained and clarified them.'

لَعَلَّهُمْ يَرْجِعُونَ فَلَوْلَا نَصَرَهُمْ الَّذِينَ اتَّخَذُوا مِنْ  
دُونِ اللَّهِ قُرْبَانًا ءَالِهَةً

(so that perhaps they might return. As for those whom they had taken for gods besides Allah, as the means of approach to Him, why then did they not aid them) meaning, did they help them when they were in the greatest need for them

(بَلْ ضَلُّوا عَنْهُمْ)

(but they vanished completely from them.) Rather, they completely left them alone when they needed them the most.

(وَذَلِكَ إِفْكُهُمْ)

(And that was their falsehood, ) meaning, their lie.

(وَمَا كَانُوا يَفْتَرُونَ)

(and what they were fabricating.) which means that they fabricated lies by taking them as gods, and they lost and failed in their worship of them and their reliance upon them -- and Allah knows best.

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ  
وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ - قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا  
كِتَابًا أَنْزَلَ مِنْ بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ - يَقَوْمَنَا  
أَحْيَبُوا دَاعِيَ اللَّهِ وَعَامِنُوا بِهِ يَعْفِرُ لَكُمْ مِّنْ  
دُنُوبِكُمْ وَيُجْرِكُمْ مِّنْ عَذَابِ أَلِيمٍ - وَمَنْ لَا يُجِبْ

دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ  
مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ )

(29. And (remember) when We sent toward you a group of the Jinn, to listen to the Qur'an. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people, as warners.) (30. They said: "O our people! Verily, we have heard a Book sent down after Musa, confirming what came before it, it guides to the truth and to the straight path.") (31. "O our people! Respond to Allah's Caller, and believe in him. He (Allah) will forgive you some of your sins, and protect you from a painful torment.") (32. "And whosoever does not respond to Allah's Caller, he cannot escape on earth, and he will not have besides Allah any protectors. Those are in manifest error.")

### The Story of the Jinns listening to the Qur'an

Imam Ahmad recorded from Az-Zubayr that he commented on the Ayah;

وَإِذْ صَرَقْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْآنَ

(And (remember) when We sent towards you a group of the Jinn, to listen to the Qur'an.) "They were at a place called Nakhlah while Allah's Messenger was performing the `Isha' prayer, and

كَأَدْوَاءُ يَكُونُونَ عَلَيْهِ لِبَدًا

(they crowded on top of each other to hear him.) (72:19)" Sufyan said, "They stood on top of each other like piled wool." Ahmad was alone in recording this. Imam Ahmad and the famous Imam, Al-Hafiz Abu Bakr Al-Bayhaqi in his book Dala'il An-Nubuwwah, both recorded that Ibn `Abbas, may Allah be pleased with him, said, "Allah's Messenger never recited Qur'an to the Jinns, nor did he see them. Allah's Messenger was heading with a group of his Companions towards the `Ukaz market. At that time, the devils had been prevented from eavesdropping on the news of the heavens, and they were being attacked by burning flames (whenever they tried to listen). When the devils went back to their people, they asked them what happened to them, and they answered, `We have been prevented from eavesdropping on the news of the heavens, and burning flames now attack us.' Their people told them, `You have only been prevented from eavesdropping on the information of the heavens because of something (major) that has happened. So go all over the earth, east and west, and see what is it that has obstructed you from eavesdropping on the news of the heavens.' Thus they traveled all over the earth, east and west, seeking that which had obstructed them from eavesdropping on the news of the heavens. A group of them went towards Tihamah, and found Allah's Messenger while he was at a place called Nakhlah along the way to the `Ukaz market. He was leading his Companions in the Fajr prayer. When the Jinns heard the recitation of the Qur'an, they stopped to listen to it, and then they said: `By Allah! This is what has prevented you from eavesdropping on the news of the heavens.' Then they returned to their people and told them: `Our people! We certainly have heard an amazing recitation (the Qur'an), it guides to the right

path. So we have believed in it, and we will join none in worship with our Lord.' So Allah revealed to His Prophet ,

(قُلْ أَوْحِيَ إِلَىَّ إِنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ)

(Say: It has been revealed to me that a group of Jinns have listened (to the Qur'an).) (72:19) Thus, what was revealed to him was only the saying of the Jinns." Al-Bukhari recorded a similar narration, and Muslim recorded it (as it is here). At-Tirmidhi also recorded it, as did An-Nasa'i in his Tafsir. `Abdullah bin Mas'ud reported that the Jinns came down upon the Prophet while he was reciting the Qur'an at a place called Nakhlah. When they heard him,

(قَالُوا أَنْصِتُوا)

(They said: "Listen quietly.") meaning, hush! They were nine in number, and one of them was called Zawba'ah. So Allah revealed,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ  
وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ )

(And when We sent toward you a group of Jinns, to listen to the Qur'an. When they attended it, they said: "Listen quietly!" And when it was concluded, they returned to their people as warners.) until His saying:

(ضَلَّ مَبِينٍ)

( manifest error.) Thus, this report along with the above one by Ibn `Abbas, may Allah be pleased with him, indicate that Allah's Messenger was not aware of the presence of the Jinns at that time. They only listened to his recitation and went back to their people. Later on, they came to him in groups, one party after another, and one group after another. As for Allah's saying,

(وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ)

(they returned to their people as warners.) It means that they went back to their people and warned them about what they heard from Allah's Messenger . This is similar to Allah's saying,

(لَيَتَفَقَّهُوْا فِي الدِّينِ وَلَيُنذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوْا  
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ)



(...that they may obtain understanding in religion and warn their people when they return to them, so that they might be cautious (of evil).) (9:122) This Ayah has been used as evidence that the Jinns have warners from among themselves, but no Messengers. There is no doubt that Allah did not send Messengers from among the Jinns, because He says,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِيَ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ)

(And We did not send before you as Messengers any but men, to whom We revealed from among the people of cities.) (12:109) And Allah says,

(وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لِيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ)

(And We never sent before you any of the Messengers but verily they ate food and walked in the markets.) (25:20) And He says about Ibrahim Al-Khalil, upon him be peace,

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(...And We placed in his descendants prophethood and Scripture.) (29:27) Thus, every Prophet whom Allah sent after Ibrahim was from his offspring and progeny. As for Allah's saying in Surat Al-An`am,

(يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ)

(O company of Jinns and human beings! Did there not come to you Messengers from among you) (6:130) It only applies to the two kinds collectively, but specifically pertains to just one of them, which is the human. This is like Allah's saying,

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(From both of them (salty and fresh waters) emerge pearl and Marjan.) (55:22) Although He said "both of them" this applies to only one of the two types of water (the salty water). Allah then explains how the Jinns warned their people. He says,

(قَالُوا يَقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ)

(They said: "O our people! Verily, we have heard a Book sent down after Musa...") They did not mention `Isa, peace be upon him, because the Injil that was revealed to him contained admonitions and exhortations, but very few permissions or prohibitions. Thus, it was in reality like a complement to the legislation of the Tawrah, the Tawrah being the reference. That is why they said, "Sent down after Musa." This is also the way that Waraqah bin Nawfal spoke when the Prophet told him about his first meeting with Jibril, An-Namus, peace be upon him. He said: "Very good, very good! This is (the angel) that used to come to Musa. I wish that I was still a young man (to support you)."

(مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ)

(confirming what came before it,) meaning, the Scriptures that were revealed before it to the previous Prophets. They then said,

(يَهْدِي إِلَى الْحَقِّ)

(it guides to the truth) means in belief and information.

(وَالِى طَرِيقٍ مُسْتَقِيمٍ)

(and to the straight path.) which means, in deeds. For verily, the Qur'an contains two things: information and commandments. Its information is true, and its commandments are all just, as Allah says,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of Your Lord has been fulfilled in truth and in justice.) (6:115) Allah says,

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ)

(It is He Who has sent His Messenger with the guidance and the religion of truth.) (9:122) The guidance is the beneficent knowledge, and the religion of truth means the righteous good deeds. Thus, the Jinns said,

(يَهْدِي إِلَى الْحَقِّ)

(it guides to the truth) in matters of belief,

(وَالِى طَرِيقٍ مُسْتَقِيمٍ)

(and to the straight path.) meaning, in regard to actions.

(يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ)

(O our people! Respond to Allah's Caller,) This is proof that Muhammad has been sent to both the human beings and the Jinns. Thus, Allah says,

(أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ)

(Respond to Allah's Caller and believe in him.) Then Allah says,

(يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He will then forgive you some of your sins,) Some scholars say that "some" here is auxiliary, but this is questionable since it is rarely used to strengthen an affirmative meaning. Others say that it means partial forgiveness.

(وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ)

(and protect you from a painful torment.) meaning, He will protect you from His painful punishment. Then Allah informs that they said,

(وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ)

(And whosoever does not respond to Allah's Caller, he cannot escape on earth,) meaning, Allah's power encompasses him and surrounds him.

(وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ)

(and he will not have besides Allah any protectors.) meaning, no one can protect him against Allah.

(أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ)

(Those are in manifest error. ) This is a threat and warning. Thus, those Jinns called their people with encouragement and warning. Because of this, many of the Jinns took heed and came to Allah's Messenger in successive delegations; and verily, Allah is worthy of all praise and gratitude, and Allah knows best.

(أولم يروا أن الله الذي خلق السموات والأرض ولم يعى بخلقهن بقادر على أن يحيى الموتى بلى إنه على كل شيء قدير - ويوم يعرض الذين كفروا على النار أليس هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم تكفرون - فاصبر كما صبر أولوا العزم من الرسل ولا تستعجل لهم كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهارٍ بلاعٌ فهل يهلك إلا القوم الفاسقون )

(33. Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead Yes, He surely is Able to do all things.) (34. And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth" They will say: "Yes, by our Lord!" He will say: "Then taste the torment, because you used to disbelieve!") (35. Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people)

### Evidence for Life after Death

Allah says, those who deny resurrection on Judgement Day, and doubt that the bodies will be raised on that Last Day -- Do they not see,

(أن الله الذي خلق السموات والأرض ولم يعى بخلقهن)

(that Allah, Who created the heavens and the earth, and was not wearied by their creation,) meaning, the creation of the heavens and earth did not exhaust Him.' Rather, He commanded them: "Be," and they were, without any refusal or delay. They obeyed and responded to Him with submission and fear. Is He not then able to revive the dead This is similar to what Allah said elsewhere,

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(Verily, the creation of the heavens and earth is greater than the creation of the people. But most people do not know.) (40:57) Allah responds to the above question by saying,

(بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(Yes, He surely is Able to do all things.) Then Allah says, as a threat and a warning to whoever disbelieves in Him,

(وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ  
هَذَا بِالْحَقِّ)

(And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth" ) meaning, it will be said to them, "Isn't this the truth Is this magic, or do you not see"

(قَالُوا بَلَى وَرَبِّنَا)

(They will say: "Yes, by our Lord!") meaning, they will have no choice but to confess.

(قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ)

(He will say: "Then taste the torment, because you used to disbelieve!")

### Commanding the Prophet to persevere

Allah then commands His Messenger to observe patience with those who rejected him among his people. He says,

(فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ)

(Therefore be patient as did those of determination among the Messengers.) meaning, as they were patient with their people's rejection of them. "Those of determination" among the Messengers are Nuh, Ibrahim, Musa, `Isa and the last of all of the Prophets, Muhammad . Allah has specifically mentioned their names in two Ayat: Surat Al-Ahzab (33:7) and Surat Ash-Shura (42:13).

(وَلَا تَسْتَعْجِلْ لَهُمْ)

(and be in no hurry for them.) which means, 'do not rush the punishment for them.' This is similar to Allah's saying:

(وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا )

(And leave Me alone to deal with the rejectors, those who are in possession of good things of life. And give them respite for a little while.) (73:11)

(فَمَهِّلِ الْكَافِرِينَ أَمْهَلْهُمْ رُوَيْدًا )

(So allow time for the disbelievers, and leave them for a while.) (86:17) Then Allah says:

(كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً  
مِّن نَّهَارٍ)

(On the Day when they will see that which they are promised, it will be as though they had not remained (in the world) except an hour in a day.) Which is similar to Allah's saying,

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا  
(

(On the Day they see it (the Hour), it will be as though they had not remained (in the world) except for a day's afternoon or its morning.) (79:46) and as He says,

(وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّن  
النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ)

(And on the Day when He shall gather them together, (it will be) as if they had not stayed but an hour of a day. They will recognize each other.) (10:45) Then Allah says,

(بَلَاغٌ)

(A clear message.) meaning, this Qur'an provides a clear concept.

(فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ)

(But will any be destroyed except the defiantly rebellious people) Which means that Allah does not destroy anyone except those who choose the way of destruction. It is part of Allah's justice that He does not punish anyone except those who deserve the punishment -- and Allah knows best. This concludes the explanation of Surat Al-Ahqaf. And all praise and blessings are due to Allah. Both success and protection from faults are by His help.

### The Tafsir of Surat Al-Qital

(Chapter - 47)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ  
أَعْمَلَهُمْ - وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَأَمَّنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ  
رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ - ذَلِكَ  
بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا  
اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ  
أَمْثَلَهُمْ)

(1. Those who disbelieve and hinder (men) from the path of Allah, He will render their deeds vain.) (2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad -- for it is the truth from their Lord -- He expiates from them their sins and amends their Bal.) (3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth for mankind their parables.)

The Reward of the Disbelievers and the Believers Allah says,

(الَّذِينَ كَفَرُوا)

(Those who disbelieve) meaning, in the Ayat of Allah.

(وَصُدُّوا)

(and hinder (men)) Others.

(عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَلُهُمْ)

(from the path of Allah, He will render their deeds vain.) meaning, He renders their deeds vain and futile, and He denies them any rewards or blessings for them. This is similar to His saying,

(وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً  
مَّنْثُورًا)

(And We will approach what they have done of deeds and make them as dispersed dust.)  
(25:23) Allah then says,

(وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(And those who believe and do righteous good deeds,) Which means that their hearts and souls have believed, and their limbs and their hidden and apparent acts have complied with Allah's Law.

(وَعَامَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ)

(And believe in that which has been sent down to Muhammad) Adding this statement to the previous one is a method of adding a specific meaning to a general one. This provides proof that after Muhammad's advent, believing in him is a required condition for the true faith. Allah then says,

(وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ)

(For it is the truth from their Lord.) which is a beautifully placed parenthetical clause. Thus, Allah says,

(كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ)

(He expiates from them their sins and amends their Bal.) Ibn `Abbas, said, "This means their matter." Mujahid said, "This means their affair." Qatadah and Ibn Zayd both said, "Their condition." And all of these are similar in meaning. It has been mentioned (from the Prophet) in the Hadith of the responding to one who sneezes,



«يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ»

(May Allah guide you and rectify your (Bal) affairs.) Then Allah says,

(ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَطِلَ)

(That is because those who disbelieve follow falsehood,) meaning, 'We only invalidate the deeds of the disbelievers and overlook the sins of the righteous, and amend their affairs, because those who disbelieve follow falsehood.' Meaning, they choose falsehood over the truth.

(وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَلَهُمْ)

(while those who believe follow the truth from their Lord. Thus does Allah set forth for the people their parables.) Thus He makes the consequence of their actions clear to them, and He shows them where they will end in their next life -- and Allah knows best.

(فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا  
أَخَذْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً  
حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ  
لَأَنْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ  
وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَلَهُمْ -  
سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ - وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا  
لَهُمْ - يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ  
يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ - وَالَّذِينَ كَفَرُوا فَتَعَسَا  
لَهُمْ وَأَضَلَّ أَعْمَلَهُمْ - ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ  
اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ )

(4. So, when you meet those who disbelieve (in battle), smite (their) necks until you have fully defeated them, then tighten their bonds. Thereafter (is the time) either for generosity or ransom, until the war lays down its burden. Thus, and had Allah so willed, He could have taken vengeance against them;--but (He lets you struggle) so as to test with one another. But those who are killed in the way of Allah, He will never let their deeds be lost.) (5. He will guide them and amend their condition.) (6. And admit them to Paradise, which He has made known to them.) (7. O you who believe! If you support (in the cause of) Allah, He will support you, and make your foothold firm.) (8. But as for those who disbelieve, misery awaits them, and (Allah) will make their deeds vain.) (9. That is because they hate that which Allah has sent down; so He has made their deeds fruitless.)

### **The Command to strike the Enemies' Necks, tighten Their Bonds, and then free Them either by an Act of Grace or for a Ransom**

Guiding the believers to what they should employ in their fights against the idolators, Allah says,

(فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ)

(So, when you meet those who disbelieve (in battle), smite their necks) which means, `when you fight against them, cut them down totally with your swords.'

(حَتَّىٰ إِذَا أَثْنَتُمُوهُمْ)

(until you have fully defeated them,) meaning, `you have killed and utterly destroyed them.'

(فَشُدُّوا الرِّبَاطَ)

(tighten their bonds.) `This is referring to the prisoners of war whom you have captured. Later on, after the war ends and the conflict has ceased, you have a choice in regard to the captives: You may either act graciously toward them by setting them free without charge, or free them for a ransom that you require from them.' It appears that this Ayah was revealed after the battle of Badr. At that time, Allah reproached the believers for sparing many of the enemy's soldiers, and holding too many captives in order to take ransom from them. So He said then:

(مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُبْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْأٰخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ - لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ)

(It is not for a Prophet to have captives of war until he had made a great slaughter (among the enemies) in the land. You desire the commodities of this world, but Allah desires (for you) the

Hereafter. Allah is Mighty and Wise. Were it not for a prior decree from Allah, a severe torment would have touched you for what you took.) (8:67-68) Allah's saying,

(حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا)

(...until the war lays down its burden.) Mujahid said: "Until `Isa bin Maryam (peace be upon him) descends." It seems as if he derived this opinion from the Prophet's saying,

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ  
حَتَّى يُقَاتِلَ آخِرُهُمُ الدَّجَالَ»

(There will always be a group of my Ummah victorious upon the truth, until the last of them fight against Ad-Dajjal.) Imam Ahmad recorded from Jubayr bin Nufayr who reported from Salamah bin Nufayl that he went to the Messenger of Allah and said, "I have let my horse go, and thrown down my weapon, for the war has ended. There is no more fighting." Then the Prophet said to him,

«الآنَ جَاءَ الْقِتَالُ، لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي  
ظَاهِرِينَ عَلَى النَّاسِ، يُزِيغُ اللَّهُ تَعَالَى قُلُوبَ  
أَقْوَامٍ، فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمُ اللَّهُ مِنْهُمْ حَتَّى يَأْتِيَ  
أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ، أَلَا إِنَّ عُقْرَ دَارِ  
الْمُؤْمِنِينَ الشَّامِ، وَالْخَيْلُ مَعْقُودَةٌ فِي نَوَاصِيهَا  
الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ»

(Now the time of fighting has come. There will always be a group of my Ummah dominant over others. Allah will turn the hearts of some people away (from the truth), so they (that group) will fight against them, and Allah will bestow on them (war spoils) from them (the enemies) -- until Allah's command comes to pass while they are in that state. Verily, the center of the believers' abode is Ash-Sham. And goodness is tied around the horses' foreheads till the Day of Resurrection.) An-Nasa'i also recorded this narration. Allah then says,

(ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَأُنْتَصَرَ مِنْهُمْ)

(Thus, and had Allah so willed, He could have taken vengeance against them;) which means that had He so willed, He could have taken immediate vengeance against the disbelievers with a chastisement or exemplary punishment directly from Him.

(وَلَكِنْ لِيَبْلُوَ بَعْضُكُمْ يَبْعُضًا)

(but (He lets you struggle) so as to test with one another.) meaning, He has ordered Jihad and fighting against the enemies in order to try you and test your affairs. Allah also expresses His wisdom by the legislation of Jihad in the following two Surahs, Al `Iman and At-Tawbah, in which He says,

(أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ )

(Or did you think that you would enter the Paradise before Allah had made evident those of you who fight in His cause and made evident those who are steadfast) (3:142)

(قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ - وَيُدْهِبُ غَيْظَ قُلُوبِهِمْ وَيُتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ )

(Fight them; Allah will then punish them by your hands, disgrace them, grant you victory over them, satisfy the breasts of a believing people, and remove the fury of their (the believers') hearts. Allah turns in forgiveness to whom He wills; Allah is Knowing and Wise.) ( 9:14-15)

### Merit of the Martyrs

Since it is customary during wars that many of the believers die, Allah says:

(وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ)

(But those who are killed in the way of Allah, He will never let their deeds be lost.) which means that He would not let their good deeds go to waste, but would rather multiply and increase them. Some of them will continue being rewarded for their good deeds for the entire length of their stay in Al-Barzakh. This has been mentioned in a Hadith recorded by Imam Ahmad in his Musnad on the authority of Kathir bin Murrah, who reported from Qays Al-Judhami, may Allah be pleased with him, that Allah's Messenger said,

«يُعْطَى الشَّهِيدُ سِتًّا خِصَالٍ عِنْدَ أَوَّلِ قَطْرَةٍ مِنْ دَمِهِ: تُكَفَّرُ عَنْهُ كُلُّ خَطِيئَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيَزَوِّجُ مِنَ الْحُورِ الْعِينِ، وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ»

(As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Huris, he is secured from the great fear (on Judgement Day) and the torment of the grave, and he is adorned with the adornments of Iman.) Ahmad was alone in recording this Hadith. Abu Ad-Darda', may Allah be pleased with him, reported that Allah's Messenger said,

«يُشَقَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ»

(A martyr is allowed to intercede for seventy members of his household. ) This was recorded by Abu Dawud, and there are numerous other Hadiths mentioning the merits of the martyrs. As for Allah's saying,

(سَيَهْدِيهِمْ)

(He will guide them) meaning, He will guide them to Jannah. This is similar to Allah's saying,

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ)

(Indeed, those who have believed and done righteous good deeds, their Lord will guide them because of their Faith: beneath them rivers will flow in the Gardens of Pleasure.) (10:9) Allah says,

(وَيُصْلِحْ بِأَلْهِمُ)

(and amend their condition.) meaning, their situation and affairs.

(وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ )

(And (He will) admit them to Paradise, which He has made known to them.) It means that He has acquainted them with Paradise and guided them to it. Mujahid said: "The people of Paradise will be guided to their houses and dwellings and whatever sections Allah has ordained for them in it. They will not make mistakes in this, nor will they ask anyone for directions to their dwellings -- as if they had dwelt in it from the time they were first created." Al-Bukhari recorded from Abu Sa`id Al-Khudri, may Allah be pleased with him, that Allah's Messenger said,

«إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ  
بَيْنَ الْجَنَّةِ وَالنَّارِ، يَتَقَاصُّونَ مَظَالِمَ كَانَتْ بَيْنَهُمْ  
فِي الدُّنْيَا، حَتَّى إِذَا هُدُّبُوا وَنُقُّوا أُذِنَ لَهُمْ فِي  
دُخُولِ الْجَنَّةِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ أَحَدَهُمْ  
بِمَنْزِلِهِ فِي الْجَنَّةِ أَهْدَى مِنْهُ بِمَنْزِلِهِ الَّذِي كَانَ فِي  
الدُّنْيَا»

(After the believers securely pass the Fire (on the Day of Judgement), they will be held back upon a bridge between Paradise and the Fire. There, they will have any acts of injustice that they committed against one another in the life of this world rectified. After they are completely purified and cleansed (from injustice), they will be admitted into Paradise. By the One in Whose Hand is my soul, each one of them will find his way to his dwelling in Paradise better than he found his way to his dwelling in the worldly life.)

### Support Allah's Cause, He will then support You

Allah then says:

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ  
وَيُثَبِّتْ أَقْدَامَكُمْ )

(O you who believe! If you support (the cause of) Allah, He will support you and make your foothold firm.) This is similar to His saying,

(وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ)

(Indeed, Allah will surely support those who support Him (His cause).) (22:40) That is because the reward is comparable to the type of deed that is performed. Thus, Allah says here,

(وَيُثَبِّتْ أَقْدَامَكُمْ)

(and make your foothold firm.) Allah then says,

(وَالَّذِينَ كَفَرُوا فَتَعْسًا لَّهُمْ)

(But as for those who disbelieve -- misery awaits them) This misery is the opposite of making firm the footholds of the believers who support the cause of Allah and His Messenger . It has been confirmed in a Hadith that Allah's Messenger said,

«تَعِسَ عَبْدُ الدِّينَارِ، تَعِسَ عَبْدُ الدِّرْهَمِ، تَعِسَ عَبْدُ القَطِيفَةِ، تَعِسَ وَأَنْتَكَسَ وَإِذَا شِيكَ فَلَا أَنْتَقَشَ»

(Misery awaits the servant of the Dinar; misery awaits the servant of the Dirham; misery awaits the servant of velvet. Misery awaits him, and degeneracy; and if he is pricked by a thorn, may he not find anyone to pull it for him.) This means may Allah not cure him. Then Allah says,

(وَأُضِلَّ أَعْمَلَهُمْ)

(and (Allah) will make their deeds vain.) meaning, He will nullify them and make them fruitless. Thus, Allah says,

(ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ)

(That is because they hate that which Allah has sent down;) which means that they did not want or like what Allah revealed.

(فَأَحْبَطَ أَعْمَلَهُمْ)

(so He made their deeds fruitless.)

(أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ

أَمْتَلُهَا - ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ  
الْكَافِرِينَ لَا مَوْلَى لَهُمْ - إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ  
كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ - وَكَأَيِّنْ مِنْ  
قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ  
أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ )

(10. Have they not traveled through the earth and seen what happened in the end to those before them Allah destroyed them completely, and a similar (awaits) the disbelievers.) (11. That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.) (12. Certainly Allah will admit those who believe and do righteous good deeds, into Gardens under which rivers flow (Paradise); while those who disbelieve enjoy their life and eat as cattle eat; but the Fire will be their abode.) (13. And how many a town mightier than your town that has driven you out We have destroyed, with none to help them!)

### **Admonition and Fire for the Disbelievers; Paradise for Those Who have Taqwa**

Allah says,

(أَقْلَمَ يَسِيرُوا)

(Have they not traveled) meaning, those who associate partners with Allah and deny His Messenger .

(فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ  
قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ)

(through the land and seen what happened in the end to those before them Allah destroyed them completely,) which means that Allah punished them because of their denial and disbelief, and saved the believers from among them. That is why He says,



وَالْكَافِرِينَ أَمْتَلَهَا)

(and a similar (end awaits) the disbelievers.) Then Allah says,

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ  
لَا مَوْلَى لَهُمْ )

(That is because Allah is the Protector of all those who believe, whereas the disbelievers have no protector.) After the battle of Uhud, Abu Sufyan Sakhr bin Harb, the commander of the idolators at that time, inquired about the Prophet , Abu Bakr, and `Umar, may Allah be pleased with them. When he heard no response, he announced: "Verily, those three have died!" `Umar then responded to him: "You lie, O enemy of Allah! Allah has indeed saved those who will displease you. Indeed, those whom you mentioned are all alive!" Abu Sufyan then said: "Well, today makes up for (the defeat on) the day of Badr, and the war has its ups and downs. And indeed, you are going to find mutilation (in the bodies of your dead) that I did not command, nor did I prohibit." Then he turned around chanting: "Glory to Hubal (their greatest idol), Glory to Hubal." Allah's Messenger said:

«أَلَا تُحِيبُوهُ؟»

(Aren't you going to respond to him) The Companions said: "What should we say, O Messenger of Allah" He said:

« قُولُوا: اللَّهُ أَعْلَى وَأَجَلُ »

(Say: "Allah is Most High and Most Glorious.") Then Abu Sufyan said: "We have Al-`Uzza (their second idol), and you have no `Uzza. (honor)." Allah's Messenger said:

«أَلَا تُحِيبُوهُ؟»

(Aren't you all going to respond to him) They said: "What should we say, O Messenger of Allah" He said:

«قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

(Say: "Allah is our Protector, and you have no protector.") Allah then says,

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
جَنَّتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Verily, Allah will admit those who believe and do righteous good deeds into Gardens through which rivers flow.) meaning, on the Day of Resurrection.

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ  
الْأَنْعَامُ

(Whereas those who disbelieve enjoy their life and eat as cattle eat. ) Which means that the disbelievers enjoy their worldly life and eat in it like animals, munching and gnawing (with greed). They have no concern other than that. Thus, it has been confirmed in the Sahih that the Messenger of Allah said,

«الْمُؤْمِنُ يَأْكُلُ فِي مِعَىٰ وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي  
سَبْعَةِ أَمْعَاءَ»

(A believer eats with one intestine, and a disbeliever eats with seven intestines.) Then Allah says,

وَالنَّارُ مَثْوَىٰ لَهُمْ

(but the Fire will be their abode.) meaning, on the Day of their Reckoning. Allah then says,

وَكَايِنٍ مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي  
أَخْرَجْنَاكَ

(And how many a town mightier than your town that has driven you out) meaning, Makkah.

أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ

(We have destroyed, with none to help them!) gThis is a great threat and severe warning to the people of Makkah because they rejected Allah's Messenger , who was the chief of the Messengers and the last of the Prophets. If Allah had destroyed the previous nations because of their denial of their Messengers, what then would those (people of Makkah) expect that Allah would do to them in the worldly life and the Hereafter And if the torment were to be lifted off some of them in this life by the blessing of the presence of the Messenger, the Prophet of Mercy, the torment will be stored for them in their next life, as Allah says,

يُضَاعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ  
السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ

(Their torment will be doubled! They could not bear to hear (the preaching), and they used not to see (the truth).) (11:20) Concerning Allah's saying,

(مَنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ)

(than Your town that has driven you out) This means, `its people who have driven you (Muhammad ) out from amongst them (the people of Makkah).' Ibn Abi Hatim recorded from Ibn `Abbas, may Allah be pleased with him, that when Allah's Messenger left Makkah (at the time of Hijrah -- migration), and he reached the cave and hid inside it, he looked back toward Makkah and said,

«أَنْتِ أَحَبُّ بِلَادِ اللَّهِ إِلَيَّ، وَأَنْتِ أَحَبُّ بِلَادِ اللَّهِ  
إِلَيَّ، وَلَوْ لَأَنَّ الْمُشْرِكِينَ أَخْرَجُونِي لَمْ أَخْرُجْ  
مِنْكَ»

(You are the most beloved to Allah among Allah's lands, and you are also the most beloved to me among Allah's lands. Were it not that the idolators have driven me out from you, I would never have left you.) Ibn `Abbas then said, "The worst of enemies is he who transgresses against Allah in His own sacred place, who kills a person who is not trying to kill him, or who kills because of Jahiliyyah vengeance. Allah then revealed to His Prophet ,

(وَكَايِنَ مِّنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِي  
أَخْرَجْتِكَ أَهْلَكْنَاهُمْ فَلَا نَصِيرَ لَهُمْ)

(And how many a town mightier than your town that has driven you out have We destroyed, with none to help them!)"

(أَفَمَنْ كَانَ عَلَىٰ بَيْنَةٍ مِّنْ رَبِّهِ كَمَنْ زَيْنَ لَهُ سُوءُ  
عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ - مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ  
الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ

مَنْ لَبِنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَرٌ مِّنْ خَمْرٍ لَّدَّةٍ  
لِّلشَّرِيِّينَ وَأَنْهَرٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن  
كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي  
النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ )

(14. Can then he, who stands on clear evidence from his Lord, be like those for whom their evil deeds are beautified for them, while they follow their own lusts) (15. The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord. Can this be likened to those who abide eternally in the Fire and are given to drink boiling water that severs their intestines)

### The Worshipper of the Truth and the Worshipper of Lust are not Equal

Allah says:

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ)

(Can then he, who stands on clear evidence from his Lord...) This means a person who is upon clear vision and certainty concerning Allah's commands and His religion, because of the guidance and knowledge that Allah has revealed in His Book, and because of the pure nature upon which Allah has created him.

(كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ)

((Can he) be likened to those for whom their evil deeds are beautified for them, while they follow their own lusts) which means that they cannot be equal. This is similar to Allah's saying,

(أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ)

(Can he who knows that what has been revealed unto you from your Lord is the truth be like him who is blind) (13:19) And,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ  
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ )

(Not equal are the people of the Fire and the people of Paradise. The People of Paradise will be the successful ones.) (59:20)

### Description of Paradise and Its Rivers

Allah then says:

(مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ)

(The description of Paradise which is promised for those who have Taqwa...) `Ikrimah said,

(مَثَلُ الْجَنَّةِ)

(The description of Paradise) "This means its description."

(فِيهَا أَنْهَارٌ مِّنْ مَّاءٍ غَيْرِ آسِنٍ)

(In it are rivers of water that are not Asin,) Ibn `Abbas, may Allah be pleased with him, Al-Hasan, and Qatadah all said, "It does not change." Qatadah, Ad-Dahhak, and `Ata' Al-Khurasani all said, "It is not foul-smelling." The Arabs say Asin if its (water) scent changes.

(وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ)

(rivers of milk, the taste of which never changes,) which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a Hadith attributed to the Prophet "Their milk did not come out of the udders of cattle."

(وَأَنْهَارٌ مِّنْ خَمْرٍ لَّدَّةٍ لِلشَّرَّيِّينَ)

(rivers of wine delightful to those who drink it, ) hich means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allah says,

(لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ )

(it (the wine) has no bad effects, nor does it cause intoxication.) (37:47) and,

(لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ )

(From which (the wine) they will have no headache, nor will they be intoxicated.) (56:19)

(بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ )

(white, delicious to the drinkers.)(37:46) It has been mentioned in a Hadith attributed to the Prophet , "Their wine was not pressed under men's feet."

(وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى)

(and rivers of refined honey;) which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a Hadith attributed to the Prophet , "Their honey did not come out of the bellies of bees." Imam Ahmad recorded from Hakim bin Mu' awiyah who narrated from his father that Allah's Messenger said,

«فِي الْجَنَّةِ بَحْرُ اللَّبَنِ وَبَحْرُ الْمَاءِ وَبَحْرُ الْعَسَلِ  
وَبَحْرُ الْخَمْرِ، ثُمَّ تُشَقَّقُ الْأَنْهَارُ مِنْهَا بَعْدَ»

(Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them. At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "Hasan Sahih. In the Sahih, it is recorded that Allah's Messenger said,

«إِذَا سَأَلْتُمْ اللَّهَ تَعَالَى فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ  
أَوْسَطُ الْجَنَّةِ، وَأَعْلَى الْجَنَّةِ، وَمِنْهُ تُفَجَّرُ أَنْهَارُ  
الْجَنَّةِ، وَفَوْقَهُ عَرْشُ الرَّحْمَنِ»

(When you ask Allah, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.) Allah says,

(وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ)

(...and therein for them are all kinds of fruits, ...) This similar to His saying,

(يَذْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمَنِينَ )

(They will call in it for every kind of fruit in peace and security.) (44:55) And His saying,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ)

(In them will be every kind of fruits in pairs.) (55:52) Allah says

(وَمَغْفِرَةٌ مِّن رَّبِّهِمْ)

(. . .and forgiveness from their Lord.) meaning, in addition to all of the above. Allah says,

(كَمَنْ هُوَ خَالِدٌ فِي النَّارِ)

(Can this be likened to those who abide eternally in the Fire) meaning, 'can those that We have described their position in the Paradise be like those who will abide eternally in the Fire? They are not equal, and nor are those who will be in the high ranks (in the Paradise) and those who will be in the lowest depths (Hell).

(وَسُقُوا مَاءً حَمِيمًا)

(and are given to drink boiling water) meaning, extremely hot; so hot that it is unbearable.

(فَقَطَّعَ أَمْعَاءَهُمْ)

(that severs their intestines) meaning, that will cut their insides -- both bowels and intestines. We seek refuge in Allah from that.

(وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ  
عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا  
أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا  
أَهْوَاءَهُمْ - وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَءَاتَاهُمْ  
تَقْوَاهُمْ - فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ  
بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ  
ذِكْرَاهُمْ)

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ  
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ  
وَمَثْوَاكُمْ)

(16. And among them are some who listen to you till when they go out from you, they say to those who have received knowledge: "What is it that he has said just now "Such are men whose hearts Allah has sealed because they followed their lusts.) (17. And as for those who accept guidance, He increases them in guidance and bestows on them their Taqwa.) (18. Do they then await except that the Hour should come upon them suddenly But already there have come (some of) its portents; and when it (actually) is on them, how can they benefit then by their reminder) (19. So know that La ilaha illallah and ask forgiveness for your sin, and also for (the sin of) believing men and women. And Allah knows well your moving about, and your place of rest.)

### The Description of the Situation of the Hypocrites and the Command to maintain Tawhid and seek Forgiveness

Allah describes the hypocrites' stupidity and limited understanding. They used to sit before Allah's Messenger and listen to his words without understanding anything. Then when they left from his presence,

قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ)

(they say to those who have received knowledge) from the Companions

مَاذَا قَالَ عَٰنِفًا)

("What is it that he has said just now") meaning, at this moment. They did not understand what he said, nor did they care about it. Allah says,

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا  
أَهْوَاءَهُمْ)

(Such are the men whose hearts Allah has sealed because they followed their lusts.) which means that they had neither sound understanding nor correct intentions. Allah then says,

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى)



(And as for those who accept guidance, He increases them in guidance) which means that those who seek guidance, Allah facilitates it for them; He guides them to it, makes them firm on it, and gives them more of it.

(وَعَاثَهُمْ تَقْوَاهُمْ)

(and bestows on them their Taqwa. ) meaning, He inspires them to their righteous guidance. Allah then says,

(فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً)

(Do they then await except that the Hour should come upon them suddenly) meaning, while they are unaware of it.

(فَقَدْ جَاءَ أَشْرَاطُهَا)

(But already there have come (some of) its portents;) meaning, the signs of its approach. This is similar to Allah's saying,

(هَذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ - أَرْقَتِ الْأَرْقَةَ)

(This is a warner of the warners of old. The approaching Day has drawn near.) (53:56-57) And His saying,

(اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has split.) (54:1) And His saying,

(أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ)

(The command of Allah is coming, so do not be impatient for it.) (16:1) And His saying,

(اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ)

(The people's Day of Reckoning has approached while they turn away in heedlessness.) (21:1) Thus, the Messenger's advent is one of the signs of the Hour, because he is the Finality of the Messengers. With him, Allah has completed the religion and established the evidence against all people in a way that was never done by a previous Prophet. Allah's Messenger has most clearly informed about the signs and indications of the Hour, as we have discussed elsewhere.

Al-Bukhari recorded from Sahl bin Sa`d, may Allah be pleased with him, that he saw Allah's Messenger bring his index and middle fingers together while he said,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ»

(I have been sent before the Hour as these two (fingers).) Allah continues,

(فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ)

(and when it (actually) is on them, how can they benefit then by their reminder) meaning, how would remembering benefit the disbelievers when the Hour comes upon them This is similar to Allah's saying,

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى)

(On that Day will the human being remember, but what would that remembrance avail him then) (89:23) And His saying,

(وَقَالُوا ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاطُشُ مِنْ مَكَانٍ  
بَعِيدٍ)

(They will say (in the Hereafter): "Now we believe in it!" But how could they claim belief from such a far place) (34:52) Allah then says,

(فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ)

(So know that La ilaha illallah) This is a declaration that there is no true God except Allah. It is not something that is easy for him to command the people to have knowledge of. That is why Allah connected it with,

(وَاسْتَغْفِرْ لِدُنْيِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ)

(and ask forgiveness for your sin and for the believing men and women.) In the Sahih, it is recorded that Allah's Messenger used to say,

«اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي  
أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي

هَزَلِي وَجِدِّي، وَخَطِيئِي وَعَمْدِي، وَكُلُّ ذَلِكَ  
عِنْدِي»

(O Allah, forgive my sin, my ignorance, my immoderation in my affairs, and all that You know better about my (faults) than myself. O Allah, forgive for me my joking, my seriousness, my unintended error, and my deliberate (mistakes) -- and I have done of all that.) It is also reported in the Sahih that he used to say at the end of the prayer,

«اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا  
أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ  
أَعْلَمُ بِهِ مِنِّي، أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ»

(O Allah, forgive for me what I have previously done, what I may commit in future, what I have committed secretly, what I have committed openly, what I have done excessively, and all sins that You know better than me. You are my God. There is no (true) God except You.) It is also recorded in the Sahih that he used to say,

«يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى رَبِّكُمْ، فَإِنِّي أَسْتَغْفِرُ اللَّهَ  
وَأُتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً»

(O people! Repent to your Lord! Verily, I ask Allah for forgiveness and repent to Him more than seventy times every day.) Allah then says,

(وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمْ وَمَوَاقِعَكُمْ)

(And Allah knows well your moving about, and your place of rest.) means, He knows how you behave during the day, and where you settle at night. This is similar to His saying,

(وَهُوَ الَّذِي يَتَوَقَّعُكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ  
بِالنَّهَارِ)

(It is He Who takes your souls by night and knows all that you do by day.)(6:60) And He says,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا  
وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ  
(

(And there is no moving creature on earth but its provision is up to Allah, and He knows its dwelling place and its deposit (before birth and after death) -- all is in a clear register.) (11:6)

(وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا  
أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ  
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ  
الْمَعْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ - طَاعَةٌ  
وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ  
لَكَانَ خَيْرًا لَهُمْ - فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ  
تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ - أُولَٰئِكَ  
الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ )

(20. Those who believe say: "Why is not a Surah sent down (for us)" But now that a decisive Surah is sent down mentioning fighting, you can see those in whose hearts is disease (of hypocrisy) looking at you with the look of one who is about to faint for fear of death. But it was better for them.) (21. Obedience and good words. And when the matter is resolved, then if they had been true to Allah, it would have been better for them.) (22. So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship) (23. Such are the ones whom Allah has cursed, so that He has made them deaf and blinded their vision.)

### **The Situation of the True Believer and the Sick-Hearted when the Command for Jihad was revealed**

Allah mentions that the believers were hoping that Jihad would be legislated. But when Allah ordained it, many of the people turned back, as Allah says,

(أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا )

(Have you not seen those who were told: "Restrain your hands (from fighting), establish the Salah, and give Zakah." But then when fighting was ordained for them, you find a party of them fearing the people as they fear Allah or more. They said: "Our Lord! Why have You decreed fighting upon us If only You have postponed us for a short period." Say: "The enjoyment of this world is little. The Hereafter is far better for him who had Taqwa of (Allah), and you will not be dealt with unjustly, even as much as a thin thread (inside a date's pit)."(4:77) Similarly, Allah says here,

(وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ)

(Those who believe say: "Why is not a Surah sent down (for us)") means, a Surah containing an order to fight. Then He says,

(فَإِذَا أَنْزَلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ)

(But now that a decisive Surah is sent down mentioning fighting, you can see those in whose hearts is disease looking at you with the look of one who is about to faint for fear of death.) meaning, due to their fear, terror, and cowardice concerning meeting the enemies. Allah then encourages them by saying,

(فَأُولَىٰ لَهُمْ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ)

(But it was better for them, obedience and good words.) which means that it would have been better for them to listen and obey in that present situation.

(فَإِذَا عَزَمَ الْأَمْرُ)

(When the matter (of fighting) is resolved.) which means when the situation becomes serious and the time of fighting truly arrives.

(فَلَوْ صَدَقُوا اللَّهَ)

(if they had been true to Allah,) meaning, by making their intentions sincerely for Him.

(لَكَانَ خَيْرًا لَهُمْ)

(it would have been better for them) Allah then says,

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ)

(So would you perhaps, if you turned away) meaning, from Jihad and you withdrew from it.

(أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ)

(spread corruption on earth, and sever your ties of kinship) which means, would you then go back to your old practices of the time of ignorance: shedding blood and severing kinship ties Allah then says,

(أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى  
أَبْصَرَهُمْ)

(Such are the ones whom Allah has cursed, so He has made them deaf and blinded their vision.) This involves a general prohibition of spreading corruption on earth, and a specific prohibition of severing the ties of kinship. In fact, Allah has commanded the people to establish righteousness on earth, as well as to join the ties of kinship by treating the relatives well in speech, actions, and spending wealth in charity. Many authentic and sound Hadiths have been reported through numerous routes of transmission from Allah's Messenger in this regard. Al-Bukhari recorded from Abu Hurayrah, may Allah be pleased with him, that Allah's Messenger said,

«خَلَقَ اللَّهُ تَعَالَى الْخَلْقَ فَلَمَّا فَرَعَ مِنْهُ قَامَتِ  
الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ عَزًّا وَجَلًّا فَقَالَ:

مَهْ، فَقَالَتْ: هَذَا مَقَامُ الْعَائِذِ بِكَ مِنَ الْقَطِيعَةِ،  
فَقَالَ تَعَالَى: أَلَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكَ  
وَأَقْطَعَ مَنْ قَطَعَكَ؟ قَالَتْ: بَلَى، قَالَ: فَذَاكَ لَكَ»

(After Allah completed creating the creation, the womb stood up and pulled at the lower garment of the Most Merciful. He said, 'Stop that!' It replied, 'My stand here is the stand of one seeking refuge in you from severance of ties.' Allah said, 'Would it not please you that I join whoever joins you and sever whoever severs you' It replied, 'Yes indeed!' He said, 'You are granted that!') Abu Hurayrah then added, "Read if you wish:

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ  
وَتُقَطِّعُوا أَرْحَامَكُمْ )

(So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship)" Then Al-Bukhari recorded it with another wording which states that the Messenger of Allah said,

«اقْرءُوا إِنْ شِئْتُمْ»

(فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ  
وَتُقَطِّعُوا أَرْحَامَكُمْ )»

(Read if you wish: (So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship)) Muslim also recorded it. Imam Ahmad recorded from Abu Bakrah, may Allah be pleased with him, that Allah's Messenger said:

«مَا مِنْ ذَنْبٍ أَحْرَى أَنْ يُعَجَّلَ اللَّهُ تَعَالَى عُقُوبَتَهُ  
فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ، مِنَ  
الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ»

(No sin deserves that Allah hasten its punishment in the worldly life, in addition to what He reserves in the Hereafter for those who commit it, more than injustice and severance of the ties of kinship.) This was also recorded by Abu Dawud, At-Tirmidhi, and Ibn Majah. At-Tirmidhi said, "This Hadith is Sahih." Imam Ahmad recorded from Thawban, may Allah be pleased with him, that Allah's Messenger said,

«مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَالزِّيَادَةُ فِي  
الرِّزْقِ، فَلْيَصِلْ رَحِمَهُ»

(Whoever likes for his life to be extended, and his provision increased, let him connect his ties of kinship.) Ahmad was alone in recording this narration, but it has a supporting narration in the Sahih. Imam Ahmad recorded from `Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

«إِنَّ الرَّحِمَ مُعَلَّقَةٌ بِالْعَرْشِ، وَلَيْسَ الْوَاصِلُ  
بِالْمُكَافِيءِ، وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا قُطِعَتْ  
رَحِمُهُ وَصَلَّهَا»

(Verily, the womb is attached to the Throne. And connecting its ties does not mean dealing evenly (with the kinsfolk), but it rather means that if one's kinsfolk sever the ties, he connects them.) This Hadith was also recorded by Al-Bukhari. Ahmad also recorded from `Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

«تُوضَعُ الرَّحِمُ يَوْمَ الْقِيَامَةِ لَهَا (حُجْنَةً كَحُجْنَةِ)  
الْمِغْزَلِ تَكَلِّمُ بِلِسَانٍ طَلِقٍ ذَلِيقٍ، فَتَقَطُّعُ مَنْ قَطَعَهَا  
وَتَصِلُ مَنْ وَصَلَّهَا»

(The womb will be placed on the Day of Resurrection, curved like a spinning wheel, speaking with an eloquent fluent tongue, calling to severing whoever had severed it, and joining whoever had joined it.) Imam Ahmad recorded from `Abdullah bin `Amr, may Allah be pleased with him, that Allah's Messenger said,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ  
الْأَرْضِ يَرْحَمَكُمُ أَهْلُ السَّمَاءِ، وَالرَّحِمُ شُجْنَةٌ مِنَ  
الرَّحْمَنِ، مَنْ وَصَلَّهَا وَصَلَّتْهُ وَمَنْ قَطَعَهَا بَنَيْتُهُ»

(The merciful ones will be granted mercy from the Most Merciful. Have mercy on those on earth -- the One above the heavens will then have mercy on you. And Ar-Rahim (the womb) is from Ar-Rahman, so whoever joins it, it joins him; and whoever severs it, it severs him.) Abu Dawud and At-Tirmidhi both recorded this Hadith and it has been reported with continuous



chains of transmission. At-Trimidhi said, "Hasan Sahih." There are numerous other Hadiths in this regard.

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا -  
إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّن بَعْدِ مَا تَبَيَّنَ  
لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ - ذَلِكَ  
بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ  
فِي بَعْضِ الْأُمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ - فَكَيْفَ إِذَا  
تَوَفَّاهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ -  
ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا  
رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ )

(24. Will they not then reflect upon the Qur'an, or are there locks upon their hearts) (25. Verily, those who have turned back as disbelievers after guidance had become clear to them -- Shaytan has enticed them and filled them with false hopes.) (26. That is because they said to those who hate what Allah has sent down: "We will obey you in part of the matter." And Allah knows their secrets.) (27. Then how (will it be) when the angels will take their souls at death, striking their faces and their backs) (28. That is because they followed that which angered Allah and hated what earns His pleasure, so He rendered their deeds worthless.)

### The Command to reflect upon the Qur'an

Commanding the people to reflect and ponder upon the Qur'an, and prohibiting them from turning away from it, Allah says,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا )

(Will they not then reflect upon the Qur'an, or are there locks upon their hearts) means, there indeed are locks upon some hearts, firmly closing them so that none of its meanings can reach them. Ibn Jarir recorded from Hisham bin `Urwah, from his father, may Allah be pleased with him, that Allah's Messenger once recited this Ayah,

(أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا )

(Will they not then reflect upon the Qur'an, or are there locks upon their hearts) and a young man from Yemen said, "Indeed, there are locks upon them -- until Allah opens them totally or slightly." After that `Umar, may Allah be pleased with him, always liked that young man, and kept that to himself until he became in charge, upon which he utilized him (as a consultant).

## Condemning Apostasy

Allah then says,

(إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ)

(Verily, those who have turned back) meaning, they departed from the faith and returned to disbelief.

(مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ)

(... after guidance had become clear to them -- Shaytan has enticed them) meaning he adorned and beautified that (apostasy) for them.

(وَأَمَلَىٰ لَهُمْ)

(and filled them with false hopes.) meaning, he tempted them, and deceived them.

(ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ)

(That is because they said to those who hate what Allah sent down: "We will obey you in part of the matter.") means, they plotted secretly with them and gave them evil advice -- as is the common practice of the hypocrites who declare the opposite of what they conceal. Because of this, Allah says,

(وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ)

(And Allah knows their secrets. ) whatever they hide and conceal, Allah is well-acquainted with it and He knows it. This is similar to His saying,

(وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ)

(...And Allah records all that they plot by night.) (4:81) Allah then says,

(فَكَيْفَ إِذَا تَوَفَّيْتُهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ  
وَأَدْبَرَاهُمْ)

(How (will it be) when the angels will take their souls at death, striking their faces and their backs) That is, how their situation will be when the angels come to take their lives, and their souls cling to their bodies, causing the angels to extract them by force, harshness, and beating. This is similar to Allah's saying,

(وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ  
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَرَاهُمْ)

(If you could but see when the angels take away the lives of the disbelievers, striking their faces and their backs.) (8:50) And His saying,

(وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ  
وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ)

(If you could but see when the wrongdoers are in the agonies of death, while the angels extend their hands) (6:93). meaning, to beat them.

(أَخْرَجُوا أَنفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا  
كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ  
آيَاتِهِ تَسْتَكْبِرُونَ)

((saying): "Deliver your souls! This day you will be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth, and because you used to arrogantly reject His signs.") (6:93) Because of the above, Allah says,

(ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرَهُوا  
رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ)

(That is because they pursued what angered Allah and disliked what earns His pleasure, so He rendered their deeds worthless.)

(أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَنْ يُخْرِجَ  
اللَّهُ أَضْغَنَهُمْ - وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَלَعَرَفْتَهُمْ  
بِسِيمَتِهِمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ  
أَعْمَالَكُمْ - وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ  
وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ )

(29. Or do those in whose hearts is a disease, think that Allah will not expose their ill--wills)  
(30. Had We so willed, We could have shown them clearly to you, so that you would know them  
by their marks; but you will know them by the tone of their speech! And Allah knows (all) your  
deeds.) (31. And We will surely, try you until We know those who strive among you and the  
patient, and We will put to a test all your affairs.)

### Exposing the Hidden Secret of the Hypocrites Allah says,

(أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَنْ لَنْ يُخْرِجَ  
اللَّهُ أَضْغَنَهُمْ )

(Or do those in whose hearts is disease think that Allah would never expose their ill--wills)  
meaning, do the hypocrites think that Allah will not expose their affair to His believing servant  
Yes indeed, He will expose their affair and manifest it so that those with insight will be able to  
understand it. In that regard, Allah revealed Surah Bara'ah (or At-Tawbah), in which He  
clarified the hypocrites' scandals, and pinpointed their practices that are indicative of their  
hypocrisy. Because of that, this Surah (Surah Bara'ah) is also called "The Exposer". Adghan is the  
plural of Dighn, which means what the souls harbor of envy and hatred toward Islam and its  
people who support it. Allah then says,

(وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَتِهِمْ)

(Had We so willed, We could have shown them clearly to you, so that you would know them by  
their marks.) Allah is telling His Messenger , "Had We willed, O Muhammad, We would have  
shown you the specific individuals who are hypocrites, so that you would plainly know them."  
However, Allah did not do that in regard to all of the hypocrites. He conceals His creation, lets  
their affairs run according to apparent purity, and leaves the inner secrets to the One Who is  
well aware of them. Allah then adds,

(وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ)

(But you will know them by the tone of their speech!) which means, 'you will know them by their speech that reveals their intentions.' A person declares his association through the context and meaning of his words -- as the Commander of the faithful `Uthman bin `Affan, may Allah be pleased with him, said, "Never would one conceal a secret but Allah will expose it by the look on his face and the uncontrolled words of his tongue." Allah then says,

(وَلَنَبْلُوَنَّكُمْ)

(And We will surely try you) meaning, 'We will surely test you with commands and prohibitions.'

(حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ  
أَخْبَرَكُمْ)

(until We know those who strive among you and the patient, and We will put to a test all your affairs.) There is absolutely no doubt that Allah's knowledge precedes the occurrence of all events. In this Ayah, "until We know" means 'until We know of its occurrence.' This is why Ibn `Abbas said in regard to this and similar texts, "Except so that We may know, means, so that We may see."

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا  
الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا  
اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ - يَأْتِيهَا الَّذِينَ ءَامَنُوا  
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ - إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ - فَلَا  
تَهْنُؤُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلُونَ وَاللَّهُ  
مَعَكُمْ وَلَنْ يَتْرَكَكُمْ أَعْمَالَكُمْ )

(32. Verily, those who disbelieve, and hinder from the path of Allah, and oppose the Messenger, after the guidance has been clearly shown to them, they will not harm Allah in the least, but He will make their deeds fruitless,) (33. O you who believe! Obey Allah, and obey the Messenger and invalidate not your deeds.) (34. Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah not forgive

them.) (35. So do not lose heart and beg for peace while you are superior. Allah is with you and He will never deprive you of (the reward of) your deeds.)

## Nullifying the Disbelievers' Deeds and the Command to chase Them

Allah then informs about those who disbelieve, obstruct others from the path of Allah, oppose the Messenger and contend with him, and revert from the faith after guidance has become clear to them. He indicates that those people can never harm Allah in the least, and rather they only harm themselves and become losers on the Day of Resurrection. He will nullify their deeds. Allah will not reward them even the weight of a mosquito (i.e., the smallest thing) for any good that they did before their apostasy, but would instead totally invalidate and destroy it. Their apostasy wipes away their good deeds entirely, just as the good deeds would normally wipe away the evil deeds. Imam Ahmad Ibn Nasr Al-Marwazi reported in Kitab As-Salah (the Book of Prayer) that Abu Al-`Aliyah said, "The Prophet's Companions used to think that no sin would harm a person who says `La ilaha illallah,' just as no good deed would benefit a person who joins partners with Allah. So Allah revealed,

(أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ)

(Obey Allah and obey the Messenger and do not invalidate your deeds.) This made them fear that some sins could nullify their deeds." It has also been reported from Ibn `Umar, may Allah be pleased with him, that he said, "We, the Companions of Allah's Messenger, used to think that good deeds would all be accepted, until Allah revealed,

(أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا  
أَعْمَالَكُمْ)

(Obey Allah and obey the Messenger and do not invalidate your deeds.) So we asked each other: `What is it that can nullify our deeds' So we said, `The major sins, great offenses that require admission into the Fire and immoral sins.' But then Allah revealed,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.) (4:48) After this was revealed, we ceased saying that. We thereafter continued to fear for those who committed great sins and immoral sins and to have hope for those who did not." Then, Allah commands His believing servants to obey Him and His Messenger, which would result in their happiness in this worldly life and the Hereafter. He also prohibits them from apostasy, because that would result in the nullification of their deeds. Thus He says,

(وَلَا تُبْطِلُوا أَعْمَالَكُمْ)

(and do not invalidate your deeds.) meaning, by apostasy. Thus, Allah says after this,

(إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا  
وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ اللَّهُ لَهُمْ)

(Verily, those who disbelieved and obstructed others from the path of Allah and then died as disbelievers -- never will Allah forgive them.) This is similar to His saying,

(إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ  
ذَلِكَ لِمَنْ يَشَاءُ)

(Verily, Allah does not forgive joining partners with Him in worship, but He forgives except that to whom He wills.) (4:48) Allah then addresses His believing servants by saying,

(فَلَا تَهِنُوا)

(So do not lose heart) meaning, do not be weak concerning the enemies.

(وَتَدْعُوا إِلَى السَّلَامِ)

(and beg for peace) meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allah says,

(فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ)

(So do not lose heart and beg for peace while you are superior.) meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that. Allah then says:

(وَاللَّهُ مَعَكُمْ)

(And Allah is with you) This contains the good news of victory and triumph over the enemies.

(وَلَنْ يَتْرَكُمْ أَعْمَالَكُمْ)

(and He will never deprive you of (the reward of) your deeds.) meaning, Allah will never invalidate your deeds, nullify them, or deprive you of them, but rather He will give you your rewards complete, without any reduction." And Allah knows best.

(إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ - وَإِنْ يَسْأَلْكُمْوهَا فَيُحْفَفْكُمْ تَبَخَّلُوا وَيُخْرِجْ أَسْغِنَكُمْ - هَا أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ )

(36. This worldly life is only amusement and diversion. And if you believe and have Taqwa of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.) (37. If He would demand of you all of it and urge you, you would withhold. And He will expose your (secret) ill--wills.) (38. Here you are now invited to spend in Allah's cause; but among you are those who withhold (stingily). And whoever acts stingily is but stingy toward himself. For Allah is indeed free of needs, while you are the needy. And if you turn away, He will replace you with other people; then they will not be like you.)

### Showing the Triviality of the Worldly Life and encouraging Spending

Expressing the insignificance and worthlessness of the worldly life, Allah says,

(إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ)

(This worldly life is only amusement and diversion.) which means that such is its outcome, except for that which is done for the sake of Allah. Because of this, Allah says,

(وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ)



(And if you believe and have Taqwa of Allah, He will grant you your rewards, and will not ask from you (to sacrifice all of) your possessions.) meaning, He is in no need of you, and asks you for nothing. He only ordained giving charity from your wealth so that you would help your needy brothers. The benefit of that would then come back to you, as well as the rewards. Allah then says,

(وَأِنْ يَسْأَلْكُمْوَهَا فَيُحْفِكُمْ تَبَخَّلُوا)

(If He would demand of you all of it and urge you, you would withhold.) meaning, if He pressures you much, you would become stingy.

(وَيُخْرِجُ أَضْغَانَكُمْ)

(And He will expose your (secret) ill--wills.) Qatadah said, "Allah knows that extracting wealth (i.e., money from people) brings about ill-wills. " Indeed, Qatadah has said the truth, because money is dear to the people, and they do not spend it except in things that are dearer to them than it. Allah then says,

(هَآ أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ  
فَمِنْكُمْ مَنّ)

(Here you are now invited to spend in Allah's cause; but among you are those who withhold (stingily).) meaning, they refuse to spend. Allah continues,

(يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَنّ)

(And whoever acts stingily is but stingy toward himself.) meaning, he only reduces his own rewards, and the bad outcome of that will come back to him.

(نَفْسِهِ وَاللَّهُ)

(For Allah is indeed Al-Ghani) Allah is in need of nothing else, whereas everything is ever in need of Him. Thus, Allah says,

(الْغَنِيُّ وَأَنْتُمْ)

(while you are the needy.) meaning, specifically of Him. The description of Allah as Al-Ghani (in no need) is a necessary description of Allah; on the other hand, the description of the creation as Faqr (needy) is a necessary description for them that they cannot avoid. Allah then says,

(وَإِنْ تَوَلَّوْا)

(And if you turn away, ) which means, if you turn away from obeying Him and adhering to His Laws.

(تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا)

(He will replace you with other people; then they will not be like you.) meaning, rather, they will be people who will listen to Him and obey His commands. kThis concludes the Tafsir of Surat Al-Qital. And Allah is worthy of all praise and gratitude.

## The Tafsir of Surat Al-Fath

(Chapter - 48)

### Which was revealed in Al-Madinah

Imam Ahmad recorded from `Abdullah bin Mughaffal, who said that Allah's Messenger recited Surah Al-Fath on the (day) of the conquest of Makkah, riding on his she-camel. He recited it in a vibrating and pleasant tone. Mu`awiyah (a subnarrator) added: "Were I not afraid that the people would crowd around me, I would surely try to imitate and produce his recitation." Both Al-Bukhari and Muslim recorded this Hadith through Shu`bah.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا - لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ  
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ  
صِرَاطًا مُسْتَقِيمًا - وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا )

(1. Verily, We have given you a manifest victory.) (2. That Allah may forgive you your sins of the past and the future, and complete His favor on you, and guide you on the straight path,) (3. And that Allah may help you with strong help.)

## The Reason behind revealing Surat Al-Fath

This honorable Surah was revealed after the Messenger of Allah returned from the area of Al-Hudaybiyyah, during the month of Dhul-Qa`dah, in the sixth year of Hijrah. This is when the

idolators prevented him from reaching Al-Masjid Al-Haram to perform the `Umrah he intended. They stopped the Prophet from reaching Makkah at that time, but then were prone to peace negotiations. A peace treaty was conducted stipulating that the Messenger would return this year and then come back for `Umrah the following year. The Messenger agreed. However, some of the Companions disliked these terms, including `Umar bin Al-Khattab, as we will mention in detail, Allah willing, while explaining this Surah. After the Prophet slaughtered his sacrificial animals in the area where he was stopped and headed back to Al-Madinah, Allah the Exalted and Most Honored revealed this Surah about what occurred between him and the idolators. Allah declared the Al-Hudaybiyyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that did originate from it. `Abdullah bin Mas`ud and other Companions said, "You consider the conquering of Makkah to be Al-Fath (the victory), while to us, Al-Fath is the treaty conducted at Al-Hudaybiyyah." Jabir (bin `Abdullah) said, "We only considered Al-Fath to be the day of HJdaybiyyah!" Al-Bukhari recorded that Al-Bara' (bin `Azib) said, "You consider Al-Fath to be the conquest of Makkah, which was indeed a victory. However, we consider Al-Fath to be the pledge of Ar-Ridwan on the Day of Al-Hudaybiyyah. Then, we were fourteen hundred with the Messenger of Allah . Al-Hudaybiyyah had a well, whose water we consumed, not leaving a drop of water in it. When the news of what happened reached the Messenger of Allah , he came towards us and sat on the edge of the well. Then he asked to be brought a bucket of water and used it for ablution. He next rinsed his mouth, invoked Allah and poured that water into the well. Soon after, that well provided us, as well as our animals, with sufficient water, in whatever amount of water we wished. Imam Ahmad recorded that `Umar bin Al-Khattab said, "We were with the Messenger of Allah on a trip, and I asked him about a matter three times, but he did not answer me. So I said to myself, `May your mother lose you, O son of Al-Khattab! You were stubborn in repeating your question three times to the Messenger of Allah ; each time he did not respond to you.' So I mounted my animal, my camel, and went ahead for fear that a part of the Qur'an might be revealed in my case. Suddenly, I heard a caller calling, `O `Umar!' So, I went to the Messenger while fearing that part of the Qur'an was revealed about me. The Prophet said,

«نَزَلَ عَلَيَّ الْبَارِحَةَ سُورَةٌ هِيَ أَحَبُّ إِلَيَّ مِنَ  
الدُّنْيَا وَمَا فِيهَا:

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ  
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)»

(Last night, a Surah was revealed to me that is dearer to me than this life and all that it contains: (Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future.)) Al-Bukhari, At-Tirmidhi and An-Nasa'i collected this Hadith from several chains of narration through Malik, may Allah grant him His mercy. `Ali bin Al-Madini commented, "This is a good chain of narration consisting of the scholars of Al-Madinah." Imam Ahmad recorded that Anas bin Malik said, "This Ayah was revealed to the Prophet ,

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive you your sins of the past and the future,) on his return from Al-Hudaybiyyah. The Prophet said,

«لَقَدْ أَنْزَلْتُ عَلَيَّ اللَّيْلَةَ آيَةً أَحَبُّ إِلَيَّ مِمَّا عَلَى  
الْأَرْضِ»

(Tonight, an Ayah, that is dearer to me than all that the earth carries, was revealed to me.)  
The Prophet recited the Ayah to them. They said, `Congratulations, O Allah's Messenger! Allah  
the Exalted and Most Honored has stated what He will do with you. So what will He do with us'  
These Ayat were revealed to the Prophet ,

(لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ)

(That He may admit the believing men and the believing women to Gardens under which rivers  
flow. ..), until,

(فَوْزًا عَظِيمًا)

(...a supreme success.)" This Hadith is recorded in the Two Sahihs. Imam Ahmad recorded that  
Al-Mughirah bin Shu`bah said, "The Prophet used to pray until both his feet were swollen. He  
was asked, `Has not Allah forgiven you all your sins of the past and of future' He said,

«أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟»

(Should I not be a thankful servant)" The two collectors of the Sahihs collected this Hadith, as  
well as, the rest of the Group, except Abu Dawud. Allah's statement,

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا )

(Verily, We have given you a manifest victory.) means, clear and apparent victory. This Ayah is  
about the treaty at Al-Hudaybiyyah, which resulted in great goodness, including people  
embracing Islam in large crowds and having the chance to meet each other openly. During that  
time, the believers preached to the idolators and thus beneficial knowledge and faith spread  
all around. Allah's statement,

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive you your sins of the past and the future, ) contains one of the special  
virtues of the Messenger , and no one else shares this honor with him. There is not an authentic  
Hadith that states that any person other than the Messenger earned forgiveness for all of his  
sins of the past and future on account of performing good deeds. This, indeed, is a great honor  
for the Messenger of Allah , who fulfilled the requirements of Allah's obedience, righteousness  
and straightness at a level never surpassed by a human being in past generations, nor will it

ever be surpassed in the generations to come. Muhammad is the perfect human being and the leader and chief of all mankind in this life and the Hereafter. And since he was, and will always be, the most obedient of Allah's creation to Him and the most honoring of Allah's commands and prohibitions, he said when his she- camel insisted on kneeling down,

«حَبَسَهَا حَايِسُ الْفِيلِ»

(He Who stopped the elephant, has stopped her too.) The Prophet then declared,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ شَيْئًا  
يُعَظَّمُونَ بِهِ حُرْمَاتِ اللَّهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

(By the Name of Him in Whose Hand my soul is, this day, if they ask me anything which will respect the ordinances of Allah, I will grant it to them.) And when the Messenger obeyed Allah and accepted the peace offer from the Quraysh, Allah the Exalted said to him,

(إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ  
مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ)

(Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future, and complete His favor on you,) in this life and the Hereafter,

(وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا)

(and guide you on the straight path,) with the glorious legislation and the straight religion that He ordains on you,

(وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا )

(And that Allah may help you with strong help.) due to your obedience of the orders of Allah, the Exalted and Most Honored; Allah will elevate your status and give you victory above your enemies. An authentic Hadith states,

«وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا. وَمَا تَوَاضَعَ  
أَحَدٌ لِلَّهِ عِزًّا وَجَلَّ إِلَّا رَفَعَهُ اللَّهُ تَعَالَى»

(No servant pardons but Allah grants him honor, and none humbles himself for Allah except that Allah the exalted and sublime raises him (in rank).) ` Umar bin Al-Khattab said, "You will

never punish someone who disobeyed Allah with you better than obeying Allah the Exalted and Most Honored with him."

(هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا - لِيُدْخَلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا - وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا - وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا )

(4. He it is Who sent down As-Sakinah into the hearts of the believers, that they may grow more in faith along with their faith. And to Allah belong the armies of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.) (5. That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever, and He may expiate from them their sins; and that is with Allah supreme success,) (6. And that He may punish the hypocrites men and women, and also the idolators men and women, who think evil thoughts about Allah, for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.) (7. And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.)

### **Allah sent down the Sakinah into the Hearts of the Believers**

Allah the Exalted said,

## (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ)

(He it is Who sent down As-Sakinah), meaning, tranquility. Qatadah commented, "Grace into the hearts of the believers", that is, the Companions, may Allah be pleased with them, on the Day of Al-Hudaybiyyah. The companions were they, who accepted the call of Allah and His Messenger and obeyed the decisions of Allah and His Messenger . When their hearts felt content with acceptance and were at peace, Allah increased their faith, joining it to the faith they already had. Al-Bukhari, and other Imams, relied on this Ayah as proof that faith increases and decreases in the hearts. Allah the Exalted said next that had He willed, He would have inflicted defeat on the disbelievers, Allah says;

## (وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ)

(And to Allah belong the armies of the heavens and the earth) and had He willed to send only one angel to them, that angel would have brought destruction to all what they had. However, Allah the Exalted willed Jihad and fighting to be established for, and by, the believers for great wisdom, clear reasons and unequivocal evidences that He had in all this. This is why Allah the Great said next,

## (وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا)

(and Allah is Ever All-Knower, All-Wise.) Allah the Exalted and Most Honored said,

## (لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,) We mentioned the Hadith that Anas narrated in which the Companions said, "Congratulations, O Allah's Messenger! This good news is for you, so what good news do we have" Allah the Exalted sent down this Ayah,

## (لِيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(That He may admit the believing men and the believing women to Gardens under which rivers flow to abide therein forever,) meaning they will remain in Paradise forever,

## (وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ)

(and He may expiate from them their sins;) Allah will not punish them for their errors and mistakes. Rather, He will forgive, absolve and pardon them and cover the errors, grant mercy and appreciate,

(وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزاً عَظِيماً)

(and that is with Allah supreme success.) Allah the Exalted said in a similar Ayah,

(فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ)

(And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful.) (3:185) Allah said,

(وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ  
وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ)

(And that He may punish the hypocrites, men and women, and also the idolators, men and women, who think evil thoughts about Allah,) who question the wisdom in Allah's decisions and think that the Messenger and his Companions, may Allah be pleased with them, might be killed and exterminated. This is why Allah the Exalted said,

(عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ  
وَلَعَنَهُمْ)

(for them is a disgraceful torment. And the anger of Allah is upon them, and He has cursed them) He has cast them away from His mercy,

(وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

(and prepared Hell for them -- and worst indeed is that destination.) Allah the Exalted and Most Honored asserted His ability to take revenge from the enemies of Islam and all disbelievers and hypocrites,

(وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ  
عَزِيزاً حَكِيماً)

(And to Allah belong the armies of the heavens and the earth. And Allah is Ever All-Powerful, All-Wise.)



(إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا - لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْقَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا )

(8. Verily, We have sent you as a witness, as a bearer of glad tidings, and as a warner.) (9. In order that you (O mankind) may believe in Allah and His Messenger and that you Tu`azziruh and Tuwaqqiruh, and Tusabbihuh Bukrah and Asila.) (10. Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills what he has the covenants he makes with Allah, He will bestow on him a great reward.)

### Qualities of the Messenger of Allah

Allah the Exalted says to His Prophet, Muhammad ,

(إِنَّا أَرْسَلْنَاكَ شَهِدًا)

(Verily, We have sent you as a witness,) of the creation,

(وَمُبَشِّرًا)

(as a bearer of glad tidings,) to the believers,

(وَنَذِيرًا)

(and as a warner.) to the disbelievers. We explained these meanings in the Tafsir of Surat Al-Ahzab. Allah said,

(لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ)

(In order that you may believe in Allah and His Messenger, and that you Tu`azziruh) or you honor him, according to `Abdullah bin `Abbas and several others,

(وَتُوقِّرُوهُ)

(and Tuwaqqiruh), where Tawqir means, respect, honor and high regard,

(وَتُسَبِّحُوهُ)

(and that you Tusabbihuh), glorify Allah's praises,

(بُكْرَةً وَأَصِيلًا)

(Bukrah and Asila), the early and late part of the day.

### The Pledge of Ar-Ridwan

Allah the Exalted and Most Honored honors, regards and praises His Messenger by saying,

(إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ)

(Verily, those who give pledge to you, they are giving pledge to Allah.) Allah the Exalted and Most High said in another Ayah,

(مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ)

(He who obeys the Messenger, has indeed obeyed Allah.) (4:80) Allah said, next,

(يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ)

(The Hand of Allah is over their hands.) meaning, He is with them, hearing their statements and witnessing their stand, having full knowledge of them inwardly and outwardly. Therefore, Allah the Exalted was indeed taking the pledge from them through His Messenger ,

(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ  
بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ  
وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ

وَالْقُرَّاءَانَ وَمَنْ أَوْقَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا  
بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ )

(Verily, Allah has purchased of the believers their lives and their properties for which theirs shall be the Paradise. They fight in Allah's cause, so they kill and are killed. It is a promise in truth, binding on Him in the Tawrah and the Injil and the Qur'an. And who is truer to his covenant than Allah Then rejoice in the bargain you have concluded. That is the supreme success.) (9:111) Allah said,

(وَمَنْ أَوْقَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتِيهِ أَجْرًا  
عَظِيمًا)

(...and whosoever fulfills what the covenants he makes with Allah, He will bestow on him a great reward.) a generous reward. The pledge mentioned here is the pledge of Ar-Ridwan which was pledged under a tree, a Samurah, in the area of Al-Hudaybiyyah. The number of the Companions who gave their pledge to Allah's Messenger at that time was either 1,300, 1,400 or 1,500. However, 1,400 is the better choice.

### Hadiths about the Pledge at Al-Hudaybiyyah

Al-Bukhari recorded that Jabir bin `Abdullah, may Allah be pleased with him, said, "We numbered one thousand and four hundred on the day of Hudaybiyyah." Muslim also collected this Hadith. The Two Sahihs recorded that Jabir said; "We numbered one thousand and four hundred at that time. The Messenger placed his hand in the water and it started gushing forth from between his fingers until everyone had quenched their thirst." This is a short form of the story. Another narration of it mentioned that the Companions became thirsty on the day of Al-Hudaybiyyah and the Messenger of Allah gave them an arrow from his quiver. They took the arrow, placed it in the well of Al-Hudaybiyyah and the water gushed out until they all satisfied their thirst. Jabir was asked how many of them there were on that day and he said, "We were one thousand and four hundred. And had we been a hundred thousand, that water would still have been sufficient to satisfy us all." In another narration collected in the Two Sahihs, Jabir bin `Abdullah said that they were one thousand and five hundred at the time. Al-Bukhari recorded that Sa`id bin Al-Musayyib was asked by Qatadah, "How many were present for the pledge of Ar-Ridwan" Sa`id said, "One thousand and five hundred." Qatadah posed, "Jabir bin `Abdullah, may Allah be pleased with them both, said that they were one thousand and four hundred." Sa`id said, "He forgot. He told me that they were one thousand and five hundred." However, Al-Bayhaqi commented, "This narration testifies that Jabir used to state that they were one thousand and five hundred, but later on remembered the true number and said that they were one thousand and four hundred."

### The Reason behind conducting the Pledge of Ar-Ridwan

Muhammad bin Ishaq bin Yasar said in his book on Sirah: "The Messenger of Allah beckoned `Umar bin Al-Khattab in order to send him to Makkah, so that he could inform the chiefs of

Quraysh of the Prophet's intent (to perform `Umrah at Makkah). `Umar said, `O Allah's Messenger! I fear the Quraysh for my being. There are no longer any chiefs from the tribe of Bani `Adi bin Ka`b remaining in Makkah who would protect me, in addition, the Quraysh know my enmity and harshness against them. However, I could tell you about a man who is mightier than I in Makkah: `Uthman bin `Affan. We should send him to Abu Sufyan and the chiefs of the Quraysh informing them that you did not come to fight them, but to visit this House and to honor its holiness.' `Uthman left to Makkah. He met Aban bin Sa`id bin Al-`As upon entering Makkah or just before that. As a result, Aban took `Uthman with him and extended his protection to him so he could deliver the message of Allah's Messenger. `Uthman indeed went to Abu Sufyan and the chiefs of Quraysh and imparted the Prophet's message that he was sent with. When `Uthman finished delivering the Prophet's message to them they said to him, `If you wish, you can perform Tawaf around the House.' `Uthman replied, `I would not do that before the Messenger of Allah gets the chance to perform Tawaf around it.' So the Quraysh kept `Uthman waiting in Makkah. However, the Messenger of Allah and the Muslims were told that `Uthman had been killed." Ibn Ishaq continued, "I was told by `Abdullah bin Abu Bakr that when news of `Uthman's death was conveyed to him, the Messenger of Allah said,

«لَا نَبْرَحُ حَتَّى نُنَاجِرَ الْقَوْمَ»

(We will not leave until we fight the people.)" Ibn Ishaq continued, "The Messenger of Allah called the Muslims to give a pledge of allegiance, resulting in the pledge of Ar-Ridwan being conducted under the tree. Later, people used to say that the Messenger of Allah took the pledge from them to die. However, Jabir bin `Abdullah said, `The Messenger of Allah did not ask us to give a pledge to die (or be victorious), but that we would not run away (from battle).' The Muslims gave their pledge and none among them held back from giving it, except Al-Jadd bin Qays from the tribe of Bani Salamah. Jabir used to say afterwards, `By Allah, it is as if I am looking at him now next to the shoulder of his camel taking refuge behind it, so that the people did not see him.' Soon afterwards, news came to the Messenger of Allah that the story of `Uthman's death was not true." Al-Bukhari recorded that Nafi` said, "People said that `Abdullah bin `Umar embraced Islam before `Umar, but this is not true. What happened is that on the Day of Hdaybiyyah, `Umar sent `Abdullah to bring his horse that he kept with a man from Al-Ansar, so he could use it to fight. The Messenger of Allah was then taking the pledge from the Muslims under the tree while `Umar was unaware. So, `Abdullah conducted his pledge and fetched the horse and brought it to `Umar, who was wearing his armor in preparation for battle. `Abdullah told `Umar that the Messenger of Allah was accepting the pledge under the tree. `Umar proceeded with `Abdullah and gave his pledge to the Messenger of Allah. This is why some people thought that `Abdullah bin `Umar embraced Islam before `Umar, may Allah be pleased with them both." Al-Bukhari also recorded Ibn `Umar saying that, the people who were with the Messenger of Allah scattered under the shade of trees. Suddenly, the people gathered around Allah's Messenger." Ibn `Umar found the people giving their pledge. He gave his pledge, then went back and told `Umar, who also went and gave his pledge. In a Hadith collected by Muslim, Jabir bin `Abdullah said, "On the day of Al-Hdaybiyyah, we were one thousand and four hundred. We gave the pledge of allegiance to the Prophet while `Umar was holding the Prophet's hand under the tree, which was a Samurah (a kind of thorny tree). We gave the pledge to him not to run away (from battle). We did not give the pledge to die." Muslim recorded that Ma`qil bin Yasar, may Allah be pleased with him, said, "On the day of the Tree, while the Prophet was taking the pledge from the people, I was holding a branch of that tree away from his head. We were fourteen hundred. We did not give him our pledge to die, but gave the pledge not to run from battle." However, Al-Bukhari recorded that Salamah bin Al-Akwa`, may Allah be pleased with him, said, "I gave the pledge to the Messenger of Allah under the tree." Yazid asked him, "O Abu Maslamah, to what did you pledge at that time" Salamah said, "To die!" Al-Bukhari also collected a Hadith from Salamah bin Al-Akwa` that he said, "I

gave my pledge to the Messenger of Allah on the day of Hdaybiyyah. I stood to the side and the Messenger said,

«يَا سَلْمَةَ أَلَا تُبَايِعُ؟»

(Why not give the pledge, O Salamah) and I said, `I did.' He said,

«أَقْبِلْ فَبَايِعْ»

(Come and give pledge). I went close to him and gave him my pledge." Salamah was asked, "What was the pledge that you gave then, O Salamah" Salamah said, "To die." Muslim collected this Hadith as well, while Al-Bukhari collected from `Abbad bin Tamim that the pledge they gave was to die. Al-Bayhaqi recorded that Salamah bin Al-Akwa`, may Allah be pleased with him said, "We went to Al-Hdaybiyyah with the Messenger of Allah , and we numbered fourteen hundred at that time. We reached the well and found around fifty sheep drinking from it, but its water was barely sufficient for them. The Messenger of Allah sat on its rim, invoked Allah and spat in the well and its water gushed out. We made our animals drink from it and also drank from it. Next, the Messenger of Allah called the people to give the pledge when he was under the tree, and I was among the first to give the pledge to him. The remaining people then started giving the pledge. When about half the people have given the pledge, the Messenger said to me,

«بَايِعْنِي يَا سَلْمَةَ»

(Give me the pledge, O Salamah!) I said, `O Allah's Messenger! I have already pledged my pledge in the first group of people.' He said,

«وَأَيْضًا»

(Do it again.) So I pledged my pledge again. He also saw that I was not wearing any armor and gave me some. He went on accepting the pledge from the people. When they were about to finish, he said,

«أَلَا تُبَايِعُ يَا سَلْمَةَ؟»

(Will you not give me your pledge, O Salamah!) I said, `O Allah's Messenger! I have given you the pledge in the beginning and the middle. ' He said,

«وَأَيْضًا»

(Do it again,) I gave him my pledge for a third time. The Messenger of Allah asked me,

«يَا سَلْمَةَ أَيْنَ حَجَفُوكَ أَوْ دَرَقُوكَ الَّتِي  
أَعْطَيْتُكَ؟»

(Where is the armor that I gave you O Salamah) I said, `O Allah's Messenger! `Amir met me and I found that he did not have a shield, so I gave it to him.' The Messenger of Allah laughed and said to me,

«إِنَّكَ كَأَلْذِي قَالَ الْوَلُّ اللَّهُمَّ أَبْغِنِي حَبِيبًا هُوَ  
أَحَبُّ إِلَيَّ مِنْ نَفْسِي»

(You are just like the man of old times who said, `O Allah! Give me a dear person who is dearer to me than myself!') Then the idolators of Makkah sent a delegation asking for a peace treaty, and we agreed to make peace. I used to work for Talhah bin `Ubaydullah, may Allah be pleased with him, by providing water for his horse. For taking care of it, Talhah gave me a portion of his food. I had left my family and wealth and migrated to Allah and His Messenger (so I was poor). After the people of Makkah and us conducted peace and were freely mingling with each other, I went by a tree, removed its thorny branches and rested under its shade. Four of the idolators of Makkah stood close to me and started mentioning the Messenger of Allah in an improper way and I hated being close to them. So, I moved under the shade of another tree. They hanged their weapons and rested under it. Meanwhile, a caller shouted these words from the bottom of the valley, `O Emigrants! Ibn Zunaym was killed,' so I held my sword and went after the four idolators. They were asleep, so I took possession of their weapons and held them in my hand, saying, `By He Who has honored the face of Muhammad , if any one of you raises his head, I will strike that which holds his eyes!' I brought them to the Messenger of Allah , while my uncle `Amir brought another man, an idolator, whose name was Mikraz, and I and my uncle brought the men to the Messenger of Allah . The number of captured idolators swelled to seventy. The Messenger of Allah looked at them and said,

«دَعُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَتِنَاهُ»

(Let them go, for theirs will be the initiation of hostilities and its burden.) The Messenger of Allah forgave them and Allah the Exalted and Most Honored said,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ  
بِطَن مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.)48:24(" Muslim collected a narration that is the same or similar. The Two Sahihs recorded that Sa`id bin Al-Musayyib said, "My father was among those who gave the pledge to the Messenger of Allah under the tree. He said, `In the following year, we went for Hajj and we could not find the tree.' Therefore, if you know where that tree is, then you have more knowledge!" Abu Bakr Al-Humaydi recorded that Jabir said,

"When the Messenger of Allah called the people to the pledge, we found a man from our tribe whose name is Al-Jadd bin Qays, hiding under the shoulder of his camel." Muslim collected this Hadith. Al-Humaydi also recorded that `Amr said that he heard Jabir say, "On the day of HJudybiyyah, we were one thousand and four hundred and the Messenger of Allah said to us,

«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ الْيَوْمِ»

(Today, you are the best people on the earth.)" Jabir went on saying, "If I still had my sight, I would have shown you the tree." Sufyan commented that the Companions later on differed over the location of the tree of Al-Hudaybiyyah; the Two Sahihs collected this statement from him. Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

«لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ»

(None among those who gave the pledge under the tree shall enter Hellfire.) `Abdullah bin Imam Ahmad recorded that Jabir said that the Messenger of Allah said,

«مَنْ يَصْعَدُ النَّبِيَّةَ تَنْبِيَةَ الْمُرَارِ فَإِنَّهُ يُحَطُّ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ»

(He who ascends Thaniyyah (i.e. a mountainous pass), the Thaniyyah of Al-Murar, will have as much of his sins relieved for him as the sins that were relieved from the Children of Israel.) The first to ascend that hill were the horsemen of (the Ansar tribe of) Banu Al-Khazraj, then the Muslims followed suit. The Prophet said,

«كُلُّكُمْ مَغْفُورٌ لَهُ إِلَّا صَاحِبَ الْجَمَلِ الْأَحْمَرِ»

(All of you will be forgiven, except the owner of the red camel.) We said to him, "Come, let the Messenger of Allah invoke Allah to forgive you," but he said, "By Allah! Finding my lost camel is dearer to me than having your companion invoke Allah to forgive me. " That man was only looking for his lost camel. Muslim collected this Hadith from Ubaydullah (from Jabir). Muslim also recorded that Abu Az-Zubayr heard Jabir say, "Umm Mubashshir told me that she heard the Messenger of Allah saying, while he was with Hafsah,

«لَا يَدْخُلُ النَّارَ إِنْ شَاءَ اللَّهُ تَعَالَى مِنْ أَصْحَابِ الشَّجَرَةِ الَّذِينَ بَايَعُوا تَحْتَهَا، أَحَدٌ»

(Allah willing, none of the Companions of the tree, who gave the pledge under it, will ever enter Hellfire.) She said, `No, O Allah's Messenger.' The Prophet rebuked her but Hafsah said,

«وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا»

(There is not one of you but will pass over it (Hell))(19:71) but the Prophet responded,

«قَدْ قَالَ اللَّهُ تَعَالَى:

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا  
﴿(

(Allah the Exalted said next, (Then We shall save those who had Taqwa and We shall leave the wrongdoers therein on their knees.))(19:71)" Muslim also narrated that Jabir said, "A slave of Hatib bin Abi Balta` ah came to the Messenger complaining against Hatib and saying, `O Allah's Messenger! Hatib shall surely enter Hell.' The Messenger of Allah replied,

«كَذَّبْتَ لَّا يَدْخُلُهَا فَإِنَّهُ قَدْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ»

(You lie, he shall never enter the Fire; he participated in Badr and Al-Hudaybiyyah.) This is why Allah the Exalted said while praising these Companions,

﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

(Verily, those who give pledge to you, they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfills whatever covenant he has made with Allah, He will bestow on him a great reward.) Allah the Exalted and Most Honored said in another Ayah,

(JAWAD CHECK THIS AYAH)

(Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down tranquillity upon them, and He rewarded them with a near victory.) (48:18)

﴿سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا



لَيْسَ فِي قُلُوبِهِمْ قَلْبٌ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً  
 إِنْ أَرَادَ بِكُمْ ضَرّاً أَوْ أَرَادَ بِكُمْ نَفْعاً بَلْ كَانَ اللَّهُ  
 بِمَا تَعْمَلُونَ خَبيراً - بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ  
 الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَداً وَزُيِّنَ ذَلِكَ  
 فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنّاً سَوْءاً وَكُنْتُمْ قَوْماً بُوراً  
 - وَمَنْ لَمْ يُؤْمِنِ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا  
 لِلْكَافِرِينَ سَعيراً - وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
 يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ  
 غَفوراً رَحِيماً )

(11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit Nay, but Allah is Aware of what you do.) (12. Nay, but you thought that the Messenger and the believers would never return to their families, and that was made fair seeming in your hearts, and you did think an evil thought and you became a Bura.") (13. And whosoever does not believe in Allah and His Messenger, then verily, We have prepared for the disbelievers a blazing Fire.) (14. And to Allah belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Forgiving, Most Merciful.)

### **The Fabricated Excuse offered by Those Who lagged behind and did not participate in Al-Hudaybiyyah; Allah's Warning for Them**

Allah informs His Messenger of the excuses that the bedouins who lagged behind would offer him, those bedouins who preferred to remain in their homes and possessions and did not join the Messenger of Allah . They offered an excuse for lagging behind, as that of being busy -- in their homes and with their wealth! They asked the Messenger of Allah to invoke Allah to forgive them, not because they had faith in the Prophet and his invocation, but to show off and pretend. This is why Allah the Exalted said about them,

يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئاً إِنْ أَرَادَ بِكُمْ ضَرّاً أَوْ أَرَادَ بِكُمْ نَفْعاً

(They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if He intends you hurt or intends you benefit") Allah says, none can resist what Allah has decided in your case, all praise and honor belong to Him. Allah is the Knower of your secrets and what your hearts conceal, even if you pretend and choose to be hypocritical with us. This is why Allah the Exalted said,

بَلْ كَانِ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

(Nay, but Allah is Ever All-Aware of what you do.) then He said,

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا

(Nay, but you thought that the Messenger and the believers would never return to their families,) `for your lagging behind was not an excusable act or just a sin. Rather, your lagging behind was because of hypocrisy and because you thought that the Muslims would be killed to the extent of extermination, their lives would be extinguished and none of them will ever come back,'

وَوَظَنَنْتُمْ ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا

(and you did think an evil thought and you became a people Bur) going for destruction, according to `Abdullah bin `Abbas, Mujahid and several others. Qatadah explained Bur to mean, corrupt and some said that it is a word used in the Arabic dialect of the area of Oman. Allah the Exalted then said,

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ

(And whosoever does not believe in Allah and His Messenger,) Allah states here that whoever does not purify his actions outwardly and inwardly for Allah's sake, then Allah the Exalted will punish him in the Blazing Fire, even if he pretends to show people that he follows the faith, contradicting his true creed. Allah the Exalted then states that He is the Only Authority, King and Owner Who has full control over the residents of the heavens and earth,

يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ  
غَفُوراً رَّحِيماً)

(He forgives whom He wills, and punishes whom He wills. And Allah is Forgiving, Most Merciful.)  
with those who repent, return and submit to Him with humiliation.

(سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَانِمَ  
لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ  
اللَّهِ قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ  
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا  
قَلِيلاً )

(15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.) Allah characterizes the bedouins who lagged behind the Messenger of Allah during the `Umrah of Hdaybiyyah, saying that when the Prophet and his Companions later went on to conquer Khaybar, the bedouins asked them to take them along. They were hoping to collect war booty, having been absent when it was time to fight the enemy and enduring with patience therein. Allah the Exalted ordered His Messenger to refuse to give them permission to accompany him, being a punishment that is similar to their error. Allah has promised those who were present at Al-Hdaybiyyah to earn Khaybar's war spoils alone, not shared in that with the bedouins who lagged behind. Therefore, the legislation that Allah gave in this regard was joined to the destiny that He decided, occurring just as He decided. Allah's statement,

(يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ)

(They want to change Allah's Words), which refers to the promise that Allah gave those who were present at Al-Hdaybiyyah, according to the explanation reported from Mujahid, Qatadah, Juwaybir and which Ibn Jarir preferred. Allah said,

(قُل لَّن تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِن قَبْلُ)

(Say: "You shall not follow us; thus Allah has said beforehand.") `when He promised the participants of Al-Hdaybiyyah before you asked to join them,'

(فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا)

(Then they will say: "Nay, you envy us.") ` you do not want us to share the war spoils with you,'

(بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا)

(Nay, but they understand not except a little.) the truth is nothing close to what they claimed, but they understand not.

(قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَىٰ قَوْمِ  
أَوْلِيَٰ بِأَسْ شَدِيدٍ تَقْتُلُونَهُمْ أَوْ يُسَلِّمُونَ فَإِن  
تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِن تَتَوَلَّوْا كَمَا  
تَوَلَّيْتُمْ مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا - لَيْسَ عَلَى  
الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى  
الْمَرِيضِ حَرْجٌ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ  
جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ وَمَن يَتَوَلَّ يُعَذِّبْهُ  
عَذَابًا أَلِيمًا )

(16. Say to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment.") (17. No blame or sin is there upon the blind, nor is there sin upon the lame, nor is there sin upon the sick. And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back, He will punish him with a painful torment.)

### **Allah conveys the News that there will be Many Cases of Jihad, and that Jihad distinguishes the Ranks of the Believers and exposes the Hypocrites**

Scholars of Tafsir differ over who the people mentioned here are. They are people experienced at warfare who will be called to fight. There are many opinions, first, they are the tribe of Hawazin, as Shu`bah narrated from Abu Bishr from Sa`id bin Jubayr, or `Ikrimah, or both of them. Hushaym narrated this explanation from Abu Bishr, from both Sa`id bin Jubayr and `Ikrimah. Qatadah, as narrated from him in one version, held the same view. The second view is that these people are the tribe of Thaqif, according to Ad-Dahhak. The third view is that they are Banu Hanifah, according to Juwaybir and Az-Zuhri, as Muhammad bin Ishaq narrated

from him. Similar was narrated from Sa`id bin Jubayr and `Ikrimah. The fourth opinion is that they are the Persians, according to `Ali bin Abi Talhah who reported that from `Abdullah bin `Abbas. This is also the view of `Ata', Mujahid, and `Ikrimah. Ka`b Al-Ahbar said that they are the Romans, while Ibn Abi Layla, `Ata, Al-Hasan and Qatadah -- in a different narration from him, said that they are the Persians and Romans. Mujahid also said that they are the idolators. In another narration Mujahid said, "They are men given to great warfare," and did not specify any particular people. This last explanation is the view preferred by Ibn Jurayj and Ibn Jarir. Allah's statement,

(تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ)

(Then you shall fight them, or they shall surrender.) means, `you are called to fight them in Jihad, through constant warfare, until you become victorious over them or they surrender. Or, they will embrace your religion without a fight, but with their full consent.' Allah the Exalted and Most Honored said next,

(فَإِنْ تُطِيعُوا)

(Then if you obey,) `if you accept the call to Jihad and prepare for it and fulfill your duty in this regard,'

(يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ  
مِّن قَبْلُ)

(Allah will give you a fair reward; but if you turn away as you turned away before,) `on the day of Al-Hudaybiyyah, when you were called to Jihad, yet lagged behind,'

(يُعَذِّبُكُمْ عَذَابًا أَلِيمًا)

(He will punish you with a painful torment.)

### Acceptable Reasons for not joining Jihad

Allah then mentions the legal reasons that allow one to be excused from joining the Jihad, such as blindness and being lame, and various illnesses that strike one and are remedied in few days. When one is ill, he is allowed to remain behind and will have a valid excuse to do so, until his illness ends. Allah the Exalted and Most honored then said, while ordaining joining the Jihad and obeying Allah and His Messenger ,

(وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ)

(And whosoever obeys Allah and His Messenger, He will admit him to Gardens beneath which rivers flow; and whosoever turns back,) from joining the Jihad and busies himself in his livelihood,

(يُعَذِّبُهُ عَذَابًا أَلِيمًا)

(He will punish him with a painful torment.) in this life with humiliation and in the Hereafter with the Fire. Allah the Exalted has the best knowledge.

(لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا - وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا )

(18. Indeed, Allah was pleased with the believers when they gave the pledge to you under the tree, He knew what was in their hearts, and He sent down As-Sakinah upon them, and He rewarded them with a near victory. ) (19. And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.)

### **Good News to the Participants of the Ridwan Pledge of Allah's Pleasure and earning Spoils of War**

Allah declares that He is pleased with the believers who gave the pledge to the Messenger of Allah under the tree. We mentioned the number of these believers as being one thousand and four hundred and that the tree was a Samurah tree, located in the area of Hudaibiyyah. Al-Bukhari narrated from Tariq that `Abdur-Rahman said, "I went on Hajj and passed by people praying and asked, `What is this Masjid' They said, `This is the tree where the Messenger of Allah took the pledge of Ar-Ridwan.' So, I went to Sa`id bin Al-Musayyib and told him. Sa`id said, `My father told me that he was among those who gave their pledge to the Messenger of Allah under the tree. My father said: The following year, when we went out, we forgot its place and could not agree which tree it was.' Sa`id said, `The Companions of Muhammad forgot where the tree was, but you know where it is. Therefore, you have better knowledge than them!'" Allah said,

(فَعَلِمَ مَا فِي قُلُوبِهِمْ)

(He knew what was in their hearts,) meaning, of truthfulness, trustworthiness, obedience and adherence,

(فَأَنْزَلَ السَّكِينَةَ)

(and He sent down As-Sakinah), calmness and tranquillity,

(عَلَيْهِمْ وَأَتَبَهُمْ فَتْحًا قَرِيبًا)

(upon them, and He rewarded them with a near victory.) in reference to the goodness that Allah the Exalted and Most Honored caused to happen to the Companions on account of the peace treaty between them and their disbelieving enemies. Ever after that, the Companions gained abundant, general and continuous benefits and accomplishments, leading to the conquest of Khaybar and Makkah and then the various surrounding provinces and areas. They earned tremendous glory, triumphs and an elevated and honorable status in this life and in the Hereafter, just as Allah the Exalted said,

(وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا )

(And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.)

(وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ  
هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً  
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا - وَأُخْرَى لَمْ  
تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى  
كُلِّ شَيْءٍ قَدِيرًا - وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا  
الْأَذْبَرَ ثُمَّ لَا يَجِدُونَ وَايًّا وَلَا نَصِيرًا - سُنَّةَ اللَّهِ  
الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا -  
وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ  
مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرًا )

(20. Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to the straight path.) (21. And other (victories) which are not yet

within your power; indeed Allah encompasses them. And Allah is Ever Able to do all things.) (22. And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.) (23. That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.) (24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah sees what you do.)

## Good News of abundant Spoils of War

Mujahid said that Allah's statement,

(وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا)

(Allah has promised you abundant spoils that you will capture,) refers to the spoils that Muslims earned up until this time, while,

(فَعَجَّلَ لَكُمْ هَذِهِ)

(and He has hastened for you this,) means, the conquest of Khaybar. Al-`Awfi reported that Ibn `Abbas said,

(فَعَجَّلَ لَكُمْ هَذِهِ)

(and He has hastened for you this,) means, "The peace treaty of Al-Hudaybiyyah." Allah said,

(وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ)

(and He has restrained the hands of men from you,) meaning, 'no harm that your enemies had planned against you, both fighting and warfare, touched you. Allah also restrained the hands of men, whom you left behind close to your families and children, from harming them,'

(وَلِتَكُونَ آيَةً لِّلْمُؤْمِنِينَ)

(that it may be a sign for the believers,) with which they take heed and understand. Verily, Allah the Exalted and Most Honored shall help and protect the believers against all enemies, even though the believers are few in number. By doing so, the believers will come to know that Allah is truly the Knower of the consequences of all matters and that the best decisions are those which He prefers for His believing servants, even though these decisions might look unfavorable outwardly,

(وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ)



(It may be that you dislike a thing that is good for you) (2:216). Allah said,

(وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا)

(and that He may guide you to the straight path) on account of your obeying His commands and adhering by His orders by following the path of His Messenger ,

### **Good News of continuous Muslim Victories until the Day of Resurrection**

The statement of Allah the Exalted and Most Honored,

(وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا )

(And other (victories) which are not yet within your power; indeed Allah encompasses them. And Allah is Ever Able to do all things.) Meaning, there are other war spoils and victories to come which are not within your grasp now. However, Allah will make them within your reach and indeed He compasses all these victories for your benefit. Surely, Allah the Exalted provides provisions and sustenance for His servants who have Taqwa, from resources they could never imagine. Scholars of Tafsir differ over the reference to other war spoils mentioned here. Al-`Awfi reported that Ibn `Abbas said that it refers to the conquest of Khaybar. This meaning is sound according to the Ayah,

(فَعَجَّلَ لَكُمْ هَذِهِ)

(and He has hastened for you this.) which refers to the treaty of Al-Hudaybiyyah. This is view of Ad-Dahhak, Muhammad bin Ishaq and `Abdur-Rahman bin Zayd bin Aslam. Qatadah said that this part of the Ayah refers to the conquest of Makkah, and this opinion was preferred by Ibn Jarir. Ibn Abi Layla and Al-Hasan Al-Basri said that it refers to victories over the Persians and the Romans, while Mujahid said that it refers to every victory and all spoils of war, until the Day of Resurrection. Abu Dawud At-Tayalisi recorded that Ibn `Abbas commented on the Ayah,

(وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا)

(And other (victories) which are not yet within your power; indeed Allah compasses them.), "They are the victories that are continuing until this day."

### **Had Makkah's Disbelievers fought at Al-Hudaybiyyah, They would have retreated in Defeat**

Allah said,

(وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأُدْبَرَ ثُمَّ لَا  
يَجِدُونَ وَاِلِيَّآ وَلَا نَصِيْرًا )

(And if those who disbelieve fight against you, they certainly would have turned their backs; then they would have found neither a protector nor a helper.) Allah the Exalted and Most Honored delivers the glad tidings to His believing servants that had the idolators fought them, Allah would have given victory to His Messenger and His faithful servants. Then, the army of the disbelievers would have been defeated and would have deserted the battlefield and fled. They would not have found any helper or supporter, because they were fighting Allah, His Messenger and His Faithful Party. Allah the Exalted and Most Honored said,

(سُنَّةَ اللّٰهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ  
اللّٰهِ تَبْدِيْلًا )

(That has been the way of Allah already with those who passed away before. And you will not find any change in the way of Allah.) means this is the way Allah deals with His creation. Whenever faith and disbelief meet at any distinguishing juncture, Allah gives victory to faith over disbelief, raises high truth and destroys falsehood. For instance, Allah the Exalted helped His loyal faithful supporters during the battle of Badr and they defeated His idolator enemies, even though the Muslims were few in number and lightly armed, while the idolators were large in number and heavily armed. Allah the Exalted and Most Honored said,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ  
بِطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللّٰهُ  
بِمَا تَعْمَلُونَ بَصِيْرًا )

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.) Allah the Exalted reminds His faithful servants of His favor when He restrained the hands of the idolators, and thereby, no harm touched the Muslims from the idolators. Allah restrained the hands of the believers and they did not fight the idolators near Al-Masjid Al-Haram. Rather, Allah saved both parties from battle and brought forth a peace treaty that produced good results for the believers, in addition to, earning them the good end in this life and the Hereafter. We stated a Hadith from Salamah bin Al-Akwa` in which he narrated that when the Muslims brought forth those seventy idolator prisoners, they tied and paraded them before the Messenger of Allah , who looked at them and said,

«أَرْسَلُوهُمْ يَكُنْ لَهُمْ بَدْءُ الْفُجُورِ وَتِنَاهُ»

(Release them, so that they earn the burden of starting hostilities and its infamy.) Thereafter, Allah the Exalted and Most Honored sent down this Ayah about that incident,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ)

(And He it is Who has withheld their hands from you and your hands from them...) Imam Ahmad recorded that Anas bin Malik said, "On the day of Hudaibiyyah, eighty armed men from Makkah went down the valley coming from Mount At-Tan'im to ambush the Messenger of Allah . The Messenger invoked Allah against them, and they were taken prisoners." `Affan added, "The Messenger pardoned them, and this Ayah was later on revealed,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ  
بِطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.)" Muslim, Abu Dawud in his Sunan and At-Tirmidhi and An-Nasa'i, in the Tafsir section of their Sunan, collected this Hadith.

(هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ  
وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ وَلَوْلَا رِجَالٌ  
مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ  
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي  
رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا  
مِنْهُمْ عَذَابًا أَلِيمًا - إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي  
قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ  
عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ  
التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمًا )

(25. They are those who disbelieved and hindered you from Al-Masjid Al-Haram and detained the sacrificial animals, from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into

His mercy whom He wills -- if they had been apart, We verily, would have punished with painful torment those of them who disbelieved. ) (26. When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance, -- then Allah sent down His calmness and tranquillity upon His Messenger and upon the believers, and made them stick to the word of Taqwa; and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything. )

### Some of the Benefits gained from the Treaty at Al-Hudaybiyyah

Allah the Exalted states that the Arab idolators from Quraysh and their allies who extended help to them against His Messenger ,

(هُمُ الَّذِينَ كَفَرُوا)

(They are those who disbelieved), they are indeed the disbelievers,

(وَصَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ)

(and hindered you from Al-Masjid Al-Haram) `even though you are its people and more worthy of being responsible for it,'

(وَالْهَدَىٰ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ)

(and detained the sacrificial animals, from reaching their place of sacrifice.) they prevented, because of transgression and stubbornness, the sacrificial animals from being reached to the place where they would be slaughtered. There were seventy sacrificial camels designated for sacrifice, as we will mention, Allah willing. Allah the Exalted and Most Honored said,

(وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ مُّؤْمِنَاتٌ)

(Had there not been believing men and believing women) `living among the Makkans hiding their faith for fearing for their safety from the pagans. Otherwise, We would have given you authority over the Makkans and you would have killed them to the brink of extermination. However, there were some faithful believers, men and women, living among them, about whom you had no knowledge of being believers and you might try to kill them.' Allah's statement,

(لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوُّوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعْرَةٌ)

(whom you did not know, that you may kill them and on whose account a sin would have been committed by you) an evil and erroneous act,

(بِغَيْرِ عِلْمٍ لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ)

(without (your) knowledge, that Allah might bring into His mercy whom He wills) that Allah might delay the punishment of the pagans of Makkah to save the believers who lived among them, and so that many of the idolators might embrace Islam. Allah the Exalted and Most Honored said,

(لَوْ تَزَيَّلُوا)

(if they had been apart), if the disbelievers and the believers who were living among them had been apart,

(لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا)

(We verily, would have punished with painful torment those of them who disbelieved) `We would have given you dominance over the disbelievers and you would have inflicted tremendous slaughter on them.' Allah the Exalted and Most Honored said,

(إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ)

(When those who disbelieve had put in their hearts pride and haughtiness -- the pride and haughtiness of the time of ignorance, ) when they refused to write (in the treaty document), `In the Name of Allah, the Most Gracious, the Most Merciful,' and, `These are the terms agreed on by Muhammad, Allah's Messenger,'

(فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى)

(then Allah sent down His calmness and tranquillity upon His Messenger and upon the believers and made them stick to the word of Taqwa;) the word of Taqwa refers to sincerity, according to Mujahid. `Ata' bin Abi Rabah commented, "None has the right to be worshipped but Allah, alone without partners. All the dominion belongs to Him and all praise is due to Him. He is Ever Able to do everything." Yunus bin Bukayr said that Ibn Ishaq narrated from Az-Zuhri, from `Urwah, from Al-Miswar, commenting on,

(وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى)

(and made them stick to the word of Taqwa;) " La ilaha illallah, alone without partners."

**The Hadiths that tell the Story of Al-Hudaybiyyah and the Peace Treaty that followed**

Al-Bukhari, may Allah have mercy with him, recorded in his Sahih in `Book of Conditions' that Al-Miswar bin Makhramah and Marwan bin Al-Hakam, both narrated attesting to the truthfulness of the other, "Allah's Messenger set out at the time of Al-Hudaybiyyah with several hundred of his Companions. When he reached Dhul-Hulayfah, he had the sacrificial animals garlanded and marked and resumed the state of Ihram for `Umrah. He then sent several men from the tribe of Khuza`ah to gather news for him and then he proceeded. When he arrived at a village called Al-Ashtat, his advance regiment came back and said, `The Quraysh have gathered their forces against you, including Al-Ahabish tribes. They are intent on fighting you, stopping you, and preventing you.' The Messenger said,

«أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتُرُونَ أَنْ نَمِيلَ عَلَى عِيَالِهِمْ وَذُرَارِيِّ هَؤُلَاءِ، الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوَنَا عَنِ الْبَيْتِ؟»

(Give me your opinion, O people! Do you think we should attack the families and offspring of those who seek to prevent us from reaching the House)" in another narration, the Prophet said,

«(أ) تُرُونَ أَنْ نَمِيلَ عَلَى ذُرَارِيِّ هَؤُلَاءِ الَّذِينَ أَعَانُوهُمْ، فَإِنْ يَأْتُونَا كَانَ اللَّهُ قَدْ قَطَعَ عُنُقًا مِنَ الْمُشْرِكِينَ، وَإِلَّا تَرَكَنَاهُمْ مَحْزُونِينَ»

(Do you think we should attack the families of those who helped the Quraysh if they come to defend against us, then Allah would have diminished the idolator forces. Or we leave them to grieve!)" In another narration, the Prophet said,

«فَإِنْ قَعَدُوا قَعَدُوا مَوْتُورِينَ مَجْهُودِينَ مَحْزُونِينَ، وَإِنْ نَجَوْا يَكُنْ عُنُقًا قَطَعَهَا اللَّهُ عَزَّ وَجَلَّ. أَمْ تُرُونَ أَنْ نَوْمَّ الْبَيْتَ فَمَنْ صَدَّنَا عَنْهُ قَاتَلْنَاهُ»

(If they remain where they have gathered, they do so in grief, fatigued and depressed. If they save their families, it would be a neck that Allah the Exalted and Most Honored has cut off. Or, should we head towards the House and if anyone prevents us from reaching it we would fight them) "Abu Bakr, may Allah be pleased with him, said, "O, Allah's Messenger! You only intended to visit the House, not to kill anyone or start a war. Therefore, head towards the House and whoever stands in our way, then we will fight him." In another narration, Abu Bakr said, "Allah

and His Messenger know that we only came to perform `Umrah not to fight anyone. However, anyone who tries to prevent us from reaching the House, we will fight him." The Prophet said,

«فَرُوحُوا إِذْنَ»

(Go forth then.) In another narration, the Prophet said,

«فَامْضُوا عَلَى اسْمِ اللَّهِ تَعَالَى»

(Go forth, in the Name of Allah, the Exalted.) "When they proceeded for a distance, the Prophet said,

«إِنَّ خَالِدَ بْنَ الْوَلِيدِ فِي خَيْلٍ لِفَرَيْشٍ طَلِيعَةً،  
فَخُذُوا ذَاتَ الْيَمِينِ»

(Khalid bin Al-Walid is leading the cavalry of Quraysh forming the front of the army, so take the path on the right.) By Allah, Khalid did not perceive the arrival of the Muslims until the dust arising from the march of the Muslim army reached him, then he turned back hurriedly to inform the Quraysh. The Prophet went on advancing until he reached the Thaniyyah (i. e., a mountainous way) through which he could reach them. The she-camel of the Prophet sat down. The people tried their best to cause her to rise, but it was in vain. So, they said, `Al-Qaswa' has become stubborn! Al-Qaswa' has become stubborn!' The Prophet said,

«مَا خَلَّتِ الْقَصَوَاءُ وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ  
حَبَسَهَا حَابِسُ الْفِيلِ»

(Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant.) Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي خُطَّةً يُعَظَّمُونَ  
فِيهَا حُرْمَاتِ اللَّهِ تَعَالَى إِلَّا أُعْطِيْتُهُمْ إِيَّاهَا»

(By the Name of Him in Whose Hands is my soul, if they ask me anything which will respect the ordinances of Allah, the Exalted, I will grant it to them.) The Prophet then rebuked the she-camel and she got up. The Prophet changed his direction, until he dismounted at the farthest end of Al-Hudaybiyyah. There was a pit containing a little water which the people used in small amounts, and after a short time the people exhausted all its water and complained of thirst to Allah's Messenger . The Prophet took an arrow out of his quiver and ordered them to put the arrow in the pit. By Allah, the water started flowing and continued sprouting until all the people quenched their thirst and returned satisfied. While they were still in that state, Budayl bin Warqa' Al-Khuza'i came with some people from his tribe, Khuza'ah. They were the advisers

of Allah's Messenger who would keep no secret from him and were from the people of Tihamah. Budayl said, 'I left (the tribes of) Ka`b bin Lu'ay and `Amir bin Lu'ay residing at the abundant water of Al-Hudaybiyyah. They had milk camels with them, intending to wage war against you and prevent you from visiting the Ka`bah.' Allah's Messenger said,

«إِنَّا لَمْ نَجِءْ لِقِتَالِ أَحَدٍ، وَلَكِنْ جِئْنَا مُعْتَمِرِينَ،  
وَإِنَّ قُرَيْشًا قَدْ نَهَكْتَهُمُ الْحَرْبُ، وَأَضْرَبَتْ بِهِمْ،  
فَإِنْ شَاءُوا مَا دَدْتُهُمْ مَدَّةً وَيَخْلُوا بَيْنِي وَبَيْنَ  
النَّاسِ، فَإِنْ أَظْهَرَ، فَإِنْ شَاءُوا أَنْ يَدْخُلُوا فِيمَا  
دَخَلَ فِيهِ النَّاسُ فَعَلُوا، وَإِلَّا فَقَدْ جَمَّوْا، وَإِنْ هُمْ  
أَبَوْا فَوَالَّذِي نَفْسِي بِيَدِهِ لَأُقَاتِلَنَّهُمْ عَلَى أَمْرِي هَذَا  
حَتَّى تَنْفَرَدَ سَالِفَتِي أَوْ لِيُفِدَنَّ اللَّهُ أَمْرَهُ»

(We have not come to fight anyone, but to perform `Umrah. No doubt, war has weakened Quraysh and they have suffered great losses. So if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and others. If I have victory over those infidels, Quraysh will have the option to embrace Islam as the other people do, if they wish. They will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause until I get killed, but (I am sure) Allah will definitely make His cause victorious.) Budayl said, 'I will inform them of what you have said.' So, he set off until he reached Quraysh and said, 'We have come from that man whom we heard saying something which we will disclose to you, if you should like.' Some of the fools among the Quraysh shouted that they were not in need of this information, but the wiser among them said, 'Relate what you heard him saying.' Budayl said, 'I heard him saying such and such,' relating what the Prophet had told him. `Urwah bin Mas`ud stood up and said, 'O people! Aren't you the sons?' They said, 'Yes.' He added, 'Am I not the father?' They said, 'Yes.' He said, 'Do you mistrust me?' They said, 'No.' He said, 'Don't you know that I invited the people of `Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me?' They said, 'Yes.' He said, 'Well, this man has offered you a reasonable proposal, it is better for you to accept it and allow me to meet him.' They said, 'You may meet him.' So, he went to the Prophet and started talking to him. The Prophet said the same to him as he had to Budayl bin Warqa. Then `Urwah said, 'O Muhammad! Won't you feel any qualms by exterminating your relations? Have you ever heard of anyone among the Arabs annihilating his relatives before you? On the other hand, if the reverse should happen, by Allah, I do not see dignified people here, but people from various tribes who would run away leaving you alone.' Hearing that, Abu Bakr verbally abused him and said, 'Go suck Al-Lat's womb! Are you saying we would run and leave the Prophet alone?' `Urwah said, 'Who is that man?' They said, 'He is Abu Bakr.' `Urwah said to Abu Bakr, 'By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would rebuke you.' `Urwah kept on talking to the Prophet and seizing the Prophet's beard as he was talking, while Al-Mughirah bin Shu`bah was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever `Urwah stretched his hand towards the beard of the Prophet, Al-Mughirah



would hit his hand with the handle of the sword and say, 'Remove your hand from the beard of Allah's Messenger.' `Urwah raised his head and asked, 'Who is that?' The people said, 'He is Al-Mughirah bin Shu`bah.' `Urwah said, 'O treacherous (one)! Am I not doing my best to prevent evil consequences of your treachery?' Before embracing Islam, Al-Mughirah was in the company of some people. He killed them, took their property and came (to Al-Madinah) to embrace Islam. The Prophet said to him,

«أَمَّا الْإِسْلَامُ فَأَقْبَلُ، وَأَمَّا الْمَالُ فَلَسْتُ مِنْهُ فِي شَيْءٍ»

(As regards to your Islam, I accept it, but as for the property I do not take anything of it.) `Urwah then started looking at the Companions of the Prophet . By Allah, whenever Allah's Messenger spat, the spittle would fall in the hand of one of them, who would rub it on his face and skin. If he ordered them, they would carry his orders immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. `Urwah returned to his people and said, 'O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi. Yet, by Allah! I have never seen any of them respected by his courtiers, as much as, Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall into the hand of one of them and he would rub it on his face and skin. If he ordered them, they would carry out his order immediately, if he performed ablution, they would struggle to take the remaining water, and when they spoke, they would lower their voices and would not look at his face constantly out of respect. No doubt, he has presented to you a good reasonable offer, so please accept it.' A man from the tribe of Bani Kinanah said, 'Allow me to go to him,' and they allowed him. When he approached the Prophet and his Companions, Allah's Messenger said,

«هَذَا فُلَانٌ وَهُوَ مِنْ قَوْمٍ يُعَظِّمُونَ الْبُدْنَ فَابْعَثُوا لَهُ»

(He is so-and-so who belongs to the tribe that respects the sacrificial camels. So, bring the sacrificial camels before him.) So, the sacrificial camels were brought before him and the people received him while they were reciting Talbiyah. When he saw that scene, he said, 'Glorified is Allah! It is not fair to prevent these people from visiting the Ka`bah.' When he returned to his people, he said, 'I saw the sacrificial camels garlanded and marked. I do not think it is advisable to prevent them from visiting the Ka`bah.' Another person called Mikraz bin Hafs stood up and sought their permission to go to Muhammad , and they allowed him, too. When he approached the Muslims, the Prophet said,

«هَذَا مِكَرَزٌ وَهُوَ رَجُلٌ فَاجِرٌ»

(Here is Mikraz and he is a vicious man.) Mikraz started talking to the Prophet and as he was talking, Suhayl bin `Amr came." Ma`mar said that Ayyub said to him that `Ikrimah said, "When Suhayl bin `Amr came, the Prophet said,

«قَدْ سَهِّلَ لَكُمْ مِنْ أَمْرِكُمْ»

(Now the matter has become easy for you.)" Ma` mar said that Az-Zuhri narrated, "When Suhayl bin `Amr came, he said to the Prophet , `Please conclude a peace treaty with us.' So, the Prophet called `Ali bin Abi Talib and said to him,

«اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ»

(Write: In the Name of Allah, Ar-Rahman, Ar-Rahim.) Suhayl bin `Amr said, `As for Ar-Rahman, by Allah, I do not know what it means. So write: By Your Name, O Allah, as you used to write previously.' The Muslims said, `By Allah, we will not write except: By the Name of Allah, Ar-Rahman, Ar-Rahim.' The Prophet said,

«اَكْتُبْ بِاسْمِكَ اللّٰهُمَّ»

(Write: "In Your Name O Allah.") Then he dictated,

«هٰذَا مَا قَاضَىٰ عَلَیْهِ مُحَمَّدٌ رَسُوْلُ اللّٰهِ»

(This is a peace treaty, which Muhammad, Allah's Messenger has concluded.) Suhayl said, `By Allah, if we knew that you are Allah's Messenger, we would not prevent you from visiting the Ka`bah, and would not fight with you. So, write: Muhammad bin `Abdullah.' The Prophet said to him,

«وَاللّٰهِ اِنِّیْ لِرَسُوْلُ اللّٰهِ وَاِنْ كَذَّبْتُمْوْنِیْ، اَكْتُبْ  
مُحَمَّدُ بْنُ عَبْدِاللّٰهِ»

(By Allah! I am the Messenger of Allah even if your people do not believe me. Write: "Muhammad bin `Abdullah.")" Az-Zuhri continued, "The Prophet accepted all those things, since he had already said that he would accept everything they would demand if it respects the ordinance of Allah, the Exalted." The Hadith continues, "The Prophet said to Suhayl,

«عَلَىٰ اَنْ تُخَلُّوْا بَیْنَنَا وَبَیْنَ الْبَیْتِ فَتَطُوْفَ بِهٖ»

(On the condition that you allow us to visit the House so that we may perform Tawaf around it.) Suhayl said, `By Allah, we will not, so as not to give the Arabs a chance to say that we have yielded to your pressure, but we will allow you next year.' So, the Prophet had that written. Then Suhayl said, `We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion.' The Muslims protested, `Glorified be Allah! How can a person be returned to the idolators after he has become a Muslim' While they were in this state Abu Jandal bin Suhayl bin `Amr came from the valley of Makkah staggering with his chains and fell down among the Muslims. Suhayl said, `O Muhammad! This is the very first term with which we make peace with you, that is, you shall return Abu Jandal to me.' The Prophet said,

«إِنَّا لَمْ نَقْضِ الْكِتَابَ بَعْدَ»

(The peace treaty has not been written yet.) Suhayl said, `Then by Allah, I will never conduct peace with you.' The Prophet said,

«فَأَجِزْهُ لِي»

(Release him to me,) and Suhayl responded, `I will never allow you to keep him.' The Prophet said,

«بَلَى فافعل»

(Yes, do.) He said, `I will not.' Mkras said, `We allow you (to keep him).' Abu Jandal said, `O, Muslims! Will I be returned to the idolators although I have come as a Muslim Don't you see how much I have suffered' Abu Jandal had been tortured severely for the cause of Allah, the Exalted and Most Honored. `Umar bin Al-Khattab said, `I went to the Prophet and said: Aren't you truly the Messenger of Allah' The Prophet said,

«بَلَى»

(Yes, indeed.) I said, `Isn't our cause just and the cause of the enemy unjust' He said,

«بَلَى»

(Yes.) I said, `Then why should we be humble in our religion' He said,

«إِنِّي رَسُولُ اللَّهِ وَلَسْتُ أَغْصِيهِ وَهُوَ نَاصِرِي»

(I am Allah's Messenger and I do not disobey Him, and He will make me victorious.) I said, `Didn't you tell us that we would go to the Ka`bah and perform Tawaf around it' He said,

«بَلَى أَفَأَخْبَرْتُكَ أَنَّا نَأْتِيهِ الْعَامَ؟»

(Yes, but did I tell you that we would visit the Ka`bah this year) I said, `No.' He said,

«فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ»

(So you will visit it and perform Tawaf around it.) `Umar further said, `I went to Abu Bakr and said: O Abu Bakr! Isn't he truly Allah's Prophet' He replied, `Yes.' I said, `Is not our cause just and the cause of our enemy unjust' He said, `Yes.' I said, `Then why should we be humble in our religion' He said, `O you man! Indeed, he is Allah's Messenger and he does not disobey his Lord, and He will make him victorious. Adhere to him for, by Allah, he is on the right path.' I

said, 'Was he not telling us that we would go to the Ka`bah and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka`bah this year?' I said, 'No.' He said, 'You will go to the Ka`bah and perform Tawaf around it.' Az-Zuhri said, "Umar, may Allah be pleased with him, said, 'I performed many good deeds as expiation for the improper questions I asked them.' " "When the writing of the peace treaty was concluded, Allah's Messenger said to his Companions,

«قَوْمُوا فَأَنْحَرُوا ثُمَّ احْلِقُوا»

(Get up and slaughter your sacrifices and have your heads shaved.) By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Umm Salamah and told her of the people's attitudes towards him. Umm Salamah said, 'O Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody until you have slaughtered your sacrifice and call your barber to shave your head.' The Messenger of Allah went out and did not talk to anyone until he did what she suggested, slaughtered the sacrifice and shaved his head. Seeing that, the Companions got up, slaughtered their sacrifices, and started shaving the heads of one another. There was so much of a rush -- and sadness -- that there was a danger of killing each other. Then some believing women came and Allah the Exalted and most Honored revealed the following Ayat,

«يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ

(O you who believe! When believing women come to you) (60:10), until,

(بِعِصْمِ الْكُوفِرِ)

(Likewise hold not the disbelieving women as wives.) Umar then divorced two of his wives, who were disbelievers. Later on Mu`awiyah bin Abu Sufyan married one of them, and Safwan bin Umayyah married the other. When the Prophet returned to Al-Madinah, Abu Basir, a new Muslim convert from the Quraysh, came to him. The disbelievers sent two men in pursuit who said to the Prophet, 'Abide by the promise you gave us.' So, the Prophet handed him over to them. They took him out (of Al-Madinah) until they reached Dhul-Hulayfah where they dismounted to eat some dates they had with them. Abu Basir said to one of them, 'By Allah, O, so-and-so, I see you have a fine sword.' The other drew it out (of its sheath) and said, 'Yes, by Allah, it is very fine and I have tried it many times.' Abu Basir said, 'Let me have a look at it.' When the other gave the sword to Abu Basir, he struck him with it until he died. His companion ran away until he reached Al-Madinah, entering the Masjid running. When Allah's Messenger saw him he said,

«لَقَدْ رَأَىٰ هَذَا دُعْرًا»

(This man appears to have been frightened.) When he reached the Prophet he said, 'My companion has been murdered, by Allah, and I would have been murdered too.' Abu Basir came and said, 'O Allah's Messenger, by Allah! Allah has made you fulfill your obligations by returning me to them, but Allah the Exalted has saved me from them.' The Prophet said,

«وَيَلُ أُمَّهُ مِسْعَرَ حَرْبٍ لَوْ كَانَ مَعَهُ أَحَدٌ»

(Woe to his mother! What an excellent war kindler he would be, if he only have supporters.) When Abu Basir heard this from the Prophet , he understood that he would return him to the idolators again, so he set off until he reached the seashore. Abu Jandal bin Suhayl also got himself released from the disbelievers and joined Abu Basir. Thereafter, whenever a man from Quraysh embraced Islam he would follow Abu Basir until they formed a strong group. By Allah, whenever they heard about a caravan of the Quraysh heading towards Ash-Sham (Greater Syria), they stopped it, attacked and killed the disbelievers and took their properties. The people of Quraysh sent a message to the Prophet requesting him for the sake of Allah and kith and kin to send for (Abu Basir and his companions) promising that whoever among them came to the Prophet , would be secure. So, the Prophet sent for them and Allah the Exalted and Most Honored revealed the following Ayat,

(وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ  
بِطْنِ مَكَّةَ)

(And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah), until,

(حَمِيَّةَ الْجَاهِلِيَّةِ)

(the pride and haughtiness of the time of ignorance, ) Their pride and haughtiness was that they did not confess that Muhammad was the Prophet of Allah, refused to write, ` In the Name of Allah, Ar-Rahman, Ar-Rahim,' and prevented Muslims from visiting the Ka`bah." This is the narration Al-Bukhari collected in the Book of Tafsir, `Umrat Al-Hudaybiyyah, Hajj, and so forth. Allah is the Only One sought for help, all reliance is on Him alone and there is no might or strength except from Allah, the Almighty, the All-Wise. Al-Bukhari narrated in the Book of Tafsir that Habib bin Abi Thabit said that he went to Abu Wa'il asking him about something and he said, "We were at Siffin, when a man said, `Do you not see those who call to Allah's Book' `Ali bin Abi Talib said, `Yes.' Sahl bin Hunayf said, `Do not feel certain in the reliability of your own opinions! On the day of Hdaybiyyah, the day the treaty of peace was signed between the Prophet and idolators, had we found a chance to fight, we would have done so.' `Umar came (to the Prophet ) and said, `Are we not on the true cause and theirs is the false cause Are not our killed in Paradise and theirs in the Fire' He said, `Yes.' `Umar said, `Why then should we be humble with regards to the cause of our religion Why should we go back before Allah decides in the matter between us (between Muslims and the idolators.)' The Prophet said,

«يَا ابْنَ الْخَطَّابِ إِنِّي رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَنِي  
اللَّهُ أَبَدًا»

(O son of Al-Khattab! I am Allah's Messenger and He will never abandon me. ) `Umar left while feeling angry and soon went to Abu Bakr and said, `O Abu Bakr! Are we not on the true cause and they are on falsehood' Abu Bakr said, `O son of Al-Khattab! He is Allah's Messenger and Allah will never abandon him.' Surat Al-Fath was later revealed." Al-Bukhari collected this Hadith in several other parts of his Sahih, and so did Muslim and An-Nasa'i using various chains of narration from Abu Wa'il, Sufyan bin Salamah, from Sahl bin Hunayf. Some of these narrations read, "O people! Accuse sheer opinion (of being imperfect)! On the day Abu Jandal

came, I saw myself willing to reject the command of Allah's Messenger , had I had the chance." In yet another narration, "Surat Al-Fath was revealed and the Messenger of Allah called ` Umar bin Al-Khattab and recited it to him." Imam Ahmad recorded that Anas said, "Quraysh resorted to peace with the Prophet . Suhayl bin ` Amr was among the idolators then. The Prophet said to ` Ali,

«اَكْتُبْ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ»

(Write: "In the Name of Allah, the Most Gracious, the Most Merciful.") Suhayl said, ` We do not know the meaning of: In the Name of Allah, Ar-Rahman Ar-Rahim. However, write what we do know: In Your Name, O Allah!' The Messenger said,

«اَكْتُبْ مِنْ مُحَمَّدٍ رَّسُولِ اللّٰهِ»

(Write: "From Muhammad, Allah's Messenger,") and Suhayl said, ` If we knew that you are Allah's Messenger, we would have followed you. However, write your name and the name of your father.' The Prophet said,

«اَكْتُبْ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللّٰهِ»

(Write: "From Muhammad son of ` Abdullah.") They set the terms with the Prophet that, ` If anyone comes from your side to us, we will not send him back to you. If anyone from among us came to you, you send him back to us.' ` Ali said, ` O Allah's Messenger! Should I write this,' and the Prophet said,

«نَعَمْ، اِنَّهُ مَنْ ذَهَبَ مِنْنَا اِلَيْهِمْ فَاَبْعَدَهُ اللّٰهُ»

(Yes. Surely, those who revert from our side and go to them, then may Allah cast them away.) Muslim also collected this Hadith." Ahmad recorded that ` Abdullah bin ` Abbas said, "When Al-Haruriyyah rebelled, they set a separate camp for their group. I said to them, ` On the day of Al-Hudaybiyyah, the Messenger of Allah agreed to conduct peace with the idolators. He said to ` Ali,

«اَكْتُبْ يَا عَلِيُّ، هٰذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ  
رَّسُولُ اللّٰهِ»

(Write, O ` Ali: "These are the terms agreed to by Muhammad, Allah's Messenger.")' The idolators said, ` If we knew that you are Allah's Messenger, we would not have fought you.' Allah's Messenger said,

«امحُ يَا عَلِيُّ، اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امحُ  
يَا عَلِيُّ وَاكْتُبْ: هَذَا مَا صَالِحَ عَلَيْهِ مُحَمَّدُ بْنُ  
عَبْدِ اللَّهِ»

(O `Ali! Erase it. O Allah! You know that I am Your Messenger. O `Ali! Erase it and write instead: "These are the peace terms agreed to by Muhammad bin `Abdullah.") By Allah, Allah's Messenger is better than `Ali, and the Messenger erased his title. However, erasing his title did not mean that he was erased from being a Prophet. Have I given you sufficient proof in this.' They said, `Yes.'" Abu Dawud also collected a similar narration. Imam Ahmad recorded that `Abdullah bin `Abbas said, "On the day of Hdaybiyyah, the Messenger of Allah slaughtered seventy sacrificial camels, including a camel that belonged to Abu Jahl. When the camel was prevented from coming to the House, she cried just as she would cry when seeing her offspring."

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ  
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ  
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَفُونَ فَعَلِمَ مَا لَمْ  
تَعْلَمُوا فَبَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا - هُوَ  
الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ  
عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا )

(27. Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Haram, if Allah wills, secure, (some) having your heads shaved, and (some) having your hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (28. He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it superior to all religions. And All-Sufficient is Allah as a Witness.)

### **Allah has indeed fulfilled the True Vision which He showed to His Prophet**

In a dream, the Messenger of Allah saw himself entering Makkah and performing Tawaf around the House. He told his Companions about this dream when he was still in Al-Madinah. When they went to Makkah in the year of Al-Hdaybiyyah, none of them doubted that the Prophet's vision would come true that year. When the treaty of peace was conducted and they had to return to Al-Madinah that year, being allowed to return to Makkah the next year, some of the

Companions disliked what happened. `Umar bin Al-Khattab asked about this, saying, "Haven't you told us that we will go to the House and perform Tawaf around it" The Prophet said,

«بَلَىٰ أَفَأَخْبَرْتُكَ أَنَّكَ تَأْتِيهِ عَامَكَ هَذَا؟»

(Yes. Have I told you that you will go to it this year) `Umar said, "No." The Prophet said,

«فَإِنَّكَ آتِيهِ وَمُطَوِّفٌ بِهِ»

(Then you will go to it and perform Tawaf around it.) `Umar received the same answer from Abu Bakr As-Sddiq, letter for letter. This is why Allah the Exalted and Most honored said,

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ  
الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ

(Indeed Allah shall fulfill the true vision which He showed to His Messenger in very truth. Certainly, you shall enter Al-Masjid Al-Haram, if Allah wills,) and He willed that this matter shall certainly occur,

(ءَامِنِينَ)

(secure,) means, `upon your entering,'

(مُحَلِّقِينَ رُءُوسَكُمْ وَمَقْصِرِينَ)

((some) having your heads shaved, and (some) having your hair cut short,) and some of them indeed had their head hair shaved, while some of them had their head hair shortened. The Two Sahihs recorded that the Messenger of Allah said,

«رَحِمَ اللَّهُ الْمُحَلِّقِينَ»

(O Allah! Be merciful to those who have their head shaved.) The people said, "O Allah's Messenger! And (invoke Allah for) those who get their hair cut short." He said,

«رَحِمَ اللَّهُ الْمُحَلِّقِينَ»

(O Allah! Be merciful to those who have their head shaved.) The people said, "O Allah's Messenger! And those who get their hair cut short." The Prophet said,

«رَحِمَ اللَّهُ الْمُحَلِّقِينَ»



(O Allah! Be merciful to those who have their head shaved.) The people said, "O Allah's Messenger! And those who get their hair cut short." The Prophet said (the third or the fourth time),

«وَالْمُقَصِّرِينَ»

(And to those who get their hair cut short.) Allah said,

(لَا تَخَفُونَ)

(having no fear), indicating that they will be safe and will have no fear when they enter Makkah. This occurred in the `Umrah performed the following year, on the seventh year of Hijrah during the month of Dhul-Qa`dah. When the Messenger left from Al-Hudaybiyyah, during the month of Dhul-Qa`dah (the sixth year of Hijrah), he went back to Al-Madinah. He remained in Al-Madinah during the months of Dhul-Hijjah and Al-Muharram. In Safar, he marched forth to Khaybar, and Allah opened that city for him, partly by force and partly by its people surrendering to him. Khaybar was a wealthy province that had abundant date trees and vegetation. The Prophet hired the (defeated) Jews of Khaybar to attend to a part of its green fields and divided the province among those who attended Al-Hudaybiyyah with him. No one else except those Companions took part in attacking Khaybar, except Ja`far bin Abi Talib, who came back with his companions from Ethiopia. Abu Musa Al-Ash`ari and his people also attended that battle. None of them were absent except Abu Dujanah Simak bin Kharashah, according to Ibn Zayd. This fact is well recorded in (the Books of) history. The Prophet then returned to Al-Madinah. When the month of Dhul-Qa`dah came, the seventh year of Hijrah, the Prophet went to Makkah for `Umrah accompanied by those who were with him at Al-Hudaybiyyah. He resumed Ihram from Dhul-Hulayfah and took the sacrificial animals with him. It was said that the sacrificial animals were sixty. The Prophet and his Companions started reciting the Talbiyah aloud. When they came close to Marr Az-Zahran, he sent Muhammad bin Maslamah before him with the horses and weapons. When the idolators saw this advance regiment, they were overwhelmed with fear. They thought that the Messenger of Allah would attack them and that he had betrayed the treaty that he conducted with them, which stipulated cessation of hostilities for ten years. The idolators went quickly to Makkah to inform its people. When the Prophet made camp in the area of Marr Az-Zahran, where he was close enough to see the idols that were erected all around the Haram, he sent the weaponry, arrows, arrow cases and spears, to the valley of Ya`jaj. He next went on his way towards Makkah with the swords resting in their sheaths, just as he agreed to in the peace treaty. While the Prophet was still on the way to Makkah, the Quraysh sent Mikraz bin Hafs who said, "O Muhammad! We never knew you to be one who betrays his promises." The Prophet said,

«وَمَا ذَاكَ؟»

(Why do you say that) Mikraz said, "You are headed towards us with the weaponry, the arrows and the spears." The Prophet said,

«لَمْ يَكُنْ ذَلِكَ وَقَدْ بَعَثْنَا بِهِ إِلَى يَأْجَجَ»

(I did not do that, I sent all that to the valley of Ya`jaj.) Mikraz said, "This is the way we knew you to be, trustworthy and keeping to your promises." The leaders of the disbelievers left Makkah so that they would not have to look at the Messenger of Allah and his Companions, out

of rage and anger. As for the rest of the people of Makkah, men, women and children, they sat on the pathways and house roofs watching the Messenger of Allah and his Companions. The Messenger entered Makkah with his Companions while reciting the Talbiyah. The Prophet sent the sacrificial animals to Dhu Tuwa while riding his camel, Al-Qaswa', the same camel he was riding on the day of Hdaybiyyah. `Abdullah bin Rawahah, from Al-Ansar, was holding the bridle of the Prophet's camel and repeating this poem, "In the Name of He, other than Whose religion there is no true religion, In the Name of He, Whom Muhammad is His Messenger, O children of the disbelievers, stay out of his way, For today, we shall impose on you the fulfillment of its interpretation, Just as we fought with you to accept its revelation, Severe fighting that removes the heads from where they rest, And overwhelms the companion from attending to his companion, Ar-Rahman has sent down in His revelation, In pages that are being recited before His Messenger, That the best death is that which occurs in His cause, So, O Lord, I believe in its statements." This story is collected from various narrations. Imam Ahmad recorded that `Abdullah bin `Abbas said, "When Allah's Messenger and his Companions came to Makkah, the fever of Yathrib (Al-Madinah) had weakened and bothered them. The idolators circulated the news that a group of people were coming to them and that they had been weakened and bothered by the fever of Yathrib (Al-Madinah). The idolators sat in the area close to Al-Hijr. Allah conveyed to His Prophet what the idolators said, so he ordered his Companions to do Ramal in the first three rounds, so that the idolators witness their strength. The Companions did Ramal the first three rounds. He also ordered them to walk normally between the two corners, for from there the idolators would not be able to see them. The Prophet did not order them to do Ramal in all the rounds of Tawaf out of pity for them. The idolators commented, `Are these the people whom you claimed were weakened by the fever. They are stronger than so-and-so!" The Two Sahihs also recorded this Hadith. In another narration, "Allah's Messenger and his Companions came (to Makkah) on the morning of the fourth day of Dhul-Qa`dah. The idolators circulated the news that a group of people was coming to them, who had been weakened by the fever of Yathrib (Al-Madinah). So, the Prophet ordered his Companions to do Ramal in the first three rounds of Tawaf. The Prophet did not order them to do Ramal in all the rounds of Tawaf out of pity for them." Al-Bukhari recorded that Ibn `Abbas said, "In the year when the Prophet came as stipulated by the peace treaty, he said, `Perform Ramal.' So that the idolators may witness their strength. At that time, the idolators were watching from the area of Qu`ayqi`an." Ibn `Abbas said, "Allah's Messenger performed Tawaf of the Ka`bah and the Sa`y at As-Safa and Al-Marwah to show his strength to the idolators." Al-Bukhari recorded that `Abdullah bin `Umar said, "Allah's Messenger set out for `Umrah, but the Quraysh idolators prevented him from reaching the Ka`bah. So, he slaughtered his sacrifice, got his head shaved at Al-Hdaybiyyah, agreed to a formal pact with them that he would perform `Umrah the following year, would not carry weapons against them, except swords and would not stay in Makkah, except for the period they allowed. The Prophet performed the `Umrah in the following year and entered Makkah according to the treaty. And when he stayed for three days, the idolators ordered him to depart, and he departed." Allah's statement,

(فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا  
قَرِيبًا)

(He knew what you knew not, and He granted besides that a near victory.) means, Allah the Exalted and Most Honored knew the benefit and goodness of turning you away from Makkah and preventing you from entering it in the year of Al-Hdaybiyyah, He knew that which you had no knowledge of,

(فَجَعَلَ مِنْ دُونِ ذَلِكَ)

(and He granted besides that) ` before entering Makkah as you were promised in the vision that the Prophet saw, He granted a close victory, i.e. the treaty of peace that you conducted between you and your idolator enemies.'

### **The Good News that Muslims will conquer the Known World, and ultimately the Entire World**

Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth,

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ)

(He it is Who has sent His Messenger with guidance and the religion of truth,) with beneficial knowledge and righteous good deeds. Indeed, the Islamic Shari` ah has two factors, knowledge and deeds. The true religious knowledge is by definition true, and the accepted Islamic acts are by definition accepted. Therefore, the news and creed that this religion conveys are true and its commandments are just,

(لِيُظْهَرَهُ عَلَىٰ الدِّينِ كُلِّهِ)

(that He may make it superior to all religi- ons.) all the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

(وَكَفَىٰ بِاللَّهِ شَهِيدًا)

(And All-Sufficient is Allah as a Witness.) that Muhammad is His Messenger and that He will grant him victory. Allah the Exalted and Most Honored has the best knowledge.

(مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى  
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ  
مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ  
فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ

فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ  
الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا )

(29. Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing falling down prostrate, seeking reward from Allah and acceptance. The mark of them is on their faces from the traces of prostration. This is their description in the Tawrah. But their description in the Injil is like a seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.)

### Qualities of the Faithful Believers and Their Refinement

Allah declares that without doubt, Muhammad is truly His Messenger,

(مُحَمَّدٌ رَسُولُ اللَّهِ)

(Muhammad is the Messenger of Allah.) and this quality includes every beautiful description. Allah praises the Companions of the Messenger , may Allah be pleased with them all,

(وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ)

(And those who are with him are severe against disbelievers, merciful among themselves.) just as He, the Exalted and Most Honored, said in another Ayah,

(فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى  
الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ)

(Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers.)(5:54) This is the description of the believers; harsh with the disbelievers, merciful and kind to the believers, angry without smiling before the disbelievers, smiling and beaming with pleasure before his believing brother. Allah the Exalted said in another Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِّنَ  
الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً)

(O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you.) (9:123) The Prophet said,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ كَمَثَلِ  
الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ  
سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

(The parable of the believers in their kindness and mercy for each other, is that of the body: when one of its organs falls ill, the rest of the body responds with fever and sleeplessness.) The Prophet also said,

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

(A believer to another believer is like a building whose different parts enforce each other.) Then he clasped his hands with his fingers interlaced. Both of these Hadiths were collected in the Sahih. Allah the Exalted and Most Honored said,

(تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ  
وَرِضْوَانًا)

(You see them bowing and falling down prostrate, seeking reward from Allah and acceptance.) Allah describes the believers as active in performing righteous deeds and in praying, which is the best action there is, all the while being sincere to Allah the Exalted and Most Honored in the prayer, awaiting His generous reward alone. Allah's best reward is Paradise that contains His bounties and favors, abundant provisions, as well as, earning His good pleasure that is greater than the former reward. Allah said,

(وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ)

(But the greatest bliss is the acceptance by Allah) (9: 72) The statement of Allah the Exalted next,

(سَيِمَهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ)

(The mark of them is on their faces from the traces of prostration.) refers to graceful appearance, according to Ibn `Abbas as reported from him by `Ali bin Abi Talhah. Mujahid and several others explained: "It means, humbleness and reverence." Some said, "The righteous good deed brings light to the heart, brightness to the face, ampleness in provisions, and love in people's hearts." The Leader of the faithful, `Uthman bin `Affan said, "Everyone who hides a secret, then Allah the Exalted will either show on his face what he's done or by the words that accidentally slip from his mouth." Imam Ahmad recorded that `Abdullah bin `Abbas said that the Prophet said,

«إِنَّ الْهَدْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ،  
وَالْاِقْتِصَادَ، جُزْءٌ مِنْ خَمْسَةِ وَعِشْرِينَ جُزْءًا مِنْ  
النُّبُوَّةِ»

(Verily, good conduct, graceful appearance and moderation are one part out of twenty-five parts of prophethood.) Abu Dawud also collected this Hadith. Therefore, since the Companions, may Allah be pleased with them all, had sincere intentions and righteous good deeds, all those who looked at them liked their appearance and conduct. Imam Malik said, "I was told that when the Christians saw the Companions, who conquered Ash-Sham, they commented, `These people are, by Allah, better than the Disciples (of `Isa) according to what has been conveyed to us.'" They indeed said the truth, for this Ummah was mentioned in an honorable way in previously revealed Scriptures. The best and most honored members of this Ummah are the Companions of the Messenger of Allah . Allah, the Exalted and Most Honored, praised them in previous Books and Revelations, and this is why He said here,

(ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ)

(This is their description in the Tawrah), then said,

(وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ)

(But their description in the Injil is like a seed which sends forth its shoot (Shat`ah,)) its shoot or branch,

(فَأَزْرَهُ)

(then makes it strong,) able to stand on its own,

(فَاسْتَعْظَمَ)

(and becomes thick), youthful and long,

(فَاسْتَوَىٰ عَلَىٰ سُوْقِهِ يُعْجِبُ الزُّرَّاعَ)

(and it stands straight on its stem, delighting the sowers,) Such is the parable that describes the Companions of Allah's Messenger . They gave the Messenger aid, support and victory, just as the shoot hardens the plant,

(لِيَغِيْظَ بِهِمُ الْكُفَّارَ)

(that He may enrage the disbelievers with them. ) Relying on this Ayah, Imam Malik stated that the Rawafid are disbelievers because they hate the Companions, may Allah be pleased with them all. Malik said, "The Companions enrage them, and according to this Ayah, he who is enraged by the Companions is a disbeliever." Several scholars agreed with Malik's opinion, may Allah be pleased with them. There are numerous Hadiths mentioning the virtues of the Companions and prohibiting the criticism on their mistakes. It is sufficient that Allah the Exalted has praised them and declared that He is pleased with them. Allah the Exalted and Most Honored said,

(وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ  
مَغْفِرَةً)

(Allah has promised those among them who believe and do righteous deeds, forgiveness) for their sins,

(وَأَجْرًا عَظِيمًا)

(and a mighty reward.) a generous reward and honorable provisions. Certainly, Allah's promise is true and shall come to pass and will never be broken or changed. Surely, all those who follow the guidance of the Companions, may Allah be pleased with them all, will be similar to them. However, the Companions have the better virtue, the obvious lead and the perfection in character, on account of which none among this Ummah will be able to attain their level. May Allah be pleased with them and make them pleased. May He place them in the gardens of Al-Firdaws, and make it their abode, and He indeed has done all of that. In his Sahih, Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ  
أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أُدْرِكَ مَدَّ أَحَدِهِمْ  
وَلَا نَصِيفَهُ»

(Do not abuse my Companions, for by the One in Whose Hand is my soul! If one of you spends the amount of Uhud in gold, that amount will never reach the level of one of them spending a

Mudd half of it.) This is the end of the Tafsir of Surat Al-Fath; all praise and thanks is due to Allah.

## Al-Hujurat

(Chapter - 49)

Which was revealed in Al-Madinah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ  
وَرَسُوْلِهِ وَاَتَّقُوا اللّٰهَ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ - يٰۤاَيُّهَا  
الَّذِيْنَ ءَامَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ فَوْقَ صَوْتِ  
النَّبِيِّ وَلَا تَجْهَرُوْا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ  
لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ - اِنَّ  
الَّذِيْنَ يَعْزُّوْنَ اَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ اَوْلٰئِكَ  
الَّذِيْنَ اَمْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى لَهُمْ مَّغْفِرَةٌ  
وَاَجْرٌ عَظِيْمٌ )

(1. O you who believe! Make not (a decision) in advance before Allah and His Messenger, and have Taqwa of Allah. Verily, Allah is Hearing, Knowing.) (2. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.) (3. Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward.)

### The Prohibition of making a Decision in advance of Allah and His Messenger; ordering Respect towards the Prophet

these Ayat, Allah the Exalted teaches His faithful servants the good manners they should observe with the Messenger, which are respect, honor and esteem. Allah the Exalted and Most Honored said,



يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ  
وَرَسُولِهِ

(O you who believe! Make not (a decision) in advance before Allah and His Messenger,) meaning, do not rush in making decisions before him, rather, follow his lead in all matters. `Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him, commented;

(لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ)

(Make not (a decision) in advance before Allah and His Messenger,) "Do not say anything that contradicts the Qur'an and Sunnah." Qatadah commented, "We were told that some people used to say, `Revelation should be sent down about such and such matters,' and, `such and such practices should be rendered allowed.' Allah the Exalted disliked this attitude." Allah said,

(وَآتَوْا اللَّهَ)

(and have Taqwa of Allah.) meaning, `in what He has ordered you;'

(إِنَّ اللَّهَ سَمِيعٌ)

(Verily, Allah is Hearing,) `your statements,'

(عَلِيمٌ)

(Knowing.) `your intentions.' Allah said,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ  
صَوْتِ النَّبِيِّ

(O you who believe! Raise not your voices above the voice of the Prophet,) This contains another kind of favorable behavior. Allah the Exalted is teaching the believers that they should not raise their voices above the voice of the Prophet . It was stated that this Ayah was revealed about Abu Bakr and `Umar. Al-Bukhari recorded that Ibn Abi Mulaykah said, "The two righteous ones, Abu Bakr and `Umar, almost earned destruction when they raised their voices before the Prophet who was receiving the delegation of Bani Tamim. One of them recommended Al-Aqra` bin Habis the member of the Banu Mujashi` while the other recommended another man. Nafi` (a subnarrator) said: "I don't remember his name." Abu Bakr said to `Umar, `You only wanted to contradict me,' while `Umar said, `I did not intend to contradict you.' Their voices then became loud, thereupon Allah the Exalted sent down this Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ  
صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ  
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا  
تَشْعُرُونَ )

(O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be thwarted while you perceive not.)" `Abdullah bin Az-Zubayr said, "After that, `Umar's voice was so low that the Messenger of Allah had to ask him to repeat what he said so that he could understand what he was saying to him." `Abdullah bin Az-Zubayr did not mention the same regarding his father, Abu Bakr, may Allah be pleased with him. Muslim did not collect this Hadith. In another narration collected by Al-Bukhari, he said that a delegation from the tribe of Banu Tamim came to the Prophet and that Abu Bakr recommended Al-Qa`qa` bin Ma`bad to be appointed as their leader, while `Umar recommended Al-Aqra` bin Habis. Muslim did not collect this narration. Al-Bukhari recorded that Anas bin Malik said, "The Prophet missed Thabit bin Qays and a man said, `O Allah's Messenger! I will find out about his news.' That man went to Thabit and found him sitting at home with his head lowered and asked him, `What is the matter' Thabit said, `An evil matter!' And he said that he used to raise his voice above the voice of the Prophet . He feared that his good deeds would be useless and he would be among the people of the Fire. The man went back to the Prophet and conveyed Thabit's statement and returned to Thabit with a wonderfully good news. The Prophet said,

«إِذْ هَبَ إِلَيْهِ فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ،  
وَلَكِنَّكَ مِنْ أَهْلِ الْجَنَّةِ»

(Go back to him and tell him this news; you are not among the people of the Fire. Rather, you are among the dwellers of Paradise.)" Al-Bukhari collected this Hadith with this wording. Imam Ahmad recorded that Anas bin Malik said, "When this Ayah was revealed,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ  
صَوْتِ النَّبِيِّ)

(O you who believe! Raise not your voices above the voice of the Prophet), until,

(وَأَنتُمْ لَا تَشْعُرُونَ)

(while you perceive not), Thabit bin Qays bin Ash-Shammas, whose voice was loud, said, `I was the one who raised his voice above the voice of Allah's Messenger . I am among the dwellers of the Fire. My good deeds have been done in vain.' He remained in his house feeling distressed,

and the Messenger of Allah noticed his absence. So some men went to Thabit and said to him, 'The Prophet noticed your absence. What is the matter with you?' Thabit said, 'I used to raise my voice above the voice of the Prophet and speak loudly in front of him. My deeds have been rendered useless and I am among the people of the Fire.' They went to the Prophet and told him what Thabit said and the Prophet said,

«لَا، بَلْ هُوَ مِنْ أَهْلِ الْجَنَّةِ»

(Nay, he is among the dwellers of Paradise.) Anas commented, "We used to see Thabit walk among us knowing that he was (to be) among the dwellers of Paradise. During the battle of Yamamah, our forces suffered retreat. Suddenly, Thabit bin Qays bin Shammah came, having put on his Hanut and shrouds, and said, 'The worst habit is the one you acquire from your enemy and do not set a bad example for your companions.' And he went on fighting until he was martyred, may Allah be pleased with him." Allah then prohibited speaking to the Prophet in a loud voice, just as one speaks loudly to another in a way that offends him. Instead, they were required to speak to him in terms of respect, honor and calmness. This is why Allah the Exalted and Most Honored said,

(وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ)

(nor speak aloud to him in talk as you speak aloud to one another,) just as He said in another Ayah,

(لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا)

(Make not the calling of the Messenger among you as your calling one of another.) (24:63) Allah's statement,

(أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ)

(lest your deeds should be thwarted while you perceive not.) means, 'We ordered you to refrain from raising your voices to the Prophet, so that he will not get angry with you, because in doing so, you will also anger Allah.' The good deeds of he who caused the Prophet's anger will become useless without him even knowing. In the Sahih, there is a Hadith that states,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى لَا يُقْبَلُ لَهَا بَالًا، يُكْتَبُ لَهُ بِهَا الْجَنَّةُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى لَا

يُلقِي لَهَا بَالًا، يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ  
السَّمَاءِ وَالْأَرْضِ»

(Verily, a man might utter a word that pleases Allah the Exalted, even though he does not recognize the significance of his word, and on its account Paradise is written for him. Verily, a man might utter a word carelessly that angers Allah the Exalted, and on its account, he is cast in the Fire farther than the distance between the heavens and earth.) Allah then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior.

(إِنَّ الَّذِينَ يَعْضُونَ أَسْوَتَهُمْ عِنْدَ رَسُولِ اللَّهِ  
أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى)

(Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for Taqwa.) whose hearts have been purified by Allah and made as a residence and dwelling for the Taqwa,

(لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)

(For them is forgiveness and a great reward.) Imam Ahmad recorded in the Book of Az-Zuhd that Mujahid said, "Someone wrote to `Umar, `O Leader of the faithful! Who is better, a man who does not feel the desire to commit a sin and does not commit it, or a man who feels desire to commit a sin, but does not commit it' `Umar replied, `He who feels desire to commit a sin, but does not commit it,

(أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ)

(they are the ones whose hearts Allah has tested for Taqwa. For them is forgiveness and a great reward.)"

(إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ  
لَا يَعْقِلُونَ - وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ  
لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(4. Verily, those who call you from behind the dwellings, most of them have no sense.) (5. And if they had patience till you could come out to them, it would have been better for them. And Allah is Forgiving, Most Merciful.)

### **Admonishing Those Who call the Prophet from behind Dwellings**

Allah the Exalted and Most Blessed admonished those, such as the uncivilized bedouins, who used to call to the Prophet from behind the dwellings which belong to his wives,

(أَكْثَرُهُمْ لَا يَعْقِلُونَ)

(most of them have no sense.) Allah the Exalted and Most Honored then ordains the better behavior in this regard,

(وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ)

(And if they had patience till you could come out to them, it would have been better for them.) it would have earned them the better benefit of this life and the Hereafter. Allah, Worthy of all praise, then encourages them to turn to Him in repentance.

(وَاللَّهُ غَفُورٌ رَحِيمٌ)

(And Allah is Forgiving, Most Merciful.) It was reported that this Ayah was revealed about Al-Aqra` bin Habis At-Tamimi, may Allah be pleased with him, according to more than one source. Imam Ahmad recorded that Al-Aqra` bin Habis said that he called the Messenger of Allah from behind his dwellings, saying, "O Muhammad! O Muhammad!" "O Allah's Messenger!" according to another narration, but the Messenger did not answer him, Al-Aqra` said, "O Allah's Messenger.

### **Investigating the Reliability of the News conveyed by Wicked People**

Allah the Exalted ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah the Exalted and Most Honored forbade taking the path of the corrupted and sinners. This is why groups of the scholars of Hadith refuse to accept narrations from narrators whose reliability is unknown, for they might be from among the wicked people, in reality.

### **The Prophet's Decision is Better**

Allah said,

(وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ)

(And know that among you there is the Messenger of Allah.) `know that among you is the Messenger of Allah . Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own.' Allah the Exalted and Most Blessed said in another Ayah,

(النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ)

(The Prophet is closer to the believers than themselves) (33:6). Then He clarifies that they fall short in overseeing their own benefit;

(لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ)

(If he were to obey you in much of the matter, you would surely be in trouble.) `if he obeys all of your opinions and desires, you will earn trouble and hardship.' Allah the Exalted and Most Honored said,

(وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ  
وَالْأَرْضُ وَمَن فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَن  
ذِكْرِهِمْ مُّعْرِضُونَ )

(And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder, but they turn away from their reminder.) (23:71) Allah's statement,

(وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي  
قُلُوبِكُمْ)

(But Allah has endeared the faith to you and has beautified it in your hearts,) `made faith dear to your souls and beautified it in your hearts.' Allah said,

(وَكَرِهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ)

(and has made disbelief, Fusuq and `Isyan hateful to you.) `He has made disbelief, sins, whether major or minor, and `Isyan -- all types of sins, hateful to you.' This statement transfers us from one level to a better level, to perfect Allah's bounty. Allah's statement next,

## (أُولَئِكَ هُمُ الرَّشِدُونَ)

(Such are they who are the rightly guided.) those who have these qualities are the rightly guided ones whom Allah has granted guidance and correctness. Imam Ahmad recorded that Abu Rifa`ah Az-Zuraqi said that his father said, "During the battle of Uhud, when the idolators retreated, the Messenger of Allah said,

«اسْتَوُوا حَتَّى أُثْنِيَ عَلَى رَبِّي عَزَّ وَجَلَّ»

(Stay in straight lines so that I praise my Lord, the Exalted and Most Honored.) They stood behind him in lines and he said,

«اللَّهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اللَّهُمَّ لَا قَائِضَ لِمَا بَسَطْتَ  
وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيَ لِمَنْ أَضَلَلْتَ،  
وَلَا مُضِلَّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا  
مَانِعَ لِمَا أُعْطِيتَ، وَلَا مُقَرَّبَ لِمَا بَاعَدْتَ، وَلَا  
مُبَاعِدَ لِمَا قَرَّبْتَ. اللَّهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ  
وَرَحْمَتِكَ وَفَضْلِكَ وَرِزْقِكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ  
النَّعِيمَ الْمُقِيمَ الَّذِي لَا يَحُولُ وَلَا يَزُولُ. اللَّهُمَّ إِنِّي  
أَسْأَلُكَ النَّعِيمَ يَوْمَ الْعَيْلَةِ وَالْأَمْنِ يَوْمَ الْخَوْفِ.  
اللَّهُمَّ إِنِّي عَائِدٌ بِكَ مِنْ شَرِّ مَا أُعْطِينَنَا وَمِنْ شَرِّ  
مَا مَنَعْتَنَا. اللَّهُمَّ حَبِّبْ إِلَيْنَا الْإِيمَانَ وَزَيِّنْهُ فِي  
قُلُوبِنَا وَكَرِّهْ إِلَيْنَا الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ  
وَاجْعَلْنَا مِنَ الرَّاشِدِينَ. اللَّهُمَّ تَوَقَّنَا مُسْلِمِينَ

وَأَحِينَا مُسْلِمِينَ وَالْحَقَّنَا بِالصَّالِحِينَ غَيْرَ خَزَايَا  
وَلَا مَقْتُونِينَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ يُكْذِبُونَ  
رُسُلَكَ وَيَصُدُّونَ عَنْ سَبِيلِكَ وَاجْعَلْ عَلَيْهِمْ  
رِجْزَكَ وَعَذَابَكَ، اللَّهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ أُوتُوا  
الْكِتَابَ إِلَهَ الْحَقِّ»

(O Allah! Your is the praise. O Allah! There is none who can withhold what You send, or send what You withhold, or guide whom You send astray, or misguide whomever You guide, or give what You deprive, or deprive whom You give, or draw closer whom You cast or cast whom You draw closer. O Allah! Bestow on us from Your blessings, mercy, grace and provisions. O Allah! I ask You for the eternal delight that never ends or fades away. O Allah! I ask You for provisions on the Day of deprivation and safety on the Day of fear. O Allah! I seek refuge with You from the evil repercussions of what You have given us and from the evil of what You have deprived us of. O Allah! Make faith dear to us and beatify it in our hearts and make disbelief, Fusuq and `Isyan hateful to us, and make us among the rightly guided. O Allah! Allow us to die as Muslims, live as Muslims and join us with the ranks of the righteous ones, without tasting humiliation or turmoil. O Allah! Fight the disbelievers who deny Your Messengers and hinder others from Your path; send on them Your torment and punishment. O Allah! Fight the disbelievers who were given the Scriptures, the True God.)" An-Nasa'i collected this Hadith in `Amal Al-Yawm wal-Laylah. Allah said,

(فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً)

((This is) a grace from Allah and His favor.) meaning, this favor that He has bestowed on you is a favor and a bounty from Him to you,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knowing, All-Wise.) All-Knower in those who deserve guidance and those who deserve misguidance, All-Wise in His statements, actions, legislation and the destiny He appoints.

(وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا  
بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقْتُلُوا  
الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ



فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ - إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ  
أَخَوَيْكُمْ وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ )

(9. And if two parties among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable.) (10. The believers are but a brotherhood. So make reconciliation between your brothers, and have Taqwa of Allah that you may receive mercy.)

### Making Peace between Disputing Muslims

Allah commands making peace between Muslims that fight each other,

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا  
بَيْنَهُمَا)

(And if two parties among the believers fall to fighting, then make peace between them both.) Therefore, Allah calls both opposing groups among Muslims, believers, although they are fighting each other. Al-Bukhari and other scholars relied on this Hadith as evidence that committing a sin does not nullify faith, no matter how major the sin is. This creed contradicts the creed of the Khawarij sect and those who accepted their idea, such as the Mu` tazilah sect. Al-Bukhari narrated that Al-Hasan said that Abu Bakrah said that the Messenger of Allah gave a speech on the Minbar while Al-Hasan bin `Ali was with him. He was repeatedly looking at Al-Hasan and then at the people; then said,

«إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ تَعَالَى أَنْ يُصْلِحَ بِهِ  
بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ»

(Verily, this son of mine is a Sayyid (chief or master), and may Allah make peace between two great groups of Muslims through him.) What the Prophet said, occurred. Al-Hasan brought peace between the people of Ash-Sham and `Iraq, after they fought tremendous wars and frightening battles. Allah's statement,

(فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي  
تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ)

(But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah.) means, until the rebellious group refers to the commands of Allah and His Messenger for judgement and they listen to and obey the truth. There is a Hadith in the Sahih in which Anas states that the Messenger of Allah said,

«انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا»

(Help your brother, whether he is an oppressor or he is oppressed.) "I asked, `O Allah's Messenger! It is right that I help him if he is oppressed, but how should I help him if he is an oppressor' He said,

«تَمْنَعُهُ مِنَ الظُّلْمِ فَذَاكَ نَصْرُكَ إِيَّاهُ»

(By preventing him from oppressing others; this is how you help him in this case.)" Sa`id bin Jubayr said that tribes of Aws and Khazraj once got in a scuffle using date tree branches and slippers. Allah revealed this honorable Ayah commanding them to make peace between them. As-Suddi said, "A man from Al-Ansar, whose name was `Imran, had a wife called Umm Zayd. She wanted to visit her family, but her husband prevented her from visiting them by locking her in an upper room. So, none of her family could visit or see her. She sent someone to her family. They came, took her down from the room and wanted to take her away. Her husband was absent at the time, so his family called on their people. Their cousins came to help prevent the wife from going with her family. A push and shove situation occurred that led to them fighting using slippers. This Ayah was then revealed in their case, and the Messenger of Allah sent someone to bring peace between them, and they both agreed to resort to the decision of Allah the Exalted." The statement of Allah the Exalted, next,

(فَإِنْ فَآءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ  
اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allah loves those who are the equitable.) means, be fair in your judgement regarding the dispute that occurred between them,

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Verily, Allah loves those who are the equitable.) Ibn Abi Hatim recorded, that `Abdullah bin `Amr said that the Messenger of Allah said,

«إِنَّ الْمُقْسِطِينَ فِي الدُّنْيَا عَلَى مَنَابِرَ مِنْ لؤلؤٍ  
بَيْنَ يَدَي الرَّحْمَنِ عَزَّ وَجَلَّ بِمَا أَقْسَطُوا فِي  
الدُّنْيَا»

(Verily, those who are equitable in this life, will be on podiums made of pearls before Ar-Rahman, the Exalted and Most Honored, on account of their fairness in this life.) An-Nasa'i collected this Hadith. Allah's statement,

(إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ)

(The believers are but a brotherhood.) means, all of them are brothers in Islam. The Messenger of Allah said,

«الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ»

(The Muslim is the brother of the Muslim, he is not unjust with him nor does he forsake him.) In the Sahih,

«وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ  
أَخِيهِ»

(Allah helps the servant as long as the servant helps his brother.) Also in the Sahih:

«إِذَا دَعَا الْمُسْلِمُ لِأَخِيهِ يَظْهَرُ الْغَيْبِ قَالَ الْمَلَكُ:  
أَمِينَ وَلكَ بِمِثْلِهِ»

(If the Muslim invokes Allah for the benefit of his absent brother, the angel says afterwards, "Amin, and for you the same.") There are many Hadiths with this meaning, such as, in the Sahih,

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ  
وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ  
عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ»

(The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.) And also in Sahih.

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»

(A believer to another believer is like a building whose different parts enforce each other.) The Prophet then clasped his hands with the fingers interlaced. Allah's statement,

(فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ)

(So make reconciliation between your brothers, ) refers to the two groups that fight each other,

(وَاتَّقُوا اللَّهَ)

(and have Taqwa of Allah) in all of your affairs,

(لَعَلَّكُمْ تُرْحَمُونَ)

(that you may receive mercy.) and this is a promise from Allah that He will grant mercy to those who fear and obey Him.

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ )

(11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame yourselves, nor insult one another by nicknames. Evil is the name of wickedness after faith. And whosoever does not repent, then such are indeed wrongdoers.)

## The Prohibition of mocking and ridiculing One Another

Allah the Exalted forbids scoffing at people, which implies humiliating and belittling them. In the Sahih, it is recorded that the Messenger of Allah said,

«الْكِبْرُ بَطْرُ الْحَقِّ وَغَمْصُ النَّاسِ»

(Arrogance is refusing the truth and belittling people.) And in another Version

«غَمَطُ النَّاسِ»

(And despising people) It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allah the Exalted than those who ridicule and belittle them. This is why Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

(O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former.) thus, stating this prohibition for men and then women. The statement of Allah the Exalted,

(وَلَا تَلْمِزُوا أَنفُسَكُمْ)

(Nor defame yourselves,) forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned as Allah states

(وَيْلٌ لَّكُلِّ هُمَزَةٍ لُّمَزَةٍ )

(Woe to every Humazah, Lumazah)(104:1) Hamz is defamation by action, while Lamz is by words. Allah the Exalted and Most Honored said,

(هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ )

(Hammaz (defaming), going about with slander.) (68:11) meaning, he belittles and defames people, transgressing and spreading slander among them, which is the Lamz that uses words as its tool. Allah's statement here,

(وَلَا تَلْمِزُوا أَنفُسَكُمْ)

(Nor defame yourselves,) just as He said in another Ayah,

(وَلَا تَقْتُلُوا أَنْفُسَكُمْ)

(Nor kill yourselves) (4:29), meaning, nor kill one another. `Abdullah bin `Abbas, Mujahid, Sa`id bin Jubayr, Qatadah and Muqatil bin Hayyan said that the Ayah,

(وَلَا تَلْمِزُوا أَنْفُسَكُمْ)

(Nor defame yourselves,) means, none of you should defame each other,' while,

(وَلَا تَنَابَزُوا بِالْأَلْقَابِ)

(nor insult one another by nicknames.) means, `you should not address people by nick names that people dislike.' Imam Ahmad recorded that Abu Jabirah bin Ad-Dahhak said, "This Ayah was revealed about us, Banu Salamah;

(وَلَا تَنَابَزُوا بِالْأَلْقَابِ)

(nor insult one another by nicknames.) When the Messenger of Allah migrated to Al-Madinah, every man among us had two or three nicknames. When the Prophet called a man by one of these nicknames, people would say, `O Allah's Messenger! He hates that nickname.' Then this Ayah,

(وَلَا تَنَابَزُوا بِالْأَلْقَابِ)

(nor insult one another by nicknames.) was revealed." Abu Dawud also collected this Hadith. The statement of Allah the Exalted and Most Honored,

(بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ)

(Evil is the name of wickedness after faith), means, the names and descriptions of wickedness are evil; meaning, `to use the nicknames that were used by the people of Jahiliyyah, after you embraced Islam and understood it,'

(وَمَنْ لَمْ يَتُوبْ)

(And whosoever does not repent,) means, from this sin,

(فَأُولَئِكَ هُمُ الظَّالِمُونَ)

(then such are indeed wrongdoers.)

(يَأْيُهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرَهُنَّوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ )

(12. O you who believe! Avoid much suspicion; indeed some suspicion is sin. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother You would hate it. And have Taqwa of Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.)

### The Prohibition of Unfounded Suspicion

Allah the Exalted forbids His faithful servants from being suspicious, which includes having doubts and suspicions about the conduct of one's family, relatives and other people in general. Therefore, Muslims are to avoid suspicion without foundation. The Leader of the faithful ` Umar bin Al-Khattab said, "Never think ill of the word that comes out of your believing brother's mouth, as long as you can find a good excuse for it." Malik recorded that Abu Hurayrah, may Allah be pleased with him, said that Allah's Messenger said,

«إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا»

(Beware of suspicion, for suspicion is the worst of false tales; do not spy on one another; do not look for other's faults; do not be jealous of one another; do not envy one another; do not hate one another; and do not desert (shun) one another. And O Allah's servants! Be brothers!) The Two Sahihs and Abu Dawud recorded this Hadith. Anas said that the Messenger of Allah said,

«لَا تَقَاطَعُوا وَلَا تَدَابَرُوا وَلَا تَبَاغَضُوا وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ»

(Do not shun each other; do not ignore one another; do not hate one another, and do not envy one another, and be brothers, O servants of Allah. No Muslim is allowed to shun his brother for more than three days.) Muslim and At-Tirmidhi collected this Hadith, who considered it Sahih. Allah said,

(وَلَا تَجَسَّسُوا)

(And spy not), on each other. Tajassus, usually harbors ill intentions, and the spy is called a Jasus. As for Tahassus (inquiring) it is usually done for a good reason. Allah the Exalted and Most Honored said that Prophet Ya`qub said,

(يَبْنَى اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوْسُفَ وَآخِيهِ وَلَا تَأْيَسُوا مِنْ رَوْحِ اللّٰهِ)

("O my sons! Go you and inquire (Tahassasu) about Yusuf and his brother, and never give up hope of Allah's mercy.") (12:87) Both of these terms, `Tajassus' and `Tahassus' could have evil connotations. In the Sahih it is recorded that the Messenger of Allah said,

«لَا تَجَسَّسُوا وَلَا تَحَسَّسُوا، وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللّٰهِ إِخْوَانًا»

(Neither commit Tajassus nor Tahassus nor hate each other nor commit Tadabur. And be brothers, O servants of Allah.) Al-Awza`i said, "Tajassus means, to search for something, while Tahassus means, listening to people when they are talking without their permission, or eavesdropping at their doors. Tadabur refers to shunning each other. " Ibn Abi Hatim recorded this statement. Allah the Exalted said about backbiting;

(وَلَا يَغْتَب بَّعْضُكُم بَعْضًا)

(neither backbite one another), thus prohibiting it, which was explained in a Hadith collected by Abu Dawud that Abu Hurayrah said, "It was asked, `O Allah's Messenger! What is backbiting' He said,

«ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ»

(Mentioning about your brother in a manner that he dislikes.) He was asked, `What if my brother was as I mentioned' He said,



«إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَّه»

(If he was as you mentioned, you will have committed backbiting. But if he was not as you say about him, you will have falsely accused him.)" At-Tirmidhi collected this Hadith and said "Hasan Sahih." Backbiting was sternly warned against, and this is why Allah the Exalted and Most Blessed compared it to eating the flesh of a dead human being,

(أَيْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرَهُنَّموهُ)

(Would one of you like to eat the flesh of his dead brother You would hate it.) Just as you hate eating the flesh of a dead person, on account of your nature; so hate backbiting, on account of your religion. The latter carries a punishment that is worse than the former. This Ayah seeks to discourage people from backbiting and warns against it. The Prophet used these words to discourage taking back a gift that one gives to someone,

«كَالْكَلْبِ يَقِيءُ ثُمَّ يَرْجِعُ فِي قَيْئِهِ»

(He is just like the dog that eats its vomit.) after saying,

«لَيْسَ لَنَا مَثَلُ السَّوِّءِ»

(Ours is not an evil parable.) Using various chains of narration, the Sahih and Musnads record that the Prophet said during the Farewell Hajj:

«إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا»

(Verily, your blood, wealth and honor are as sacred among you as the sanctity of this day of yours, in this month of yours, in this town of yours.) Abu Dawud recorded that Abu Hurayrah said that the Messenger of Allah said,

«كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ مَالُهُ وَعَرَضُهُ  
وَدَمُهُ، حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ  
الْمُسْلِمَ»

(All of the Muslim is sacred to the Muslim, his wealth, honor and his blood. It is evil enough for someone to belittle his Muslim brother.) At-Tirmidhi collected this Hadith and said "Hasan Gharib." Al-Hafiz Abu Ya`la recorded that a cousin of Abu Hurayrah said, "Ma`iz came to the Messenger of Allah and said, `O Allah's Messenger! I have committed adultery,' and the Messenger turned away from him until Ma`iz repeated his statement four times. The fifth time, the Prophet asked him,

«زَنَيْتَ؟»

(Have you committed adultery?) Ma`iz said, Yes. The Prophet asked,

«وَتَدْرِي مَا الزَّانَا؟»

(Do you know what adultery means) Ma`iz said, `Yes. I have illegally done with her what a husband legally does with his wife.' The Prophet said,

«مَا تُرِيدُ إِلَى هَذَا الْقَوْلِ؟»

(What do you seek to accomplish by this statement) Ma`iz said, `I intend that you purify me.' The Prophet asked,

«أَدْخَلْتَ ذَلِكَ مِنْكَ فِي ذَلِكَ مِنْهَا كَمَا يَغِيبُ الْمِيلُ  
فِي الْمُكْحَلَةِ وَالرِّشَا فِي الْبَيْرِ؟»

(Have you gone into her just as the stick goes into the kohl container and the rope goes into the well) Ma`iz said, `Yes, O Allah's Messenger!' The Prophet commanded that Ma`iz be stoned to death and his order was carried out. The Prophet heard two men saying to one another, `Have you not seen the man who had Allah cover his secret, but his heart could not let him rest until he was stoned to death, just as the dog is stoned' The Prophet continued on and when he passed by the corpse of a donkey, he asked,

«أَيْنَ فُلَانٌ وَفُلَانٌ؟ انزِلَا فِكُلَا مِنْ حَيْفَةِ هَذَا  
الْحِمَارِ»

(Where are so-and-so Dismount and eat from this donkey.) They said, ` May Allah forgive you, O Allah's Messenger! Would anyone eat this meat' The Prophet said;

«فَمَا نَلْتُمَا مِنْ أُخَيْكُمَا أَنْفَا أَشَدُّ أَكْلًا مِنْهُ، وَالَّذِي  
نَفْسِي بِيَدِهِ إِنَّهُ الْآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْغَمِسُ  
فِيهَا»

(The backbiting you committed against your brother is worse as a meal than this meal. By He in Whose Hand is my soul! He is now swimming in the rivers of Paradise.)" This Hadith has an authentic chain of narration. Imam Ahmad recorded that Jabir bin `Abdullah said, "We were with the Messenger of Allah when a rotten odor was carried by the wind. The Messenger of Allah said,

«أَتَدْرُونَ مَا هَذِهِ الرَّيْحُ؟ هَذِهِ رِيحُ الَّذِينَ يَعْتَابُونَ  
النَّاسَ»

(Do you know what this odor is It is the odor of those who backbite people.)"

### Accepted Repentance from Backbiting and Slander

Allah the Exalted and Most Honored said,

(وَاتَّقُوا اللَّهَ)

(And have Taqwa of Allah), that is, regarding what He has commanded you and forbidden for you. Fear Him and beware of Him,

(إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ)

(Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.) He forgives those who repent to Him, is merciful with those who go back to Him and trust in Him. The majority of scholars have stated that repentance for committing the sin of backbiting is that one refrains from backbiting intending not to repeat it again. There is a difference of opinion if whether feeling remorse is required in this case, and also if one should apologize to those who he has backbitten. Some scholars stated that it is not necessary for one to ask those whom he has backbitten to forgive him, because if they knew what was said about them, they could be hurt more than if they were not told about it. It is better, they said, that one should praise those whom he has backbitten in audiences in which he has committed the act. It is also better if one defends the injured party against any further backbiting, as much as one can, as recompense for his earlier backbiting.

(يَأْيُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى  
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتْقَى إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ )

(13. 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 At-Taqla. Verily, Allah is All-Knowing, All-Aware.)

### All of Mankind are the Children of `Adam and Hawwa'

Allah the Exalted declares to mankind that He has created them all from a single person, `Adam, and from that person He created his mate, Hawwa'. From their offspring He made nations, comprised of tribe, which include subtribes of all sizes. It was also said that `nations refers to non-Arabs, while `tribes refers to Arabs. Various statements about this were collected in an individual introduction from the book, Al-Inbah, by Abu `Amr Ibn `Abdul-Barr, and from the book, Al-Qasad wal-Amam fi Ma`rifah Ansab Al-Arab wal-`Ajam. Therefore, all people are the descendants of `Adam and Hawwa' and share this honor equally. The only difference between them is in the religion that revolves around their obedience to Allah the Exalted and their following of His Messenger . After He forbade backbiting and belittling other people, alerting mankind that they are all equal in their humanity. Allah said,

(يَأْيُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى  
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا)

(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.) so that they get to know each other by their nation or tribe. Mujahid said that Allah's statement,

(لِتَعْرِفُوا)

(that you may know one another.) refers to one's saying, "So-and-so the son of so-and-so, from the tribe of so-and-so." Sufyan Ath-Thawri said, "The Himyar (who resided in Yemen) dealt with each other according to their provinces, while the Arabs in the Hijaz (Western Arabia) dealt with each other according to their tribes."

### Honor is earned through Taqla of Allah

Allah the Exalted said,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ﴾

(Verily, the most honorable of you with Allah is that (believer) who has At-Taḳwa.) meaning, 'you earn honor with Allah the Exalted on account of Taḳwa, not family lineage.' There are many Hadiths from the Prophet that support this meaning. Al-Bukhari narrated that Abu Hurayrah said, "Some people asked the Prophet, 'Who is the most honorable among people?' He replied,

﴿أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ﴾

(The most honorable among them with Allah is the one who has the most Taḳwa.) They said, 'We did not ask you about this.' He said,

﴿فَأَكْرَمُ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ خَلِيلِ اللَّهِ﴾

(Then the most honorable person is Yusuf, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil.) They said, 'We did not ask you about this.' He said,

﴿فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي﴾

¿ (Then you want to ask me about the Arab lineage) They said, 'Yes.' He said,

﴿فَخَيْرُكُمْ فِي الْجَاهِلِيَّةِ خَيْرُكُمْ فِي الْإِسْلَامِ إِذَا فَفَهُوا﴾

(Those among you who were best in Jahiliyyah, are the best among you in Islam, if they attain religious understanding.)" Al-Bukhari collected this Hadith in several places of his Sahih, An-Nasa'i did as well in the Tafsir section of his Sunan. Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

﴿إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ﴾

(Verily, Allah does not look at your shapes or wealth, but he looks at your hearts and actions.) Ibn Majah also collected this Hadith. Ibn Abi Hatim recorded that 'Abdullah bin 'Umar said, "On the day Makkah was conquered, the Messenger of Allah performed Tawaf around the Ka'bah while riding his camel, Al-Qaswa', and was touching the corners with a stick he had in his hand. He did not find a place in the Masjid where his camel could sit and had to dismount

on men's hands. He led his camel to the bottom of the valley, where he had her sit down. The Messenger of Allah later gave a speech while riding Al-Qaswa' and said, after thanking Allah the Exalted and praising Him as He should be praised,

«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى قَدْ أَذْهَبَ عَنْكُمْ  
عُبْيَةَ الْجَاهِلِيَّةِ وَتَعْظُمَهَا بِأَبَائِهَا، قَالَ النَّاسُ رَجُلَانِ:  
رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ تَعَالَى، وَرَجُلٌ  
فَاجِرٌ شَقِيٌّ هَيْنٌ عَلَى اللَّهِ تَعَالَى، إِنَّ اللَّهَ عَزَّ  
وَجَلَّ يَقُولُ:

(يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى  
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ  
عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)»

(O people! Allah the Exalted has removed from you the slogans of Jahiliyyah and its tradition of honoring forefathers. Men are of two types, a man who is righteous, fearful of Allah and honorable to Allah, or a man who is vicious, miserable and little to Allah the Exalted. Verily, Allah the Exalted and Most Honored said, (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 At-Taqwa. Verily, Allah is All-Knowing, All-Aware.)) The Prophet said,

«أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ»

(I say this and invoke Allah for forgiveness for me and for you.)" This was recorded by ` Abd bin Humayd. Allah the Exalted said,

(إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

(Verily, Allah is All-Knowing, All-Aware.) means, ` He is All-Knowing of you and All-Aware of all of your affairs.' Allah guides whom He wills, misguides whom He wills, grants mercy to whom He wills, tor- ments whom He wills, elevates whom He wills above whom He wills. He is the All-Wise, the All-Knowing, the All-Aware in all this. Several scholars relied on this honorable Ayah and the honora- ble Hadiths we menti- oned as evidence that compatibility in marriage is not a condition of marriage contracts. They said that the only condition required in this regard is the adherence to the religion, as in the statement of Allah, the Exalted,

## إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتَظَمُ

(Verily, the most honorable of you with Allah is the one with the most Taqwa. )

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا  
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ  
تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا  
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ  
ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ  
الصَّادِقُونَ - قُلْ أُنْعَلِمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ  
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمٌ - يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا  
عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ  
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ - إِنَّ اللَّهَ يَعْلَمُ غَيْبَ  
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ )

(14. The bedouins say: "We believe." Say: "You do not believe. But say, `We have submitted,' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Forgiving, Most Merciful.") (15. Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those! They are the truthful.) (16. Say: "Will you inform Allah of your religion while Allah knows all that is in the heavens and all that is on the earth, and Allah is All-Aware of everything.") (17. They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me. Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true. ") (18. "Verily, Allah knows the Unseen of the heavens and the earth. And Allah is the All-Seer of what you do.")

## There is a Difference between a Believer and a Muslim

Allah chastises the bedouins who, when they embraced Islam, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا  
أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

(The bedouins say: "We believe." Say: "You do not believe, but say, 'We have submitted,' for Faith has not yet entered your hearts...") This honorable Ayah provides proof that Faith is a higher grade than Islam, according to the scholars of the Ahl us-Sunnah wal-Jama`ah. This is also demonstrated in the Hadith of Jibril, peace be upon him, when he questioned the Prophet about Islam, then Iman then Ihsan. Thus moving the general matter to one more specific, then even more specific. Imam Ahmad recorded that `Amir bin Sa`d bin Abi Waqqas said, "The Messenger of Allah gave (something to) some men and did not give one of them. Sa`d said, `O Allah's Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.' The Prophet said,

﴿أَوْ مُسْلِمٌ؟﴾

(Or say, a Muslim.) Sa`d repeated his statement thrice each time the Prophet answered,

﴿أَوْ مُسْلِمٌ؟﴾

(Or say, a Muslim.) The Prophet then said,

﴿إِنِّي لَأَعْطِي رَجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ  
مِنْهُمْ، فَلَمْ أُعْطِهِ شَيْئًا مَخَافَةَ أَنْ يُكَبَّرُوا فِي النَّارِ  
عَلَىٰ وُجُوهِهِمْ﴾

(I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.)" This Hadith is recorded in the Two Sahihs. Therefore, the Prophet made a distinction between the grade of believer and the grade of Muslim, indicating that Iman is a more exclusive grade than Islam. I mentioned this subject in detail supported by evidence, in the beginning of the explanation of the chapter on Iman in Sahih Al-Bukhari, all praise is due to Allah and all the favors are from Him. So this proves that the bedouins whom the Ayah mentioned were not hypocrites, rather they were Muslims in whose hearts Faith was not yet firmly established. They claimed a higher grade for themselves than the grade that they earned, and they were taught a lesson as a consequence. This meaning agrees with the meaning given by Ibn `Abbas, Ibrahim An-Nakha`i, Qatadah and that preferred by Ibn Jarir. These bedouins were taught a lesson,



(قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ  
الْإِيمَانُ فِي قُلُوبِكُمْ)

(Say: "You do not believe, but say `We are Muslims,' for Faith has not yet entered your hearts..") meaning, `you have not yet achieved the reality of Faith.' Allah the Exalted said,

(وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ  
شَيْئًا)

(But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds...) `He will not decrease any of your rewards,' as Allah said;

(وَمَا أَلْتَنَّهُمْ مِنْ أَعْمَالِهِمْ مِنْ شَيْءٍ)

(We shall not decrease the reward of their deeds in anything.) (52:21) Allah said:

(إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(Verily, Allah is Oft-Forgiving, Most Merciful.) for those who repent and return to Him. Allah's statement,

(إِنَّمَا الْمُؤْمِنُونَ)

(Only those are the believers), who have perfect Faith,

(الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا)

(who have believed in Allah and His Messenger, and afterward doubt not) They do not have doubts and their Faith was not shaken. Rather, their Faith remained on conviction,

(وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ)

(but strive for the cause of Allah with their wealth and their lives) meaning, they gladly gave away their life and the most precious of their wealth in obedience to Allah as a means of seeking His pleasure,

(أُولَئِكَ هُمُ الصَّادِقُونَ)

(Those! They are the truthful. ) ` in their statement if they say that they are believers, unlike some bedouins who are faithful only by words outwardly!' Allah said,

(قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ)

(Say: "Will you inform Allah of your religion...") ` will you inform Allah of what is in your hearts,'

(وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ)

(while Allah knows all that is in the heavens and all that is on the earth,) Nothing in the heavens and earth, even the weight of a speck of dust, all that is bigger or smaller, ever escapes His observation,

(وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(and Allah is All-Aware of everything.) Allah said,

(يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ  
إِسْلَامَكُمْ)

(They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me...") meaning the bedouins who considered embracing Islam, following and supporting the Messenger as a favor to him. Allah the Exalted refuted their false statement,

(قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ)

(Say: "Do not count your Islam as a favor to me...") ` for the benefit of your Islam will only be yours, and this is a favor from Allah to you,'

(بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلَايْمَنِ إِن كُنْتُمْ  
صَادِقِينَ)

(Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true.) ` in your claim that you are believers.' The Prophet said to the Ansar on the day of the battle of Hunayn,

«يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمْ اللَّهُ  
بِي؟ وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلْفَكُمُ اللَّهُ بِي؟ وَكُنْتُمْ عَالَةً  
فَأَغْنَاكُمْ اللَّهُ بِي؟»

(O Ansar! Have I not found you astray and Allah guided you through me Were you not divided and Allah united you around me Were you not poor and Allah gave you riches through me) Whenever the Prophet asked them any of these questions, they would reply, "Allah and His Messenger have most favored us." Al-Hafiz Abu Bakr Al-Bazzar recorded that Ibn ` Abbas said, "Banu Asad came to the Messenger of Allah and said, `O Allah's Messenger! We embraced Islam, and before that, the Arabs fought against you, yet we did not fight against you.' The Messenger of Allah said,

«إِنَّ فِقْهَهُمْ قَلِيلٌ وَإِنَّ الشَّيْطَانَ يَنْطِقُ عَلَى  
السِّنِّهِمْ»

(Verily, they understand but little and the Shaytan speaks through their words.) This Ayah was later revealed,

(يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ  
إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِالْإِيمَانِ إِنَّ  
كُنْتُمْ صَادِقِينَ )

(They regard as a favor to you that they have embraced Islam. Say: "Do not count your Islam as a favor to me." Nay, but Allah has conferred a favor upon you that He has guided you to the Faith if you indeed are true.")" Then Allah reminds that He has complete knowledge of all creations and that He sees them all;

(إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ  
بَصِيرٌ بِمَا تَعْمَلُونَ )

(Verily, Allah knows the Unseen of the heavens and the earth. And Allah is the All-Seer of what you do.) This is the end of the Tafsir of Surat Al-Hujurat. Verily, all praise is due to Allah, all the favors are from Him, and from Him comes the success and protection from error.

### The Tafsir of Surah Qaf

## (Chapter - 50)

### Which was revealed in Makkah

### The Beginning of the Mufassal Section of the Qur'an

This Surah is the first Surah in the Mufassal section of the Qur'an, according to the correct view. It is said that the Mufassal starts with Surat Al-Hujurat. Some common people say that the Mufassal starts with Surah `Amma An-Naba, (chapter 78), however, this is not true because none of the respected scholars ever supported this opinion. Aws (bin Hudhayfah) said; "I asked the Companions of Allah's Messenger () how they divided the Qur'an. They said; `Three, five, seven, nine, eleven, thirteen, and the Mufassal section as one.' " This was recorded by Ibn Majah and Imam Ahmad. If one counts forty-eight Surahs, the next Surah will be Surah Qaf. The details are as follows: The first three Surahs are Al-Baqarah (chapter 2), Al `Imran (3), then An-Nisa' (4). The five are Al-Ma'idah (5), Al-An`am (6), Al-A`raf (7), Al-Anfal (8) and Bara'ah (or At-Tawbah) (9). The seven next Surahs are Surah Yunus (10), Hud (11), Yusuf (12), Ar-Ra`d (13), Ibrahim (14), Al-Hijr (15) and An-Nahl (16). The nine next Surahs are, Subhan (or Al-Isra' (17)), Al-Kahf (18), Maryam (19), Ta Ha (20), Al-Anbiya' (21), Al-Hajj (22), Al-Mu`minun (23), An-Nur (24) and Al-Furqan (25). The next eleven Surahs are Surat Ash-Shu`ara (26), An-Naml (27), Al-Qasas (28), Al-`Ankabut (29), Ar-Rum (30), Luqman (31), Alif Lam Mim As-Sajdah (32), Al-Ahzab (33), Saba' (34), Fatir (35) and Ya Sin (36). The next thirteen are Surat As-Saffat (37), Sad (38), Az-Zumar (39), Ghafir (40), Ha Mim As-Sajdah (or Fussilat) (41), Ash-Shura (42), Az-Zukhruf (43), Ad-Dukhan (44), Al-Jathiyah (45), Al-Ahqaf (46), Al-Qital (or Muhammad) (47), Al-Fath (48) and Al-Hujurat (49). After that comes the Mufassal section, according to the Companions, may Allah be pleased with them all. Therefore, Surah Qaf (chapter 50) is the first of the Mufassal, just as we stated, and all praise is due to Allah and all favors are from Him.

### The Virtues of Surah Qaf

Imam Ahmad recorded that `Umar bin Al-Khattab asked Abu Waqid Al-Laythi, "What did the Prophet recite during the `Id Prayer" Abu Waqid said, "Surah Qaf and Surat Iqtarabat (i.e. Surat Al-Qamar (54))." Muslim and the Four Collectors of the Sunan collected this Hadith. Imam Ahmad recorded that Umm Hisham bint Harithah said, "For around two years, or a year and a part of another year, our oven and the oven of the Prophet was one and the same. I memorized Surah,

## (ق وَالْقُرْءَانَ الْمَجِيدِ)

(Qaf. By the Glorious Qur'an.) from the tongue of the Messenger of Allah who used to recite it every Friday while standing on the Minbar delivering the Friday sermon to the people." Muslim collected this Hadith. Abu Dawud also recorded that the daughter of Al-Harith bin An-Nu`man said, "I only memorized Surah Qaf from the mouth of the Messenger of Allah who used to recite it in every Friday Khutbah. Our oven and the oven of the Messenger was one and the same." Muslim and An-Nasa'i collected this Hadith. Therefore, the Messenger of Allah used to recite this Surah during large gatherings such as the `Ids and during Friday sermons. He did so because this Surah contains news of the beginning of creation, Resurrection, the Return, Standing (before Allah), the Reckoning, Paradise, the Fire, Allah's reward and punishment, lessons of encouragement, and lessons of discouragement. Allah knows best.

## (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(ق) وَالْقُرْءَانَ الْمَجِیْدِ- بَلْ عَجِبُوا اَنْ جَاءَهُمْ  
مُنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُونَ هٰذَا شَیْءٌ عَجِیْبٌ-  
اٰءَدَا مِثْنًا وَكُنَّا تُرَابًا ذٰلِكَ رَجْعٌ بَعِیْدٌ- قَدْ عَلِمْنَا مَا  
تَنْقُصُ الْاَرْضُ مِنْهُمْ وَعِنْدَنَا كِتٰبٌ حٰفِیْظٌ- بَلْ  
كٰذَبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِیْ اَمْرٍ مَّرِیْجٍ-

(1. Qaf. By the Glorious Qur'an.) (2. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!") (3. "When we are dead and have become dust. (Shall we be resurrected) That is a far return.") (4. We know that which the earth takes of them, and with Us is a Book preserved.) (5. Nay, but they have denied the truth when it has come to them, so they are in a Marij state.)

(ق)

(Qaf.) which is one of the letters of the alphabet that are mentioned in the beginning of some Surahs, such as,

(ص)

(Sad.) (38:1)

(ن)

(Nun.) (68:1)

(الم)

(Alif Lam Mim.) (2:1),

(حم)

(Ha Mim.) (40:1), and

(طس)

(Ta Sn) (28:1) and etc., Mujahid and several others said this. We also discussed this in the beginning of the explanation of Surat Al-Baqarah, and therefore, it is not necessary to repeat it here.

**The Disbelievers wonder at the Message and Resurrection Allah said,**

(وَالْقُرْءَانَ الْمَجِيدِ)

(By the Glorious Qur'an.) means by the Honorable and Great Qur'an, which,

(لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ  
تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ )

(Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise.)(41:42) The subject of the oath contained in this Ayah is specified afterwards, even though it does not appear by word, emphasizing prophethood, resurrection and affirming that they are true. There are similar kinds of oaths in the Qur'an, whose subject is included in the meaning but not by word, such as,

(ص وَالْقُرْءَانَ ذِي الدُّكْرِ - بَلِ الَّذِينَ كَفَرُوا فِي  
عِزَّةٍ وَشِقَاقٍ )

(Sad. By the Qur'an full of reminding. Nay, those who disbelieve are in false pride and opposition.)(38:1-2) Allah said here,

(ق وَالْقُرْءَانَ الْمَجِيدِ - بَلْ عَجِبُوا أَنْ جَاءَهُمْ  
مُنذِرٌ مِنْهُمْ فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ )

(Qaf. By the Glorious Qur'an. Nay, they wonder that there has come to them a warner from among themselves. So the disbelievers say: "This is a strange thing!") They wondered at the wisdom behind sending a Messenger who is a human being. Allah the Exalted and Most Honored said in another Ayah

أَكَاَنَ لِلنَّاسِ عَجَبًا أَن أَوْحَيْنَا إِلَى رَجُلٍ مِّنْهُمْ أَن  
أَنْذِرِ النَّاسَ

(Is it a wonder for mankind that We have sent Our revelation to a man from among themselves (saying): "Warn mankind.") (10:2), meaning, this is not strange, for Allah chooses Messengers from angels and humans. Allah the Exalted and Most Honored mentioned that the disbelievers also wondered about the Resurrection and discounted its coming,

أَعْدَا مِنَّا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ )

(When we are dead and have become dust. That is a far return.) They said, `after we die, disintegrate, with our organs torn apart and we become dust, how can we be brought back to our original shape and bodies,'

(ذَلِكَ رَجْعٌ بَعِيدٌ)

(That is a far return.) `it is not likely that it will ever occur.' They thought that Resurrection was far from happening and will never occur. Allah the Exalted responded to their statement by saying,

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ)

(We know that which the earth takes of them.) meaning, `We know what the earth consumes of their dead bodies.' Where and how the bodies disintegrated, what they turned into and how they have become, all of this is never absent from Allah's knowledge.

(وَعِنْدَنَا كِتَابٌ حَفِيظٌ)

(and with Us is a Book preserved,) `that keeps all records. Therefore, Our knowledge is encompassing and the Book of decrees has everything precisely recorded in it. Al-`Awfi narrated that `Abdullah bin `Abbas commented on the statement of Allah the Exalted,

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ)

(We know that which the earth takes of them,) "It refers to what the earth consumes of their flesh, skin, bones and hair." A similar view was recorded from Mujahid, Qatadah, Ad-Dahhak and several others. Allah, the Exalted and Most Honored, explained the reason behind their disbelief, rebellion and discounting the possibility of what is truly possible,

(بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ  
(

(Nay, but they have denied the truth when it has come to them, so they are in a Marij state.) This is the state of all those who defy the Truth: whatever they say and utter after denying the Truth, is utterly false. Marij means, in disarray, in a confused state and defying the characteristics of the Truth. Allah the Exalted said in another Ayah,

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ )

(Certainly, you have different ideas. Turned aside therefrom is he who is turned aside.)(51:8-9)

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا  
وَزَيَّيْنَاهَا وَمَا لَهَا مِنْ فُرُوجٍ - وَالْأَرْضَ مَدَدْنَاهَا  
وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ  
بَهِيجٍ - تَبْصِيرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُّنِيبٍ - وَنَزَّلْنَا  
مِنَ السَّمَاءِ مَاءً مُّبْرَكًا فَأَنْبَتْنَا بِهِ جَبَّتٍ وَحَبَّ  
الْحَصِيدِ بَسِيقَاتٍ لَهَا طَلْعٌ نَضِيدٌ رِزْقًا لِلْعِبَادِ  
وَأَحْيَيْنَا بِهِ بَلْدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ )

(6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no Furuq in it) (7. And the earth! We have spread it out, and set thereon Rawasi standing firm, and We planted in it every lovely (Bahij) pair.) (8. An insight and a Reminder for every servant who turns to Allah in repentance.) (9. And We send down blessed water (rain) from the sky, then We produce therewith Jannat and grain that are reaped.) (10. And date palms Basiqat, with arranged clusters.) (11. A provision for the servants. And We give life therewith to a dead land. Thus will be the Resurrection.)

### **Allah's Power and Ability over what is Greater than Resurrection**

Allah the Exalted notifies the servants of His infinite power, which He demonstrated by creating what is bigger than that which they wondered about and whose possibility they discount,



(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا  
وَزَيَّنَّاهَا)

(Have they not looked at the heaven above them, how We have made it and adorned it,) with lamps;

(وَمَا لَهَا مِنْ فُرُوجٍ)

(and there are no Furuji in it) i.e., clefts, according to Mujahid. Others said that Furuji means, rifts, or cracks. All these meanings are close to one another. Allah the Exalted and Most Honored said,

(الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ  
الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ  
فُطُورٍ - ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ  
الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ)

(Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.) (67:2-4) fatigued, unable to discover any imperfection or shortcomings. The statement of Allah the Exalted, the Blessed,

(وَالْأَرْضَ مَدَدْنَاهَا)

(And the earth! We have spread it out, ) means, 'We made it spacious and spread it out,'

(وَأَلْقَيْنَا فِيهَا رَوَاسِيَ)

(and set thereon Pawasi standing firm.) which are the mountains to save the earth from shaking along with its inhabitants,

(وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ)

(and We planted in it every lovely (Bahij) pair.) every kind and species of plant, fruit and vegetation,

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ )

(And of everything We have created pairs that you may reflect.)(51:49) Allah's saying `Bahij', meaning a beautiful scene,

(تَبْصِيرَةً وَذِكْرًا لِكُلِّ عَبْدٍ مُّنِيبٍ )

(An insight and a Reminder for every servant who turns to Allah in repentance.) Allah says that observing the creation of the heavens and earth and all the great things that He has placed in them provides insight, proof and a lesson for every penitent servant who submits in humbleness and repentance to Allah feeling fear, in awe of Him. Allah the Exalted said,

(وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبْرَكًا)

(And We send down blessed water from the sky,) meaning beneficial,

(فَأَنْبَتْنَا بِهِ جَنَّاتٍ)

(then We produce therewith Jannat), means special and public parks, gardens, etc.

(وَحَبَّ الْحَصِيدِ)

(and grain that are reaped) grains that are harvested for food and for storage for later use,

(بَسِيقَاتٍ)

(And date palms Basiqat,) meaning, tall and high, according to the explanation reported from Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Qatadah and As-Suddi. Allah said,

(لَهَا طَلْعٌ نَّضِيدٌ)

(with arranged clusters.) producing fruits arranged in clusters,

(رِزْقًا لِلْعِبَادِ)

(A provision for (Allah's) servants.) for (Allah's) creation,

(وَأَحْيَيْنَا بِهِ بَلَدَةً مَّيْتًا)

(And We give life therewith to a dead land.) this is the land that was barren. However, when rain falls upon it, it is stirred to life; it swells and produces all of the lovely pairs such as flowers and the like -- amazing on account of their beauty. All of this comes into existence after the land was without greenery, yet it was stirred back to life and became green. Indeed, this should provide proof of Resurrection after death and disintegration; thus Allah resurrects the dead. This sign of Allah's ability that is seen and witnessed is greater than the denial of those who discount the possibility of Resurrection. Allah the Exalted and Most Honored said in other Ayat,

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ  
النَّاسِ)

(The creation of the heavens and the earth is indeed greater than the creation of mankind;)  
(40:57),

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ لِيَوْمِ  
الْمَوْتِ بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is Able to do all things.)(46:33)  
and,

(وَمِنْ ءَايَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا  
أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا  
لَمُحْيِ الْمَوْتَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(And among His signs (is this), that you see the earth barren; but when We send down water to it, it is stirred to life and growth. Verily, He Who gives it life, surely is able to give life to the dead. Indeed He is Able to do all things.)(41:39)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ -  
وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ - وَأَصْحَابُ الْأَيْكَةِ

وَقَوْمٌ تَبِعَ كُلُّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ - أَفَعَيْنَا  
بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ )

(12. Denied before them the people of Nuh, and the Dwellers of Pass, and Thamud,) (13. And `Ad, and Fir`awn, and the brethren of Lut,) (14. And the Dwellers of Al-Aykah, and the people of Tubba`. Everyone of them denied (their) Messengers, so My threat took effect.) (15. Were We then tired with the first creation Nay, they are in confused doubt about a new creation.)

### Reminding the Quraysh of the Destruction of earlier Disbelieving Nations

Allah the Exalted warns the disbelievers of Quraysh and reminds them of the punishment and painful torment that He sent in this life on their likes, who disbelieved before them. For instance, Allah the Exalted punished the people of Nuh by drowning them in the encompassing flood that touched all the people of earth. There is also the end that struck the people of Ar-Rass, and we mentioned their story before in Surat Al-Furqan,

(وَتَمُودُ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ )

(...and Thamud, and `Ad, and Fir`awn, and the brethren of Lut,) the people of Sadum (Sodom) and the surrounding areas, to whom Lut was sent. Allah the Exalted shook the earth beneath them and turned their area into a reeking lake, as stinking as the disbelief, tyranny and defiance of the Truth that they had,

(وَأَصْحَابُ الْأَيْكَةِ)

(And the Dwellers of Al-Aykah), they are the nation of Shu`ayb, peace be upon him,

(وَقَوْمٌ تَبِعَ)

(and the people of Tubba`), King of Yemen; we explained his story in the Tafsir of Surat Ad-Dukhan, and therefore, we do not need to repeat it here. All praise is due to Allah.

(كُلُّ كَذَّبَ الرُّسُلَ)

(Everyone of them denied (their) Messengers,) means, all of these nations and their generations belied their respective Messenger, and whoever denies even one Messenger, is as if he has denied all Messengers. Allah the Exalted and Most Honored said,

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ )

(The people of Nuh denied the Messengers.)(26:105) even though only one Messenger was sent to them, and indeed, if all the Messengers were sent to them, they would have disbelieved in them as well. Allah said,

(فَحَقَّ وَعِيدِ)

(so My threat took effect.) meaning, the promise of torment and punishment that Allah delivered to them on account of their denial took effect. Therefore, all those who fear suffering the same end should be warned, especially since the latter have denied their Messenger, just as the former denied their Messenger.

### Repeating the Creation is Easier than originating It

Allah the Exalted said,

(أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ)

(Were We then tired with the first creation) meaning, 'did starting the creation bring fatigue to Us, so as to cause doubt in them that repeating the creation was not possible'

(بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ)

(Nay, they are in confused doubt about a new creation.) meaning, 'starting the creation did not tire Us, and repeating it is even easier.' Allah the Exalted and Most Honored said,

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.)(30:27), and,

(وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ)

(قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ-)

(And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!") (36:78-79) aWe mentioned earlier a Hadith collected in the Sahih,

«يَقُولُ اللَّهُ تَعَالَى يُؤْذِينِي ابْنُ آدَمَ يَقُولُ: لَنْ  
يُعِيدَنِي كَمَا بَدَأَنِي. وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ  
عَلَيَّ مِنْ إِعَادَتِهِ»

(Allah the Exalted said, "Son of `Adam insults Me when he says, `He will not resurrect me as He created me before!' But surely, originating creation is not easier for Me than reproducing it again.")

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ  
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ - إِذْ يَتَلَقَّى  
الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ - مَا  
يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ - وَجَاءَتْ  
سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ -  
وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ - وَجَاءَتْ كُلُّ  
نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ - لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ  
هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ )

(16. And indeed We have created man, and We know what his self whispers to him. And We are nearer to him than his jugular vein.) (17. (Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left.) (18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).) (19. And the stupor of death will come in truth: "This is what you have been avoiding!") (20. And the Trumpet will be blown -- that will be the Day of the threat.) (21. And every person will come forth along with a Sa'iq and a Shahid.) (22. (It will be said to the sinners): "Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!")

**Allah encompasses and watches all of Man's Activity**

Allah the Exalted affirms His absolute dominance over mankind, being their Creator and the Knower of everything about them. Allah the Exalted has complete knowledge of all thoughts that cross the mind of man, be they good or evil. In the Sahih, the Messenger of Allah said,

«إِنَّ اللَّهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا  
مَا لَمْ تَقُلْ أَوْ تَعْمَلْ»

(Verily, Allah the Exalted has forgiven my Ummah (Muslims) for what they talk (think) to themselves about, as long as they do not utter or implement it.) The statement of Allah the Exalted,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ)

(And We are nearer to him than his jugular vein.) means, His angels are nearer to man than his jugular vein. Those who explained `We' in the Ayah to mean `Our knowledge,' have done so to avoid falling into the idea of incarnation or indwelling; but these two creeds are false according to the consensus of Muslims. Allah is praised and glorified, He is far hallowed beyond what they ascribe to Him. The words of this Ayah do not need this explanation (that `We' refers to `Allah's knowledge'), for Allah did not say, `and I am closer to him than his jugular vein.' Rather, He said,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ)

(And We are nearer to him than his jugular vein. ) just as He said in the case of dying persons,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ )

(But We are nearer to him than you, but you see not.) (56:85), in reference to His angels (who take the souls). Allah the Exalted the Blessed said,

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ )

(Verily, We, it is We Who have sent down the Dhikr and surely, We will guard it.) (15:9) Therefore, the angels brought down the revelation, the Qur'an, by the leave of Allah, the Exalted, the Most Honored. Thus, the angels are closer to man than his own jugular vein, by the power and leave of Allah. Consequently, the angel touches mankind, just as the devil touches them, for the devil is as close to them as the blood that runs in their veins; just as Allah's Prophet , who is truthful and was told the truth, told us. Allah's statement here,

(إِذْ يَتَلَقَى الْمُتَلَقِينَ)

((Remember) that the two receivers receive,) in reference to the two angels who receive and record the deeds of mankind.

(عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ)

(one sitting on the right and one on the left.) means ready to note,

(مَا يَفِيظُ)

(whatever he utters), in reference to the human,

(مِنْ قَوْلٍ)

(of a word), means any word that he or she speaks,

(إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ)

(but there is a watcher by him ready.) means, but there is a scribe whose job is to record it, leaving no word or movement unrecorded. Allah the Exalted said,

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ  
مَا تَفْعَلُونَ)

(But verily, over you (are appointed angels) to watch you, Kiraman (honorable) Katibin writing down (your deeds), they know all that you do.) (82:10-12) Therefore, the scribe records every word that is spoken, according to the explanation of Al-Hasan and Qatadah. This is also the apparent meaning of this Ayah. Imam Ahmad recorded that Bilal bin Al-Harith Al-Muzani said, "The Messenger of Allah said,

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ  
تَعَالَى مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ عَزَّ  
وَجَلَّ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ  
لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى مَا يَظُنُّ أَنْ  
تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللَّهُ تَعَالَى عَلَيْهِ بِهَا سَخَطَهُ  
إِلَى يَوْمِ يَلْقَاهُ»



(Verily, a man might utter a word that pleases Allah the Exalted, unaware of how highly it will be regarded, and on its account Allah the Exalted and Most Honored decrees His pleasure of him until the Day he meets Him. A man might indeed utter a word that angers Allah the Exalted, unaware of how dreadful it will be and on its account Allah the Exalted decrees for him His anger until the Day he meets Him.)" `Alqamah used to say, "How many words did I not utter because of the Hadith that Bilal bin Al-Harith narrated." At-Tirmidhi, An-Nasa'i and Ibn Majah collected this Hadith. At-Tirmidhi said, "Hasan Sahih." There is a Hadith similar to this in the Sahih.

## Reminding Mankind of the Stupor of Death, the Blast of the Trumpet and the Day of Gathering

Allah the Exalted and Most High said,

(وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ  
تَحِيدُ)

(And the stupor of death will come in truth: "This is what you have been avoiding!") Allah the Exalted and Most Honored says, `O mankind! This is the stupor of death that has come in truth; now, I have brought forth to you the certainty that you were disputing,'

(ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ)

(This is what you have been avoiding!), means, `this is the end that you were trying to escape; it has come to you! Therefore, you will have neither a shelter nor a refuge nor a sanctuary nor an asylum from it.' In the Sahih, the Prophet said, while wiping sweat from his face when the stupor of death overcame him,

«سُبْحَانَ اللَّهِ إِنَّ لِلْمَوْتِ لَسَكْرَاتٍ»

(Glory be to Allah! Verily, death has its stupor.) The Ayah,

(ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ)

(This is what you have been avoiding!) has two possible meanings. One of them is this: `what you have been trying to avert, escape and flee from has come to you and resided in your home!' The second meaning is, `you had no way of escaping or averting this end.' At-Tabarani collected a Hadith in Al-Mu`jam Al-Kabir from Samurah who said that the Messenger of Allah said,

«مَثَلُ الَّذِي يَفِرُّ مِنَ الْمَوْتِ مَثَلُ الثَّعْلَبِ تَطْلُبُهُ  
الْأَرْضُ بَدِينٍ، فَجَاءَ يَسْعَى حَتَّى إِذَا أُغْيِيَ  
وَأَسْهَرَ دَخَلَ جُحْرَهُ وَقَالَتْ لَهُ الْأَرْضُ: يَا ثَعْلَبُ،  
دِينِي. فَخَرَجَ وَلَهُ حُصَاصٌ، فَلَمْ يَزَلْ كَذَلِكَ حَتَّى  
تَقَطَّعَتْ عُنُقُهُ وَمَاتَ»

(The parable of whoever tries to avoid death is that of a fox that had a debt to pay to the earth. The fox went away and when he became tired and the time to sleep overtook him, he entered his den. The earth said to him, `O fox! Pay my debt!' The fox went out howling and continued until his neck was cutoff, (i.e.) he died.) This parable indicates that just as the fox had no way of escaping or avoiding the earth, likewise, man has no way of avoiding death. Allah the Exalted the Blessed said,

(وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمَ الْوَعِيدِ )

(And the Trumpet will be blown -- that will be the Day of the threat.) Earlier we discussed the information about the blowing of the Trumpet, the fear that follows it, the death of everything and then resurrection, all this will occur on the Day of Resurrection. We also mentioned that the Messenger of Allah said in a Hadith,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ،  
وَحَنَى جَبْهَتَهُ، وَانْتَظَرَ أَنْ يُؤَدَّنَ لَهُ»

(How can I feel comfort while the angel responsible for the Trumpet has placed the Trumpet to his mouth and lowered his forehead awaiting when he will be commanded (by Allah to blow in it)) They said, "O Allah's Messenger, what should we say" He said,

«قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ»

(Say, "Allah is sufficient for us, and He is the best disposer of affairs.") The Companions repeated this invocation, saying, "Allah is sufficient for us, and He is the best disposer of affairs (for us)." Allah said,

(وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ )

(And every person will come forth along with a Sa'iq and a Shahid.) meaning, an angel to drive him to the gathering place and an angel to bear witness against him with regards to his deeds.

This is the apparent meaning of this honorable Ayah and it is the meaning that Ibn Jarir preferred. It was narrated from Yahya bin Rafi`, the freed servant of Thaqif, that he heard `Uthman bin `Affan, may Allah be pleased with him, giving a speech in which he recited this Ayah,

(وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ )

(And every person will come forth along with a Sa'iq and a Shahid.) and then said, "A Sa'iq to drive every person to Allah the Exalted, and a Shahid to witness against him what he has done." The statement of Allah the Exalted,

(لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ )

(Indeed you were heedless of this. Now We have removed from you, your covering, and sharp is your sight this Day!) is directed at humanity. Allah said,

(لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا)

(Indeed you were heedless of this.), of this Day,

(فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ)

(Now We have removed from you, your covering, and sharp is your sight this Day!) `your sight is now clear and strong.' Everyone, including the disbelievers, will have clear sight on the Day of Resurrection. However, having sight will not be helpful to the disbelievers on that Day, for Allah the Exalted said,

(أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا)

(How clearly will they (disbelievers) see and hear, the Day when they will appear before Us! (19:38), and,

(وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ )

(And if you only could see when the criminals hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty.")(32:12)

(وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَتِيدٍ - أَلْقِيَا فِي جَهَنَّمَ  
كُلَّ كَفَّارٍ عَنِيدٍ - مَّعَ الْخَيْرِ مُعْتَدٍ مُّرِيبٍ - الَّذِي  
جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَهُ فِي الْعَذَابِ  
الشَّدِيدِ - قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ  
فِي ضَلَالٍ بَعِيدٍ - قَالَ لَا تَخْتَصِمُوا لَدَىٰ وَقَدْ  
قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ )

(مَا يُبَدَّلُ الْقَوْلُ لَدَىٰ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ )

(23. And his companion (angel) will say: "Here is (his record) ready with me!") (24. (Allah will say to the angels:) "Both of you throw into Hell every stubborn disbeliever") (25. "Hinderer of good, transgressor, doubter,") (26. "Who set up another god with Allah. Then both of you cast him in the severe torment.") (27. His companion (devil) will say: "Our Lord! I did not push him to transgression, but he was himself in error far astray.") (28. (Allah) will say: "Dispute not in front of Me, I had already in advance sent you the threat.") (29. "The sentence that comes from Me cannot be changed, and I am not unjust to the servants.")

### **The Angel will bear Witness; Allah commands that the Disbeliever be thrown into the Fire**

Allah the Exalted states that the scribe angel, who is entrusted with recording the deeds of mankind, will testify against him or her about the deeds he or she did on the Day of Resurrection. He will say,

(هَذَا مَا لَدَىٰ عَتِيدٍ)

("Here is (his record) ready with me!"), here it is prepared and completed without addition or deletion. This is when Allah the Exalted will judge the creation with fairness, saying,

(أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ )

(Both of you throw into Hell every stubborn disbeliever.) It appears that Allah will say these words to the Sa'iq and Shahid angels; the Sa'iq drove him to the grounds where Reckoning is held and the Shahid testified. Allah the Exalted will order them to throw him in the fire of Jahannam, and worse it is as a destination,

(أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ )

(Both of you throw into Hell every stubborn disbeliever.) meaning, whose disbelief and denial of truth was horrendous, who used to stubbornly reject the truth, knowingly contradicting it with falsehood,

(مَنَّعٍ لِلْخَيْرِ)

(Hinderer of good,) meaning for he did not fulfill the duties he was ordered, nor was he dutiful, keeping ties to kith and kin nor giving charity,

(مُعْتَدٍ)

(transgressor,) meaning, he transgresses the limits in spending. Qatadah commented, "He is a transgressor in his speech, behavior and affairs." Allah said,

(مُرِيْبٍ)

(doubter,) meaning, he doubts and raises doubts in those who scrutinize his behavior,

(الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ)

(who set up another god with Allah.) meaning, he associated others with Allah and worshipped others besides Him,

(فَأَلْقِيَهُ فِي الْعَذَابِ الشَّدِيدِ)

(Then both of you cast him in the severe torment.) Imam Ahmad recorded that Abu Sa`id Al-Khudri said that the Prophet said,

«يَخْرُجُ عُنُقٍ مِنَ النَّارِ يَتَكَلَّمُ يَقُولُ: وَكَلْتُ الْيَوْمَ  
بِثَلَاثَةٍ: بِكُلِّ جَبَّارٍ عَنِيدٍ، وَمَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا

آخَرَ، وَمَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ، فَتَنْطَوِي عَلَيْهِمْ  
فَتَقْدِفُهُمْ فِي غَمَرَاتِ جَهَنَّمَ»

(A neck from the Fire will appear and will speak saying, "Today, I have been entrusted with three: Every obstinate tyrant, everyone who ascribed another god with Allah, and he who took a life without right." The neck will then close in on them and throw them in the midst of Jahannam.)"

### Man and Devil dispute before Allah

Allah's saying;

(قَالَ قَرِينُهُ)

(His companion will say), refers to the devil who is entrusted to every man, according to `Abdullah bin `Abbas, Mujahid, Qatadah and several othes. He will say,

(رَبَّنَا مَا أَطَغَيْتُهُ)

(Our Lord! I did not push him to transgression,) meaning, the devil will say this about the human who came on the Day of Resurrection as a disbeliever. The devil will disown him, saying,

(رَبَّنَا مَا أَطَغَيْتُهُ)

(Our Lord! I did not push him to transgression) meaning, "I did not lead him astray,"

(وَلَكِنْ كَانَ فِي ضَلَلٍ بَعِيدٍ)

(but he was himself in error far astray.) meaning, he himself was misguided, accepting falsehood and stubborn to the truth. Allah the Exalted and Most Honored said in another Ayah,

(وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ  
وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي  
عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي

فَلَا تَلُومُونِي وَوَلُّوْا أُنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ  
وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ  
مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ )

(And Shaytan will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah. Verily, there is a painful torment for the wrongdoers.") (14:22) Allah the Exalted said,

(قَالَ لَا تَخْتَصِمُوا لَدَيَّ)

((Allah) will say: "Dispute not in front of Me.") The Lord, the Exalted and Most Honored will say this to the man and his devil companion, who will be disputing before Him. The man will say, "O, Lord! This devil has misguided me away from the Remembrance after it came to me," while the devil will declare,

(رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ)

(Our Lord! I did not push him to transgression, but he was himself in error far astray.) from the path of truth. The Lord, the Exalted and Most Honored will say to them,

(لَا تَخْتَصِمُوا لَدَيَّ)

(Dispute not in front of Me,) or `before Me,'

(وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ)

(I had already in advance sent you the threat.) `I have given you sufficient proof by the words of the Messengers, and I have sent down the Divine Books; the evidences, signs and proofs have thus been established against you,'

(مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ)

(The Sentence that comes from Me cannot be changed, ) "I have made My decision," according to the explanation of Mujahid,

(وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ)

(And I am not unjust to the servants.) `I will not punish anyone, except on account of their sins after the proof has been established against them.'

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَاتِ وَتَقُولُ هَلْ مِنْ  
مَزِيدٍ - وَأَزْلَفَتْ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ - هَذَا  
مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ - مَنْ خَشِيَ  
الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ - ادْخُلُوهَا  
بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ - لَهُمْ مَا يَشَاءُونَ فِيهَا  
وَلَدَيْنَا مَزِيدٌ )

(30. On the Day when We will say to Hell: "Are you filled" It will say: "Are there any more") (31. And Paradise will be Uzlifat to those who had Taqwa, not far off.) (32. (It will be said): "This is what you were promised -- (it is) for those returning in sincere repentance, and Hafiz.") (33. "Who feared Ar-Rahman unseen and brought a heart turned in repentance.") (34. "Enter you therein in peace and security -- this is a Day of eternal life!") (35. There they will have all that they desire -- and We have more.)

### Jahannam and Paradise and their Dwellers

Allah states that He will say to Jahannam on the Day of Resurrection, "Have you had your fill" Allah the Most Honored has promised Hell that it will have its fill from the Jinns and mankind. He, the Exalted and Most Honored, will decide who will be thrown into the Fire and she will keep saying, "Are there any more," or, `Are there any more whom You will provide me with' This is the apparent meaning of this Ayah which is supported by several Hadiths. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لَا تَزَالُ جَهَنَّمُ يُلْقَى فِيهَا وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟  
حَتَّى يَضَعَ رَبُّ الْعِزَّةِ قَدَمَهُ فِيهَا، فَيَنْزَوِي  
بَعْضُهَا إِلَى بَعْضٍ وَتَقُولُ: قَطُّ قَطُّ وَعِزَّتِكَ  
وَكَرَمِكَ. وَلَا يَزَالُ فِي الْجَنَّةِ فَضْلٌ حَتَّى يُنْشِئَ



اللَّهُ لَهَا خَلْقًا آخَرَ فَيُسْكِنُهُمُ اللَّهُ تَعَالَى فِي فُضُولِ  
الْجَنَّةِ»

(The people will be thrown into Jahannam and it will say, `Are there any more' Until the Mighty Lord puts His Foot over it and its corners will be collected together and it will say, "Enough, enough by Your grace and compassion!" There will be sufficient empty space in Paradise until Allah creates another creation and He, the Exalted, makes them dwell in the empty parts of Paradise.)" Muslim also collected this Hadith. Al-Bukhari recorded that Abu Hurayrah narrated that the Prophet said,

«يُقَالُ لِحَبْشَمَ هَلْ امْتَلَأْتَ؟ وَتَقُولُ: هَلْ مِنْ مَزِيدٍ؟  
فَيَضَعُ الرَّبُّ تَبَارَكَ وَتَعَالَى قَدَمَهُ عَلَيْهَا فَتَقُولُ:  
قَطُّ قَطُّ»

(Jahannam will be asked, "Are you full" and it will say, "Are there any more" Until the Lord, the Blessed and Most Honored, puts His Foot over it and it will say: "Enough! Enough!") Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

«تَحَاجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: أُوثِرْتُ  
بِالْمُتَكَبِّرِينَ وَالْمُتَجَبِّرِينَ. وَقَالَتِ الْجَنَّةُ: مَالِي لَأ  
يَدْخُلَنِي إِلَّا ضِعْفَاءُ النَّاسِ وَسَقَطُهُمْ. قَالَ اللَّهُ عَزَّ  
وَجَلَّ لِلْجَنَّةِ: أَنْتِ رَحْمَتِي أَرْحَمُ بِكَ مِنْ أَشَاءِ مَنْ  
عِبَادِي . وَقَالَ لِلنَّارِ: إِنَّمَا أَنْتِ عَذَابِي أُعَذِّبُ بِكَ  
مَنْ أَشَاءُ مِنْ عِبَادِي وَلِكُلِّ وَاحِدَةٍ مِنْكُمَا مَلُؤُهَا،  
فَأَمَّا النَّارُ فَلَا تَمْتَلِئُ حَتَّى يَضَعَ رِجْلَهُ فِيهَا  
فَتَقُولُ: قَطُّ قَطُّ، فَهُنَاكَ تَمْتَلِئُ وَيَنْزَوِي بَعْضُهَا  
إِلَى بَعْضٍ وَلَا يَظْلِمُ اللَّهُ عَزَّ وَجَلَّ مِنْ خَلْقِهِ

أَحَدًا، وَأَمَّا الْجِنَّةُ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْشِئُ لَهَا  
خَلْقًا آخَرَ»

(Paradise and the Fire quarreled. The Fire said, "I have been favored with the arrogant people and tyrants." Paradise said, "What is wrong with me that only the poor and humble people enter me" Allah the Exalted and Most Honored said to Paradise, "You are My mercy, with which I grant mercy to those whom I will among My servants." He said to Hell, "You are My punishment which I inflict upon whom I wish from My servants, and I shall fill both of you." As for Hellfire, it will not have its fill until Allah puts His Foot over it and she will say, "Enough! Enough!" She will become full and its sides will come close to each other. Allah the Exalted and Most Honored shall not be unjust to any one of His creatures. As for Paradise, Allah the Exalted and Most Honored will create another creation to fill it.) Allah the Exalted said,

(وَأَزَلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ )

(And Paradise will be Uzlifat to those who had Taqwa, not far off.) meaning, Paradise will be brought close and near to the pious, according to Qatadah, Abu Malik and As-Suddi,

(غَيْرَ بَعِيدٍ)

(not far off), and this will occur on the Day of Resurrection, which is not far off. Surely that Day will come to pass and all that is bound to come, is near,

(هَذَا مَا تُوْعَدُونَ لِكُلِّ أُوَّابٍ)

(This is what you were promised -- (it is) for those returning) who go back to Allah in sincere repentance intending not to repeat sin,

(حَفِيزٌ)

(Hafiz), who preserve their covenant with Allah and do not break or betray it,

(مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ)

(Who feared Ar-Rahman unseen) who feared Allah in secret when only Allah the Exalted and Most Honored could see him. The Prophet said,

«وَرَجُلٌ ذَكَرَ اللَّهَ تَعَالَى خَالِيًا، فَفَاضَتْ عَيْنَاهُ»

(And a man who remembered Allah the Exalted while alone, and his eyes became tearful.) Allah said,

(وَجَاءَ بِقَلْبٍ مُنِيبٍ)

(and brought a heart turned in repentance. ) meaning, he will meet Allah, the Exalted and Most Honored, on the Day of Resurrection with a heart turned in repentance to Him and absolutely free (of Shirk) and humbled to Him,

(ادْخُلُوهَا)

(Enter you therein), meaning Paradise,

(بِسَلَامٍ)

(in peace and security), they will earn security from the torment of Allah, the Exalted and Most Honored, and the angels of Allah will greet them with the Salam, according to the explanation of Qatadah. The statement of Allah the Exalted and Most Honored:

(ذَلِكَ يَوْمُ الْخُلُودِ)

(-- this is a Day of eternal life!), meaning, they will reside in Paradise forever and will never die, neither be transferred from it nor wish to be transferred from it. The statement of Allah the All-Mighty,

(لَهُمْ مَا يَشَاءُونَ فِيهَا)

(There they will have all that they desire), means, whatever delights they wish and desire, they will find it brought before them. Allah's statement,

(وَلَدَيْنَا مَزِيدٌ)

(and We have more.) is similar to His other statement,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best and even more. )(10:26) In the Sahih, Muslim recorded that Suhayb bin Snan Ar-Rumi said that `more' refers to looking at the Most Honorable Face of Allah.

(وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ - إِنَّ فِي ذَلِكَ

لذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ - وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ - فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ - وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ )

(36. And how many a generation We have destroyed before them who were stronger in power than they. And they went about the land! Could they find any place of refuge) (37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.) (38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.) (39. So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting.) (40. And during a part of the night (also) glorify His praises and (so likewise) after the prostrations.)

### Warning the Disbelievers of the imminent Torment; commanding the Prophet to pray and have Patience

Allah the Exalted asks, `how many We have destroyed before these denying disbelievers'

(مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا)

(a generation who were stronger in power than they.) they were more numerous, mightier than they and who constructed on the earth and built on it more than they. The statement of Allah the Exalted,

(فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّحِيصٍ)

(And they went about the land! Could they find any place of refuge) Ibn `Abbas commented, "They left the traces throughout the land," Qatadah said, "They traveled throughout the land seeking provisions through trade and business, more than you have." Allah's statement,

(هَلْ مِنْ مَّحِيصٍ)

(Could they find any place of refuge) means, `could they find a shelter from Allah's decision and appointed destiny Have what they collected benefited them or averted Allah's torment

when it came to them on account of their denial of the Messengers Likewise, you will never be able to avert, avoid, or find refuge or shelter (from His torment).' Allah the Exalted and Most Honored said,

(إِنَّ فِي ذَلِكَ لَذِكْرَى)

(Verily, therein is indeed a reminder) and a lesson,

(لِمَنْ كَانَ لَهُ قَلْبٌ)

(for him who has a heart) meaning, a sound understanding with which he comprehends, or, a good mind, according to Mujahid,

(أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ)

(or gives ear while he is heedful.) meaning, he hears the speech, comprehends and understands it in his mind and grasps its indications with his intellect. Mujahid said that,

(أَوْ أَلْقَى السَّمْعَ)

(or gives ear), means, he does not talk to himself but listens with an attentive heart. Ad-Dahhak commented, "The Arabs would say that someone has given ear when he hears with his ears, while his heart is present and not absent." Ath-Thawri and several others said similarly. The statement of Allah the Exalted and Most Honored;

(وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ)

(And indeed We created the heavens and the earth and all that between them in six Days and nothing of fatigue touched Us.) is emphasis on the Resurrection because He Who is able to create the heavens and earth without fatigue, then surely He is able to resurrect the dead. Qatadah said, "The Jews, may Allah's curses descend on them, said that Allah created the heavens and earth in six days and then rested on the seventh day, which was the Sabbath. This is why they call it a holiday. Allah the Exalted then sent down denial of their statement and false opinion." Allah said, m

(وَمَا مَسَّنَا مِنْ لُغُوبٍ)

(and nothing of fatigue touched Us.) indicating that no sleep, exhaustion or weariness affects Him. Allah the Exalted the Blessed said in other Ayat,

(أولم يروا أن الله الذي خلق السموات  
والأرض ولم يعى بخلقهن بقادر على أن يحيى  
الموتى بلى إنه على كل شئ قدير )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is Able to do all things.)(46:33),

(لخلق السموات والأرض أكبر من خلق  
الناس)

(The creation of the heavens and the earth is indeed greater than the creation of mankind.)(40:57) and,

(أعنتم أشد خلقاً أم السماء بنها )

(Are you more difficult to create or is the heaven that He constructed)(79:27) Allah the Exalted and Most Honored said,

(فاصبر على ما يقولون)

(So bear with patience all that they say, ) in reference to those who deny the Prophet , ordering him to be patient with them and turn away from them in a good way,

(وسبح بحمد ربك قبل طلوع الشمس وقبل  
الغروب)

(and glorify the praises of your Lord, before the rising of the sun and before (its) setting.) There were two ordained prayers prior to the Isra' journey. One before the rising of the sun at dawn and the other before sunset in the evening. Qiyam Al-Layl, prayer at night, was a command for the Prophet and his followers for sometime but it was later abrogated for the Ummah. Later, during the Isra' journey, Allah abrogated all of the previous orders for prayer by ordaining five daily prayers, including the prayers of Fajr before sunrise, and `Asr in the late afternoon. Imam Ahmad recorded that Jarir bin `Abdullah said, "When we were sitting with the Prophet , he looked at the full moon and said,

«أَمَّا إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ لَا تُضَامُونَ فِيهِ، فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا»

(Certainly you will be brought before your Lord and will see Him as you see this moon, and you will have no trouble in seeing Him. So, if you can avoid missing the prayer before the sunrise and the prayer before sunset, you must do so.) He then recited Allah's statement,

(وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ)

(and glorify the praises of your Lord, before the rising of the sun and before (its) setting.)" The Two Sahihs and the rest of the Group collected this Hadith through the chain of Isma`il. Allah the Exalted said,

(وَمِنَ اللَّيْلِ فَسَبِّحْهُ)

(And during a part of the night glorify His praises), meaning pray to Him. Allah said Ayah,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا )

(And in some parts of the night offer the Salah with it, as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) Ibn Abi Najih reported that Mujahid said that Ibn `Abbas said that,

(وَأَذْبَرَ السُّجُودِ)

(and after the prostrations.) refers to Tasbih, i.e. glorifying Allah's praises, after the prayers. There is a Hadith collected in the Two Sahihs that supports this meaning. Abu Hurayrah said, "Some poor migrants came and said, `O Allah's Messenger! The wealthy people will get higher grades and will have permanent enjoyment.' The Prophet said,

«وَمَا ذَاكَ؟»

(Why is that) They said, 'They pray as we do, fast as we do, yet they give charity, but we can not. They free slaves, but we can not.' The Prophet said,

«أَفَلَا أَعَلَّمَكُمْ شَيْئًا إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ بَعْدَكُمْ  
وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ فَعَلَ مِثْلَ مَا  
فَعَلْتُمْ؟ تُسَبِّحُونَ وَتَحْمَدُونَ وَتُكَبِّرُونَ ذُبْرَ كُلِّ  
صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

(Shall I tell you about something that, if you did it, you would catch up with those who have surpassed you and nobody would be better than you except those who would do the same Say, 'Subhan Allah, Alhamdulillah and Allahu Akbar,' thirty-three times each after every prayer.) Later, they came back and said, 'O Allah's Messenger! Our brethren, the wealthy Muslims, heard of what we did and they also did the same.' The Prophet said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

(This is a favor and grace of Allah, and He grants it to whom He wills.)" There is another way of explaining the Ayah. It is that Allah's statement,

(وَأَذْبَرَ السُّجُودِ)

(and after the prostrations.) refers to the two Rak'ahs after the Maghrib prayer. This was reported from 'Umar bin Al-Khattab, 'Ali bin Abi Talib and his son Al-Hasan, 'Abdullah bin 'Abbas, Abu Hurayrah and Abu Umamah, may Allah be pleased with them. This is also the saying of Mujahid, 'Ikrimah, Ash-Sha'bi, An-Nakha'i, Al-Hasan Al-Basri, Qatadah, and others.

(وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ - يَوْمَ  
يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ - إِنَّا  
نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ - يَوْمَ تَشَقَّقُ  
الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ -  
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ  
فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ )



(41. And listen on the Day when the caller will call from a near place.) (42. The Day when they will hear As-Sayhah in truth, that will be the Day of coming out.) (43. Verily, it is We Who give life and cause death; and to Us is the final return.) (44. On the Day when the earth shall be cleft, from off them (they will come out) hastening forth. That will be a gathering, quite easy for Us.) (45. We know best what they say. And you are not the one to force them. But warn by the Qur'an; him who fears My threat.)

## Admonition from Some Scenes of the Day of Resurrection

Allah the Exalted said,

(وَاسْتَمِعْ)

(And listen) `O Muhammad,'

(يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ)

(on the Day when the caller will call from a near place.) to the gathering for the Day of Judgement,

(يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ)

(The Day when they will hear As-Sayhah in truth,) in reference to the blowing in the Trumpet which will bring forth the truth that most of them discounted and denied,

(ذَلِكَ يَوْمُ الْخُرُوجِ)

(that will be the Day of coming out.) from the graves,

(إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ)

(Verily, it is We Who give life and cause death; and to Us is the final return.) Allah is He Who starts creation and then brings it back to life, and the latter is easier for Him; to Him is the final return of all creations. At this time, He will recompense each according to his or her deeds, good for good and evil for evil. Allah the Exalted said,

(يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا)

(On the Day when the earth shall be cleft, from off them (they will come out) hastening forth.) Allah the Exalted and Most Honored will send down rain from the sky. From that rain the bodies of the creations will grow while they are in their graves, just as the seed grows in soil in the aftermath of rain. When the bodies grow to their full strength, Allah the Exalted will command angel Israfil and he will blow in the Trumpet (for a second time). The souls will be enclosed in

a hole in the Trumpet. When Israfil blows in the Trumpet, the souls will depart from it and will fly between the heavens and earth. Allah the Exalted and Most Honored, will declare, "By My grace and power, each soul shall return to the body that it used to inhabit," and indeed, every soul will return to its body. The soul will enter its body just as poison enters the body, then the earth will be uncovered from above them, and they will all stand and head towards the Reckoning place hastening to obey the command of Allah the Exalted and Most Honored,

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ

(Hastening towards the caller. The disbelievers will say: "This is a hard Day.")(54:8), and

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا

(On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while!) (17:52) In the Sahih, it is recorded that Anas said that the Messenger of Allah said,

«أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ»

(The earth will open up first around me.) Allah the Exalted and Most Honored said,

ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

(That will be a gathering, quite easy for Us.) `bringing them back to life is easy for Us and effortless.' Allah the Exalted and Most Honored said,

وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلْمَحٍ بِالبَصَرِ

(And Our commandment is but one as the twinkling of an eye.)(54:50), and,

مَا خَلَقْنَاكُمْ وَلَا بَعَثْنَاكُمْ إِلَّا كَنَفْسٍ وَحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

(The creation of you all and the resurrection of you all are only as of a single person. Verily, Allah is All-Hearer, All-Seer.) (31:28)

## Comforting the Prophet

The statement of Allah the Exalted and Most High,

(نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ)

(We know best what they say.) means, 'Our knowledge is all encompassing of the denial that the idolators are confronting you with, so do not be concerned.' In similar Ayat, Allah said,

(وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ -  
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ )  
(وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ )

(Indeed, We know that your breast is straitened at what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him). And worship your Lord until there comes unto you the certainty (i.e., death).) (15:97) Allah's statement,

(وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ)

(And you are not the one to force them.) says, 'it is not you who forces them to accept the guidance; this is not a part of your mission.' Allah the Exalted and Most Honored said,

(فَذَكِّرْ بِالْقُرْآنِ أَنْ مَنِ يَخَافُ وَعِيدِ)

(But warn by the Qur'an; him who fears My threat.) meaning, 'convey the Message of your Lord, for only those who fear Allah and dread His torment, and hope in His promise will remember and heed,'

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(Your duty is only to convey (the Message) and on Us is the reckoning.)(13:40),

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(So remind them -- you are only one who reminds. You are not a dictator over them.)(88:21-22)

(لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ)

(Not upon you is their guidance, but Allah guides whom He wills.)(2:272) and,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ

(Verily, you guide not whom you like, but Allah guides whom He wills.) (28:56) Allah's statement here,

وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ  
يَخَافُ وَعِيدِ

(And you are not the one to force them. But warn by the Qur'an; him who fears My threat.) Qatadah used to invoke Allah by saying, "O Allah! Make us among those who fear Your threat and hope for Your promise, O Barr (Subtle, Kind, Courteous, and Generous), O Rahim (the Most Merciful)." This is the end of the Tafsir of Surah Qaf. All praise is due to Allah, He is for us, the most excellent Trustee.

## The Tafsir of Surat Adh-Dhariyat

(Chapter - 51)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالذَّرِيَّتِ ذُرُوعًا - فَالْحَمَلِيتِ وَقُرْأًا - فَالْجَرِيَّتِ  
يُسْرًا - فَالْمُقَسَّمِيتِ أَمْرًا - إِنَّمَا تُوعَدُونَ لَصَدِيقُ  
- وَإِنَّ الدِّينَ لَوَاقِعٌ - وَالسَّمَاءِ ذَاتِ الْحُبُكِ - إِنَّكُمْ  
لَفِي قَوْلٍ مُخْتَلِفٍ - يُؤَفِّكُ عَنْهُ مَنْ أَفَكَ - قَتِلَ  
الْخَرَصُونَ - الَّذِينَ هُمْ فِي غَمْرَةٍ سَهُونَ -  
يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ - يَوْمَ هُمْ عَلَى النَّارِ

يُقَتِّلُونَ - دُوقُوا فِئْتَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ  
تَسْتَعْجِلُونَ )

(1. By the scattering Dhariyat;) (2. And the laden Hamilat;) (3. And the steady Jariyat;) (4. And the distributors of command,) (5. Verily, that which you are promised is surely true.) (6. And verily, Ad-Din is sure to occur.) (7. By the heaven full of Hubuk,) (8. Certainly, you have different ideas.) (9. Turned aside therefrom is he who is turned aside.) (10. Cursed be Al-Kharrasun) (11. Who are under a cover of Sahun,) (12. They ask: "When will be the Day of Ad-Din") (13. (It will be) a Day when they will be Yuftanun in the Fire!) (14. "Taste you your trial! This is what you used to ask to be hastened!")

### **Affirming the News of the Resurrection The Commander of the faithful,**

Ali bin Abi Talib may Allah be pleased with him, ascended the Minbar in Kufah and declared, "Any Ayah in the Book of Allah the Exalted and any Sunnah from Allah's Messenger you ask me about today, I will explain them." Ibn Al-Kawwa stood up and said, "O Leader of the faithful! What is the meaning of Allah's statement,

(وَالذَّرِيَّتِ ذُرُوًّا )

(By the scattering Dhariyat)," and `Ali said, "The wind." The man asked,

(فَالْحَمَلَتِ وَقْرًا )

"(And the laden Hamilat)" `Ali said, "The clouds." The man again asked,

(فَالْجَرِيَّتِ يُسْرًا )

"(And the steady Jariyat)" `Ali said, "The ships." The man asked,

(فَالْمُقَسَّمَتِ أَمْرًا )

"(And the distributors of command)" `Ali said, it refers to "The angels." Some scholars said that Al-Jariyat Yusra refers to the stars that float in their orbits with ease. This would mean that the things mentioned were ascendant in their order, beginning with the lower, then mentioning the higher one after that, etc. The winds bring the clouds, the stars are above them and the angels who distribute by Allah's order are above that, and they descend with Allah's legislative orders and the decrees He determines. These Ayat contain a vow from Allah that Resurrection shall come to pass. Allah's statement,

(إِنَّمَا تُوْعَدُونَ لَصَدِيقٍ )

(Verily, that which you are promised is surely true.), it is a truthful promise,

(وَإِنَّ الدِّينَ)

(And verily, Ad-Din) the Recompense,

(لَوَاقِعُ)

(will occur), it will surely come to pass. Then Allah the Exalted said,

(وَالسَّمَاءِ ذَاتِ الْحُبُكِ)

(By the heaven full of Hubuk,) Ibn `Abbas said; "Full of beauty, grace, magnificence and perfection." Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Malik, Abu Salih, As-Suddi, Qatadah, `Atiyah Al-`Awfi, Ar-Rabi` bin Anas and others said similarly. Ad-Dahhak, Al-Minhal bin `Amr and others said, "The meandering of the water, sand and plants when the wind passes over them; carving paths out of them, that is the Hubuk." All of these sayings return to the same meaning, that of beauty and complexity. The sky is high above us, clear yet thick, firmly structured, spacious and graceful, beautified with stars such as the sun and orbiting planets such as the moon and the planets of the solar system.

### The Differing Claims of the Idolators

Allah the Exalted said,

(إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ)

(Certainly, you have different ideas.) Allah says, `you disbelievers who deny the Messengers have different and confused opinions that do not connect or conform to each other.' Qatadah commented on the Ayah, "You have different ideas about the Qur'an. Some of you agree that it is true while some others deny this fact." Allah said,

(يُؤْفِكُ عَنْهُ مَنْ أَفَكَ)

(Turned aside therefrom is he who is turned aside.) Allah says, these confused and different opinions only fool those who are inwardly misguided. Surely, such falsehood is accepted, embraced and it becomes the source of confusion only for those who are misguided and originally liars, the fools who have no sound comprehension, as Allah said,

(فَإِنَّكُمْ وَمَا تَعْبُدُونَ - مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ - إِلَّا  
مَنْ هُوَ صَالٍ الْجَحِيمِ)

(So, verily you and those whom you worship cannot lead astray, except those who are predetermined to burn in Hell!)(37:161-163) Ibn `Abbas, may Allah be pleased with him, and As-Suddi said:

(يُؤْفَكُ عَنْهُ مَنْ أُفِكَ )

(Turned aside therefrom is he who is turned aside.) "He who is misguided is led astray from it. " Allah said;

(قَتِلَ الْخَرَّصُونَ )

(Cursed be Al-Kharrasun), Mujahid said; "The liars. This is similar to what is mentioned in (Surah) `Abasa:

(قَتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ )

(Be cursed man! How ungrateful he is!)(80:17) Al-Kharrasun are those who claim that they will never be brought back to life, doubting the coming of Resurrection." `Ali bin Abi Talhah reported from Ibn `Abbas;

(قَتِلَ الْخَرَّصُونَ )

(Cursed be Al-Kharrasun), "Cursed be the doubters." Mu`adh said similarly, may Allah be pleased with him. During one of his speeches he said, "Destroyed be the doubters." Qatadah said, "Al-Kharrasun are the people of doubt and suspicion." Allah said;

(الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ )

(Who are under a cover of Sahun,) Ibn `Abbas, may Allah be pleased with him, and others said; "In disbelief and doubt, they are heedless and playful." Allah said,

(يَسْأَلُونَ أَيَّانَ يَوْمِ الدِّينِ )

(They ask: "When will be the Day of Ad-Din") They utter this statement in denial, stubbornness, doubt and suspicion. Allah the Exalted replied,

(يَوْمَ هُمْ عَلَى النَّارِ يُقْتَلُونَ )

((It will be) a Day when they will be Yuftanun in the Fire!) Ibn `Abbas, Mujahid, Al-Hasan and several others said that Yuftanun means punished. Mujahid said: "Just as gold is forged in the fire." A group of others also including Mujahid, `Ikrimah, Ibrahim An-Nakha`i, Zayd bin Aslam, and Sufyan Ath-Thawri said, "They will be burnt."

(ذُوقُوا فِتْنَتَكُمْ)

(Taste you your trial!), Mujahid said, "Your burning" while others said, "Your punishment."

(هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ)

(This is what you used to ask to be hastened!) This will be said admonishing, chastising, humiliating and belittling them. Allah knows best.

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ءَأَخَذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ وَيَبْتَغُونَ رَبَّكَ بِالْأَسْحَرِ هُمْ يَسْتَغْفِرُونَ

(وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ - وَفِي الْأَرْضِ ءَايَاتٌ لِّلْمُوقِنِينَ - وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ - وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ - فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ)

(15. Verily, those who have Taqwa will be in the midst of Gardens and Springs,) (16. Taking joy in the things which their Lord has given them. Verily, they were before this doers of good.) (17. They used to sleep but little by night.) (18. And in the hours before dawn, they were asking for forgiveness.) (19. And in their wealth there was the right of the Sa'il and the Mahrum.) (20. And on the earth are signs for those who have faith with certainty.) (21. And also in yourselves. Will you not then see (22. And in the heaven is your provision, and that which you are promised.) (23. Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.)

### Qualities of Those Who have Taqwa and Their Reward

Allah the Exalted informs about those who have Taqwa, that on the Day of their Return they will be amidst gardens and springs. To the contrary the miserable ones will be amidst torment, punishment, fire and chains. Allah said,



ءَاخِذِينَ مَا آتَاهُمْ رَبُّهُمْ

(Taking joy in the things which their Lord has given them.) His statement ;

ءَاخِذِينَ

(Taking) describes the state of the people of Taqwa in the midst of gardens and springs. They will receive what their Lord gives them, meaning, delight, happiness and favors. Allah the Exalted and Most Honored said,

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ

(Verily, they were before that), in the life of the world,

مُحْسِنِينَ

(gooddoers) As He said:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

(Eat and drink at ease for that which you have sent on before you in days past!)(69:24) Allah the Exalted described the good acts that they performed,

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

(They used to sleep but little at night.) The scholars of Tafsir have two opinions about this:

### The First Opinion

The first is that, they used to spend a little part of every night awake. Ibn `Abbas said, "Every night, they would worship Allah, even during a little part of the night." Qatadah narrated that Mutarrif bin `Abdullah said, "Hardly a night would pass by them that they did not pray to Allah the Exalted and Most Honored, either in the beginning, or the middle of it." Mujahid said, "Only a few nights, if any, would they sleep through the night until the morning without praying Tahajjud." Qatadah said similarly. Anas bin Malik and Abu Al-`Aliyah said, "They used to pray between Al-Maghrib and Al-`Isha'." The Second Opinion They used to spend a little part of the night in sleep. This was preferred by Ibn Jarir. Al-Hasan Al-Basri said:

## (كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ )

(They used to sleep but little by night), "They performed voluntary night prayer and would not sleep during the night except a little. They were active and would continue until they were seeking forgiveness right before dawn." `Abdullah bin Salam said, "When the Messenger of Allah arrived at Al-Madinah, people quickly gathered around him and I was among them. When I saw his face, I knew that it was not the face of a liar. The first statement I heard from him was,

«يَا أَيُّهَا النَّاسُ أَطْعَمُوا الطَّعَامَ، وَصَلُّوا  
الْأَرْحَامَ، وَأَفْشُوا السَّلَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ  
نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ»

(O people! Feed with food, keep relations to kith and kin, spread the Salam, pray at night while people are asleep, and you will enter Paradise in peace.)" Imam Ahmad recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا  
وَبَاطِنُهَا مِنْ ظَاهِرِهَا»

(Verily, there are lofty rooms in Paradise in which their outside can be seen from inside and their inside from the outside.) Abu Musa Al-Ash`ari said, "Who are they for, O Allah's Messenger" He said,

«لِمَنْ أَلَانَ الْكَلَامَ، وَأَطْعَمَ الطَّعَامَ، وَبَاتَ لِلَّهِ قَائِمًا  
وَالنَّاسُ نِيَامٌ»

(For those who use soft speech, feed food and spend the night in voluntary prayer while people are asleep.) Allah said:

(وَبِالْأَسْحَرِ هُمْ يَسْتَغْفِرُونَ )

(And in the hours before dawn, they were asking for forgiveness.) Mujahid and several others said: "They were performing Salah." Others said that they would stand in prayer during the night and delayed asking Allah for forgiveness until the latter hours before dawn. As Allah, the Exalted the Blessed, said;

(وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ)

(And those who seek forgiveness during the last hours of the night.)(3:17); This is because it is better if asking for forgiveness is done while praying. It is confirmed in the Sahih collections as well as others, from several Companions, that the Messenger of Allah said,

«إِنَّ اللَّهَ تَعَالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرِ، فَيَقُولُ: هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ. هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ. هَلْ مِنْ سَائِلٍ فَيُعْطَى سُؤْلُهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ»

(Allah, the Most High, descends each night to the lowest heaven when the last third of the night remains. He says, "Is there anyone who is repenting so that I may accept his repentance Is there anyone seeking forgiveness, so that I may forgive him Is there anyone asking of Me, so that I may grant him his request" until Fajr begins.) Many of the scholars of Tafsir said that when the Prophet Ya' qub said to his sons:

(سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي)

(I will ask my Lord for forgiveness for you)(12:98), he delayed doing so until the hours before dawn. Allah the Exalted and Most Honored said,

(وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ )

(And in their wealth there was the right of the Sa'il and the Mahrum.) After Allah mentioned their quality of performing prayer, He then mentioned their quality of spending in charity and acts of compassion and kindness,

(وَفِي أَمْوَالِهِمْ حَقٌّ)

(And in their wealth there was the right), a designated part which they dedicated to the Sa'il and Mahrum. The Sa'il is the poor who begs others, and he has a due right. As for the Mahrum, Ibn `Abbas and Mujahid said, "He is the poor person who does not receive a stipend." Meaning he does not receive a stipend from the Muslim treasury, nor does he have a means of income, nor a profession. The Mother of the faithful, `A'ishah may Allah be pleased with her, said about the Mahrum, "He is the displaced, the one who does not have a profession to easily earn an income from." Qatadah and Az-Zuhri: "The Mahrum is the one who does not ask the people for anything." Az-Zuhri added that the Messenger of Allah said,

«لَيْسَ الْمِسْكِينُ بِالطَّوَّافِ الَّذِي تَرُدُّهُ الْقُمَّةُ وَاللُّقْمَتَانِ وَالنَّمْرَةَ وَالنَّمْرَتَانِ، وَلَكِنِ الْمِسْكِينُ

الَّذِي لَا يَجِدُ غَنًى يُعْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ  
عَلَيْهِ»

(The poor (Miskin) is not the one who goes round to the people and asks them for a mouthful or two or a date or two. But the poor is the one who does not have enough to satisfy his needs and whose condition is not known to others, so that others may give him something in charity.) This Hadith is recorded in the Two Sahihs using another chain of narration.

### Allah's Signs on the Earth and in Mankind

Allah the Exalted and the Blessed said next,

(وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ )

(And on the earth are signs for those who have faith with certainty.) Allah says that there are signs on earth that testify to the might of the Creator and His boundless ability. These signs include what Allah placed on the earth, the various plants, animals, valleys, mountains, deserts, rivers and oceans. He also created mankind with different languages, colors, intentions and abilities, and a variety among them, differences in the power of understanding and comprehension, their deeds, and ultimately earning happiness or misery. Allah put every organ in their bodies in its rightful place where they most need it to be. So He said:

(وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ )

(And also in yourselves. Will you not then see) Qatadah commented, "He who thinks about his own creation will realize that he was created with flexible joints so that it is easy for him to perform acts of worship." Allah the Exalted said next,

(وَفِي السَّمَاءِ رِزْقُكُمْ)

(And in the heaven is your provision,) meaning, rain,

(وَمَا تُوعَدُونَ)

(and that which you are promised.) meaning Paradise. This was said by Ibn `Abbas, Mujahid and several others. Allah said:

(فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنَّكُمْ  
تَنطِقُونَ )

(Then by the Lord of the heaven and the earth, it is the truth, just as you can speak.) Allah is swearing by His honorable Self, all of the matters of the Judgement, Resurrection, and Recompense that they have been promised shall certainly occur. Therefore, it is the truth, there being no doubt about it, so do not doubt its coming, just as you do not doubt that you can speak. When he would talk to one of his friends, Mu`adh used to say: "What I am saying is as true as your being here."

(هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ - إِذْ  
دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَّمَ قَوْمٌ مُنْكَرُونَ -  
فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ - فَقَرَّبَهُ إِلَيْهِمْ  
قَالَ أَلَا تَأْكُلُونَ - فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا  
تَخَفْ وَبَشِّرُوهُ بِعِلْمٍ عَلِيمٍ - فَأَقْبَلَتْ امْرَأَتُهُ فِي  
صَرََّةٍ فَصَكَتْ وَجَهَّهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ -  
قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ )

(24. Has the story reached you, of the honored guests of Ibrahim) (25. When they came in to him and said: "Salaman!" He answered: "Salamun" and said: "You are a people unknown to me.") (26. Then he turned to his household, and brought out a roasted calf.) (27. And placed it before them (saying): "Will you not eat") (28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge.) (29. Then his wife came forward with a loud voice; she smote her face, and said: "A barren old woman!") (30. They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower.")

### The Guests of the Prophet Ibrahim

We mentioned this story before in Surah Hud and Al-Hijr. Allah said,

(هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ )

(Has the story reached you, of the honored guests of Ibrahim), whom Ibrahim honored and who,

(قَالُوا سَلَامًا قَالَ سَلَّمَ)

(they said: "Salaman!" He answered: "Salamun.")

(وَإِذَا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا)

(When you are greeted with a greeting, greet in return with what is better than it, or return it equally.)(4:86) So the Friend of Allah chose a better reply in return for their greeting, implementing Allah's command: Reciprocating the greeting with the term Salamun is stronger than the greeting using the term Salaman. The three angels; Jibril, Mika'il and Israfil came to Ibrahim in the image of handsome young wonderfully graceful men. This is why Ibrahim said,

(قَوْمٌ مُنْكَرُونَ)

(You are a people unknown to me.) Allah the Exalted said,

(فَرَاغَ إِلَى أَهْلِهِ)

(Then he turned to his household,) Ibrahim discretely went inside in haste,

(فَجَاءَ بِعِجْلٍ سَمِينٍ)

(and brought out a roasted calf.) from the best of his menu, And in another Ayah

(فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ)

(And he hastened to entertain them with a roasted calf.) (11:69) means roasted on hot coals

(فَقَرَّبَهُ إِلَيْهِمْ)

(And placed it before them), brought it close to them,

(قَالَ أَلَا تَأْكُلُونَ)

(Saying, "Will you not eat") Ibrahim said this polite and kind statement to his guests, and surely, this Ayah indicates proper manners for honoring guests. For he brought the food to his guests quickly, while they were unaware that it was being prepared for them. He did not first mention this favor to them by saying, "We will make food for you." Rather, he discretely had it prepared and placed before them. He prepared the best kind of food he had, a young, fat roasted calf. He did not place the food far from them and invite them to come close to it to eat. Rather, he placed it close to them and refrained from ordering them to eat. Instead he invited them using a kind and subtle invitation,

(أَلَا تَأْكُلُونَ)

(Will you not eat) This statement is similar to one of us saying to a guest, "Would you be kind and generous to do such and such" Allah the Exalted said,

(فَأَوْجَسَ مِنْهُمْ خِيفَةً)

(Then he conceived fear of them.) this Ayah is explained by Allah's statement,

(فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ وَامْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ)

(But when he saw their hands went not towards it, he mistrusted them, and felt a sense of fear of them. They said: "Fear not, we have been sent against the people of Lut." And his wife was standing (there), and she laughed.)(11:70-71), meaning, she was glad that the people of Lut would be destroyed on account of their rebellion and transgression against Allah, the Exalted. This is when the angels delivered the good news to her of a son, Ishaq, and Ya`qub after Ishaq,

(قَالَتْ يَوَيْلَتَا ءَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ - قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ )

(She said: "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man Verily, this is a strange thing!" They said, "Do you wonder at the decree of Allah The mercy of Allah and His blessings be on you, O family of the house. Surely, He (Allah) is All-Praiseworthy, All-Glorious.")(11:72-73) Allah said here;

(وَبَشِّرُوهُ بِعَلْمٍ عَلِيمٍ)

(And they gave him glad tidings of a son having knowledge.) This news was as good to Ibrahim as it was to his wife, for this son would be theirs, and therefore, they both were getting some good news. Allah the Exalted said,

(فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ)

(Then his wife came forward with a loud voice), She screamed loudly, according to Ibn ` Abbas, Mujahid, `Ikrimah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, Ath-Thawri and As-Suddi. She said when she shouted,

(يَوَيْلَتَا)

(Ah! Woe to me!)(25:28), then,

(فَصَكَّتْ وَجْهَهَا)

(she smote her face,) meaning, she struck herself upon her forehead, according to Mujahid and Ibn Sabit. Ibn ` Abbas said that she smacked her face just as women do when confronted with an amazing thing,

(وَقَالَتْ عَجُوزٌ عَقِيمٌ)

(and said: "A barren old woman!") meaning, "How can I give birth while I am an old woman And even when I was young I was barren and could not have children,"

(قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ )

(They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower"), ` He is the All-Knower of the honor that you are worthy of and He is the most Wise in His statements and decisions.'

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ - قَالُوا إِنَّا  
أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً  
مِّن طِينٍ مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ فَأَخْرَجْنَا  
مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ فَمَا وَجَدْنَا فِيهَا غَيْرَ  
بَيْتٍ مِّنَ الْمُسْلِمِينَ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ  
يَخَافُونَ الْعَذَابَ الْأَلِيمَ )

(31. (Ibrahim) said: "Then for what purpose you have come, O messengers") (32. They said: "We have been sent to a people who are criminals.") (33. "To send down upon them stones of clay.") (34. "Marked by your Lord for transgressors.") (35. So We brought out from therein the believers.) (36. But We found not there any household of the Muslims except one.) (37. And We have left there a sign for those who fear the painful torment.)



## The Angels were sent to destroy the People of the Prophet Lut

Allah the Exalted said about Ibrahim, peace be upon him,

(قَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى  
يُجَدِّلُنَا فِي قَوْمِ لُوطٍ - إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ  
مُنِيبٌ - يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ  
أَمْرٌ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ )

(Then when the fear had gone away from (Ibrahim), and the glad tidings had reached him, he began to plead with Us for the people of Lut. Verily, Ibrahim was, without doubt forbearing, used to invoke Allah with humility, and was repentant. "O Ibrahim! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.") (11:74-76) Allah said here,

(قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ )

((Ibrahim) said: "Then for what purpose you have come, O messengers") meaning, 'what is the mission that you were sent with,'

(قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ )

(They said: "We have been sent to a people who are criminals.") in reference to the people of Lut,

(لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ مُّسَوَّمَةً )

(To send down upon them stones of baked clay, marked), or written,

(عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ )

(by your Lord for transgressors.) recorded with Allah to their names; each stone has the name of its companion. Allah said in Surat Al-`Ankabut,

(قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا  
لِنُنَجِّيَهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ )

((Ibrahim) said: "But there is Lut in it." They said: "We know better who is there. We will verily save him and his family except his wife: she will be of those who remain behind.")(29:32), and said here,

(فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ )

(So We brought out from therein the believers.) they are: Lut and his family, except his wife,

(فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ )

(But We found not there any household of the Muslims except one.) Allah the Exalted said,

(وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ )

(And We have left there a sign for those who fear the painful torment.) meaning, ` We left a proof of the punishment, torment and stones made of Sijil (baked clay) that We sent on them; We made their dwelling place a putrid, evil, dead sea. This should provide a lesson for the believers,'

(لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ)

(for those who fear the painful torment.)

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَنٍ  
مُّبِينٍ - فَتَوَلَّىٰ بُرْكَانِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ -  
فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ -  
وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ - مَا تَدْرُ  
مِنْ شَيْءٍ أَنتَ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ - وَفِي  
ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ - فَعَتَوْا عَنْ

أَمْرَ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ - فَمَا  
اسْتَطَعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ - وَقَوْمَ  
نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ )

(38. And in Musa, when We sent him to Fir`awn with a manifest authority.) (39. But (he) turned away along with his hosts, and said: "A sorcerer or a madman.") (40. So We took him and his armies, and dumped them into the sea (Yamm), for he was blameworthy.) (41. And in `Ad when We sent against them the barren wind;) (42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.) (43. And in Thamud, when they were told: "Enjoy yourselves for a while!") (44. But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.) (45. Then they were unable to rise up, nor could they help themselves.) (46. (So were) the people of Nuh before them. Verily, they were a people who were rebellious.)

### Lessons from the Destruction of Fir`awn, `Ad, Thamud, and the People of Nuh

Allah the Exalted said,

(وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَنٍ  
مُّبِينٍ )

(And in Musa, when We sent him to Fir`awn with a manifest authority.) meaning, with clear proof and plain evidence,

(فَتَوَلَّى بِرُكْنِهِ)

(But he turned away along with his hosts,) meaning, in rebellion and arrogance, Fir`awn turned away from the plain truth that Musa was sent with,

(ثَانِيَةً عَطْفَهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ)

(Bending his neck in pride, and leading (others) too (far) astray from the path of Allah.) (22:9), meaning turning away from truth in arrogance,

(وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ)

(and said: "A sorcerer, or a madman.") meaning Fir`awn said to Musa, "With regards to the message that you brought me, you are either a magician or a madman." Allah the Exalted replied,

(فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ)

(So We took him and his armies, and dumped them), meaning `We threw them,'

(فِي الْيَمِّ)

(into the Yamm), into the sea,

(وَهُوَ مُلِيمٌ)

(for he was blameworthy.) meaning, Fir`awn was a denying sinner and a stubborn disbeliever worthy of blame. Allah the Exalted and Most Honored said,

(وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ)

(And in `Ad when We sent against them the barren wind) that destroys everything and produces nothing. This was said by Ad-Dahhak, Qatadah and others. Allah's statement,

(مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ)

(It spared nothing that it reached,) meaning, everything that the wind could destroy,

(إِلَّا جَعَلْتَهُ كَالرَّمِيمِ)

(but blew it into broken spreads of rotten ruins.) meaning, made it just like a rotten and destroyed. Sa`id bin Al-Musayyib and others commented on:

(إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ)

(when We sent against them the barren wind), "Sutherly winds." However, there is a Hadith in the Sahih from Shu`bah bin Al-Hakam, from Mujahid, from Ibn `Abbas, who said that the Messenger of Allah said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكَتُ بِالدَّبُورِ»

(I have been made victorious with the Saba (easterly wind), and the people of `Ad were destroyed with the Dabur (westerly wind).) Allah saying,

(وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ )

(And in Thamud, when they were told: "Enjoy yourselves for a while!") is just as He said in another Ayah,

(وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَىٰ  
الهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ)

(And as for Thamud, We guided them to the path of truth, but they preferred blindness to guidance; so the Sa`iqah of disgracing torment seized them.) (41:17) Allah said here,

(وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ - فَعَتَوْا  
عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ  
(

(And in Thamud, when they were told: "Enjoy yourselves for a while!" But they insolently defied the command of their Lord, so the Sa`iqah overtook them while they were looking.) Thamud were given a respite for three days, during which they await the torment. In the early morning of the fourth day, the torment overtook them,

(فَمَا اسْتَطَعُوا مِنْ قِيَامٍ)

(Then they were unable to rise up,) they were unable to escape and run away from it,

(وَمَا كَانُوا مُنْتَصِرِينَ)

(nor could they help themselves.) nor could they save themselves from the torment that befell them. Allah the Exalted and Most Honored said,

(وَقَوْمَ نُوحٍ مِّنْ قَبْلُ)

((So were) the people of Nuh before them.) meaning, `We destroyed the people of Nuh before these people (Fir`awn, `Ad and Thamud).`

(إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ)

(Verily, they were a people who were revellious.) We mentioned these stories in details before in the Tafsir of several other Surahs.

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ  
فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ - وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا  
زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ - فَفِرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ  
مِّنْهُ نَذِيرٌ مُّبِينٌ وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ لَّكُمْ  
مِّنْهُ نَذِيرٌ مُّبِينٌ)

(47. With Hands We constructed the heaven. Verily, We are able to expand the vastness of space thereof.) (48. And We have made the earth a Firash; how excellent spreader (thereof) are We!) (49. And of everything We have created pairs, that you may remember.) (50. So, flee to Allah. Verily, I am a plain warner to you from Him.) (51. And set not up any other god along with Allah. Verily, I am a plain warner to you from Him.)

## Proofs of Allah's Oneness abound in the Creation of the Heavens and the Earth

Allah reminds us of the creating of the higher and lower worlds,

(وَالسَّمَاءَ بَنَيْنَاهَا)

(We constructed the heaven.) meaning, 'We made it as a high roof, protected from falling,'

(بِأَيْدٍ)

(with Hands), meaning, with strength, according to `Abdullah bin `Abbas, Mujahid, Qatadah, Ath-Thawri and several others,

(وَإِنَّا لَمُوسِعُونَ)

(Verily, We are able to extend the vastness of space thereof.) means, 'We made it vast and We brought its roof higher without pillars to support it, and thus it is hanging independently.'

(وَالْأَرْضَ فَرَشْنَاهَا)

(And We have made the earth a Firash), meaning, `We have made it a resting place for the created,'

(فَنِعَمَ الْمَهْدُونَ)

(how excellent a spreader (thereof) are We!), meaning, `We spread it for its inhabitants,'

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ)

(And of everything We have created pairs,) meaning, all the created are in pairs, the heaven and earth, night and day, sun and moon, land and sea, light and darkness, faith and disbelief, death and life, misery and happiness, Paradise and Fire, in addition to the animals and plants. The statement of Allah the Exalted,

(لَعَلَّكُمْ تَذَكَّرُونَ)

(that you may remember.) and know that the Creator, Allah, is One without partners,

(فَفِرُّوا إِلَى اللَّهِ)

(So, flee to Allah.) meaning, seek shelter with Him and trust in Him in all of your affairs,

(إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ لَّا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا  
ءَاخَرَ)

(Verily, I am a plain warner to you from Him. And set not up any other god along with Allah.) do not associate any partners with Him,

(إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ)

(Verily, I am a plain warner to you from Him.)

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا  
قَالُوا سِحْرٌ أَوْ مَجْنُونٌ - أَتَوَاصَوْا بِهِ بَلْ هُمْ قَوْمٌ  
طُغُونٌ - فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ - وَذَكَرَ فَإِنَّ

الدُّكْرَى تَنْفَعُ الْمُؤْمِنِينَ - وَمَا خَلَقْتُ الْجِنَّ  
 وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ  
 وَمَا أُرِيدُ أَنْ يُطْعَمُونِ - إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو  
 الْقُوَّةِ الْمَتِينُ - فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ  
 أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ - فَوَيْلٌ لِلَّذِينَ كَفَرُوا  
 مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ )

(52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!") (53. Have they transmitted this saying to these Nay, they are themselves a people transgressing beyond bounds!) (54. So turn away from them, you are not blameworthy.) (55. And remind, for verily, the reminding profits the believers.) (56. And I created not the Jinn and mankind except that they should worship Me.) (57. I seek not any provision from them nor do I ask that they should feed Me.) (58. Verily, Allah is the All-Provider, Owner of power, the Most Strong.) (59. And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old); so let them not ask Me to hasten on!) (60. Then woe to those who disbelieve from their Day which they have been promised.)

### All Messengers met the Same Type of Denial from Their Nations

Allah comforts His Prophet by saying to Him, 'just as these idolators denied you, the disbelievers of old used the same words with their Messengers,'

(كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا  
 قَالُوا سِحْرٌ أَوْ مَجْنُونٌ )

(Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!") Allah the Exalted and Most Honored said,

(أَتَوَصَّوْا بِهِ)

(Have they transmitted this saying to these), meaning, have those of the past taught these words to the people of the present

(بَلْ هُمْ قَوْمٌ طُغُونُ)



(Nay, they are themselves a people transgressing beyond bounds!) They are tyrannical people whose hearts are the same. Therefore, the latter said the same as those before them have said. Allah the Exalted said,

(فَتَوَلَّ عَنْهُمْ)

(So turn away from them,) meaning, `O Muhammad, turn away from the Quraysh idolators,'

(فَمَا أَنْتَ بِمَلُومٍ)

(you are not blameworthy.) meaning, `We blame you not if you turn away from them,'

(وَذَكَّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ)

(And remind, for verily, the reminding profits the believers.) meaning, for only the believing hearts benefit from being reminded.

### Allah Only created Mankind and Jinns to worship Him Alone

Allah the Exalted and Most Honored said,

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

(And I created not the Jinn and mankind except that they should worship Me.) meaning, `I, Allah, only created them so that I order them to worship Me, not that I need them.' `Ali bin Abi Talhah reported that Ibn `Abbas commented on the Ayah,

(إِلَّا لِيَعْبُدُونِ)

(...except that they should worship Me.) meaning, "So that they worship Me, willingly or unwillingly." Allah the Exalted said,

(مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ -  
إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ)

(I seek not any provision from them nor do I ask that they should feed Me. Verily, Allah is the All-Provider, Owner of power, the Most Strong.) Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah taught the following: (الْمَتِينِ الْقُوَّةُ ذُو الرِّزَاقِ أَنَا أَنِّي) `Verily, I am the Provider, Owner of power, the Most Strong.' Abu Dawud, At-Tirmidhi and An-Nasa'i also collected this Hadith. At-Tirmidhi said, "Hasan Sahih. " The meaning of this Ayah (51:56) is that, Allah the Exalted, the Blessed created the creatures so that they worship Him Alone

without partners. Those who obey Him will be rewarded with the best rewards, while those who disobey Him will receive the worst punishment from Him. Allah stated that He does not need creatures, but rather, they are in need of Him in all conditions. He is alone their Creator and Provider. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلاً  
صَدْرَكَ غِنَى وَأَسُدَّ فَقْرَكَ، وَإِلَّا تَفَعَلَ، مَلَأْتُ  
صَدْرَكَ شُغْلاً وَلَمْ أُسُدِّ فَقْرَكَ»

(Allah the Exalted said, "O Son of Adam! Busy yourself in worshipping Me, and I will fill your chest with riches and dissipate your meekness. Otherwise, I will fill your chest with distracting affairs and will not do away with your meekness.") At-Tirmidhi and Ibn Majah collected this Hadith and At-Tirmidhi said, "Hasan Gharib." The statement of Allah the Exalted,

(فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا)

(And verily, for those who do wrong, there is a portion), indicates that they will receive their due share of the torment,

(مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ)

(like the evil portion (which came for) their likes (of old); so let them not ask Me to hasten on!) let them not ask that the punishment is rushed to them, for it will surely come,

(فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ)

(Then woe to those who disbelieve from their Day which they have been promised.) meaning, the Day of Resurrection. This is the end of the Tafsir of Surat Adh-Dhariyat; all praise is due to Allah and all the favors come from Him Alone.

## The Tafsir of Surat At-Tur

### (Chapter - 52)

### Which was revealed in Makkah

Malik narrated that Jubayr bin Mut`im said, "I heard the Prophet reciting Surat At-Tur while praying Maghrib. Surely, I have never heard a more beautiful voice or recitation than his recitation." This Hadith is recorded in the Two Sahihis using a chain of narration that includes Malik. Al-Bukhari recorded that Umm Salamah said, "I complained of being ill to the Messenger of Allah, and he said,

## «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ»

(Perform Tawaf (of the Ka`bah) behind the crowd, while you are riding.) So, I performed Tawaf while the Messenger of Allah was praying beside the House, reciting At-Tur."

### (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالطُّورِ- وَكِتَابٍ مُسْتُورٍ- فِي رَقٍّ مَنْشُورٍ-  
وَالْبَيْتِ الْمَعْمُورِ- وَالسَّقْفِ الْمَرْفُوعِ- وَالْبَحْرِ  
الْمَسْجُورِ- إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ- مَا لَهُ مِنْ  
دَافِعٍ- يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا- وَتَسِيرُ الْجِبَالُ  
سَيْرًا- فَوَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ- الَّذِينَ هُمْ فِي  
خَوْضٍ يَلْعَبُونَ- يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعَاً-  
هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ- أَفَسِحْرٌ هَذَا أَمْ  
أَنْتُمْ لَا تُبْصِرُونَ- اصْلَوْهَا فَاصْبِرُوا أَوْ لَا  
تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِمَّا تُجْزَوْنَ مَا كُنْتُمْ  
تَعْمَلُونَ-)

(1. By the Tur) (2. And the Book inscribed) (3. In parchment unrolled.) (4. And by Al-Bayt Al-Ma`mur.) (5. And the roof raised high.) (6. And by the sea that is Masjur.) (7. Verily, the torment of your Lord will surely come to pass.) (8. There is none that can avert it.) (9. On the Day when Tamur the heaven Mawr,) (10. And Tasir the mountains Sayr.) (11. Then woe that Day to those who denied.) (12. Those who were, in their falsehood, playing.) (13. The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing.) (14. This is the Fire which you used to deny.) (15. Is this magic or do you not see) (16. Enter therein and whether you are patient of it or impatient of it, it is all the same. You are only being required for what you used to do.)

## Allah swears that the Coming of Torment is Near

Allah swears by His creation, a testimony to His great ability, that His torment will surely befall His enemies; they will have no way of escaping it. At-Tur is the mount that has trees, similar to the mount where Allah spoke to Musa, while Musa was on it, and the mount on which Allah started the prophethood of `Isa. A mount that does not have trees is called Jabal, not Tur. Allah said,

(وَكِتَابٍ مُّسْتَوْرٍ )

(And by the Book inscribed), it is said that it means Al-Lawh Al-Mahfuz, (the Preserved Table). It is also said that it refers to the divinely revealed inscribed Books that people recite, and this is why Allah said,

(فِي رَقٍّ مَّنشُورٍ - وَالْبَيْتِ الْمَعْمُورِ )

(In parchment unrolled. And by Al-Bayt Al-Ma`mur.) In the Two Sahihis it is confirmed that the Messenger of Allah said in the Hadith about Al-Isra', after ascending to the seventh heaven:

«ثُمَّ رُفِعَ بِي إِلَى الْبَيْتِ الْمَعْمُورِ، وَإِذَا هُوَ يَدْخُلُهُ  
كُلَّ يَوْمٍ سَبْعُونَ أَلْفًا، لَا يَعُودُونَ إِلَيْهِ آخِرَ مَا  
عَلَيْهِمْ»

(Then, I was taken to Al-Bayt Al-Ma`mur. It is visited every day by seventy thousand angels who will not come back to visit it again.) The angels worship Allah in Al-Bayt Al-Ma`mur and perform Tawaf around it just as the people of the earth perform Tawaf around the Ka`bah. Al-Bayt Al-Ma`mur is the Ka`bah of those who reside in the seventh heaven. During the Isra' journey, the Prophet saw Ibrahim Al-Khalil, who was reclining with his back on Al-Bayt Al-Ma`mur. It was Ibrahim who built the Ka`bah on earth, and surely, the reward is compatible with the action. Al-Bayt Al-Ma`mur is parallel to the Ka`bah; every heaven has its own house of worship, which is also the direction of prayer for its residents. The house that is located in the lower heaven, is called Bayt Al-`Izzah. And Allah knows best. The statement of Allah the Exalted,

(وَالسَّقْفِ الْمَرْفُوعِ )

(And by the roof raised high.) Sufyan Ath-Thawri, Shu`bah, and Abu Al-Ahwas, all narrated from Smak, from Khalid bin `Ar`arah, from `Ali bin Abi Talib:

(وَالسَّقْفِ الْمَرْفُوعِ )

(And by the roof raised high) "Meaning the heaven." Sufyan added, "Then `Ali recited,

(وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا  
مُغْرَضُونَ )

(And We have made the heaven a roof, safe and well-guarded. Yet they turn away from its signs.) (21:32)" Similar was said by Mujahid, Qatadah, As-Suddi, Ibn Jurayj, Ibn Zayd and preferred by Ibn Jarir. The statement of Allah the Exalted,

(وَالْبَحْرُ الْمَسْجُورُ )

(And by the sea that is Masjur.) The majority say it refers to the oceans of the earth. Masjur, means, the sea will be kindled with fire on the Day of Resurrection just as Allah said in another Ayah,

(وَإِذَا الْبِحَارُ سُجِّرَتْ )

(And when the seas become as blazing fire.) (81:6) i.e., it will be kindled with fire and become a raging fire that surrounds the people in the gathering area, this was reported by Sa`id bin Al-Musayyib from `Ali bin Abi Talib. It was also reported from Ibn `Abbas, and it is the view of Sa`id bin Jubayr, Mujahid, `Abdullah bin `Ubayd bin `Umayr and others. Qatadah said, "Masjur is the `filled sea." Ibn Jarir preferred this explanation saying, "The sea is not lit with fire now, so it is filled." Allah's statement;

(إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ )

(Verily, the torment of your Lord will surely come to pass.) contains the subject of the vow, indicating that His torment will surely strike the disbelievers, as Allah stated in another Ayah;

(مَّا لَهُ مِنْ دَافِعٍ )

(There is none that can avert it.) indicating that when Allah decides to send the torment upon them, none can prevent it or stop it from striking them. Al-Hafiz Abu Bakr Ibn Abi Ad-Dunya recorded that Ja`far bin Zayd Al-`Abdi said, "One night, in Al-Madinah, `Umar went out investigating the welfare of Muslims and passed by the house of a man who was standing in voluntary prayer. `Umar stood quietly, listening to his recitation; the man was reciting,

(وَالطُّورُ )

(By At-Tur), until he reached the Ayah,

(إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ - مَّا لَهُ مِنْ دَافِعٍ )

(Verily, the torment of your Lord will surely come to pass. There is none that can avert it.) `Umar said, `By the Lord of the Ka`bah, this is a true vow.' `Umar dismounted his donkey and sat next to a wall for a while. He then went back to his house and fell ill for a month. During his illness, the people would visit him, not knowing what caused his illness." May Allah be pleased with `Umar.

## Describing the Day of Torment, the Day of Resurrection

Allah said;

(يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا )

(On the Day when Tamur the heaven Mawr) Ibn `Abbas and Qatadah said: "Shaking violently." Also from Ibn `Abbas, "Split." Mujahid said: "Spin violently." Ad-Dahhak commented on the Ayah, saying, "The earth will violently spin and move by the command of Allah, and its areas will violently move towards each other." This was preferred by Ibn Jarir, because of the meaning of the word, Mawra, which denotes meanings of spinning and shaking. Allah said,

(وَتَسِيرُ الْجِبَالُ سَيْرًا )

(And Tasir the mountains will Sayr.) will fade away and become scattered particles of dust blown away by the wind,

(قَوْلٍ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ )

(Then woe that Day to those who denied), woe to them that Day as a result of Allah's torment, punishment and affliction that He will direct at them,

(الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ )

(Those who were in their falsehood, playing.) meaning, they live in this life in falsehood and make the religion the subject of their mockery and jest,

(يَوْمَ يُدْعَوْنَ )

(The Day when they will be pushed down by force) meaning, they will be violently driven and shoved,

(إِلَى نَارِ جَهَنَّمَ دَعًّا )

(to the fire of Hell, with a horrible, forceful pushing.) Mujahid, Ash-Sha`bi, Muhammad bin Ka`b, Ad-Dahhak, As-Suddi and Ath-Thawri said that this Ayah means, "They will be violently shoved into the Fire." Allah said,

(هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ )

(This is the Fire, which you used to deny.) meaning, the angels of punishment will say these words to them, while admonishing and chastising them,

(أَفْسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ اصْلَوْهَا)

(Is this magic or do you not see Enter therein) meaning, enter the Fire, ` which will encircle you from every direction,'

(فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ)

(and whether you are patient of it or impatient of it, it is all the same.) ` whether you endure its torment and afflictions or not, you will never avert it or be saved from it,'

(إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ)

(You are only being requited for what you used to do.) and surely, Allah is never unjust with anyone. Most certainly, Allah recompenses each according to their deeds.

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ - فَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّهْمُ رَبُّهُمْ عَذَابَ الْجَحِيمِ )

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ - مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَهُمْ بِحُورٍ عِينِ )

(17. Verily, those who have Taqwa will be in Gardens and Delight.) (18. Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.) (19. "Eat and drink with happiness because of what you used to do.") (20. They will recline on thrones Masfufah. And We shall marry them to Hur (fair females) with wide lovely eyes.)

### Description of the Destination of the Happy

Allah the Exalted described the destination of the happy ones,

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ )

(Verily, those who have Taqwa will be in Gardens and Delight.) in contrast to the torment and punishment of the miserable;

(فَكِهِينَ بِمَا ءَاتَهُمُ رَبُّهُمُ)

(Enjoying in that which their Lord has bestowed on them,) meaning, enjoying the various types of delight that Allah has granted them therein, such as various types of foods, drinks, clothes, dwelling places, mounts, and so forth,

(وَوَقَّاهُمُ رَبُّهُمُ عَذَابَ الْجَحِيمِ)

(and (the fact that) their Lord saved them from the torment of the blazing Fire.) He saved them from the torment of the Fire, which is a bounty itself. Added to this blessing is the fact that they were entered into Paradise, which has delights that no eye has ever seen, no ear has ever heard, nor has a heart ever imagined. The statement of Allah the Exalted,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ )

("Eat and drink with happiness because of what you used to do") is similar to another of His statements,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ )

(Eat and drink at ease for that which you have sent on before you in days past!)(69:24) meaning this is the just reward for your deeds; surely, all this is a favor from Allah and a reward from Him. Allah the Exalted said,

(مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ)

(They will recline (with ease) on thrones Masfufah.) Ath-Thawri reported from Husayn, from Mujahid, from Ibn `Abbas: "Thrones in howdahs." And the meaning of, (Masfufah) is they will be facing each other,

(عَلَى سُرُرٍ مُتَقَابِلِينَ )

(Facing one another on thrones.)(37:44) Allah said next,

(وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ)



(And We shall marry them to Hur (fair females) with wide lovely eyes.) We made for them righteous spouses, beautiful wives from Al-Hur Al-`Ayn. We mentioned the description of Al-Hur Al-`Ayn in several other places in this Tafsir, and therefore, it is not necessary to repeat their description here.

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ - وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ - يَتَنَزَّعُونَ فِيهَا كَأْسًا لَّا لَعْوُ فِيهَا وَلَا تَأْتِيمٌ - وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكُونٌ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ )

(21. And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.) (22. And We shall provide them with fruit and meat such as they desire.) (23. There they shall pass from hand to hand a cup, free from any idle talk, and free from sin.) (24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.) (25. And some of them draw near to others, questioning.) (26. Saying: "Aforetime, we were afraid in the midst of our families.") (27. "So Allah has been gracious to us, and has saved us from the torment of the Fire.") (28. "Verily, We used to invoke Him before. Verily, He is the Most Subtle, the Most Merciful.")

### **The Offspring of Righteous Believers will be elevated to Their Grades in Paradise**

In this Ayah, Allah the Exalted affirms His favor, generosity, graciousness, compassion and beneficence towards His creation. When the offspring of the righteous believers imitate their parents regarding faith, Allah will elevate the latter to the ranks of the former, even though the latter did not perform deeds as goodly as their parents. Allah will comfort the eyes of the parents by seeing their offspring elevated to their grades. Surely, Allah will gather them together in the best manner, and He will not decrease the reward or the grades of those higher in rank for joining them together, hence His statement,

(الْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ)

(to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.) Ath-Thawri reported that Ibn `Abbas said, "Verily, Allah elevates the ranks of the believers' offspring to rank of their parents, even though the latter have not performed as well as the former, so that the eyes of the parents are comforted." Ibn `Abbas then recited this Ayah,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ)

(And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything.) Ibn Jarir and Ibn Abi Hatim recorded this statement from Sufyan Ath-Thawri from Ibn `Abbas. Ibn Abi Hatim also recorded that Ibn `Abbas commented on Allah's statement,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ)

(And those who believe and whose offspring follow them in faith, -- to them shall We join their offspring.) saying, "They are the offspring of the believers who died on the faith. If the ranks of their parents are higher than their ranks, they will be joined with their parents. No part of the reward their parents received for their good deeds will be reduced for them." `Abdullah, son of Imam Ahmad, recorded that `Ali said, "Khadijah asked the Prophet about two of her children who died during the time of Jahiliyyah, and the Messenger of Allah said;

«هُمَا فِي النَّارِ»

(They are both in the Fire.) When he saw sadness on her face, he said,

«لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتَهُمَا»

(If you saw their dwelling place, you would hate them.) She said, `O Allah's Messenger! What about my children with you.' He said,

«فِي الْجَنَّةِ»

(They are in Paradise.) The Messenger of Allah said,

«إِنَّ الْمُؤْمِنِينَ وَأَوْلَادَهُمْ فِي الْجَنَّةِ، وَإِنَّ  
الْمُشْرِكِينَ وَأَوْلَادَهُمْ فِي النَّارِ»

(Verily, the believers and their offspring will dwell in Paradise, while the idolators and their offspring will dwell in the Hellfire.) The Prophet then recited the Ayah,

(وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ)

(And those who believe and whose offspring follow them in faith...) "Certainly, it is Allah's grace and favor that He grants the children this blessing because of the good deeds of their parents. He also grants His favor to parents on account of their offspring invoking Allah for them. Imam Ahmad recorded that Abu Hurayrah, may Allah be pleased with him, said that the Messenger of Allah said,

«إِنَّ اللَّهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ  
فَيَقُولُ: يَا رَبِّ أُنَى لِي هَذِهِ؟ فَيَقُولُ: بِاسْتِغْفَارِ  
وَلَدِكَ لَكَ»

(Verily, Allah shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this" Allah will reply, "Through your son's invoking Me to forgive you.") This Hadith has an authentic chain of narration, but it was not recorded in the Sahih this way. However, there is a witnessing narration for it in Sahih Muslim, from the Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ:  
صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ  
يَدْعُو لَهُ»

(When the Son of Adam dies, his record of deeds will cease except in three cases: an ongoing charity, knowledge that people are benefiting from and a righteous son who invokes Allah for him.)

### Allah is Just with the Sinners

Allah the Exalted said,

(كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ)

(Every person is a pledge for that which he has earned.) After Allah mentioned His favor of elevating the offspring to the ranks of their parents, even though the deeds of the former did not qualify them, He affirmed His fairness in that, He does not punish anyone for the mistakes of others,

(كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ)

(Every person is a pledge for that which he has earned.) Therefore, every person will be responsible for his actions. No sin committed by others shall ever be added to one's load, even if committed by his or her parents or offspring. Allah the Exalted said,

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ  
الْيَمِينِ - فِي جَنَّاتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ )

(Every person is a pledge for what he has earned, except those on the Right. In Gardens, they will ask one another about the criminals.)(74:38-41)

## Description of the Khamr of Paradise and the Delight of its Dwellers

Allah said,

(وَأَمْدَدْنَاهُمْ بِفِكَهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ )

(And We shall provide them with fruit and meat such as they desire.) meaning, 'We shall provide them with various types and kinds of fruits and meat, whatever they wish for and desire,'

(يَتَنَزَّعُونَ فِيهَا كَأْسًا)

(There they shall pass from hand to hand a cup,) meaning, of wine, according to Ad-Dahhak,

(لَا لَعْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(free from any Laghw, and free from Ta'thim) meaning, when they drink, they do not say any idle, vain words or utter dirty, sinful speech like the drunken people in this life do. Ibn `Abbas said that Laghw means 'falsehood' while Ta'thim means 'lying'. Mujahid said, "They do not curse each other nor sin." Qatadah said, "These were the consequences of drinking in this life, and Shaytan helped in this regard. Allah purified the wine of the Hereafter from the ills and harm caused by the wine of this life." Therefore, Allah has purified the wine of the Hereafter

from causing headaches, stomachaches and intoxication like the wine of this life. Allah stated that wine of the Hereafter shall not cause those who drink it to utter false, vain words that carry no benefit, full of foolishness and evil. Allah also described the wine of the Hereafter as beautiful in appearance, tasty and fruitful,

(بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ - لَا فِيهَا غَوْلٌ وَلَا هُمْ  
عَنْهَا يُنْزَفُونَ )

(White, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.)(37:46-47) and,

(لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ )

(Wherefrom they will get neither nay aching of the head nor any intoxication.)(56:19) Allah the Exalted said here,

(يَتَنَزَّعُونَ فِيهَا كَأْسًا لَا لَعْوٌ فِيهَا وَلَا تَأْتِيمٌ )

(There they shall pass from hand to hand a (wine) cup, free from any Laghw, and free from sin.) Allah said,

(وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ )

(And there will go round boy-servants of theirs to serve them as if they were preserved pearls.) This is a description of the servants and aids, the believers will have in Paradise. Their servants will be beautiful, graceful in appearance, clean and neat as well-preserved pearls,

(يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ - بِأَكْوَابٍ  
وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ )

(Immortal boys will go around them with cups, and jugs, and a glass of flowing wine.)(56:17-18) Allah the Exalted said,

(وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ )

(And some of them draw near to others, questioning.) meaning, the believers will draw near to each other talking and remembering their actions and conditions in this life, just as people in this life talk while drinking, especially when they become intoxicated,

(قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ )

(Saying: "Aforetime, we were afraid in the midst of our families.") meaning, 'in the life of world and in the midst of our families, we were afraid of our Lord and fearful of His torment and punishment,'

(فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَّنَا عَذَابَ السَّمُومِ )

(So Allah has been gracious to us, and has saved us from the torment of the Fire.) meaning, 'He has granted us a favor and saved us from what we feared,'

(إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ)

(Verily, We used to invoke Him before.) meaning, 'we used to invoke Him with submission and humility, and He accepted our invocation and gave us what we wished,'

(إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ)

(Verily, He is the Most Subtle, the Most Merciful.)

(فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ -  
أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ - قُلْ  
تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِّنَ الْمُتَرَبِّصِينَ - أَمْ  
تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاعُونَ - أَمْ  
يَقُولُونَ تَقَوَّلَهُ بَلْ لَّا يُؤْمِنُونَ - فَلْيَأْتُوا بِحَدِيثٍ  
مِّثْلِهِ إِن كَانُوا صَادِقِينَ )

(29. Therefore, remind. By the grace of Allah, you are neither a Kahin nor a madman.) (30. Or do they say: "A poet! We await for him some calamity by time!") (31. Say: "Wait! I am with you among those who wait!") (32. Or do their minds command them this or are they people transgressing all bounds) (33. Or do they say: "He has forged it" Nay! They believe not!) (34. Let them then produce a recitation like unto it if they are truthful.)

## Absolving the Prophet of the False Accusations the Idolators made against Him

Allah the Exalted commands His Messenger to convey His Message to His servants and remind them of His revelation that has been sent down to him. Next, Allah refutes the false accusations that the liars and sinners accused the Prophet of,

(فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ )

(Therefore, remind. By the grace of Allah, you are neither a Kahin nor a madman.) Allah says, 'by the grace of Allah, you, O Muhammad, are not a Kahin, as the ignorant Quraysh idolators claim.' A Kahin is the soothsayer who receives information from the Jinns that the Jinns are able to eavesdrop on news from heaven,

(وَلَا مَجْنُونٍ)

(nor a madman) whom Shaytan has possessed with insanity. Allah the Exalted said, while chastising the pagans for uttering false statements about the Prophet ,

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ )

(Or do they say: "A poet! We await for him some calamity by time!") They said, 'We await a disaster to strike him, for example, death. We will be patient with him until death comes to him and we, thus, get rid of his bother and from his Message.' Allah the Exalted said,

(قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ )

(Say: "Wait! I am with you among those who wait!") 'wait and I too will wait with you, and you will come to know to whom the good end and triumph shall be granted in this life and the Hereafter.' Muhammad bin Ishaq reported that 'Abdullah bin Abi Najih said that Mujahid said that Ibn 'Abbas said, "When the Quraysh gathered in the Dar An-Nadwah (their meeting place) to discuss the matter of the Prophet, one of them said, 'Jail him in chains. Then we will wait and in time, a calamity will strike him; he will die just as the poets before him died, such as Zuhayr and An-Nabighah, for he is a poet just like them.' Allah the Exalted said in response to their statement,

(أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِ رَيْبَ الْمُنُونِ )

(Or do they say: "A poet! We await for him some calamity by time!")" Allah the Exalted said,

(أَمْ تَأْمُرُهُمْ أَحْلَمُهُمْ بِهَذَا)

(Or do their minds command them this), 'do their minds command them to tell these lies against you (O Muhammad), even though they know in their hearts that they are untrue and false,'

(أَمْ هُمْ قَوْمٌ طَاغُونَ)

(or are they people transgressing all bounds) `surely, they are misguided, stubborn and unjust people, and this is why they say what they say about you (O Muhammad). 'Allah the Exalted said,

(أَمْ يَقُولُونَ تَقَوَّلَهُ)

(Or do they say: "He has forged it") They said, `he has forged this Qur'an and brought it from his own.' Allah the Exalted responded to them,

(بَلْ لَا يُؤْمِنُونَ)

(Nay! They believe not!), meaning, their disbelief drives them to utter these statements,

(فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ )

(Let them then produce a recitation like unto it if they are truthful.) meaning, if they are truthful in their statement that Muhammad has forged this Qur'an and brought it of his own, then let them produce something similar to what he has brought forth, as in this Qur'an! And even if they combine their strength to that of the people of the earth, Jinns and mankind alike, they will never produce something like the Qur'an, or ten Surahs like it, or even one Surah!

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ - أَمْ  
خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ - أَمْ  
عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ - أَمْ لَهُمْ  
سُلْمٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُبِينٍ  
- أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ - أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ  
مِّن مَّعْرَمٍ مُّثْقَلُونَ - أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ  
- أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ -  
أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ )



(35. Or were they created by nothing Or were they themselves the creators) (36. Or did they create the heavens and the earth Nay, but they have no firm belief.) (37. Or are with them the treasures of your Lord Or are they the tyrants with the authority to do as they like) (38. Or have they a stairway (to heaven), by means of which they listen Then let their listener produce some manifest proof.) (39. Or has He only daughters and you have sons) (40. Or is it that you ask a wage from them so that they are burdened with a load of debt) (41. Or that the Unseen is with them, and they write it down) (42. Or do they intend a plot But those who disbelieve are themselves plotted against!) (43. Or have they a god other than Allah Glorified be Allah from all that they ascribe as partners.)

### **Affirming Tawhid and annulling the Plots of the Idolators This is the position where Tawhid of Allah's Lordship and Divinity are affirmed.**

Allah the Exalted said,

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ )

(Or were they created by nothing Or were they themselves the creators) Allah asks them, were they created without a maker or did they create themselves Neither is true. Allah is the One Who created them and brought them into existence after they were nothing. Al-Bukhari recorded that Jubayr bin Mut`im said, "I heard the Prophet recite Surat At-Tur in Al-Maghrib prayer and when he reached this Ayah,

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ - أَمْ  
خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَّا يُوقِنُونَ - أَمْ  
عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ )

(Or were they created by nothing Or were they themselves the creators Or did they create the heavens and the earth Nay, but they have no firm belief. Or are with them the treasures of your Lord Or are they the tyrants with the authority to do as they like), I felt my heart would fly away." This Hadith is collected in the Two Sahihs using various chains of narration. Jubayr bin Mut`im went to the Messenger of Allah after the battle of Badr to ransom the captured idolators. At that time, he was still an idolator. Hearing the Prophet recite this Ayah was one of the reasons that he later embraced Islam. Allah the Exalted said, o

(أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَّا يُوقِنُونَ )

(Or did they create the heavens and the earth Nay, but they have no firm belief.) meaning, Allah is censuring the idolators for their idolatry, while asking them if they created the heavens and earth. They knew that Allah Alone is the Creator without partners with Him. However, they fell into idolatry because they had no firm belief,

(أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُسَيْطِرُونَ )

(Or are with them the treasures of your Lord Or are they the tyrants with the authority to do as they like) meanings, do they have the authority to do whatever they will in His kingdom Do they hold the keys to His treasures in their hands

(أَمْ هُمُ الْمُسَيْطِرُونَ)

(or are they the tyrants with the authority to do as they like) meanings, are they the tyrants who would hold the creation to account Never, Allah the Exalted and Most Honored is the Only King and Owner of the existence and He does what He wills. Allah the Exalted said,

(أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ)

(Or have they a stairway, by means of which they listen.) meaning, do they have a stairway to heaven (to the place where the angels are),

(فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَنٍ مُّبِينٍ)

(Then let their listener produce some manifest proof.) meaning, let their listener produce evidence to the truth of their actions and statements. They will never be able to do so and therefore, they have nothing and have no evidence for their stance. Allah admonishes them regarding their claim that He has daughters and that the angels are females! The pagans chose for themselves male offspring and preferred them instead of females, and when one of them would be brought the good news of a daughter being born, his face would turn dark on account of his suppressed anger! Yet, they made the angels Allah's daughters and worshipped them besides Allah,

(أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ )

(Or has He only daughters and you have sons) Allah sends a strong warning and stern admonition to them in this Ayah and a sure promise. Allah said,

(أَمْ تَسْأَلُهُمْ أَجْرًا)

(Or is it that you ask a wage from them) meaning, `as a remuneration for your preaching Allah's Message to them Nay, you, do not ask them for a wage,'

(فَهُمْ مِّنْ مَّعْرَمٍ مُّثْقَلُونَ)

(so that they are burdened with a load of debt), meaning, for in this situation, one will complain of the least bothersome thing and feel it difficult and burdensome for him,

(أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ )

(Or that the Unseen is with them, and they write it down) means, they do not have knowledge of the Unseen, for none in the heavens or earth knows the Unseen except Allah,

(أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ )

(Or do they intend a plot But those who disbelieve are themselves plotted against!) Allah the Exalted is asking, `Do these people who utter such statements about the Messenger and his religion seek to deceive the people and plot against the Messenger and his Companions If they do, then let them know that their plots will only harm them. Therefore, they are being plotted against rather than being the plotters!'

(أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ )  
(

(Or have they a god other than Allah Glorified be Allah from all that they ascribe as partners (to Him).) This Ayah contains harsh refutation directed at the idolators for worshipping the idols and calling upon rivals along with Allah. Allah next glorifies His Most Honorable Self from what they ascribe to Him, their lies and idolatry,

(سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)

(Glorified be Allah from all that they ascribe as partners (to Him).)

(وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ - فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ - يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ - وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ - وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ - وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ )

(44. And if they were to see a piece of the heaven falling down, they would say: "Clouds gathered in heaps!") (45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).) (46. The Day when their plotting shall not avail them at all, nor will they be helped.) (47. And verily, for those who do wrong, there is another punishment before this; but most of them know not.) (48. So wait patiently for the decision of your Lord, for verily, you are under Our Eyes; and glorify the praises of your Lord when you get up.) (49. And in the nighttime also glorify His praises and at the setting of the stars.)

## The Stubbornness of the Idolators; Their Punishment

Allah the Exalted reaffirms the stubbornness of the idolators and their ignorance of what goes around them,

(وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا)

(And if they were to see a piece of the heaven falling down,) meaning, on them as punishment, they would not believe it is coming their way, saying that, these are layers of clouds on top of each other. Allah the Exalted said in other Ayat,

(وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ  
يَعْرُجُونَ - لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَرُنَا بَلْ نَحْنُ  
قَوْمٌ مَّسْحُورُونَ )

(And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all day long), they would surely say (in the evening): "Our eyes have been dazzled. Nay, we are a people bewitched.") (15:14-15) Allah the Exalted said,

(فَذَرَّهُمْ)

(So leave them alone), `O Muhammad,'

(حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ)

(till they meet their Day, in which they will sink into a fainting.) on the Day of Resurrection,

(يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا)

(The Day when their plotting shall not avail them at all, ) meaning, on the Day of Resurrection, their deceit and plots they planned in this life shall not help them in the least,

(وَلَا هُمْ يُنصَرُونَ)

(nor will they be helped.) Allah the Exalted said,

(وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ)

(And verily, for those who do wrong, there is another punishment before this;) meaning, that of being the torment in this world. Allah the Exalted said in another Ayah,

(وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ)

(And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter), in order that they may return.)(32:21) Allah said;

(وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ)

(but most of them know not.) meaning, 'We will torment them in the life of the world and test them with various hardships, so that they might go back and repent. However, they do not understand what is happening to them or why, because when the torment is removed, they revert to committing the worst of what they used to do before.' A Hadith states that,

### Ordering the Prophet to have Patience and to glorify Allah

Allah the Exalted said,

(وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا)

(So wait patiently for the decision of your Lord, for verily, you are under Our Eyes;) meaning, 'be patient in the face of their annoyance and do not be concerned about it, for you are under Our Eyes and Protection, and We will surely protect you from the people,'

(وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) Ad-Dahhak said, "Meaning to stand for the Salah (and say): "Glorious are You and with Your praise, Hallowed be Your Name, Exalted be Your majesty, and there is no God (worthy of worship) except You." In his Sahih, Muslim recorded that `Umar used to recite this supplication when he began Salah. Ahmad and the Sunan compilers recorded this Hadith from Abu Sa`id and other Companions, who stated that the Prophet used to say that. Abu Al-Jawza' commented on the Ayah;

## (وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) "From your sleep, from your bed." And this is the view chosen by Ibn Jarir. Supporting this view is the Hadith that Imam Ahmad recorded that `Ubadah bin As-Samit said that the Messenger of Allah said,

«مَنْ تَعَارَى مِنَ اللَّيْلِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ: رَبِّ اغْفِرْ لِي أَوْ قَالَ: ثُمَّ دَعَا اسْتُجِيبَ لَهُ، فَإِنْ عَزَمَ فِتْوَضًا ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ»

(Whoever gets up at night and says: `La ilaha illallah, He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allah, and all praise is due to Allah, and La illaha illallah and Allah is Greater. There is neither might nor power except Allah.' And then says, `O Lord! Forgive me.' Or invokes (Allah), he will be responded to it, and if he intends and performs ablution and prays, his prayer will be accepted.) Al-Bukhari and the Sunan compilers also recorded this Hadith. Ibn Abi Najih reported that Mujahid commented on the Ayah,

## (وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) saying, "From every gathering you sit in." Ath-Thawri said that Abu Ishaq narrated that Abu Al-Ahwas said that,

## (وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ)

(and glorify the praises of your Lord when you get up.) "When a person wants to stand from a gathering, he says: `Glory be to You, O Allah, and with Your praise.'" Abu Hurayrah narrated that the Prophet said,

«مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ، فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ،  
إِلَّا غَفَرَ اللَّهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ»

(Whoever sits in a gathering in which he speaks idle excessively, but says before he stands up to depart that gathering, ` Glory be to You O Allah , and with Your praise, I testify that there is no God (worthy of worship) except You, I seek Your forgiveness, and I repent to You.' Then, Allah will forgive him what he has said in that gathering.) This was recorded by At-Tirmidhi, and this is his wording, and it was also recorded by An-Nasa'i in )` Amal( Al-Yawm wal-Laylah. At-Tirmidhi said, "Hasan Sahih." It was also recorded by Al-Hakim in his Mustadrak, and he said, "Its chain meets the criteria of Muslim." Allah the Exalted said;

(وَمِنَ اللَّيْلِ فَسَبِّحْهُ)

(And in the nighttime also glorify His praises), meaning remember and worship Allah by reciting the Qur'an and praying at night. Allah the Exalted said in another Ayah,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ  
رَبُّكَ مَقَامًا مَّحْمُودًا )

(And in some of the night, offer Tahajjud in it as an additional (prayer) for you. It may be that your Lord will raise you to Maqam Mahmud.)(17:79) Allah said;

(وَإِذْ بَرَ النُّجُومِ)

(and at the setting of the stars.) is in reference to the two voluntary Rak`ahs before the Dawn prayer, according to a Hadith from Ibn `Abbas. These two Rak`ahs are an established Sunnah performed before the stars are about to set. It is confirmed in the Two Sahihs from `A'ishah, may Allah be pleased with her, who said, "The Prophet was never more regular and particular in offering any voluntary prayer than the two (Sunnah) Rak`ahs of the Fajr prayer." In another narration collected by Muslim, )the Prophet said,(

«رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»

(Two (Sunnah) Rak`ahs before Fajr are better than this life and all that in it.)This is the end of the Tafsir of Surat At-Tur, all praise and gratitude is due to Allah.

**The Tafsir of Surat An-Najm**

**(Chapter - 53)**

**Which was revealed in Makkah**

Al-Bukhari recorded that `Abdullah )bin Mas` ud( said, "Surat An-Najm was the first Surah in which a prostration was revealed. The Prophet (recited it in Makkah) and prostrated. Those who were with him did the same, except an old man who took a handful of soil and prostrated on it. Later on, I saw him killed as a disbeliever; he was Umayyah bin Khalaf." Al-Bukhari recorded this Hadith in several places of his Sahih, as did Muslim, Abu Dawud and An-Nasa'i, using various chains of narration through Abu Ishaq from `Abdullah.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالنَّجْمِ إِذَا هَوَىٰ - مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ  
- وَمَا يَنْطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ  
يُوحَىٰ )

(1. By the star when it goes down.) (2. Your companion has neither gone astray nor has he erred.) (3. Nor does he speak of desire.) (4. It is only a revelation revealed.)

### Allah swears the Messenger is True and His Words are a Revelation from Him

Ibn Abi Hatim recorded that Ash-Sha` bi and others stated that the Creator swears by whatever He wills among His creation, but the created only vow by the Creator. Allah said,

(وَالنَّجْمِ إِذَا هَوَىٰ )

(By the star when it goes down.) Ibn Abi Najih reported that Mujahid said, "The star refers to Pleiades when it sets at Fajr." Ad-Dahhak said "When the Shayatin are shot with it." And this Ayah is like Allah's saying;

(فَلَا أُقْسِمُ بِمَوْجِعِ النُّجُومِ - وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ  
عَظِيمٌ - إِنَّهُ لَقُرْءَانٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ -  
لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ - تَنْزِيلٌ مِّن رَّبِّ  
الْعَالَمِينَ )



(So, I swear by the setting of the stars. And verily, that is indeed a great oath, if you but know. That is indeed an honorable recitation. In a Book well-guarded. Which none can touch but the pure. A revelation from the Lord of all that exists.)(56:75-80) Allah said;

(مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ )

(Your companion has neither gone astray nor has erred.) This contains the subject of the oath. This part of the Ayah is the witness that the Messenger of Allah is sane and a follower of Truth. He is neither led astray, such as in the case of the ignorant who does not proceed on any path with knowledge, nor is he one who erred, such as in the case of the knowledgeable, who knows the Truth, yet deviates from it intentionally to something else. Therefore, Allah exonerated His Messenger and his Message from being similar to the misguided ways of the Christians and the erroneous paths of the Jews, such as knowing the Truth and hiding it, while abiding by falsehood. Rather, he, may Allah's peace and blessings be on him, and his glorious Message that Allah has sent him with, are on the perfect straight path, following guidance and what is correct.

**Muhammad was sent as a Mercy for all that exists; He does not speak of His Desire**

Allah said,

(وَمَا يَنْطِقُ عَنِ الْهَوَىٰ )

(Nor does he speak of desire), asserting that nothing the Prophet utters is of his own desire or wish,

(إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ )

(It is only a revelation revealed.), means, he only conveys to the people what he was commanded to convey, in its entirety without additions or deletions. Imam Ahmad recorded that Abu Umamah said that he heard the Messenger of Allah say,

«لِيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ لَيْسَ بِنَبِيِّ مِثْلُ الْحَيَّيْنِ أَوْ مِثْلُ أَحَدِ الْحَيَّيْنِ رَيْبَعَةٌ وَمُضَرٌ»

(Verily, numbers similar to the two tribes, or one of them, Rabi`ah and Mudar, will enter Paradise on account of the intercession of one man, who is not a Prophet.) A man asked, "O Allah's Messenger! Is not Rabi`ah a subtribe of Mudar." The Prophet said,

«إِنَّمَا أَقُولُ مَا أَقُولُ»

(I said what I said.) Imam Ahmad recorded that `Abdullah bin `Amr said, "I used to record everything I heard from the Messenger of Allah so it would be preserved. The Quraysh discouraged me from this, saying, `You record everything you hear from the Messenger of Allah , even though he is human and sometimes speaks when he is angry' I stopped recording the Hadiths for a while, but later mentioned what they said to the Messenger of Allah , who said,

«اَكْتُبْ، فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا خَرَجَ مِنِّي إِلَّا  
الْحَقُّ»

(Write! By He in Whose Hand is my soul, every word that comes out of me is the Truth.)" Abu Dawud also collected this Hadith.

(عَلَّمَهُ شَدِيدُ الْقُوَى - ذُو مِرَّةٍ فَاسْتَوَى - وَهُوَ  
بِالْأَفْقِ الْأَعْلَى - ثُمَّ دَنَا فَتَدَلَّى - فَكَانَ قَابَ  
قَوْسَيْنِ أَوْ أَدْنَى - فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى -  
مَا كَذَبَ الْفُؤَادُ مَا رَأَى - أَفْتُمَرُونَهُ عَلَى مَا  
يَرَى - وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ  
الْمُنْتَهَى - عِنْدَهَا جَنَّةُ الْمَأْوَى - إِذْ يَغْشَى السِّدْرَةَ  
مَا يَغْشَى - مَا زَاغَ الْبَصَرُ وَمَا طَغَى - لَقَدْ رَأَى  
مِنْ آيَاتِ رَبِّهِ الْكُبْرَى )

(5. He has been taught by one mighty in power.) (6. Dhu Mirrah then he Istawa.) (7. While he was in the highest part of the horizon,) (8. Then he approached and came closer,) (9. And was at a distance of two bows' length or less.) (10. So (Allah) revealed to His servant whatever He revealed.) (11. The heart lied not in what he saw.) (12. Will you then dispute with him about what he saw) (13. And indeed he saw him at a second descent.) (14. Near Sdrat Al-Muntaha.) (15. Near it is the Paradise of Abode.) (16. When that covered the lote tree which did cover it!) (17. The sight turned not aside, nor it transgressed beyond the limit.) (18. Indeed he saw of the greatest Signs of his Lord.)

### **The Trustworthy Angel brought Allah's Revelation to the Trustworthy Messenger**

Allah the Exalted states that the Message His servant and Messenger Muhammad brought to people was taught to him by,

## (شَدِيدُ الْقُوَى)

(mighty in power), he is Jibril, peace be upon him,

(إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ  
مَكِينٍ مُطْعَمٌ تَمَّ أَمِينٍ )

(Verily, this is the Word a most honorable messenger, owner of power, with (Allah) the Lord of the Throne, obeyed (by the angels) and trustworthy.) (81:19-21) Allah said here,

## (ذُو مِرَّةٍ)

(Dhu Mirrah), meaning, he is mighty in power, according to Mujahid, Al-Hasan and Ibn Zayd. In an authentic Hadith from `Abdullah bin `Umar and Abu Hurayrah, the Prophet said,

«لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ»

(Charity is not allowed for a rich person nor Dhu Mirrah (a strong person) of sound mind and body.) Allah said;

## (فَاسْتَوَى)

(then he Istawa (rose).) this refers to the angel Jibril, according to Al-Hasan, Mujahid, Qatadah and Ar-Rabi` bin Anas,

## (وَهُوَ بِالْأَفُقِ الْأَعْلَى)

(While he was in the highest part of the horizon.) meaning, Jibril rose to the highest part of the horizon, according to `Ikrimah and several others; `Ikrimah said, "The highest horizon where the morning comes from." Mujahid said, "It is (the place of) sunrise." Qatadah said, "That from which the day comes." Ibn Zayd and several others said similarly. Imam Ahmad recorded that Abdullah bin Mas`ud said, "The Messenger of Allah saw Jibril in his original shape having six hundred wings, each wing filling the side of the horizon, with a colorful array, and pearls and rubies falling from each wing as much as only Allah knows." Only Imam Ahmad collected this Hadith. Imam Ahmad recorded that `Abdullah bin `Abbas said, "The Prophet asked Jibril to appear himself to him in his original shape and Jibril said to him, 'Invoke your Lord.' The Prophet invoked his Lord the Exalted and Most Honored, and a great huge figure appeared to him from the east and kept rising and spreading. When the Prophet saw Jibril in his original shape, he was knocked unconscious. Jibril came down and revived the Prophet and wiped the saliva off of his cheeks." Only Ahmad collected this Hadith.

## Meaning of 'at a distance of two bows' length or less

Allah's statement,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ )

(And was at a distance of two bows` length or less.) means, Jibril came closer to Muhammad when Jibril was descending to him on earth. At that time, the distance between them became only two bow lengths, when the bows are extended to full length, according to Mujahid and Qatadah. It was said that the meaning here is the distance between the bow's string and its wood center. Allah's statement,

(أَوْ أَدْنَىٰ)

(or less) indicates that the distance was as only as far described, not more. This type of usage is found in several instances in the Qur'an, such as,

(ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً)

(Then, after that, your hearts were hardened and became as stones or even worse in hardness.)(2:74) The Ayah says that their hearts became not softer than rocks, but as hard and difficult as rocks, and more. There is a similar Ayah,

(يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(fear men as they fear Allah or even more.)(4:77), and Allah's statement,

(وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ )

(And We sent him to hundred thousand (people) or even more.)(37:147), indicating that they were not less than a hundred thousand, but that amount or more. Therefore, this verifies the facts mentioned, leaving no doubt or means of refute. Similarly, Allah said,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ )

(And was at a distance of two bow lengths or less.) We stated before that it was Jibril who came down near the Prophet , according to `A'ishah, the Mother of the faithful, `Abdullah bin Mas`ud, Abu Dharr and Abu Hurayrah. We will mention their statements about this soon afterwards, Allah willing. Ibn Jarir recorded that `Abdullah bin Mas`ud said about this Ayah,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ )

(And was at a distance of two bow lengths or less.) "Allah's Messenger said,

«رَأَيْتُ جِبْرِيْلَ لَهُ سِتْمِائَةٌ جَنَاحِ»

(I saw Jibril; he had six hundred wings.)" Al-Bukhari recorded that Talq bin Ghannam said that Za'idah said that Ash-Shaybani said, "I asked Zirr about the Ayah,

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ - فَأَوْحَىٰ إِلَىٰ عَبْدِهِ  
مَا أَوْحَىٰ )

(And was at a distance of two bow lengths or less. So (Allah) revealed to His servant whatever He revealed.) Zirr said, "Abdullah narrated to us that Muhammad saw Jibril having six hundred wings." Allah's statement,

(فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ )

(So he revealed to His servant whatever He revealed.) means, Jibril conveyed to Allah's servant Muhammad whatever he conveyed. Or, the meaning here could be: Allah revealed to His servant Muhammad whatever He revealed through Jibril. Both meanings are correct. Sa'id bin Jubayr said about Allah's statement,

(فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ )

(So He revealed to His servant whatever He revealed.) "Allah revealed to him,

(أَلَمْ يَجِدْكَ يَتِيْمًا)

(Did He not find you an orphan.)(93:6), and,

(وَرَفَعْنَا لَكَ ذِكْرَكَ )

(And have We not raised high your fame)(94:4)" Someone else said, "Allah revealed to the Prophet that the Prophets will not enter Paradise until he enters it first, and the nations will not enter it until his Ummah enters it first."

**Did the Prophet see His Lord during the Night of Isra**

Allah said next,

(مَا كَذَبَ الْفُؤَادُ مَا رَأَى - أَفْتُمَرُونَهُ عَلَى مَا يَرَى )

(The heart lied not in what he saw. Will you then dispute with him about what he saw) Muslim recorded from Ibn ` Abbas about:

(مَا كَذَبَ الْفُؤَادُ مَا رَأَى )

(The heart lied not in what he saw), and,

(وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى )

(And indeed he saw him at a second descent.) "He saw Allah twice in his heart." Smak reported a similar from `Ikrimah from Ibn ` Abbas. Abu Salih, As-Suddi and several others said similarly that the Prophet saw Allah twice in his heart. Masruq said, "I went to `A'ishah and asked her, `Did Muhammad see his Lord' She said, `You said something that caused my hair to rise!' I said, `Behold!' and recited this Ayah,

(لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى )

(Indeed he saw of the greatest signs of his Lord.) She said, `Where did your mind wander It was Jibril. Whoever says to you that Muhammad saw his Lord, or hid any part of what he was commanded (i.e., Allah's Message), or knew any of the five things which only Allah knows,

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ)

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain...)(31:34), Then he invents a great lie against Allah! The Prophet only saw Jibril twice, in his original shape, once near Sdrat Al-Muntaha and another time in Ajyad (in Makkah) while Jibril had six hundred wings that covered the horizon." Muslim recorded that Abu Dharr said, "I asked the Messenger of Allah , `Have you seen your Lord' He said,

«نُورٌ أَنَّى أَرَاهُ»

(How can I see Him since there was a light)" In another narration, the Prophet said,

«رَأَيْتُ نُورًا»

(I only saw a light.) Allah's statement,

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ الْمُنْتَهَى -  
عِنْدَهَا جَنَّةُ الْمَأْوَى )

(And indeed he saw him at a second descent. Near Sdrat Al-Muntaha.) "The Messenger of Allah said,

«رَأَيْتُ جِبْرِيْلَ وَ لَهُ سِتْمِائَةٌ جَنَاحٍ يَنْتَثِرُ مِنْ  
رِيْشِهِ التَّهَآوِيْلُ مِنَ الدَّرِّ وَالْيَاقُوْتِ»

(I saw Jibril while he had six hundred wings and a colorful array of pearls and rubies falling from the feathers of his wings.)" This Hadith has a good, strong chain of narration. Ahmad also recorded that `Abdullah )Ibn Mas`ud( said, "The Messenger of Allah saw Jibril in his original shape while Jibril had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping of which only Allah has knowledge." This Hadith has a good chain of narration. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah said,

«رَأَيْتُ جِبْرِيْلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَ لَهُ سِتْمِائَةٌ  
جَنَاحٍ»

(I saw Jibril over Sdrat Al-Muntaha while he had six hundred wings.)" One of the subnarrators of the Hadith asked `Asim about Jibril's wings and `Asim refused to elaborate. So some of his companions were asked and one of them said, "Each wing was covering what is between the east and the west." This Hadith has a good chain of narration. Imam Ahmad recorded that Ibn Mas`ud said that Allah's Messenger said:

«أَتَانِي جِبْرِيْلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الدَّرُّ»

(Jibril came to me wearing green with pearls hanging down.) This Hadith has a good chain of narration. Imam Ahmad recorded that `Amir said that Masruq asked `A'ishah, "O Mother of the faithful, has Muhammad seen his Lord, the Exalted and Most Honored" She said, "Glorious is Allah! My hair is standing on end because of what you said. Three matters, if one tells you about any of them, will have lied. Whoever tells you that Muhammad has seen his Lord, will have lied." She then recited these two Ayat,

(لَا تُدْرِكُهُ الْاَبْصَارُ وَ هُوَ يُدْرِكُ الْاَبْصَارَ)

(No vision can grasp Him, but He grasps all vision.)(6:103), and,

(وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ  
وَرَاءِ حِجَابٍ)

(It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil.)(42:51) She went one, "And whoever tells you that Muhammad knew what the morrow will bring, will have uttered a lie." She then recited,

(إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ  
مَا فِي الْأَرْحَامِ)

(Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.)(31:34) `Aishah said, "And whoever tells you that Muhammad has hidden any part of the Message will have lied," and she then recited this Ayah,

(يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ)

(O Messenger proclaim which has been sent down to you from your Lord.)(5:67). She went one, "However, he saw Jibril twice in his original shape." Imam Ahmad also recorded that Masruq said, "I asked `Aishah, `Did not Allah say,

(وَلَقَدْ رَءَاهُ بِالْأَفْقِ الْمُبِينِ )

(And indeed he saw him in the clear horizon.)(81:23), and,

(وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى )

(And indeed he saw him at a second descent)' She said, `I was the first among this Ummah to ask Allah's Messenger about it. He said,

«إِنَّمَا ذَاكَ جِبْرِيلُ»

(That was Jibril.) He only saw him twice in his actual and real figure. He saw Jibril descend from heaven to earth and was so huge that he covered the whole horizon between the sky and earth.)" This Hadith is recorded in the Two Sahihs via Ash-Sha`bi.

### Angels, Light and colors covered Sidrat Al-Muntaha

Allah said,



(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى )

(When that covered the lote tree which did cover it!) We mentioned before, in the Hadiths about Al-Isra' that the angels, Allah's Light, and spectacular colors covered the Sdrah. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "When the Messenger of Allah was taken on the Isra' journey, he ascended to Sdrat Al-Muntaha, which is in the seventh heaven. There everything terminates that ascends from the earth and is held there, and terminates everything that descends from above it is held there,

(إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى )

(When that covered the lote tree which did cover it!) He said, "Golden butterflies. The Messenger of Allah was given three things: He was given the five prayers, he was given the concluding verses of Surat Al-Baqarah (2:284-286), and remission of serious sins for those among his Ummah who do not associate anything with Allah." Muslim collected this Hadith. Allah's statement,

(مَا زَاغَ الْبَصَرُ وَمَا طَغَى )

(The sight turned not aside, nor it transgressed beyond the limit.) indicates that the Prophet's sight did not turn right or left, according to `Ibn `Abbas,

(وَمَا طَغَى)

(nor it transgressed beyond the limit.) not exceeding what has been ordained for it. This is a tremendous quality that demonstrates the Prophet's firm obedience to Allah, because he only did what was commanded and did ask beyond what he was given. Allah's statement,

(لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى )

(Indeed he saw of the greatest signs of his Lord.) is similar to another Ayah,

(لِنُرِيَهُ مِنْ آيَاتِنَا)

(In order that We might show him of Our Ayat.)(17:1), meaning, signs that testify to Allah's might and greatness. Relying on these two Ayat, some scholars of Ahl us-Sunnah said that the Prophet did not see Allah during the Isra' journey, because Allah said,

(لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى )

(Indeed he saw of the greatest signs of his Lord.) They said that, had the Prophet seen his Lord, Allah would have conveyed this news and the Prophet would have narrated it to the people.

(أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ - وَمَنْوَةَ الثَّالِثَةَ الْآخَرَىٰ  
- أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ - تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ  
- إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا  
أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ  
وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ  
- أَمْ لِلإِنْسَانِ مَا تَمَنَّى - فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ -  
وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ  
شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ  
(

(19. Have you then considered Al-Lat, and Al-`Uzza.) (20. And Manat, the other third) (21. Is it for you the males and for Him the females) (22. That indeed is a division most unfair!) (23. They are but names which you have named - you and your fathers - for which Allah has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!) (24. Or shall man have what he wishes) (25. But to Allah belongs the last (Hereafter) and the first (the world).) (26. And there are many angels in the heavens, whose intercession will avail nothing, except after Allah has given leave for whom He wills and is pleased with.)

### Refuting Idolatry, Al-Lat and Al-`Uzza

Allah the Exalted rebukes the idolators for worshipping idols and taking rivals to Him. They built houses for their idols to resemble the Ka`bah built by Prophet Ibrahim, Allah's Khalil.

(أَفَرَأَيْتُمُ اللَّاتَ)

(Have you then considered Al-Lat,) Al-Lat was a white stone with inscriptions on. There was a house built around Al-Lat in At-Ta'if with curtains, servants and a sacred courtyard around it. The people of At-Ta'if, the tribe of Tha'qif and their allies, worshipped Al-Lat. They would boast to Arabs, except the Quraysh, that they had Al-Lat. Ibn Jarir said, "They derived Al-Lat's name from Allah's Name, and made it feminine. Allah is far removed from what they ascribe to Him. It was reported that Al-Lat is pronounced Al-Lat because, according to `Abdullah bin `Abbas, Mujahid, and Ar-Rabi` bin Anas, Al-Lat was a man who used to mix Sawiq (a kind of barley mash) with water for the pilgrims during the time of Jahiliyyah. When he died, they remained

next to his grave and worshipped him." Al-Bukhari recorded that Ibn `Abbas said about Allah's statement,

## (اللَّتْ وَالْعُزَّى)

(Al-Lat, and Al-`Uzza.) "Al-Lat was a man who used to mix Sawiq for the pilgrims." Ibn Jarir said, "They also derived the name for their idol Al-`Uzza from Allah's Name Al-`Aziz. Al-`Uzza was a tree on which the idolators placed a monument and curtains, in the area of Nakhlah, between Makkah and At-Ta'if. The Quraysh revered Al-`Uzza." During the battle of Uhud, Abu Sufyan said, "We have Al-`Uzza, but you do not have Al-`Uzza." Allah's Messenger replied,

«قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ»

(Say, "Allah is Our Supporter, but you have no support.") Manat was another idol in the area of Mushallal near Qudayd, between Makkah and Al-Madinah. The tribes of Khuza`ah, Aws and Khazraj used to revere Manat during the time of Jahiliyyah. They used to announce Hajj to the Ka`bah from next to Manat. Al-Bukhari collected a statement from `A'ishah with this meaning. There were other idols in the Arabian Peninsula that the Arabs revered just as they revered the Ka`bah, besides the three idols that Allah mentioned in His Glorious Book. Allah mentioned these three here because they were more famous than the others. An-Nasa'i recorded that Abu At-Tufayl said, "When the Messenger of Allah conquered Makkah, he sent Khalid bin Al-Walid to the area of Nakhlah where the idol of Al-`Uzza was erected on three trees of a forest. Khalid cut the three trees and approached the house built around it and destroyed it. When he went back to the Prophet and informed him of the story, the Prophet said to him,

«ارْجِعْ فَإِنَّكَ لَمْ تَصْنَعْ شَيْئًا»

(Go back and finish your mission, for you have not finished it.) Khalid went back and when the custodians who were also its servants of Al-`Uzza saw him, they started invoking by calling Al-`Uzza! When Khalid approached it, he found a naked woman whose hair was untidy and who was throwing sand on her head. Khalid killed her with the sword and went back to the Messenger of Allah, who said to him,

«تِلْكَ الْعُزَّى»

(That was Al-`Uzza!)" Muhammad bin Ishaq narrated, "Al-Lat belonged to the tribe of Thaqif in the area of At-Ta'if. Banu Mu`attib were the custodians of Al-Lat and its servants." I say that the Prophet sent Al-Mughirah bin Shu`bah and Abu Sufyan Sakhr bin Harb to destroy Al-Lat. They carried out the Prophet's command and built a Masjid in its place in the city of At-Ta'if. Muhammad bin Ishaq said that Manat used to be the idol of the Aws and Khazraj tribes and those who followed their religion in Yathrib (Al-Madinah). Manat was near the coast, close to the area of Mushallal in Qudayd. The Prophet sent Abu Sufyan Sakhr bin Harb or `Ali bin Abi Talib to demolish it. Ibn Ishaq said that Dhul-Khalasah was the idol of the tribes of Daws, Khath`am and Bajilah, and the Arabs who resided in the area of Tabalah. I say that Dhul-Khalasah was called the Southern Ka`bah, and the Ka`bah in Makkah was called the Northern Ka`bah. The Messenger of Allah sent Jarir bin `Abdullah Al-Bajali to Dhul-Khalasah and he destroyed it. Ibn Ishaq said that Fals was the idol of Tay' and the neighboring tribes in the Mount of Tay', such as Salma and Ajja. Ibn Hisham said that some scholars of knowledge told him that the Messenger of Allah sent `Ali bin Abi Talib to Fals and he destroyed it and found

two swords in its treasure, which the Prophet then gave to `Ali as war spoils. Muhammad bin Ishaq also said that the tribes of Himyar, and Yemen in general, had a house of worship in San`a' called Riyam. He mentioned that there was a black dog in it and that the religious men who went with Tubba` removed it, killed it and demolished the building. Ibn Ishaq said that Ruda' was a structure of Bani Rabi`ah bin Ka`b bin Sa`d bin Zayd Manat bin Tamim, which Al-Mustawghir bin Rabi`ah bin Ka`b bin Sa`d demolished after Islam. In Sndad there was Dhul-Ka`bat, the idol of the tribes of Bakr and Taghlib, the sons of the Wa'il, and also the Iyad tribes.

## Refuting the Idolators Who appoint Rivals to Allah and claim that the Angels were Females

Allah the Exalted said,

(أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ - وَمَنْوَةَ الثَّلَاثَةَ الْآخَرَىٰ  
(

(Have you then considered Al-Lat, and Al-`Uzza. And Manat, the other third), then Allah said,

(الْكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ)

(Is it for you the males and for Him the females) Allah asked the idolators, `do you choose female offspring for Allah and give preference to yourselves with the males If you made this division between yourselves and the created, it would be,

(قِسْمَةٌ ضِيزَىٰ)

(a division most unfair!)' meaning, it would be an unfair and unjust division. `How is it then that you make this division between you and Allah, even though this would be foolish and unjust, if you made it between yourselves and others' Allah the Exalted refutes such innovated lies, falsehood and atheism they invented through worshipping the idols and calling them gods,

(إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ)

(They are but names which you have named -- you and your fathers) of your own desire,

(مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ)

(for which Allah has sent down no authority.) meaning, proof,

(إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ)

(They follow but a guess and that which they themselves desire,) they have no proof, except their trust in their forefathers who took this false path in the past, as well as, their lusts and desires to become leaders, and thereby gain honor and reverence for their forefathers,

(وَلَقَدْ جَاءَهُمْ مِّن رَّبِّهِمُ الْهُدَىٰ)

(whereas there has surely come to them the guidance from their Lord!), meaning, Allah has sent them Messengers with the clear truth and unequivocal evidence. However, they did not adhere to or follow the guidance that came to them through the Prophets.

### Wishful Thinking does not earn One Righteousness

Allah the Exalted said,

(أَمْ لِلإِنسَانِ مَا تَمَنَّى )

(Or shall man have what he wishes), asserting that not everyone gets the goodness that he wishes,

(لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِيَّ أَهْلَ الْكِتَابِ)

(It will not be in accordance with desires (of Muslims), nor those of the People of Scripture.)(4:123) Allah says, not everyone who claims to be guided is truly guided, and not everyone gets what he wishes for himself. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا تَمَنَّى أَحَدُكُمْ فَلْيَنْظُرْ مَا يَتَمَنَّى، فَإِنَّهُ لَا يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أَمْنِيَّتِهِ»

(When one of you wishes for something, let him be careful with what he wishes for, because he does not know what part of his wish will be written for him.)Only Ahmad collected this Hadith. Allah's statement,

(فَلِلَّهِ الْآخِرَةُ وَالْأُولَى )

(But to Allah belongs the last and the first.) meaning, all matters belong to Allah and He is the King and Owner of this world and the Hereafter, Who does what He will in both lives. Whatever He wills, occurs and whatever He does not will, never occurs.

### No Intercession except with Allah's Leave

Allah said,

(وَكَمْ مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ  
(

(And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.) As He said;

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission )(2:255) and,

(وَلَا تَنْفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ)

(Intercession with Him profits not except for him whom He permits.) (34:23) ` If this is the case with the angels who are close to Him, how can you, O ignorant ones, hope for Allah to grant you the intercession of the idols and rivals you worship with Him without having His permission or any divine legislation permitting you to worship them' Rather, Allah has forbidden idol worshipping by the tongues of all of His Messengers and He revealed this prohibition in all of His Books.

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ - وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا - فَأَعْرَضُ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا - ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَىٰ  
(

(27. Verily, those who believe not in the Hereafter, name the angels with female names.) (28. But they have no knowledge thereof. They follow but conjecture, and verily, conjecture is no substitute for the truth.) (29. Therefore withdraw from him who turns away from Our Reminder

and desires nothing but the life of this world.) (30. That is what they could reach of knowledge. Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.)

## Refuting the Claim of the Idolators that the Angels are Allah's Daughters

Allah the Exalted admonishes the idolators for calling the angels female names and claiming that they are Allah's daughters. Allah is far removed from what they ascribe to Him. Allah the Exalted said in another Ayah,

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنثًا  
أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ )

(And they make females the angels, who themselves are servants of the Most Gracious. Did they witness their creation Their testimony will be recorded, and they will be questioned!)(43:19) Allah's statement here,

(وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ)

(But they have no knowledge thereof.) meaning, they have no correct knowledge testifying to their statements. What they say is all lies, falsehood, fake and utter atheism,

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ  
الْحَقِّ شَيْئًا)

(They follow but conjecture, and verily, conjecture is no substitute for the truth.) meaning, conjecture is of no benefit and never takes the place of truth. In a Hadith recorded in the Sahih, the Messenger of Allah said,

«إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ»

(Beware of suspicion, for suspicion is the most lying speech.)

## The Necessity of turning away from the People of Misguidance

Allah's statement,

(فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا)

(Therefore withdraw from him who turns away from Our Reminder), means, stay away from those who turn away from the Truth and shun them,

(وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا)

(and desires nothing but the life of this world.) meaning, whose aim and knowledge are concentrated on this life; this is the goal of those who have no goodness in them,

(ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ)

(That is what they could reach of knowledge.) meaning, seeking this life and striving hard in its affairs is the best knowledge they have acquired. There is also the reported supplication:

«اللَّهُمَّ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا»

(O Allah! Make not this life the greatest of our concerns nor the best knowledge that we can attain.) Allah's statement,

(إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى)

(Verily, your Lord is He, Who knows best him who goes astray from His path, and He knows best him who receives guidance.) meaning, He is the Creator of all creatures and He knows whatever benefits His servants. Allah is the One Who guides whom He wills and misguides whom He wills, and all of this indicates His power, knowledge and wisdom. Certainly, He is Just and never legislates or decrees unjustly.

(وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى - الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ



أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ  
أُمَّهَاتِكُمْ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ )

(31. And to Allah belongs all that is in the heavens and all that is on the earth, that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.) (32. Those who avoid great sins and Al-Fawahish (immoral sins) except Al-Lamam -- verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who has Taqwa.)

### **Allah knows Every Matter, whether Small or Big, and He rewards Each according to His or Her Deeds**

Allah asserts that He is the King and Owner of the heavens and earth and that He is independent of the need for anyone. He is the authority over His creation and rules them with justice. He created the creation in truth,

(لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ  
أَحْسَنُوا بِالْحُسْنَىٰ)

(that He may requite those who do evil with that which they have done, and reward those who do good, with what is best.) He recompenses each according to his or her deeds, good for good and evil for evil.

### **Qualities of the Good-doers; Allah forgives the Small Faults**

Allah stated that the gooddoers are those who avoid major sins and immoral sins. They sometimes commit minor sins, but they will be forgiven these minor sins and covered from exposure, as Allah mentioned in another Ayah;

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُّدْخَلًا كَرِيمًا )

(If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance.)(4:31) Allah said here,

(الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَحِشَ إِلَّا اللَّمَمَ)

(Those who avoid great sins and Al-Fawahish (immoral sins) except Al-Lamam), Al-Lamam means, small faults and minor errors. Imam Ahmad recorded that Ibn `Abbas said, "I have not seen anything that resembles Al-Lamam better than the Hadith that Abu Hurayrah narrated from the Prophet ,

«إِنَّ اللَّهَ تَعَالَى كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ  
الزَّيْنَاءِ، أُدْرِكَ ذَلِكَ لَا مَحَالَةَ، فَرْنَا الْعَيْنَ النَّظْرُ،  
وَزْنَا اللِّسَانَ النَّطْقُ، وَالنَّفْسُ تَتَمَّى وَتَشْتَهِي،  
وَالْفَرْجُ يُصَدِّقُ ذَلِكَ أَوْ يُكَذِّبُهُ»

(Verily, Allah the Exalted has decreed for the Son of Adam his share of Zina and he will certainly earn his share. The Zina of the eye is by looking, the Zina of the tongue is by talking and the heart wishes and lusts, but the sexual organ either substantiates all this or not.)" This Hadith is recorded in the Two Sahihs. Ibn Jarir recorded that Ibn Mas`ud said, "The eyes commit Zina by looking, the lips by kissing, the hands by transgressing, the feet by walking, and the sexual organ either materializes all of this or not. When one commits sexual intercourse, he will be someone who committed Zina. Otherwise, it is Al-Lamam." Masruq and Ash-Sha`bi also held the same view. `Abdur-Rahman bin Nafi`, who is also known as Ibn Lubabah At-Taifi, said, "I asked Abu Hurayrah about Allah's statement,

(إِلَّا اللَّامَ)

(except the Lamam), and he said, `It pertains to kissing, winking one's eye, looking and embracing. When the sexual organ meets the sexual organ in intercourse then Ghusl is obligatory, and that is Zina."

## Encouraging Repentance and forbidding Claims of Purity for Oneself

Allah's statement,

(إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ)

(verily, your Lord is of vast forgiveness.) asserts that His Mercy encompasses everything, and His forgiveness entails every type of sin, if one repents,

قُلْ يَعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا  
مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ  
هُوَ الْغَفُورُ الرَّحِيمُ )

(Say: "O My servants who have transgressed against them- selves! Despair not of the mercy of Allah: verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.") (39:53) Allah said,

(هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُمْ مِّنَ الْأَرْضِ)

(He knows you well when He created you from the earth,) Allah says, `He was and still is the All-Knowing Whose knowledge encompasses your affairs, statements and all of the actions that will be committed by you, even when He created your father `Adam from the earth and took his offspring from his loin, as small as ants. He then divided them into two groups, a group destined for Paradise and a group to Hellfire,'

(وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ)

(and when you were fetuses in your mothers' wombs.) when He commanded the angel to record one's provisions, age, actions and if he would be among the miserable or the happy. Allah said,

(فَلَا تُزَكُّوْا أَنفُسَكُمْ)

(So, ascribe not purity to yourselves.) forbidding one from ascribing purity and praising himself and thinking highly of his actions,

(هُوَ أَعْلَمُ بِمَنِ اتَّقَى)

(He knows best him who has Taqwa.) Allah said in another Ayah,

(أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ بَلِ اللَّهُ يُزَكِّي  
مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا )

(Have you not seen those who claim sanctity for themselves. Nay, but Allah sanctifies whom He wills, and they will not be dealt with unjustly, even equal to the extent of a Fatil.) (4:49) In his Sahih, Muslim recorded that Muhammad bin `Amr bin `Ata said, "I called my daughter, Barraah (the pious one), and Zaynab bint Abu Salamah said to me, `The Messenger of Allah forbade using this name. I was originally called Barraah and he said,

«لَا تُزَكُّوا أَنْفُسَكُمْ، إِنَّ اللَّهَ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ»

(Do not ascribe purity to yourselves; Allah knows best who the pious people among you are)  
They said, 'What should we call her' He said,

«سَمُّهَا زَيْنَبُ»

(Call her Zaynab.)" Imam Ahmad recorded a Hadith from `Abdur-Rahman bin Abi Bakrah, from his father who said, "A man praised another man before the Prophet . The Messenger of Allah said,

«وَيْلَكَ قَطَعْتَ عُنُقَ صَاحِبِكَ مَرَارًا إِذَا كَانَ أَحَدُكُمْ مَادِحًا صَاحِبَهُ لِمَا مَحَالَةٌ، فَلْيَقُلْ: أَحْسِبُ فُلَانًا وَاللَّهُ حَسِيبُهُ، وَلَا أَرْكِي عَلَى اللَّهِ أَحَدًا، أَحْسِبُهُ كَذَا وَكَذَا، إِنْ كَانَ يَعْلَمُ ذَلِكَ»

(Woe to you, you have cut off the neck of your friend! (He repeated this) If one of you must praise a friend of his, let him say, "I think that so-and-so is this and that; Allah knows best about him and I will never purify anyone before Allah," if he knows his friend to be as he is describing him." Al-Bukhari, Muslim, Abu Dawud and Ibn Majah collected this Hadith. Imam Ahmad recorded that Hammam bin Al-Harith said, "A man came before `Uthman bin `Affan and praised him. Al-Miqdad bin Al-Aswad started throwing sand in the face of that man, saying, 'The Messenger of Allah ordered us to throw sand in their faces when we see those who praise.'" Muslim and Abu Dawud also collected this Hadith.

(أَفْرَأَيْتَ الَّذِي تَوَلَّى - وَأَعْطَى قَلِيلًا وَأَكْدَى -  
فَأَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى - أَمْ لَمْ يُنَبِّأْ بِمَا فِي  
صُحُفِ مُوسَى - وَإِبْرَاهِيمَ الَّذِي وَفَّى - أَلَّا تَزِرُ  
وِزْرَهُ وَزِرَّ أَخْرَى - وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا  
سَعَى - وَأَنْ سَعْيُهُ سَوْفَ يُرَى - ثُمَّ يُجْزَاهُ  
الْجَزَاءَ الْأَوْفَى )

(33. Did you observe him who turned away (from Islam).) (34. And gave a little, then stopped) (35. Is with him the knowledge of the Unseen so that he sees) (36. Or is he not informed with what is in the Suhuf of Musa,) (37. And of Ibrahim who fulfilled all that:) (38. That no burdened person (with sins) shall bear the burden (sins) of another.) (39. And that man can have nothing but what he does.) (40. And that his deeds will be seen.) (41. Then he will be recompensed with a full and the best recompense.)

### Chastising Those Who disobey Allah and stop giving Charity

Allah the Exalted chastises those who turn away from His obedience,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى )

(So he (the disbeliever) neither believed nor prayed! But on the contrary, he belied and turned away!)(75:31-32),

(وَأَعْطَى قَلِيلًا وَأَكْذَى )

(And gave a little, then stopped) Ibn `Abbas said, "Gave a little, then stopped giving." Similar was said by Mujahid, Sa`id bin Jubayr, `Ikrimah, Qatadah and several others. `Ikrimah and Sa`id said: "Like the case of a people who dig a well, during the course of which they find a rock preventing them from completing their work. So they say, 'We are finished' and they abandon the work." Allah's statement,

(فَاعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى )

(Is with him the knowledge of the Unseen so that he sees) means, does this person, who stopped giving for fear of poverty and ended his acts of charity have knowledge of the Unseen and thus knows that if he does not stop giving, his wealth will go away No. Such a person has stopped giving in charity for righteous causes and did not keep relations with kith and kin because of his miserliness, being stingy and out of fear of poverty. The Prophet said in a Hadith,

«أَنْفِقْ بِلَالُ، وَلَا تَخْشَ مِنْ ذِي الْعَرْشِ إِقْلَالًا»

(O Bilal, spend and fear not less provisions from the Owner of the Throne.) Allah the Exalted and Most honored said,

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ)

(And whatsoever you spend of anything (in Allah's cause), He will replace it. And He is the Best of providers.)(34:39)

Allah the Exalted said,

(أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى - وَإِبْرَاهِيمَ  
الَّذِي وَقَّى )

(Or is he not informed with what is in the Suhuf of Musa. And of Ibrahim who fulfilled), Sa`id bin Jubayr and Ath-Thawri said it means: "Conveyed all that he was ordered to convey." Ibn `Abbas said about:

(وَقَّى)

(fulfilled) "He delivered all that Allah ordered him to deliver." Sa`id bin Jubayr said about:

(وَقَّى)

(fulfilled), "What he was ordered." Qatadah said about:

(وَقَّى)

(fulfilled), "He obeyed Allah and delivered His Message to His creatures." This is the view preferred by Ibn Jarir because it includes the statement before it and supports it. Allah said,

(وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي  
جَعَلْتُكَ لِلنَّاسِ إِمَامًا)

(And (remember) when the Lord of Ibrahim tried him with (certain) commands, which he fulfilled. He said: "Verily, I am going to make you an Imam (a leader) for mankind.")(2:124) Therefore, Ibrahim fulfilled all the commands of his Lord, stayed away from all the prohibitions, and conveyed Allah's Message in its entirety. Therefore, he is worthy of being made a leader for mankind in all of his affairs, statements and actions. Allah the Exalted said,

(ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا  
كَانَ مِنَ الْمُشْرِكِينَ )

(Then, We have sent the revelation to you (saying): "Follow the religion of Ibrahim, a Hanif, and he was not of the idolators.")(16:123)

## None shall carry the Burden of Any Other on the Day of Resurrection

Allah the Exalted explained what He has revealed in the Scripture of Ibrahim and Musa,

(أَلَا تَزِرُ وَزِرَةٌ وِزْرَ أُخْرَىٰ )

(That no burdened person shall bear the burden of another.) Meaning, every soul shall carry its own injustices, whether disbelief or sin, and none else shall carry its burden of sin, as Allah states

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ)

(And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.)(35:18) Allah said,

(وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ )

(And that man can have nothing but what he does.) So just as no soul shall carry the burden of any other, the soul shall only benefit from the good that one earns for himself. As for the Hadith recorded by Muslim in the Sahih, that Abu Hurayrah said that the Messenger of Allah said,

«إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: مِنْ وَالدِّ صَالِحٍ يَدْعُو لَهُ، أَوْ صَدَقَةٍ جَارِيَةٍ مِنْ بَعْدِهِ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ»

(When a person dies, his deeds will cease except in three cases: from a righteous son who invokes Allah for him, or an ongoing charity after his death, or knowledge that people benefit from.) These three things are, in reality, a result of one's own deeds, efforts and actions. For example, a Hadith states,

«إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وُلْدَهُ مِنْ كَسْبِهِ»

(Verily, the best type of provision that one consumes is from what he himself has earned, and one's offspring are among what he has earned.) The ongoing charity that one leaves behind,

like an endowment, for example, are among the traces of his own actions and deeds. Allah the Exalted said,

﴿إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا  
وَأَثَارَهُمْ﴾

(Verily, We give life to the dead, and We record that which they send before (them) and their traces.)(36:12) The knowledge that one spreads among people which they are guided by is among his actions and deeds. A Hadith collected in the Sahih states,

«مَنْ دَعَا إِلَىٰ هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ  
مَنْ اتَّبَعَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ  
شَيْئًا»

(Whoever invites to guidance, he will earn as much reward as those who follow him, without decreasing anything out of their own rewards.) Allah said,

﴿وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ﴾

(And that his deeds will be seen.) meaning, on the Day of Resurrection,

﴿وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ  
وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

(And say: "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do.")(9:105), Then Allah will remind you of your actions and recompense you for them in the best manner, good for good and evil for evil. Allah's statement here,

﴿ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ﴾

(Then he will be recompensed with a full and the best recompense.)



(وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ - وَأَنَّهُ هُوَ أَضْحَكَ  
 وَأَبْكَى - وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا - وَأَنَّهُ خَلَقَ  
 الذَّوْجَيْنَ الذَّكَرَ وَالْأُنثَىٰ - مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ -  
 وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ - وَأَنَّهُ هُوَ أَغْنَىٰ  
 وَأَقْنَىٰ - وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ - وَأَنَّهُ أَهْلَكَ  
 عَادَ الْأُولَىٰ - وَتَمُودَ فَمَا أَبْقَىٰ - وَقَوْمَ نُوحٍ مِّنْ  
 قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ - وَالْمُؤْتَفِكَةَ  
 أَهْوَىٰ - فَغَشَّاهَا مَا غَشَّىٰ - فَبِأَيِّ آلَاءِ رَبِّكَ  
 تَتَمَارَىٰ )

(42. And that to your Lord is the End.) (43. And that it is He Who makes laugh, and makes weep.) (44. And that it is He Who causes death and gives life.) (45. And that He creates the pairs, male and female,) (46. From Nutfah when it is emitted.) (47. And that upon Him is another bringing forth (Resurrection).) (48. And that it is He Who Aghna and Aqna.) (49. And that He is the Lord of Ash-Shi`ra.) (50. And that it is He Who destroyed the former `Ad,) (51. And Thamud. He spared none of them.) (52. And the people of Nuh aforetime. Verily, they were more unjust and more rebellious and transgressing.) (53. And He destroyed the overthrown cities.) (54. So, there covered them that which did cover.) (55. Then which of the graces of your Lord will you doubt)

### Some Attributes of the Lord, that He returns Man as He originated Him, and some of what He does with His Servants

Allah the Exalted said,

(وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ )

(And that to your Lord is the End.) meaning, the return of everything on the Day of Resurrection. Ibn Abi Hatim recorded that `Amr bin Maymun Al-Awdi said, "Once, Mu`adh bin Jabal stood up among us and said, `O Children of Awd! I am the emissary of Allah's Messenger to you; know that the Return is to Allah, either to Paradise or the Fire.'" Allah's statement,

(وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى )

(And that it is He Who makes you laugh, and makes you weep.) means that He created in His creatures the ability to laugh or weep and the causes for each of these opposites,

(وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا )

(And that it is He Who causes death and gives life.) In a similar statement, Allah said,

(الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ)

(Who has created death and life.)(67:2) Allah said,

(وَأَنَّهُ خَلَقَ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى - مِنْ نُطْفَةٍ إِذَا تُمْنَى )

(And that He creates the pairs, male and female. From Nutfah when it is emitted.) as He said:

(أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّن مَّنَى يُمْنَى - ثُمَّ كَانَ عِلْقَةً فَخَلَقَ فَسَوَّى - فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى )

(Does man think that he will be left neglected Was he not a Nutfah Then he became an `Alaqah (something that clings); then (Allah) shaped and fashioned (him) in due proportion. And made of him two sexes, male and female. Is not He (Allah) able to give life to the dead)(75:36-40) Allah the Exalted said,

(وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَى )

(And that upon Him is another bringing forth.) meaning, just as He first originated creation, He is able to bring it back to life, resurrecting it for the Day of Judgement,

(وَأَنَّهُ هُوَ أَغْنَى وَأَقْنَى )

(And that it is He Who Aghna (gives much) and Aqna (a little).) It is Allah Who gives wealth to His servants and this wealth remains with them. This means they are able to use it to their benefit, is this out of the completeness of His favor. Most of the statements of the scholars of Tafsir revolve around this meaning, such as those from Abu Salih, Ibn Jarir and others. Mujahid said that,

(أَغْنَى)

(Aghna) meaning: He gives wealth.

(وَأَقْنَى)

(Aqna) meaning: He gives servants. Similar was said by Qatadah. Ibn ` Abbas and Mujahid said;

(أَغْنَى)

(Aghna) means: He granted; while,

(وَأَقْنَى)

(Aqna) means: He gave contentment.

(وَأَنَّهُ هُوَ رَبُّ الشَّعْرَى )

(And that He is the Lord of Ash-Shi`ra.) Ibn ` Abbas, Mujahid, Qatadah and Ibn Zayd said about Ash-Shi`ra that it is the bright star, named Mirzam Al-Jawza' (Srius), which a group of Arabs used to worship.

(وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى )

(And that it is He Who destroyed the former `Ad) the people of Hud. They are the descendants of `Ad, son of Iram, son of Sam, son of Nuh. As Allah the Exalted said,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ -  
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ )

(Saw you not how your Lord dealt with `Ad. Of Iram, with the lofty pillars, the like of which were not created in the land)(89:6-8) The people of `Ad were among the strongest, fiercest people and the most rebellious against Allah the Exalted and His Messenger. Allah destroyed them,

بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ  
وَتَمْنِيَةً أَيَّامٍ حُسُومًا)

(By a furious violent wind! Which Allah imposed in them for seven nights and eight days in succession.)(69:6-7) Allah's statement,

(وَتَمُودَ فَمَا أَبْقَى )

(And Thamud. He spared none), declares that He destroyed them all and spared none of them,

(وَقَوْمَ نُوحٍ مِّنْ قَبْلُ)

(And the people of Nuh aforetime.) before `Ad and Thamud,

(إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَى)

(Verily, they were more unjust and more rebellious and transgressing.) more unjust in disobeying Allah than those who came after them,

(وَالْمُوتَفِكَةَ أَهْوَى )

(And He destroyed the overthrown cities.) meaning, the cities (of Sodom and Gomorrah) to which Prophet Lut was sent. Allah turned their cities upside down over them and sent on them stones of Sjjil. Allah's statement that whatever has covered it, has covered it, is like the case with the stones of Sjjil that He sent on them,

(وَأَمْطَرْنَا عَلَيْهِمْ مَطْرًا فَسَاءَ مَطْرُ الْمُنذَرِينَ )

(And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!)(26:173) Allah said,

(فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى )

(Then which of the graces of your Lord will you doubt) meaning, `which of Allah's favors for you, O man, do you doubt,' according to Qatadah. Ibn Jurayj said that the Ayah,

(فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى )

(Then which of the graces of your Lord will you doubt), is directed towards the Prophet saying: "O Muhammad!" However, the first explanation is better, and it is the meaning that Ibn Jarir preferred.

(هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَى - أُرْفَتِ الْأُزْفَةُ -  
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ - أَفَمِنْ هَذَا  
الْحَدِيثِ تَعْجَبُونَ - وَتَضْحَكُونَ وَلَا تَبْكُونَ -  
وَأَنْتُمْ سَمِدُونَ - فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا )

(56. This is a warner from the warners of old.) (57. The Azifah draws near.) (58. None besides Allah can avert it.) (59. Do you then wonder at this recitation) (60. And you laugh at it and weep not,) (61. While you are Samidun.) (62. So fall you down in prostration to Allah and worship Him.)

### A Warning and Exhortation, the Order to prostrate and to be humble

Allah said,

(هَذَا نَذِيرٌ)

(This is a warner) in reference to Muhammad ,

(مِّنَ النَّذْرِ الْأُولَى)

(from the warners of old.) means, just like the warners of old, he was sent as a Messenger as they were sent as Messengers. Allah the Exalted said,

(قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ)

(Say: "I am not a new thing among the Messengers.")(46:9) Allah said;

(أُرْفَتِ الْأُزْفَةُ )

(The Azifah draws near.) that which is near, the Day of Resurrection, has drawn nearer,

(لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ )

(None besides Allah can avert it.) no one besides Allah can prevent it from coming, nor does anyone know when it will come, except Him. The warner is eager to convey his knowledge of the imminence of a calamity, so that it does not befall those to whom he is a warner. As He said;

(إِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ)

(He is only a warner to you in face of a severe torment.) (34:46) And in the Hadith:

«أَنَا النَّذِيرُ الْعُرْيَانُ»

(I am the naked warner,) meaning, I was in such a hurry to warn against the evil I saw coming, that I did not wear anything. In this case, one rushes to warn his people in such haste that he will be naked. This meaning befits the meaning of the A0yah,

(أَزْفَتِ الْأُزْفَةُ)

(the Azifah draws near.), in reference to the nearing Day of Resurrection. Allah said in the beginning of the Surah:

(اقْتَرَبَتِ السَّاعَةُ)

(The Hour has drawn near.)(54:1) Imam Ahmad recorded that Sahl bin Sa`d said that the Messenger of Allah said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّمَا مَثَلُ مُحَقَّرَاتِ  
الدُّنُوبِ كَمَثَلِ قَوْمٍ نَزَلُوا بِبَطْنٍ وَادٍ، فَجَاءَ ذَا  
بِعُودٍ وَجَاءَ ذَا بِعُودٍ، حَتَّى أَنْضَجُوا خُبْزَتَهُمْ،  
وَإِنَّ مُحَقَّرَاتِ الدُّنُوبِ، مَتَى يُؤْخَذُ بِهَا صَاحِبُهَا،  
تُهْلِكُهُ»

(Beware of small sins! The example of the effect of small sin is that of people who settled near the bottom of a valley. One of them brought a piece of wood, and another brought another piece of wood, until they cooked their bread! Verily, small sins will destroy its companion, if one is held accountable for them.) Allah the Exalted admonishes the idolators because they hear the Qur'an, yet they turn away from it in heedless play,

(تَعَجَّبُونَ)

(wonder) doubting that it is true.

(وَتَضْحَكُونَ)

(And you laugh) in jest and mock at it,

(وَلَا تَبْكُونَ)

(and weep not,) just as those who believe in it weep,

(وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا )

(And they fall down on their faces weeping and it increases their humility.)(17:109) Allah said;

(وَأَنْتُمْ سَامِدُونَ )

(While you are Samidun.) Sufyan Ath-Thawri reported that his father narrated that Ibn `Abbas said about Samidun, "Singing; in Yemenite dialect `Ismid for us' means `Sing for us.'" `Ikrimah said something similar. In another narration from Ibn `Abbas, he said that,

(سَامِدُونَ)

(Samidun) means, "Turning away." Similar was reported from Mujahid and `Ikrimah. Allah the Exalted ordered His servants to prostrate to Him, worship Him according to the way of His Messenger, and to fulfill the requirement of Tawhid and sincerity,

(فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا )

(So fall you down in prostration to Allah and worship Him.) meaning, with submission, sincerity, and Tawhid. Al-Bukhari recorded that Abu Ma`mar said that `Abdul-Warith said that Ayyub said that `Ikrimah said that, Ibn `Abbas said, "The Prophet prostrated upon reciting An-Najm and the Muslims, idolators, Jinns and mankind who were present prostrated along with him." Only Muslim collected this Hadith. Imam Ahmad recorded that Al-Muttalib bin Abi Wada`ah said, "While in Makkah, the Messenger of Allah once recited Surat An-Najm, then prostrated along with all those who were with him at the time. I raised my head, however, and I refused to prostrate." Al-Muttalib had not embraced Islam yet, but ever since he became Muslim, he would never hear anyone recite this Surah until the end, without prostrating with whomever was prostrating after reciting it. An-Nasa'i also collected this Hadith in the Book of Al-Bukhari, excluding prayer in his Sunan. This is the end of the Tafsir of Surat An-Najm. All praise and thanks are due to Allah.

## The Tafsir of Surah Iqtarabat As-Sa` ah

(Chapter - 54)

### Which was revealed in Makkah

The Hadith of Abu Waqid preceded, in which it is mentioned that the Messenger of Allah would recite Surah Qaf (chapter 53) and Iqtarabat As-Sa` ah (Al-Qamar, chapter 54), during (the `Id Prayers of) Al-Adha and Al-Fitr. The Prophet used to recite these two Surahs during major gatherings and occasions because they contain Allah's promises and warnings, and information about the origin of creation, Resurrection, Tawhid, the affirmation of prophethood, and so forth among the great objectives.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ - وَاِنْ يَرَوْا آيَةً  
يُغْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ - وَكَذَّبُوا  
وَاتَّبَعُوا اَهْوَاءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقَرٌّ - وَلَقَدْ جَاءَهُمْ  
مِّنَ الْاَنْبِیَاءِ مَا فِيْهِ مُّزْدَجَرٌ - حِكْمَةٌ بَلِیْغَةٌ فَمَا  
تُغْنِی النَّدْرُ )

(1. The Hour has drawn near, and the moon has been cleft asunder.) (2. And if they see an Ayah, they turn away and say: "This is magic, Mustamir.") (3. They denied and followed their own lusts. And every matter will be settled.) (4. And indeed there has come to them news wherein there is Muzdajar.) (5. Perfect wisdom, but warners benefit them not.)

### The Hour draws near; the cleaving of the Moon

Allah informs about the approach of the Last Hour and the imminent end and demise of the world,

(اَتَى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ)

(The Event ordained by Allah will come to pass, so seek not to hasten it.)(16:1),



اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ  
(

(Draws near for mankind their reckoning, while they turn away in heedlessness.)(21:1)

### Hadiths about the Last Hour

There are several Hadiths with this meaning. Al-Hafiz Abu Bakr Al-Bazzar recorded that Anas said that one day, when the sun was about to set, the Messenger of Allah gave a speech to his Companions, saying,

«وَالَّذِي نَفْسِي بِيَدِهِ مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى  
مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هَذَا فِيمَا مَضَى  
مِنْهُ»

(By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.) Anas said, "We could only see a small part of the setting sun at the time." Another Hadith that supports and explains the above Hadith is recorded by Imam Ahmad that `Abdullah bin `Umar said, "We were sitting with the Prophet while the sun was rising above Qu`ayqa`an, after `Asr. He said,

«مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَى إِلَّا كَمَا بَقِيَ  
مِنَ النَّهَارِ فِيمَا مَضَى»

(What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.)" Imam Ahmad recorded that Sahl bin Sa`d said that he heard the Messenger of Allah say,

«بُعِثْتُ أَنَا وَالسَّاعَةُ هَكَذَا»

(I was sent like this with the Last Hour.) and he pointed with his middle and index finger. The Two Sahihs also recorded this Hadith. Imam Ahmad recorded that Wahb As-Suwa'i said that the Messenger of Allah said,

«بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَذِهِ مِنْ هَذِهِ، إِنَّ كَادَتْ  
لَتَسْبِقُنِي»

(I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.) Al-A` mash joined between his index and middle fingers while narrating this Hadith. Imam Ahmad recorded that Al-Awza` i said that Isma` il bin ` Ubaydullah said, "Anas bin Malik went to Al-Walid bin ` Abdul-Malik who asked him about what he heard from the Messenger of Allah about the Last Hour. Anas said, ` I heard the Messenger of Allah say,

«أَنْتُمْ وَالسَّاعَةَ كَهَاتَيْنِ»

(You and the Last Hour are as close as these two (fingers).)" Only Imam Ahmad collected this Hadith. There is proof to support these Hadiths in the Sahih listing, Al-Hashir (literally the Gatherer), among the names of the Messenger of Allah ; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement). Allah's statement,

(وَأَنْشَقَّ الْقَمَرُ)

(and the moon has been cleft asunder.) It occurred during the time of Allah's Messenger , according to the authentic Mutawatir Hadiths the scholars agree that the moon was cleft asunder during the lifetime of the Prophet, and it was among the clear miracles that Allah gave him. Hadiths mentioning that the Moon was split

### The Narration of Anas bin Malik

Imam Ahmad recorded that Anas bin Malik said, "The people of Makkah asked the Prophet for a miracle and the moon was split into two parts in Makkah. Allah said,

(اقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ)

(The Hour has drawn near, and the moon has been cleft asunder.)" Muslim also collected this Hadith. Al-Bukhari recorded that Anas bin Malik said, "The people of Makkah asked the Messenger of Allah to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) Hira' between them." This Hadith is recorded in the Two Sahih with various chains of narration.

### The Narration of Jubayr bin Mut` im

Imam Ahmad recorded that Jubayr bin Mut` im said, "The moon was split into two pieces during the time of Allah's Prophet ; a part of the moon was over one mountain and another part over another mountain. So they said, ` Muhammad has taken us by his magic.' They then said, ` If he was able to take us by magic, he will not be able to do so with all people." Only Imam Ahmad

recorded this Hadith with this chain of narration. Al-Bayhaqi used another chain of narration in a similar Hadith he collected in Ad-Dala'il.

### The Narration of `Abdullah bin `Abbas

Al-Bukhari recorded that Ibn `Abbas said, "The moon was split during the time of the Prophet ." Al-Bukhari and Muslim collected this Hadith. Ibn Jarir recorded that Ibn `Abbas commented on Allah's saying:

(اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ - وَاِنْ يَرَوْا آيَةً  
يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ )

(The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, Mustamir.") "This occurred before the Hijrah; the moon was split and they saw it in two parts."

### The Narration of `Abdullah bin `Umar Al-Hafiz Abu Bakr

Al-Bayhaqi recorded that `Abdullah bin `Umar commented on Allah's statement:

(اَقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ )

(The Hour has drawn near, and the moon has been cleft asunder.) "This occurred during the time of Allah's Messenger ; the moon was split in two parts. A part of it was before the mount and a part on the other side. The Prophet said,

«اللَّهُمَّ اشْهَدْ»

(O Allah! Be witness.)" This is the narration that Muslim and At-Tirmidhi collected. At-Tirmidhi said, "Hasan Sahih."

### The Narration of `Abdullah bin Mas`ud

Imam Ahmad recorded that Ibn Mas`ud said, "The moon was split in two parts during the time of Allah's Messenger, and they saw its two parts. Allah's Messenger said,

«اشْهَدُوا»

(Be witnesses.)" Al-Bukhari and Muslim collected this Hadith. Ibn Jarir recorded that `Abdullah (Ibn Mas`ud) said, "I saw the mountain between the two parts of the moon when it was split."

Imam Ahmad recorded that `Abdullah said, "The moon was split during the time of Allah's Messenger and I saw the mount between its two parts.

## The Stubbornness of the idolators

Allah said,

(وَإِنْ يَرَوْا آيَةً)

(And if they see an Ayah), if they see proof, evidence and a sign,

(يُعْرِضُوا)

(they turn away), they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

(وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ)

(and say: "This is magic, Mustamir.") They say, `the sign that we saw was magic, which was cast on us.' Mustamir, means, `will soon go away', according to Mujahid, Qatadah and several others. The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

(وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ)

(They denied and followed their own lusts.), they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to. Allah's statement,

(وَكُلُّ شَيْءٍ مُّسْتَقَرٌّ)

(And every matter will be settled.) means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatadah, while Ibn Jurayj said, "will settle according to its people." Mujahid commented on the meaning of,

(وَكُلُّ شَيْءٍ مُّسْتَقَرٌّ)

(And every matter will be settled.) by saying, "On the Day of Resurrection." Allah's statement,

(وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ)

(And indeed there has come to them news); in this Qur'an, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

(مَا فِيهِ مُزْدَجَرٌ)

(wherein there is Muzdajar), wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

(حِكْمَةٌ بَلِغَةٌ)

(Perfect wisdom,) in that Allah guides whomever He wills and misguides whomever He wills,

(فَمَا تُغْنِي النُّذُرُ)

(but warners benefit them not.) but the preaching of warnings does not benefit those upon whom Allah has written misery and sealed their hearts. Who can guide such people after Allah This Ayah is similar to Allah's statements,

(قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ قُلُوبُ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ  
(

(Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.") (6:149) and,

(وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُونَ)

(But neither Ayat nor warners benefit those who believe not.) (10:101)

(فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُو الدَّاعِ إِلَى شَيْءٍ نُكْرٍ -  
خُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ  
جَرَادٌ مُنْتَشِرٌ - مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ  
الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ)

(6. So withdraw from them. The Day that the caller will call (them) to a terrible thing.) (7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,) (8. Hastening towards the caller. The disbelievers will say: "This is a hard Day.")

## The terrible End the Disbelievers will meet on the Day of Resurrection

Allah the Exalted says, `O Muhammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

(يَوْمَ يَدْعُو الدَّاعِ إِلَى شَيْءٍ تُكْرِهَ)

(The Day that the caller will call (them) to a terrible thing.) to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

(خُشَعًا أَبْصَرُهُمْ)

(with humbled eyes), their eyes will be covered with disgrace,

(يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ)

(they will come forth from (their) graves as if they were locusts spread abroad.) They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about. Allah said,

(مُهْطِعِينَ)

(Hastening) meaning hurriedly,

(إِلَى الدَّاعِ)

(towards the caller.) without being able to hesitate or slow down,

(يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ)

(The disbelievers will say: "This is a hard Day."), meaning, `this is a hard, terrible, horrifying and distressful Day,'

(فَذَلِكَ يَوْمًا يَوْمًا عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ  
يَسِيرٍ)

(Truly, that Day will be a Hard Day -- far from easy for the dis- believers.) (74:9-10)

(كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا  
 مَجْنُونٌ وَازْدُجِرَ - فَذَعَا رَبَّهُ أَنِّي مَغْلُوبٌ  
 فَأَنْتَصِرُ - فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ -  
 وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ  
 قُدِرَ - وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ - تَجْرِي  
 بِأَعْيُنِنَا جَزَاءً لِمَنْ كَانَ كُفِرَ - وَلَقَدْ تَرَكْنَاهَا آيَةً  
 فَهَلْ مِنْ مُدَكِّرٍ - فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ - وَلَقَدْ  
 يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ )

(9. The people of Nuh denied (their Messenger) before them. They rejected Our servant and said: "A madman!" Wazdujir.) (10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!") (11. So, We opened the gates of the heaven with water Munhamir.) (12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.) (13. And We carried him on a (ship) made of planks and nails (Dusur)) (14. Floating under Our Eyes, a reward for him who had been rejected!) (15. And indeed, We have left this as a sign. Then is there any that will remember) (16. Then how (terrible) was My torment and My warnings) (17. And We have indeed made the Qur'an easy to understand and remember; then is there anyone who will remember)

### The Story of the People of Nuh and the Lesson from it

Allah the Exalted said,

(كَذَّبَتْ)

(denied) ` before your people, O Muhammad,'

(قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا)

(the people of Nuh. They rejected Our servant) means, they denied him categorically and accused him of madness,

(وَقَالُوا مَجْنُونٌ وَازْدُجِرَ)

(and said: "A madman!" Wazdujir.) Mujahid said about Wazdujir: "He was driven out accused on account of madness." It was also said that Wazdujir means, he was rebuked, deterred, threatened and warned by his people saying:

(لَئِنْ لَمْ تَنْتَهِ يُونَحُ لَتَكُونَ مِنَ الْمَرْجُومِينَ)

("If you do not stop O Nuh, you will be among those who will be stoned.") )26:116( This was said by Ibn Zayd, and it is sound.

(فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ)

(Then he invoked his Lord (saying): "I have been overcome, so help (me)!") meaning, 'I am weak and cannot overcome or resist my people, so help Your religion!' Allah the Exalted said,

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ)

(So, We opened the gates of the heaven with water Munhamir.) As-Suddi said about Munhamir, "It means abundant."

(وَفَجَّرْنَا الْأَرْضَ عُيُونًا)

(And We caused springs to gush forth from the earth.) means, from every part of the earth, and even ovens in which fire was burning -- water and springs gushed forth,

(فَالْتَقَى الْمَاءُ)

(So, the waters met), means, of the heaven and the earth,

(عَلَى أَمْرٍ قَدْ قُدِرَ)

(for a matter predestined.) Ibn Jurayj reported from Ibn `Abbas:

(فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ)

(So, We opened the gates of the heaven with water Munhamir), Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained." Allah said,

(وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ)



(And We carried him on a (ship) made of planks and nails (Dusur)), Ibn `Abbas, Sa`id bin Jubayr, Al-Qurazi, Qatadah and Ibn Zayd said that Dusur means nails. Ibn Jarir preferred this view. Allah's statement,

(تَجْرَى بِأَعْيُنِنَا)

(Floating under Our Eyes), means, `by Our command and under Our protection and observation,'

(جَزَاءً لِّمَن كَانَ كُفِرَ)

(a reward for him who had been rejected!) meaning, as recompense for them because of their disbelief in Allah and as reward for Nuh, peace be upon him. Allah the Exalted said,

(وَلَقَدْ تَرَكْنَاهَا آيَةً)

(And indeed, We have left this as a sign.) Qatadah said, "Allah left the ship of Nuh intact until the first generation of this Ummah were able to see it." However, it appears that the meaning here is that Allah kept ships as a sign. For instance, Allah the Exalted said,

(وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ  
- وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ )

(And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.)(36:41-42),

(إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ -  
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيهَا أَدْنُ وَعِيَةٌ )

(Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears.)(69:11-12) Allah's statement here,

(فَهَلْ مِنْ مُدَكِّرٍ)

(Then is there any that will remember) means, `is there any that will receive admonition and reminder. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Prophet recited to me,

(فَهَلْ مِنْ مُدَكِّرٍ)

(Then is there any that will remember)" Al-Bukhari collected a similar Hadith from `Abdullah that he said, "I recited to the Prophet (مُذَكَّرٌ مِنْ فَهْلٍ) (then is there any that will remember) and the Prophet said,

(فَهْلٌ مِنْ مُذَكَّرٍ)

(Then is there any that will remember)" Allah's statement,

(فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ )

(Then how (terrible) was My torment and My warnings) means, `how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ)

(And We have indeed made the Qur'an easy to understand and remember); meaning, `We have made the Qur'an easy to recite and comprehend for those who seek these traits, to remind mankind,' as Allah said,

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ  
وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ )

((This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember.)(38:29),

(فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِئُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ  
قَوْمًا لُدًّا )

(So We have made this (the Qur'an) easy in your own tongue, only that you may give glad tidings to those who have Taqwa and warn with it the most quarrelsome people.)(19:97) Allah said,

(فَهْلٌ مِنْ مُذَكَّرٍ)

(then is there any that will remember), meaning, `is there anyone who will remember through this Qur'an, which We made easy to memorize and easy to understand' Muhammad bin Ka`b Al-Qurazi commented on this Ayah, "Is there anyone who will avoid evil"

(كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ - إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ - تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُّنْقَعِرٍ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ )

(18. `Ad denied; then how was My torment and My warnings) (19. Verily, We sent against them a violently cold (Sarsar) wind on a day of calamity, continuous.) (20. Plucking out men as if they were uprooted stems of date palms.) (21. Then, how was My torment and My warnings) (22. And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember)

**The Story of `Ad Allah states that `Ad, the People of Hud, denied their Messenger, just as the people of Nuh did.**

So, Allah sent on them,

(عَلَيْهِمْ رِيحًا صَرْصَرًا)

(against them a violently cold (Sarsar) wind), means, a bitterly cold and furious wind,

(فِي يَوْمٍ نَحْسٍ)

(on a day of calamity), against them, according to Ad-Dahhak, Qatadah and As-Suddi,

(مُسْتَمِرٌّ)

(continuous), upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

(تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُّنْقَعِرٍ )

(Plucking out men as if they were uprooted stems of date palms.) The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

(كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ فَكَيْفَ كَانَ عَذَابِي  
وَوَدُّرٍ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ  
(

(as if they were uprooted stems of date palms. Then, how was My torment and My warnings  
And We have indeed made the Qur'an easy to understand and remember; then is there any that  
will remember)

(كَذَّبَتْ ثَمُودُ بِالنُّذُرِ - فَقَالُوا أَبَشْرًا مِمَّا وَحَدَّا  
نَبَّيْعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ وَسُعْرٍ - أءَلْقَى الذِّكْرُ  
عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ - سَيَعْلَمُونَ غَدًا  
مَنْ الكَذَّابُ الأَشِرُّ - إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَهُمْ  
فَارْتَقِبْهُمْ وَاصْطَبِرْ - وَنَبَّيْنَهُمْ أَنَّ المَاءَ قِسْمَةٌ  
بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ - فَنَادَوْا صَحْبَهُمْ  
فَتَعَاطَى فَعَقَرَ فَكَيْفَ كَانَ عَذَابِي وَوَدُّرٍ إِنَّا أَرْسَلْنَا  
عَلَيْهِمْ صَيْحَةً وَحِدَةً فَكَانُوا كَهَشِيمِ المُّحْتَضِرِ وَلَقَدْ  
يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ )

i(23. Thamud denied the warnings.) (24. And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!") (25. "Is it that the Reminder is sent to him alone from among us Nay, he is an insolent liar!") (26. Tomorrow they will come to know who is the liar, the insolent one!) (27. Verily, We are sending the she-camel as a test for them. So watch them, and be patient!) (28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).) (29. But they called their comrade and he took (a sword) and killed (her).) (30. Then, how was My torment and My warnings) (31. Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.) (32. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

## The Story of Thamud

Allah states here that the people of Thamud denied their Messenger Salih,

(فَقَالُوا أَبَشْرًا مِّنَّا وَحِدًا نَّبِّعُهُ إِنَّا إِذَا لَفِيَ ضَلَلٍ  
وَسُعْرٍ )

(And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!") They said, `We would have earned failure and loss if we all submitted to a man from among us.' They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

(بَلْ هُوَ كَذَّابٌ أَشِرٌّ)

(Nay, he is an insolent liar!), means, he has trespassed the limits in his lies. Allah the Exalted responded,

(سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِرِّ )

(Tomorrow they will come to know who is the liar, the insolent one!), thus warning and threatening them and delivering a sure promise to them,

(إِنَّا مُرْسِلُوا النَّاقَةَ فِتْنَةً لَهُمْ)

(Verily, We are sending the she-camel as a test for them.) To test and try the people of Thamud, Allah sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allah, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Salih, peace be upon him. Allah ordered His servant and Messenger Salih,

(فَارْتَقِبْهُمْ وَاصْطَبِرْ)

(So watch them, and be patient!) Allah commanded, `await, O Salih, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

(وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ)

(And inform them that the water is to be shared between them) one day for her to drink and one day for them to drink,

(قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ  
(

(He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known.") (26:155) Allah's statement,

(كُلُّ شِرْبٍ مُحْتَضَرٌ)

(each one's right to drink being established.) Mujahid said, "When she did not drink, they would drink the water, and when she drank, they would drink her milk." Allah the Exalted said;

(فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ )

(But they called their comrade and he took and killed.) According to the Scholars of Tafsir, his name was Qudar bin Salif; he was the vilest among them,

(إِذِ انْبَعَثَ أَشْقَاهَا )

(When the most wicked man among them went forth (to kill the she-camel).)(91:12) Allah said here,

(فَتَعَاطَى)

(and he took) meaning to harm,

(فَعَقَرَ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ )

(and killed (her). Then, how was My torment and My warnings), `I tormented them, so how was the torment I sent on them because of their disbelief in Me and denying My Messenger'

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ  
الْمُحْتَضِرِ )

(Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.) They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out. As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about. Ibn Zayd said, "The Arabs used to erect fences (Hizar, from which the word, Al-Muhtazir, is derived) made of dried bushes, around their camels and cattle, so Allah said,

## (كَهَشِيمِ الْمُحْتَظِرِ)

(like straw Al-Muhtazir.)

(كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ - إِنَّا أَرْسَلْنَا عَلَيْهِمْ  
حَصِيبًا إِلَّا آلَ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ - نِعْمَةٌ مِّنْ  
عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ - وَلَقَدْ أَنْذَرَهُمْ  
بَطْشَتْنَا فَتَمَارَوْا بِالنُّذُرِ - وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ  
فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرٍ - وَلَقَدْ  
صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ - فَذُوقُوا عَذَابِي  
وَنُذُرٍ وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ  
(

(33. The people of Lut denied the warnings.) (34. Verily, We sent against them Hasib (a violent storm of stones), except the family of Lut, them We saved in the last hour of the night,) (35. As a favor from Us. Thus do We reward him who gives thanks.) (36. And he indeed had warned them of Our punishment, but they doubted the warnings!) (37. And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings.") (38. And verily, an abiding torment seized them early in the morning.) (39. Then taste you My torment and My warnings.) (40. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

### The Story of the People of the Prophet Lut

Allah the Exalted states that the people of Lut defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allah destroyed them with a type of torment that He never inflicted upon any nation before them. Allah the Exalted commanded Jibril, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked Sjjil. So He said here:

(إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ  
بِسَحَرٍ )

(Verily, We sent against them Hasib (a violent storm of stones) except the family of Lut, them We saved in the last hour of the night.) They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in Lut. And even Lut's wife suffered the same end as her people. Allah's Prophet Lut left Sodom with his daughters in safety, unharmed. Allah said,

(كَذَلِكَ نَجْزِي مَنْ شَكَرَ وَلَقَدْ أُنذِرَهُمْ بِطُشْتِنَا)

(Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,) meaning, before the torment struck his people, he warned them of Allah's torment and punishment. They did not heed the warning, nor listen to Lut, but instead doubted and disputed the warning.

(وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ)

(And they indeed sought to shame his guests) that is the night the angels Jibril, Mika'il and Israfil came to him in the shape of handsome young men, as a test from Allah for Lut's people. Lut hosted his guests, while his wife, the evil old one, sent a message to her people informing them of Lut's guests. They came to him in haste from every direction, and Lut had to close the door in their faces. They came during the night and tried to break the door; Lut tried to fend them off, while shielding his guests from them, saying,

(هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ)

(These are my daughters, if you must act (so).) (15:71), in reference to their women,

(قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ)

(They said: "Surely, you know that we have neither any desire nor need of your daughters!") (11:79), meaning, 'we do not have any desire for women,'

(وَإِنَّكَ لَتَعْلَمُ مَا تُرِيدُ)

(and indeed you know well what we want!)(11:79) When the situation became serious and they insisted on coming in, Jibril went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening Lut with what would befall him in the morning. Allah the Exalted said,



(وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ )

(And verily, an abiding torment seized them early in the morning.) meaning, a torment that they had no way of escaping or avoiding,

(فَذُوقُوا عَذَابِي وَنُذُرِي وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ  
فَهَلْ مِنْ مُدَكِّرٍ )

(Then taste you My torment and My warnings. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember)

(وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ - كَذَّبُوا بِآيَاتِنَا  
كُلَّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ - أَكْفَرُكُمْ خَيْرٌ  
مَنْ أَوْلِيَكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ - أَمْ يَقُولُونَ  
نَحْنُ جَمِيعٌ مُنتَصِرُونَ - سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ  
الدُّبُرَ - بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى  
وَأَمْرٌ )

(41. And indeed, warnings came to the people of Fir`awn.) (42. (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.) (43. Are your disbelievers better than these Or have you immunity in the Divine Scriptures) (44.Or say they: "We are a great multitude, victorious") (45. Their multitude will be put to flight, and they will show their backs.) (46. Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.)

### The Story of Fir`awn and His People

Allah the Exalted narrates to us the story of Fir`awn and his people. A Messenger came to them from Allah, Musa supported by his brother Harun. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allah supported Musa and Harun with tremendous miracles and great signs, but Fir`awn and his people rejected all of them. Allah took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them. Advising and Threatening the Quraysh Allah said,

(أَكْفَرُكُمْ)

(Are your disbelievers) meaning, 'O idolators of the Quraysh,'

(خَيْرٌ مِّنْ أَوْلِيَّكُمْ)

(better than these) meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. 'Are you better than these'

(أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ)

(Or have you immunity in the Divine Scriptures), 'do you have immunity from Allah that the torment and punishment will not touch you' Allah said about the Quraysh,

(أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرُونَ)

(Or say they: "We are a great multitude, victorious") stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them. Allah the Exalted responded,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ)

(Their multitude will be put to flight, and they will show their backs.) affirming that their gathering shall scatter, and they shall be defeated. Al-Bukhari recorded that Ibn `Abbas said, "The Prophet , while in a dome-shaped tent on the day of the battle of Badr, said,

«أُنشِدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنَّ شَيْتَانَ لَمْ يُعْبَدْ  
بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا»

(O Allah! I ask you for the fulfillment of Your covenant and promise. O Allah! If You wish (to destroy the believers), You will never be worshipped on the earth after today.) Abu Bakr caught him by the hand and said, 'This is sufficient, O Allah's Messenger! You have sufficiently asked and petitioned Allah.' The Prophet was clad in his armor at that time and went out, saying,

(سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ - بَلِ السَّاعَةُ  
مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ)

(Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.)" Al-Bukhari also recorded that Yusuf bin Mahak said, "I was with the Mother of the faithful, `A'ishah, when she said, `When I was still a young playful girl in Makkah, this Ayah was revealed to Muhammad ,

(بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ )

(Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.)" This is the abridged narration that Al-Bukhari collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'an. Muslim did not collect this Hadith.

(إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ - يَوْمَ يُسْحَبُونَ  
فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا مَسَّ سَقَرَ )

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ - وَمَا أَمْرُنَا إِلَّا وَحْدَةً  
كَلِمَةٍ بِالْبَصَرِ - وَلَقَدْ أَهْلَكْنَا أَشْيَعَكُمْ فَهَلْ مِنْ  
مُدَّكِرٍ - وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ - وَكُلُّ صَغِيرٍ  
وَكَبِيرٍ مُسْتَطَرٌّ - إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ - فِي  
مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ - )

(47. Verily, the criminals are in error and will burn.) (48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!") 6(49. Verily, We have created all things with Qadar.) (50. And Our commandment is but one as the twinkling of an eye.) (51. And indeed, We have destroyed your likes; then is there any that will remember) (52. And everything they have done is noted in Az-Zubur.) (53. And everything, small and large, is written down.) (54. Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.) (55. In a seat of truth, near the Muqtadir King.)

### The Destination of the Criminals

Allah the Exalted states that the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects. Allah the Exalted said,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ)

(The Day they will be dragged on their faces into the Fire), meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

(دُوقُوا مَسَّ سَقَرَ)

("Taste you the touch of Hell!")

### Everything was created with Qadar

Allah's statement,

(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ)

(Verily, We have created all things with Qadar.) is similar to several other Ayat,

(وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا)

(He has created everything, and has measured it exactly according to its due measurements (Faqaddarahu Taqdir).) (25:2) and,

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى - الَّذِي خَلَقَ فَسَوَّى -  
وَالَّذِي قَدَّرَ فَهَدَى)

(Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (Qaddara) and then guided.) (87:1-3), i.e., He measured out the total sum (Qadar) of everything and then guided the creation to it. The Imams of the Sunnah relied on this honorable Ayah as evidence that Allah created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this Ayah and similar Ayat and Hadiths to refute the Qadariyyah sect, who started their sect during the latter time of the Companions. I mentioned this subject in detail in my explanation on the chapter on faith of Sahih Al-Bukhari. I will mention here some Hadiths pertaining to this honorable Ayah. Imam Ahmad recorded that Abu Hurayrah said, "The idolators of the Quraysh came to the Messenger of Allah arguing with him and discounting the Qadar. This Ayah was revealed,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا  
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ)

(The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.)" Muslim, At-Tirmidhi and Ibn Majah collected this Hadith. Al-Bazzar recorded that `Amr bin Shu`ayb said that his father narrated that his grandfather said, "These Ayat were revealed about those who deny Al-Qadar,

(إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعْرٍ - يَوْمَ يُسْحَبُونَ  
فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا مَسَّ سَقَرَ )  
(إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

(Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!" Verily, We have created all things with Qadar.)" Ibn Abi Hatim also recorded that Zurarah said that his father said that the Prophet recited this Ayah,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا  
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

("Taste you the touch of Hell!" Verily, We have created all things with Qadar.) and then said,

«نَزَلَتْ فِي أَنَسٍ مِنْ أُمَّتِي يَكُونُونَ فِي آخِرِ  
الزَّمَانِ يُكذِّبُونَ بِقَدَرِ اللَّهِ»

(These Ayat were revealed about some members of my Ummah. They will come before the end of time and deny Al-Qadar.) Ata' bin Abi Rabah said, "I went to Ibn `Abbas and found him drawing water from the well of Zamzam. The bottom of his clothes were wet with the water of Zamzam and I said to him, `They talked about Al-Qadar (some denied it).' He asked, `Have they done this' I said, `Yes.' He said, `By Allah! This Ayah was revealed only about them,

(يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ دُوقُوا  
مَسَّ سَقَرَ - إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ )

("Taste you the touch of Hell!" Verily, We have created all things with Qadar.) They are the worst members of this Ummah. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine." Imam Ahmad recorded that Nafi` said, "`Abdullah bin `Umar had a friend in the area of Ash-Sham who used to write to him. `Abdullah bin `Umar wrote to him, `I was told that you started talking about Al-Qadar. Therefore, do not dare write to me any more. I heard the Messenger of Allah say,

«سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَرِ»

(There will be some members of my Ummah who will deny Al-Qadar.)" Abu Dawud collected this Hadith from Ahmad bin Hanbal. Imam Ahmad recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَبِيرُ»

(Every thing is predetermined, even laziness and intelligence.) Muslim collected this Hadith using a chain of narration through Imam Malik. There is also an authentic Hadith in which the Messenger of Allah said,

«اسْتَعِينْ بِاللَّهِ وَلَا تَعْجِزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ:  
قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ، وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ  
كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ»

(Seek the help of Allah and do not succumb to feebleness. And when an affliction strikes you, say, "Allah has decreed this, and He does as He wills." Do not say, "Had I done this or that, this or that would have happened, because "if" opens the door wide for the work of Ash-Shaytan.)" In a Hadith from `Abbas, the Messenger of Allah said to him,

«وَأَعْلَمُ أَنَّ الْأُمَّةَ لَوْ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ  
بِشَيْءٍ، لَمْ يَكْتُبْهُ اللَّهُ لَكَ لَمْ يَنْفَعُوكَ، وَلَوْ اجْتَمَعُوا  
عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ  
يَضُرُّوكَ، جَعَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ»

(Know that if the Ummah were to all gather their strength to cause you some benefit that Allah has not decreed for you, they will never be able to bring you that benefit. And if they gather their strength to bring a harm to you that Allah has not written on you, they will never be able to harm you. The pens have gone dry and the Books of Record have been closed.) Imam Ahmad recorded that Ubadah bin Al-Walid bin Ubadah said that his father said to him, "I went to `Ubadah when he was ill, and I thought that he was going to die. So I said, `O my father, advise us and make the best effort in this regard.' He said, `Help me sit up,' and when he was helped up, he said, `O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allah until you believe in Al-Qadar, the good and the not so good parts of it.' I asked, `O my father! How can I know (or believe in) Al-Qadar, the good and the not so good parts of it' He said, `When you know that what has missed you, would never have come to you and what has befallen you would never have missed you. O my son! I heard the Messenger of Allah say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ، ثُمَّ قَالَ لَهُ: اكْتُبْ،  
فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ  
الْقِيَامَةِ»

(The first thing Allah created was the Pen, right after that commanded it, 'Record!' and the Pen recorded everything that will occur until the Day of Resurrection.) O my son! If you die not having this belief, you will enter the Hellfire." At-Tirmidhi also recorded it and said: "Hasan Sahih Gharib." It is confirmed in Sahih Muslim from `Abdullah bin `Amr that the Messenger of Allah said,

«إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ  
السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

(Verily, Allah recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.) Ibn Wahb added,

(وَكَانَ عَرْشُهُ عَلَى الْمَاءِ)

(And His Throne was over the water.)(11:7) At-Tirmidhi also recorded it, and he said: "Hasan, Sahih Gharib."

### A Warning to beware of Allah's Threats

Allah said,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ )

(And Our commandment is but one as the twinkling of an eye.) This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

(وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ)

(And Our commandment is but one) meaning, 'We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.' Allah said,

(وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ)

(And indeed, We have destroyed your likes), i.e. the earlier nations who denied their Messengers,

(فَهَلْ مِنْ مُدَكِّرٍ)

(then is there any that will remember) meaning, is there any that will receive admonition by remembering the humiliation and torment that Allah decreed for them

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ  
بِأَشْيَاعِهِمْ مِّن قَبْلُ)

(And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind.)(34:54) Allah's statement,

(وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ)

(And everything they have done is noted in Az-Zubur.) meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

(وَكُلُّ صَغِيرٍ وَكَبِيرٍ)

(And everything, small and large,) meaning, of their actions,

(مُسْتَطْرًّا)

(is written down.) everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted. Imam Ahmad recorded that `A'ishah said that the Messenger of Allah said,

«يَا عَائِشَةُ إِيَّاكَ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّ لَهَا مِنْ  
اللَّهِ طَالِبًا»

(O `A'ishah! Beware of small sins, because there is someone assigned by Allah who records them.) An-Nasa'i and Ibn Majah also collected this Hadith.



## The Good End for Those with Taqwa

Allah said,

(إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ )

(Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.), unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their faces, as well as being disgraced, punished and threatened. Allah said,

(فِي مَقْعَدٍ صِدْقٍ)

(In a seat of truth,) in the Dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

(عِنْدَ مَلِكٍ مُّقْتَدِرٍ)

(near the Muqtadir King.) meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for. Imam Ahmad recorded that `Abdullah bin `Amr said that the Prophet said,

«الْمُقْسِطُونَ عِنْدَ اللَّهِ عَلَى مَنَائِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَّوْا»

(Verily, the just will be with Allah on podiums of light, to the right of Ar-Rahman, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.) Muslim and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir of Surah Iqtarabat (Al-Qamar). All praise and thanks are due to Allah, and success and immunity from error come from Him.

### The Tafsir of Surat Ar-Rahman

(Chapter - 55)

Which was revealed in Makkah

### The Introduction to Surat Ar-Rahman

Imam Ahmad recorded that Zirr said that a man said )to Ibn Mas`ud(: "How is this recited: "Ma'in Ghayri Yasin or Asin" He asked him, "Are you that proficient in reciting the whole Qur'an" He replied, "I recite the Mufassal section in one Pak`ah." So he said, "Woe to you! Do you recite

the Qur'an in haste, as if it is poetry I know that the Prophet used to recite two Surahs from the beginning of the Mufassal section (in one Rak`ah)." And Ibn Mas`ud considered Surat Ar-Rahman to be the beginning of the Mufassal section. Abu `Isa At-Tirmidhi recorded that Jabir said, "The Messenger of Allah went to his Companions and recited Surat Ar-Rahman from beginning to end for them, but they did not say anything. The Prophet said,

«لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ  
مَرْدُودًا مِنْكُمْ، كُنْتُ كَلِّمًا أُتَيْتُ عَلَى قَوْلِهِ:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ )

قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكْذِبُ فَلكَ  
الْحَمْدُ»

(I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allah's statement: (Then which of the blessings of your Lord will you both deny)( They said, "None of Your favors do we deny, our Lord! All praise is due to you.") At-Tirmidhi recorded it and he said, "This Hadith is Gharib." Al-Hafiz Abu Bakr Al-Bazzar also collected this Hadith. Abu Ja`far Ibn Jarir recorded that `Abdullah bin `Umar said that the Messenger of Allah recited Surat Ar-Rahman, or it was recited before him, and he said,

«مَا لِي أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟»

(Why do I hear the Jinn giving a better response to their Lord than you) They said, "Why is that, O Allah's Messenger" He said,

«مَا أُتَيْتُ عَلَى قَوْلِ اللَّهِ تَعَالَى:

(فَبَأَىءَ الْآءِ رَبِّكُمْا تُكْذِبَانِ )

إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبَّنَا نُكْذِبُ»

(Whenever I recited the statement of Allah the Exalted, (Then which of the blessings of your Lord will you both deny)( The Jinn responded by saying, "None of the favors of our Lord do we deny.")" Al-Hafiz Al-Bazzar also collected this Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ  
الْبَيَانَ - الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ - وَالنَّجْمُ  
وَالشَّجَرُ يَسْجُدَانِ - وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ  
الْمِيزَانَ - أَلَّا تَطْغَوْا فِي الْمِيزَانِ - وَأَقِيمُوا  
الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ - وَالْأَرْضَ  
وَضَعَهَا لِلْأَنَامِ - فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ  
- وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ - فَبِأَيِّ آيَاتِ  
رَبِّكُمَا تُكَذِّبَانِ )

(1. Ar-Rahman!) (2. He has taught the Qur'an.) (3. He created man.) (4. He taught him Al-Bayan.) (5. The sun and the moon (run) on fixed courses.) (6. And the Najm and the trees prostrating.) (7. And the heaven He has raised high, and He has set up the balance.) (8. In order that you may not transgress the balance.) (9. And observe the weight with equity and do not make the balance deficient.) (10. And the earth He has put down (laid) for Al-An'am.) (11. Therein are fruits, date palms producing Akmam.) (12. And also corn, with (its) `Asf, and Rayhan.) (13. Then which of the blessings of your Lord will you both deny)

### Ar-Rahman revealed and taught the Qur'an

Allah informs of His favors and His mercy for His creatures, for He revealed the Qur'an to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

(الرَّحْمَنُ - عَلَّمَ الْقُرْآنَ - خَلَقَ الْإِنْسَانَ - عَلَّمَهُ  
الْبَيَانَ )

(Ar-Rahman! He has taught the Qur'an. He created man. He taught him Al-Bayan.) Al-Hasan said: "Eloquent speech." This refers to Allah teaching the Qur'an, that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips

**Among Allah's Signs: the Sun, the Moon, the Sky and the Earth**

Allah said,

(الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ )

(The sun and the moon (run) on fixed courses.) They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,

(لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ )

(It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.)(36:40),

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ )

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing.) (6:96), Allah said,

(وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ )

(And the Najm and the trees prostrating.) Ibn Jarir commented, "Scholars of Tafsir disagreed over the meaning of Allah's statement, 'And the Najm.' They agreed, however, that the trees mentioned here are those that stand on trunks." Ali bin Abi Talhah reported that Ibn `Abbas said, "An-Najm refers to the plants that lay on the ground." Similar was said by Sa`id bin Jubayr, As-Suddi and Sufyan Ath-Thawri. This is what Ibn Jarir preferred, may Allah have mercy upon him. Mujahid said, "An-Najm (the star); the one that is in the sky." Al-Hasan and Qatadah said similarly. This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

(أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ)

(See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allah.)(22:18) Allah's statement,

(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ )

(And the heaven He has raised high, and He has set up the balance.) meaning the justice, as He said in another Ayah,

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ  
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity.)(57:25) Allah said here,

(أَلَّا تَطْغَوْا فِي الْمِيزَانِ )

(In order that you may not transgress the balance.) meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth. Allah's statement,

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ )

(And observe the weight with equity and do not make the balance deficient.) meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

(وَزِنُوا بِالْقِسْطِ الْمُسْتَقِيمِ )

(And weigh with the true and straight balance.)(26:182) Allah said,

(وَالْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ )

(And the earth He has put down (laid) for Al-Ana'm.) Allah raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language. Ibn `Abbas, Mujahid, Qatadah and Ibn Zayd said that Al-An'am means the creatures.

(فِيهَا فَكِهَةٌ)

(Therein are fruits,) of various colors, taste and scent,

(وَالنَّخْلُ ذَاتُ الْأَكْمَامِ)

(and date palms producing Akmam.) Allah mentioned the date tree here specifically because of its benefit, both fresh and dry. Ibn Jurayj reported that Ibn ` Abbas said said Al-Akmam, means sheathed fruit stalks. Smilar was said by more than one of the scholars of Tafsir, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more. Allah said,

(وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ )

(And also corn, with (its) ` Asf, and Rayhan.) ` Ali bin Abi Talhah said that Ibn ` Abbas said that in,

(وَالْحَبُّ ذُو الْعَصْفِ)

(And also corn, with (its) ` Asf), ` Asf means straw." Al-` Awfi reported from Ibn ` Abbas, " ` Asf is green leaves cut from the stem, so it is called ` Asf when it dries out." Similarly, Qatadah, Ad-Dahhak and Abu Malik said that ` Asf means straw. Ibn ` Abbas, Mujahid and others said that Rayhan means leaves, while Al-Hasan said that it means sweet-scented plants. ` Ali bin Abi Talhah reported that Ibn ` Abbas said that Rayhan means green leaves. The meanings here, and Allah knows best, are the various crops that produce straw, such as wheat and barley, and Rayhan are the leaves that grow on the stems.

### **Mankind is surrounded by Allah's Favors**

Allah said,

(فَيَأِيءَ آلاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) meaning, "O mankind and Jinn, which of the favors that Allah has given to you do you deny" Mujahid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them. So we say, just as the believers among the Jinns said, "O Allah! None of Your favors do we deny. All praise is due to You." Ibn ` Abbas used to say, "Nay, our Lord!" meaning, "None of Your favors do we deny."

(خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ - وَخَلَقَ  
الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ فَيَأِيءَ آلاءِ رَبِّكُمَا  
تُكَذِّبَانِ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ فَيَأِيءُ  
آلاءِ رَبِّكُمَا تُكَذِّبَانِ )

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ- بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ-  
 فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ- يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ  
 وَالْمَرْجَانُ- فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ- وَلَهُ  
 الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَمِ- فَيَأْتِيَّ  
 ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ-

(14. He created man from sounding clay like the clay of pottery.) (15. And the Jinn He created from a smokeless flame of fire.) (16. Then which of the blessings of your Lord will you both deny) (17. The Lord of the two easts and the Lord of the two wests.) (18. Then which of the blessings of your Lord will you both deny) (19. He has Maraja the two seas meeting together.) (20. Between them is a barrier which none of them can transgress.) (21. Then which of the blessings of your Lord will you both deny) (22. Out of them both come out pearls and Al-Marjan.) (23. Then which of the blessings of your Lord will you both deny) (24. And His are Al-Jawar Al-Munsha'at, in the seas like A` lam.) (25. Then which of the blessings of your Lord will you both deny)

### The Creation of Humans and Jinns

Allah mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire. This was said by Ad-Dahhak from Ibn `Abbas. It was also said by `Ikrimah, Mujahid, Al-Hasan and Ibn Zayd. Al-`Awfi reported from Ibn `Abbas, "From the best part of the fire, from its smokeless flame." Imam Ahmad recorded that `A'ishah said that Allah's Messenger said,

«خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ  
 مَرَجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُمْ»

(The angels were created from light, the Jinns from a smokeless flame of fire, and `Adam from what was described to you.) Muslim also collected this Hadith. Allah's statement:

(فَيَأْتِيَّ ءَالَاءُ رَبِّكُمَا تُكَدِّبَانِ )

(Then which of the blessings of your Lord will you both deny) was explained above

### Allah is the Lord of the Two Easts and the Two Wests

Allah said,

(رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ )

((He is) the Lord of the two easts and the Lord of the two wests.) meaning the sunrise of summer and winter and the sunset of summer and winter. Allah said in another Ayah,

(فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ)

(So, I swear by the Lord of all the points of sunrise and sunset in the east and the west.)(70:40), referring to the different places from which the sun rises and then sets on people every day. Allah said in another Ayah,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيْلًا )

(The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee.)(73:9), referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny)

### Allah created Different Types of Water

Allah said,

(مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ )

(He has Maraja the two seas), or let them loose, according to Ibn ` Abbas. Allah's statement,

(يَلْتَقِيَانِ)

(meeting together.) Ibn Zayd said, "He prevents them from meeting by the dividing barrier He placed between them to separate them." The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Surat Al-Furqan when explaining Allah's statement;



(وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ  
وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا  
مَّحْجُورًا)

(And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier and a complete partition between them.)(25:53) Allah said,

(بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ)

(Between them is a barrier which none of them can transgress.) meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with. Allah said,

(يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ)

(Out of them both come out pearls and Al-Marjan. ) pearls are well-known. As for Marjan they say it means small pearls. Mujahid, Qatadah, Abu Ruzayn, Ad-Dahhak said it, and it has also been reported from `Ali. It was also said that it means large, precious pearls, this was mentioned by Ibn Jarir from some of the Salaf. Ibn Abi Hatim recorded from Ibn `Abbas who said, "When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls." Its chain of narrators is Sahih. Since this type of adornment is a favor from Allah to the people of earth, He reminded them of it,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny) Allah said,

(وَلَهُ الْجَوَارِ الْمُنشَآتُ)

(And His are Al-Jawar Al-Munsha'at), meaning the ships that float,

(فِي الْبَحْرِ)

(in the seas), Mujahid said, "Whatever ship hoists a sail, it is from Munsha'at, if it does not hoist a sail, it is not from the Munsha'at." Qatadah said, "Al-Munsha'at means created." Others said that it is Al-Munshi'at meaning, "launched."

(كَآلِ عُلْمٍ)

(like A` lam.) This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need. Therefore,

(فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny)

(كُلُّ مَنْ عَلَيْهَا فَانٍ - وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو  
الْجَلَلِ وَالْإِكْرَامِ فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ  
فِي شَأْنٍ فَبَأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(26. Whatsoever is on it (the earth) will perish.) (27. And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.) (28. Then which of the blessings of your Lord will you both deny) (29. Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!) (30. Then which of the blessings of your Lord will you both deny)

### Allah is the Ever Living, Free of all Need

Allah states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allah wills. Only Allah's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies. Qatadah said, "First, Allah mentioned His creatures and then He said that all of this will perish." And in the reported supplication: `O You the Ever Living Who sustains all that exists! O You Who created the heavens and the earth without precedence. O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation." Ash-Sha`bi said, "When you have recited,

(كُلُّ مَنْ عَلَيْهَا فَانٍ )

(Whatsoever is on it (the earth) will perish.) do not stop, continue reading,

(وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ )

(And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.)" This Ayah is similar to Allah's statement,

(كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ)

(Everything will perish save His Face.)(28:88) In this Ayah, Allah describes His Noble Face as being Dhul-Jalal wal-Ikram, indicating that He is Worthy of being revered, and thus, never defied; and obeyed, and thus, never disobeyed,

(وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَ الْعَشِيِّ يُرِيدُونَ وَجْهَهُ)

(And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face.)(18:28), And as He said about those giving charity:

(إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ)

(We feed you seeking Allah's Face only.)(76:9) Ibn ` Abbas commented on the meaning of Dhul-Jalal wal-Ikram, by saying, "Owner of greatness and pride." After Allah stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, Dhul-Jalal wal-Ikram, will judge them by His fair judgement, He said,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) Allah said,

(يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ  
فِي شَأْنٍ )

(Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.) In this Ayah, Allah affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair. Al-A` mash reported from Mujahid, from ` Ubayd bin ` Umayr,

(كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ)

(Every day He is (engaged) in some affair.) He said, "Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured."

(سَنَقْرُعُ لَكُمْ أَيُّهَا الثَّقَلَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا  
تُكَذِّبَانِ يَمَعْشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ  
تَنْفُذُوا مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا  
تَنْفُذُونَ إِلَّا بِسُلْطَنِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ  
يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا  
تَنْتَصِرَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(31. We shall attend to you, O Thaqalan!) (32. Then which of the blessings of your Lord will you both deny) (33. O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!) (34. Then which of the blessings of your Lord will you both deny) (35. There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) (36. Then which of the blessings of your Lord will you both deny) ur Lord will you both deny)

### A Warning for Humans and Jinn

Ibn Jurayj said that the Ayah,

(سَنَقْرُعُ لَكُمْ)

(We shall attend to you,) means, 'We shall judge you,' while Al-Bukhari said that it means, "We shall recompense you. Surely, nothing will busy Allah from attending to anything else." This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you," even when one is not busy with anything else. Allah's saying;

(أَيُّهَا الثَّقَلَانِ)

(O you Thaqalan!) refers to the humans and the Jinns, as in the Hadith;

«يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ»

(Everyone will be able to hear it, except the Thaqalayn.) In another narration that explains it, the Prophet said,

«إِلَّا الْإِنْسَ وَالْجِنَّ»

(...except mankind and the Jinns.) Allah said,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny), then,

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَن تَنْفُذُوا  
مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ  
إِلَّا بِسُلْطَنِ )

(O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah!) meaning, `you will never be able to escape Allah's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.' This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day,

(إِلَّا بِسُلْطَنِ)

(except with authority) meaning, except with the commandment from Allah,

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -  
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ )

(On that Day man will say: "Where (is the refuge) to flee" No! There is no refuge! Unto your Lord will be the place of rest that Day.)(75:10-12),

(وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا  
وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا

أَغْشَيْتَ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ )

(And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allah. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever.)(10:27) Allah's statement,

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا  
تَنْتَصِرَانِ )

(There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.) `Ali bin Abi Talhah reported from Ibn `Abbas that Shuwaz is the flame of fire. Abu Salih said, "It is the flame above the fire below the smoke." Ad-Dahhak said,

(شُوَاظٌ مِّن نَّارٍ)

(Shuwaz of fire) "A flood of fire." Allah said;

(وَنُحَاسٌ)

(and Nuhas) `Ali bin Abi Talhah reported from Ibn `Abbas; "The smoke of the fire." Smilar was reported from Abu Salih, Sa`id bin Jubayr and Abu Snan. Ibn Jarir said that the Arabs used to call the smoke of the fire, Nuhas and Nihas. But he said that the scholars of Qur'anic recitation said that in this Ayah, the word recited is Nuhas. Mujahid said, "Molten brass poured over their heads." Qatadah held the same view. Ad-Dahhak said, "Nuhas is liquid copper." The Ayah means, `if you, mankind and the Jinns, try to escape on the Day of Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.' Allah's statement,

فَلَا تَنْتَصِرَانِ فَيَأْتِيَنَّ عَالِيَهُمَا رَبُّكُمَا تُكذِّبَانِ )

(and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny)

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ فَيَأْتِيَنَّ  
عَالِيَهُمَا رَبُّكُمَا تُكذِّبَانِ )

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ - فَبِأَيِّ  
 ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ - يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ  
 فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ - فَبِأَيِّ ءَالَآءِ رَبِّكُمَا  
 تُكَذِّبَانِ - هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ -  
 يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ - فَبِأَيِّ ءَالَآءِ  
 رَبِّكُمَا تُكَذِّبَانِ -

(37. Then when the heaven is rent asunder, and it becomes Wardah like Dihan.) (38. Then which of the blessings of your Lord will you both deny) (39. So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.) (40. Then which of the blessings of your Lord will you both deny) (41. The criminals will be known by their marks, and they will be seized by their foreheads and feet.) (42. Then which of the blessings of your Lord will you both deny) (43. This is the Hell which the criminals denied.) (44. They will go between it and Hamim An!) (45. Then which of the blessings of your Lord will you both deny)

### The Horrors of the Day of Resurrection

Allah said,

(فَإِذَا انشَقَّتِ السَّمَاءُ)

(Then when the heaven is rent asunder,) on the Day of Resurrection; this meaning is clear in this and similar Ayat, such as,

(وَأَنشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ )

(And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.)(69:16),

(وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْغَمِّ وَنُزِّلَ الْمَلَائِكَةُ  
 تَنْزِيلًا )

(And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.)(25:25) and,

(إِذَا السَّمَاءُ انشَقَّتْ - وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ )

(When the heaven is split asunder, and listens to and obeys its Lord -- and it must do so.)(84:1-2) Allah's statement,

(فَكَانَتْ وَرْدَةً كَالدِّهَانِ)

(and it becomes Wardah like Dihan.) This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dyes stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection. As-Suddi said, "It will be as rosy color and as filth oil." Mujahid said

(كَالدِّهَانِ)

(like Dihan), "Like the colors of dyes." Allah said;

(فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ )

(So on that Day he will not be questioned about his sins, (neither) human nor Jinn.) this is similar to His saying;

(هَذَا يَوْمٌ لَا يَنْطِقُونَ - وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ )

(That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse.)(77:35-36) This is the case at the time, then all the creatures will be questioned about their deeds. Allah said;

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ )

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.)(15:92-93) Qatadah said, "On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do." Allah the Exalted said,

(يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ)

(The criminals will be known by their marks,) i.e., by special marks that distinguish them. Al-Hasan and Qatadah said, "They will be known by their dark faces and their blue eyes." I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution. Allah said,



## (فَيُؤْخَذُ بِالنَّوَاصِي وَالْأُقْدَامِ)

(and they will be seized by their foreheads and feet.) meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire. Al-A` mash said that Ibn ` Abbas said, "He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven." Allah said,

## (هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ)

(This is the Hell which the criminals denied.) meaning, ` this is the Fire that you used to deny existed that it; now you see it before your eyes! While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

## (يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) meaning, they will sometimes be punished with fire and they will sometimes be given Hamim which is a drink like molten copper tearing their intestines and internal organs,

## (إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ - فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the Hamim, then they will be burned in the Fire.)(40:71-72) Allah said

## (ءَانَ)

(An) meaning hot, due to the fierce and intense heat that is impossible to bear. Ibn ` Abbas said;

## (يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانَ)

(They will go between it and Hamim An!) "That has reached the ultimate temperature and boiling fiercely." Smilar was said by Mujahid, Sa` id bin Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi. Qatadah also commented, "Its boiling started when Allah created the heavens and the earth!" Muhammad bin Ka` b Al-Qurazi said, "The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain. This is the meaning of Allah's statement,

## (فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ)

(In the Hamim, then they will be burned in the Fire.)(40:72) And Al-Hamim Al-An means hot." There is another report from Al-Qurazi;

(حَمِيمٍ ءَانَ)

(Hamim An) that it means "prepared. " This is also the view of Ibn Zayd. And saying that it means "prepared" does not contradict the first report from Al-Qurazi which says that it means hot, for Allah said:

(تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ)

(They will be given to drink from a spring, Aniyah.) (88:5) which means severe unbearable heat, and His saying;

(غَيْرَ نَظْرِينَ إِنَّهُ)

(not to wait for it to be prepared)(33:53) which means properly cooking and preparing it. So His saying;

(حَمِيمٍ ءَانَ)

(Hamim An.) Hamim, that is very hot. Surely, punishing the disobedient criminals as well as favoring those who had Taqwa, is from Allah's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Ayat, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allah reminded them of this favor;

(فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ)

(Then which of the blessings of your Lord will you both deny)

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ فَبِأَيِّ ءَالَءِ رَبِّكُمَا  
تُكَذِّبَانِ ذَوَاتًا أَفْنَانٍ فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ  
فِيهِمَا عَيْنَانِ تَجْرِيَانِ فَبِأَيِّ ءَالَءِ رَبِّكُمَا تُكَذِّبَانِ  
فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ فَبِأَيِّ ءَالَءِ رَبِّكُمَا  
تُكَذِّبَانِ)

(46. But for him who fears the standing before his Lord, there will be two Gardens.) (47. Then which of the blessings of your Lord will you both deny) (48. With Afnan.) (49. Then which of the blessings of your Lord will you both deny) (50. In them (both) will be two springs flowing (free).) (51. Then which of the blessings of your Lord will you both deny) (52. In them (both) will be every kind of fruit in pairs.) (53. Then which of the blessings of your Lord will you both deny)

## The Delight of Those Who have Taqwa in Paradise

Allah the Exalted said,

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ)

(But for him who fears the standing before his Lord,) on the Day of Resurrection,

(وَنَهَى النَّفْسَ عَنِ الْهَوَى)

(And restrained himself from the desires.) (79:40), and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«جَنَّاتٍ مِنْ فِضَّةٍ آنِيهُمَا وَمَا فِيهِمَا، وَجَنَّاتٍ مِنْ ذَهَبٍ آنِيهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةٍ عَدْنٍ»

(There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the `Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.) The Group, with the exception of Abu Dawud, collected this via the Hadith of `Abdul-`Aziz. This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwa will enter Paradise, for Allah is reminding the Ath-Thaqalayn of this favor, as He says;

(وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ قِيَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ) (نُكْدَبَانَ)

(But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny) Then He describes these two gardens, by saying,

(ذَوَاتَا أَفْنَانٍ )

(With Afnan.) their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) `Ata' Al-Khurasani and several others said that Afnan means spreading branches of trees that reach the branches of other trees,

(فِيهِمَا عَيْنَانِ تَجْرِيَانِ )

(In them (both) will be two springs flowing.) free to water these trees and branches that produce all kinds of fruits,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) Al-Hasan Al-Basri said that one of these springs is called Tasnim, and the other called As-Salsabil. `Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it. Allah's statement,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ )

(In them (both) will be every kind of fruit in pairs.), of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined,

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) Ibrahim bin Al-Hakam bin Aban said that his father narrated from `Ikrimah that Ibn `Abbas said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the color-cynth." Ibn `Abbas also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

(مُتَّكِنِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ قَصِيرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ فَبِأَيِّ آلاءِ رَبِّكُمَا تُكَذِّبَانِ )

(54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.) (55. Then which of the blessings of your Lord will you both deny) (56. Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.) (57. Then which of the blessings of your Lord will you both deny) (58. They are like Yaqut and Marjan.) (59. Then which of the blessings of your Lord will you both deny) (60. Is there any reward for good other than good) (61. Then which of the blessings of your Lord will you both deny) Allah said,

(مُتَّكِنِينَ)

(Reclining), in reference to the residents of Paradise, who will recline or sit cross-legged;

(عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ)

(upon the couches lined with Istabraq,) which is thick silk brocade, according to `Ikrimah, Ad-Dahhak and Qatadah. Abu `Imran Al-Jawni said, "It is thick silk embroidered with gold." In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq narrated that Hubayrah bin Yarim said that `Abdullah bin Mas`ud said, "This is their interior, so what about it if you see their exterior" Allah said,

(وَجَنَى الْجَنَّتَيْنِ دَانٍ)

(and the fruits of the two Gardens will be near at hand.) close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

(قُطُوفُهَا دَانِيَةٌ)

(The fruits in bunches whereof will be low and near at hand.)(69:23),

(وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ فُطُوفُهَا تَذَلِيلًا )

(And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)(76:14), meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

(فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said,

(فِيهِنَّ)

(Wherein will be), meaning on these couches or beds,

(قَصِيرَاتُ الطَّرْفِ)

(Qasirat At-Tarf) chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn `Abbas, Qatadah, `Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, "By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you." Allah said,

(لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ )

(whom never deflowered a human before nor Jinn ) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Artat bin Al-Mundhir said, "Damrah bin Habib was asked if the Jinns will enter Paradise and he said, `Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'" Allah's statement,

(لَمْ يَطْمِئِنَّهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ آءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ )

(whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed:

## (كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ )

(they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, "They are as pure as rubies and white as Marjan." So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Srin said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad ) said,

«إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ  
لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى (أَضْوَاءِ) كَوْكَبِ  
دُرِّي فِي السَّمَاءِ، لِكُلِّ امْرِيٍّ مِنْهُمْ زَوْجَتَانِ  
اِثْنَتَانِ، يُرَى مَخُّ سَوْقَيْهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا  
فِي الْجَنَّةِ أَغْزَبُ»

(Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.) This Hadith was recorded in the Two Sahihs. Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«لِغَدْوَةٍ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٍ خَيْرٌ مِنَ الدُّنْيَا  
وَمَا فِيهَا، وَلَقَابُ قَوْسٍ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ  
يَعْنِي سَوْطَهُ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا،  
وَلَوْ أَطَّلَعَتْ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى  
الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا  
بَيْنَهُمَا، وَلَنْصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا  
وَمَا فِيهَا»

(A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is

better than the world and whatever is on its surface. If one of the women of the people of Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.) Al-Bukhari also collected a similar narration. Allah the Exalted said,

(هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ )

(Is there any reward for good other than good) Allah declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is best (reward) and even more.)(10:26) All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allah's favor and bounty, after all of these He says;

(فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ )

(Then which of the blessings of your Lord will you both deny)

(وَمِن دُونِهِمَا جَنَّاتٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ  
مُدْهَامَّتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا عَيْنَانِ  
نَضَّاخَتَانِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِمَا فَكِّهَةٌ  
وَنَخْلٌ وَرُمَّانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ فِيهِنَّ  
خَيْرَاتٌ حِسَانٌ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ حُورٌ  
مَّقْصُورَاتٌ فِي الْخِيَامِ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ  
لَمْ يَطْمِئِنَّهُنَّ أَنَسٌ قَبْلَهُمْ وَلَا جَانٌّ فَبِأَيِّ ءَالَآءِ  
رَبِّكُمَا تُكَذِّبَانِ مُتَكَبِّرِينَ عَلَى رَفْرَفٍ خُضْرٍ  
وَعَبْقَرِيٍّ حِسَانٍ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ تَبْرَكَ  
اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ )



(62. And below these two, there are two other Gardens.) (63. Then which of the blessings of your Lord will you both deny) (64. Mudhammatan.) (65. Then which of the blessings of your Lord will you both deny) (66. In them (both) will be two springs Naddakhatan.) (67. Then which of the blessings of your Lord will you both deny) (68. In them (both) will be fruits, and date palms and pomegranates.) (69. Then which of the blessings of your Lord will you both deny) (70. Therein (Gardens) will be Khayrat Hisan;) (71. Then which of the blessings of your Lord will you both deny) (72. Hur (beautiful, fair females) guarded in pavilions;) (73. Then which of the blessings of your Lord will you both deny) (74. Whom never deflowered a human before nor Jinn.) (75. Then which of the blessings of your Lord will you both deny) (76. Reclining on green Rafraf and rich beautiful `Abqariy.) (77. Then which of the blessings of your Lord will you both deny) (78. Blessed be the Name of your Lord, Dhill-Jalali wal-Ikram.)

**These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'an.**

Allah said:

(وَمِنْ دُونِهِمَا جَنَّاتٍ )

(And below these two, there are two other Gardens.) We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (Muqarribin) and the latter two are for those on the right (Ashab Al-Yamin). Abu Musa commented, "There are two gardens made of gold for the Muqarribin and two gardens made of silver for Ashab Al-Yamin." There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said,

(وَمِنْ دُونِهِمَا جَنَّاتٍ )

(And below these two, there are two other Gardens.) And this is an obvious form of honoring the first two gardens over the latter two. Allah described the former gardens:

(ذَوَاتَا أَفْنَانٍ )

(With Afnan), which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

(مُدْهَامَّتَانِ )

(Mudhammatan), being dark, because of the intense irrigation. Ibn `Abbas said, "Mudhammatan means, they have become dark green because of extensive water irrigation." Muhammad bin Ka`b said:

(مُدْهَامَّتَانِ )

(Mudhammatan) "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens,

(فِيهِمَا عَيْنَانِ تَجْرِيَانِ )

(In them (both) will be two springs flowing (free)), while He said about the springs of the latter two gardens,

(نَضَّاخَتَانِ )

(Naddakhatan); `Ali bin Abi Talhah reported from Ibn `Abbas: "It means gushing. And the free flowing is stronger than gushing." Ad-Dahhak said that,

(نَضَّاخَتَانِ )

(gushing forth) means, they are full of water and constantly gushing. Allah said about the former two gardens,

(فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ )

(In them (both) will be every kind of fruit in pairs), but He said about the latter two gardens,

(فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ )

(In them (both) will be fruits, and date palms and pomegranates.) There is no doubt that the first description is better and refers to more of a variety and more types of fruit. Allah said about the latter two gardens, Allah then said;

(فِيهِنَّ خَيْرَاتٌ حِسَانٌ )

(Therein will be Khayrat Hisan;) meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah. It was also said that Khayrat is plural of Khayrah and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet . There is another Hadith saying that Al-Hur Al-`Ayn will sing,

«نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجِ كِرَامٍ»

("We are Al-Khayrat Al-Hisan, we were created for honorable husbands.") Allah said:

## (حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ)

(Hur (beautiful, fair females) guarded in pavilions;) but He said about the first two gardens,

## (فِيهِنَّ قَصِرَاتُ الطَّرْفِ)

(Wherein both will be Qasirat At-Tarf,) There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allah's saying:

## (فِي الْخِيَامِ)

(in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لَوْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مَيْلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ»

(Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.) In another narration the Prophet said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet said,

«إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مَيْلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

(Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them all.) Allah the Exalted said,

## (لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ)

(Whom never were deflowered by a human before nor Jinn.) We explained this meaning before. Allah added in the description of the first group of the believers' wives,

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ فَبِأَيِّ آلَاءِ رَبِّكُمَا  
تُكَذِّبَانِ )

(they are like Yaqut (rubies) and Marjan (pearls). Then which of the blessings of your Lord will you both deny) Allah said,

(مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ )

(Reclining on green Rafter and rich beautiful `Abqariy. ) `Ali bin Abi Talhah reported from Ibn `Abbas: "Rafter means cushions." Mujahid, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that Rafter means cushions. Al-`Ala' bin Badr said: "The Rafter are arrayed hanging over the couches." Allah's statement,

(وَعَبْقَرِيٍّ حِسَانٍ)

(and rich beautiful `Abqariy.) Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi said that `Abqariy means rich carpets. Allah said,

(تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ )

(Blessed be the Name of your Lord (Allah) Dhill-Jalal wal-Ikram,) Allah states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten. `Abdullah bin `Abbas said that,

(ذِي الْجَلَلِ وَالْإِكْرَامِ)

(Dhill-Jalal wal-Ikram) means, the Owner of greatness and pride. In a Hadith, the Prophet said,

«إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسْلِمِ،  
وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ،  
وَلَا الْجَافِي عَنْهُ»

(Verily, among the acts of venerating Allah, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'an who avoids extremism and laziness with it." Imam Ahmad recorded that Rabi` ah bin `Amir said that he heard the Messenger of Allah say,

«الْظُّوَا بِذِي الْجَلَالِ وَالْإِكْرَامِ»

(Persist (in invoking Allah) with, "Ya Dhal-Jalal wal-Ikram (O Owner of greatness and honor).") An-Nasa'i also collected this Hadith. Muslim and the Four Sunan compilers recorded that `A'ishah said, "When the Messenger of Allah would (say the) Salam (completing prayer), he would only sit as long as it takes him to say,

«اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا  
الْجَلَالِ وَالْإِكْرَامِ»

(O Allah! You are As-Salam, and peace comes from You. Blessed be You Ya Dhal-Jalal wal-Ikram.)" This is the end of the Tafsir of Surat Ar-Rahman, all praise is due to Allah and all favors come from Him.

### The Tafsir of Surat Al-Waqi` ah

(Chapter - 56)

Which was revealed in Makkah

The Virtues of Surat Al-Waqi` ah

Abu Ishaq reported from `Ikrimah from Ibn `Abbas that Abu Bakr said, "O Allah's Messenger! You are becoming gray" The Messenger replied,

«شَيَّبَنِي هُوْدٌ وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ  
يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ»

(Hud (chapter 11), Al-Waqi` ah (56), Al-Mursalat (77), `Amma Yatasa'alun (78) and Idha Ash-Shamsu Kuwwirat (81) have made me gray.) At-Tirmidhi collected this Hadith and said, "Hasan Gharib."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا وَقَعَتِ الْوَاقِعَةُ- لَيْسَ لِقَوِّعَتِهَا كَاذِبَةٌ-  
خَافِضَةٌ رَّافِعَةٌ- إِذَا رُجَّتِ الْأَرْضُ رَجًا- وَبُسَّتِ  
الْجِبَالُ بَسًا- فَكَانَتْ هَبَاءً مُنْبِتًا- وَكُنْتُمْ أَزْوَاجًا  
ثَلَاثَةً- فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ-

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ -  
وَالسَّابِقُونَ السَّابِقُونَ - أُولَئِكَ الْمُقَرَّبُونَ - فِي  
جَنَّاتِ النَّعِيمِ -

(1. When the Waqi`ah occurs) (2. There is not, for its occurrence, Kadhibah.) (3. Bringing low (some), exalting (others).) (4. When the earth will be shaken with a terrible shake.) (5. And the mountains will be powdered to dust,) (6. So that they will become floating dust particles.) (7. And you (all) will be in three groups. ) (8. So those on the right -- how (fortunate) will be those on the right!) (9. And those on the left -- how (unfortunate) will be those on the left!) (10. And those foremost will be foremost.) (11. These will be the nearest (to Allah).) (12. In the Gardens of Delight.)

### The Horrors of the Day of Resurrection

Al-Waqi`ah (the occurrence), is one of the names of the Day of Resurrection, because that Day is real and will surely come. Allah the Exalted said in other Ayat,

(فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ )

(Then on that Day shall the Waqi`ah occur.)( 69:15) Allah the Exalted said,

(لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ )

(There is not, for its occurrence, Kadhibah.) means, when He commands the Day of Resurrection to begin, none can stop it from happening or prevent it from beginning,

(اسْتَجِيبُوا لِرَبِّكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَّا مَرَدٍّ لَهُ  
مِنَ اللَّهِ)

(Answer the call of your Lord before there comes from Allah a Day which can not be averted.) (42:47),

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ  
(

(A questioner asked concerning a torment about to occur -- upon the disbelievers, which none can avert.)(70:1-2),

(وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ  
يَوْمَ يُنْفَخُ فِي الصُّورِ عِلْمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ  
الْحَكِيمُ الْخَبِيرُ)

(And on the Day He will say: "Be!" -- and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well Aware.)(6:73) As for the meaning of

(كَاذِبَةٌ)

(Kadhibah) Muhammad bin Ka`b said: "It will certainly occur," while Qatadah said, "It shall not be discontinued, taken back or aborted. Allah's statement,

(خَافِضَةٌ رَّافِعَةٌ)

(Bringing low, exalting.) indicates that Al-Waqi`ah lowers some people to the lowest parts of the Fire, even if they had been mighty in this life. It also elevates others to the highest grades in the residence of eternal delight, even if they were weak in this life. This was said by Al-Hasan, Qatadah and others. Al-`Awfi reported from Ibn `Abbas:

(خَافِضَةٌ رَّافِعَةٌ)

(Bringing low, exalting), "It made the near and the far hear it," while `Ikrimah said, "It lowered, and thus those who were close heard it, and elevated, and thus those in the distance heard it." Ad-Dahhak and Qatadah said similarly. Allah said,

(إِذَا رُجَّتِ الْأَرْضُ رَجًا)

(When the earth will be shaken with a terrible shake.) meaning, it is shaken and moved violently over all of its surface and through its depths. Ibn `Abbas, Mujahid, Qatadah and others said about Allah's saying:

(إِذَا رُجَّتِ الْأَرْضُ رَجًا)

(When the earth will be shaken with a terrible shake.) it means "Violently shaken." Ar-Rabi` bin Anas said, "The earth will be shaken with all that is in it, just as a sifter is shaken with its contents." This is like Allah's saying:

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا)

(When the earth is shaken with its earthquake.)(99:1) and,

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ  
عَظِيمٌ

(O mankind! Have Taqwa of your Lord! Verily, the earthquake of the Hour is a terrible thing.)(22:1). Allah said:

وَبُسَّتِ الْجِبَالُ بَسًّا

(And the mountains will be powdered to dust,) meaning, relentlessly pulverized. This was said by Ibn `Abbas, Mujahid, `Ikrimah and Qatadah and others. Ibn Zayd said: "The mountains will become just like Allah described them,

كَثِيبًا مَّهِيلًا

(A heap of sand poured out.)(73:14)." Allah's saying:

فَكَانَتْ هَبَاءً مُنْبَثًا

(So that they will become floating dust particles.) Abu Ishaq narrated from Al-Harith, from `Ali: "It will become like the rising dust storm that soon fades away leaving no trace of itself behind." Al-`Awfi reported from Ibn `Abbas about Allah's saying:

فَكَانَتْ هَبَاءً مُنْبَثًا

(So that they will become floating dust particles.) "It describes the rising embers from the fire when it is kindled, but when the embers land, they are extinguished quickly." `Ikrimah said, "The floating dust particles that the wind scatters all around," while Qatadah said,

هَبَاءً مُنْبَثًا

(floating particles), "Like the dry parts of trees that the wind scatters all about." This Ayah is similar to several other Ayat that indicate that the mountains will be moved from their places, demolished and blown off their bases, becoming like carded wool on the Day of Resurrection.

### Three Categories of People on the Day of Resurrection

Allah's statement,



## (وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً )

(And you (all) will be in three groups.) This means that people will be divided into three categories on the Day of Resurrection. Some will be on the right of Allah's Throne, and they are those who were brought forth from `Adam's right side. This category will be given their Books of Records in their right hand and will be taken to the right side. As-Suddi explained that they will comprise the majority of the residents of Paradise. Another category is those who will be placed to the left of Allah's Throne, and they are those who were brought forth from `Adam's left side. This category will be given their Books of Records in their left hands and will be taken to the left side. They are the residents of the Fire, may Allah save us from their actions. A third category is comprised of those who are the foremost and nearest before Allah. They are in a better grade and status and nearer to Allah than those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are fewer than those on the right side; so Allah said,

(فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ -  
وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ -  
وَالسَّابِقُونَ السَّابِقُونَ )

(So those on the right -- how will be those on the right! And those on the left -- how will be those on the left! And those foremost will be foremost.) Allah divides people into these three groups upon their death, as indicated by the end of this Surah. Allah mentioned them in His statement as well,

(ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا  
فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ  
بِالْخَيْرَاتِ يُأْتِنَ اللَّهُ)

(Then We gave the Book as inheritance to such of Our servants whom We chose. Then of them are some who wrong themselves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds.)(35:32) Muhammad bin Ka`b, Abu Hazrah Ya`qub bin Mujahid said that,

## (وَالسَّابِقُونَ السَّابِقُونَ )

(And those foremost will be foremost.) is about the Prophets, peace be upon them, while As-Suddi said that they are the residents of the utmost highs (Ahl Al-`Illiyin, in Paradise). The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allah commanded them,

(وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَوَاتُ وَالْأَرْضُ)

(And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.)(3:133) and,

(سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.)(57:21) Therefore, those who rush to obey Allah in this life and are foremost in performing acts of righteousness, will be among the foremost believers honored in the Hereafter. Verily, the reward is according to the kind of deed, and as one does, so he is judged. So Allah said:

(أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ)

(These will be the nearest (to Allah). In the Gardens of Delight.)

(ثَلَاثَةٌ مِّنَ الْأُولَىٰ - وَقَلِيلٌ مِّنَ الْآخِرِينَ - عَلَىٰ  
سُرُرٍ مَّوْضُونَةٍ - مُتَّكِنِينَ عَلَيْهَا مُتَّقِلِينَ -  
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخْلَدُونَ - بِأَكْوَابٍ وَأَبَارِيقَ  
وَكُؤُوسٍ مِّن مَّعِينٍ - لَا يُصَدَّعُونَ عَنْهَا وَلَا  
يُنزِفُونَ - وَفَكِهَةٌ مِّمَّا يَتَخِرُّونَ - وَلَحْمِ طَيْرٍ  
مِّمَّا يَشْتَهُونَ - وَحُورٌ عِينٌ - كَأَمْثَلِ اللَّوْلُؤِ  
الْمَكْنُونِ - جَزَاءً بِمَا كَانُوا يَعْمَلُونَ - لَا يَسْمَعُونَ  
فِيهَا لَعْوًا وَلَا تَأْتِيَمًا - إِلَّا قِيلًا سَلَامًا )

(13. A multitude of those will be from the first ones.) (14. And a few of those will be from the later ones.) (15. (They will be) on thrones, Mawdunah.) (16. Reclining thereon, face to face.) (17. Immortal boys will go around them (serving),) (18. With cups, and jugs, and a glass of

flowing wine,) (19. Wherefrom neither Yusadda`un nor Yunzifun.) (20. And with fruit that they may choose.) (21. And with the flesh of fowls that they desire.) (22. And (there will be) Hur with wide lovely eyes.) (23. Like preserved pearls.) (24. A reward for what they used to do.) (25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.) (26. But only the saying of: "Salaman! Salaman!")

## The Reward of the Foremost in Faith

Allah states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this Ummah. This was reported from Mujahid and Al-Hasan Al-Basri, in the collection of Ibn Abi Hatim, and this is the preference of Ibn Jarir. He considered it supported by the saying of Allah's Messenger :

«نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ»

(We are the later nation, but the foremost on the Day of Resurrection.) Ibn Jarir did not mention any other interpretation nor did he attribute this view to anyone else. There is another Hadith that could support this meaning. Imam Abu Muhammad bin Abi Hatim recorded that Abu Hurayrah said that when these Ayat were revealed,

(كثرة من الأولين - وقليل من الآخرين )

(A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.), this news became hard for the Companions of the Prophet . These this Ayat,

(كثرة من الأولين وكثرة من الآخرين )

(A multitude of those will be from the first ones. And a multitude of those will be from the later ones.), were revealed. The Prophet then said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ، ثَلَاثُ أَهْلِ الْجَنَّةِ، بَلْ أَنْتُمْ نِصْفُ أَهْلِ الْجَنَّةِ أَوْ: شَطْرُ أَهْلِ الْجَنَّةِ وَتُقَاسِمُونَهُمُ النِّصْفَ الثَّانِي»

(I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.) Imam Ahmad also recorded this. However, this opinion that Ibn Jarir chose is questionable, rather it is a deficient interpretation. This is because this Ummah is the best of all nations, according to the text of the Qur'an. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this Ummah; the opposite is true. The latter opinion is the correct one, that,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ )

(A multitude of those will be from the first ones), refers to the earlier generations of this Ummah, while,

(وَقَلِيلٌ مِنَ الْآخِرِينَ )

(And a few of those will be from the later ones.), refers to the latter people of this Ummah. Ibn Abi Hatim recorded that As-Sari bin Yahya said that Al-Hasan recited this Ayah,

(وَالسَّابِقُونَ السَّابِقُونَ - أَوْلِيكَ الْمُقَرَّبُونَ فِي  
جَنَّةِ النَّعِيمِ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ )

(And those foremost will be foremost. These will be the nearest (to Allah). In the Gardens of Delight. A multitude of those will be from the first ones.), Then he commented, "A multitude from the earlier generation of this Ummah." Ibn Abi Hatim also recorded that Muhammad bin Srin commented:

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ - وَقَلِيلٌ مِنَ الْآخِرِينَ )

(A multitude of those will be from the first ones. And a few of those will be from the later ones.), "They stated, or hoped that they will all be from this Ummah." Therefore, these are the statements of Al-Hasan and Ibn Srin that those foremost in faith are all from this Ummah. There is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Ayah might include all previous believing nations. In this regard, it is confirmed in the authentic Hadith compilations, from more than one route, that the Messenger of Allah said;

«خَيْرُ الْقُرُونِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ  
يَلُونَهُمْ»

(The best people are my generation, then the next generation, then the next generation....)  
He also said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ،  
لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ، إِلَى قِيَامِ  
السَّاعَةِ»

(A group of my Ummah will always remain on the truth and dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.) In another narration:

«حَتَّى يَأْتِيَ أَمْرُ اللَّهِ تَعَالَى وَهُمْ كَذَلِكَ»

(..until Allah's command comes while they are like this.) This Ummah is more honored than any other Ummah. The foremost believers of this Ummah are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a Mutawatir Hadith, the Prophet mentioned that seventy thousand of this Ummah will enter Paradise without reckoning. In another narration of this Hadith, the Prophet added,

«مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا»

(With each thousand, another seventy thousand.) In yet another narration, he said,

«مَعَ كُلِّ وَاحِدٍ سَبْعُونَ أَلْفًا»

(With every one of them is another seventy thousand.) Allah's statement,

(عَلَى سُرُرٍ مَّوْضُونَةٍ)

(on Thrones, Mawdunah.) Ibn `Abbas said, "Woven with gold." Smilar was reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Zayd bin Aslam, Qatadah, Ad-Dahhak and others. Allah said,

(مُتَّكِنِينَ عَلَيْهَا مُتَّقِلِينَ)

(Reclining thereon, face to face.) indicating that they will face each other, and none of them will be in the back lines,

(يَطُوفُ عَلَيْهِمْ وُلْدٌ مُخَلَّدُونَ)

(Immortal boys will go around them), who will never grow up, get old or change in shape,

(بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ)

(With cups, and jugs, and a glass of flowing wine) these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

(لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ )

(Wherefrom neither Yusadda`un nor Yunzifun.) meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Dahhak reported from Ibn `Abbas: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allah mentioned the wine of Paradise free of these characteristics." Mujahid, `Ikrimah, Sa`id bin Jubayr, `Atiyah Al-`Awfi, Qatadah and As-Suddi said that Allah's statement,

(لَا يُصَدَّعُونَ عَنْهَا)

(Wherefrom neither Yusadda`un) means, "It does not give them a headache." While they said that

(وَلَا يُنْزَفُونَ)

(nor will they Yunzifun. ) means that "It does not change their sense of reasoning." Allah's statement,

(وَفَكِهَةٌ مِّمَّا يَتَخَيَّرُونَ - وَلَحْمٌ طَيْرٍ مِّمَّا يَشْتَهُونَ )

(And with fruit that they may choose. And with the flesh of fowls that they desire.) meaning, whatever fruits they wish for will be distributed among them. This Ayah is a proof that we are allowed to choose the fruits that we prefer and wish to eat. Imam Ahmad recorded that Thabit said that Anas said that the Messenger of Allah liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if that man was praised for his good qualities. Once a woman came to him and said, "O Allah's Messenger! I had a dream that I was taken out of Al-Madinah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so,' and she mentioned the names of twelve men whom the Prophet had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river Baydakh or -- Baydhakh.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them." Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allah's Messenger called the woman and again asked her to mention her story, and she did. This is the narration that Abu Ya`la collected, and Al-Hafiz Ad-Diya' said, "This Hadith meets the criteria of Muslim." Allah said,

(وَلَحْمٌ طَيْرٍ مِّمَّا يَشْتَهُونَ )

(And with the flesh of fowls that they desire.) Imam Ahmad recorded that Anas said that the Messenger of Allah said,

«إِنَّ طَيْرَ الْجَنَّةِ كَأَمْثَالِ الْبُخْتِ، يَرْعَى فِي شَجَرِ  
الْجَنَّةِ»

(Birds of Paradise are like Bukht camels that graze in the trees of Paradise.) Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful." The Messenger said,

«أَكْلُهَا أُنْعَمُ مِنْهَا»

(Those who eat them are more wonderful.) and repeated this statement thrice. The Prophet went on,

«وَإِنِّي لَأَرْجُو أَنْ تَكُونَ مِمَّنْ يَأْكُلُ مِنْهَا»

(And I hope that you will be among those who eat from them.) Only Imam Ahmad collected this Hadith using this chain of narration. Allah said;

(كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ )

(Like unto preserved pearls.), indicating that they are just as white and pure fresh pearls. We mentioned Allah's statement,

(كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ )

(As if they were eggs preserved.)(37:49), in Surat As-Saffat (chapter 37), and also their description in Surat Ar-Rahman (chapter 55). This is why Allah said afterwards,

(جَزَاءً بِمَا كَانُوا يَعْمَلُونَ )

(A reward for what they used to do.) meaning, `these delights that We granted them are rewards for the good deeds that they performed (in this life).' Allah the Exalted said,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا - إِلَّا قِيلًا سَلَامًا  
سَلَامًا )

(No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salaman (peace,)! Salaman (peace.)!") meaning they will not hear foul or unnecessary speech in Paradise.

(لَا تَسْمَعُ فِيهَا لَغِيَةً )

(Where they shall neither hear harmful speech nor falsehood.) (88:11), meaning, no foul words are uttered therein. Allah said,

(وَلَا تَأْتِيْمًا)

(nor any sinful speech.) meaning, nor speech that contains foul words,

(إِلَّا قِيْلًا سَلْمًا سَلْمًا )

(But only the saying of: "Salaman (peace!), Salaman (peace!)."), they will greet each other with Salam, just as Allah said in another Ayah,

(تَحِيَّتُهُمْ فِيهَا سَلْمٌ)

(Their greeting therein will be: "Salaman (peace!).") (14:23) And, as we mentioned, their words will be free from impure and needless speech.

(وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ - فِي سِدْرٍ  
مَّخْضُودٍ - وَطَلْحٍ مَّنْضُودٍ - وَظِلٍّ مَّمْدُودٍ -  
وَمَاءٍ مَّسْكُوبٍ - وَفِكَهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ  
وَلَا مَمْنُوعَةٍ - وَفُرُشٍ مَّرْفُوعَةٍ - إِنَّا أَنْشَأْنَاهُنَّ  
إِنْشَاءً - فَجَعَلْنَاهُنَّ أَبْكَرًا - عُرْبًا أَثْرَابًا -  
لِأَصْحَابِ الْيَمِينِ )

(نُّلَّةٌ مِّنَ الْأَوَّلِينَ وَنُّلَّةٌ مِّنَ الْآخِرِينَ )

(27. And those on the right -- how (fortunate) will be those on the right) (28. (They will be) among Sidri Makhduḍ.) (29. And among Talh Mandud.) (30. And in shade Mamduḍ.) (31. And by water flowing constantly.) (32. And fruit in plenty.) (33. Whose supply is not cut off nor are they out of reach.) (34. And on couches, raised high.) (35. Verily, We have created them a special creation.) (36. And made them virgins.) (37. `Urub, Atrab.) (38. For those on the right.) (39. A multitude of those will be from the first generation.) (40. And a multitude of those will be from the later generations.)



## The Reward of Those on the Right After

Allah mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymun bin Mhran said that those on the right side are lesser in rank than the foremost in faith. Allah said,

(وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ )

(And those on the right -- how (fortunate) will be those on the right) who are those on the right, what is their condition and what will their final destination be like Allah next answers this question by saying,

(فِي سِدْرٍ مَّخْضُودٍ )

((they will be) among Sdr Makhdud.) Ibn `Abbas, `Ikrimah, Mujahid, Ibn Al-Ahwas, Qasamah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatadah, `Abdullah bin Kathir, As-Suddi, Abu Hazrah and several others said, "The kind without thorns." And from Ibn `Abbas: "It is the one that is laden with fruits." This is also reported from `Ikrimah and Mujahid. Similar was also said by Qatadah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of which strains its trunk. `Utbah bin `Abd As-Sulami said, "I was sitting with Allah's Messenger , when a bedouin came and said, `O Messenger of Allah! Have you heard about the tree that has more thorns than any other being in Paradise' Meaning the Talh tree. So Allah's Messenger said:

«إِنَّ اللَّهَ يَجْعَلُ مَكَانَ كُلِّ شَوْكَةٍ مِنْهَا ثَمْرَةً، مِثْلَ خُصْوَةِ النَّيْسِ الْمَلْبُودِ، فِيهَا سَبْعُونَ لَوْنًا مِنَ الطَّعَامِ، لَا يُشْبِهُ لَوْنُ آخَرَ»

(For each spot that there was a thorn on it, Allah instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.) Allah's said,

(وَوَطْلِحٍ مَّضُودٍ )

(and among Talh Mandud.) refers to large thorny shrub that used to grow in the area of Hijaz (Western Arabia). Mujahid said that

(مَّضُودٍ)

(Mandud) means: "Its fruits are piled on top of each other. Allah is reminding the Quraysh of these kinds of trees, since they used to like the shade that the Talh and Sdr provided for them." Ibn Abi Hatim recorded that Abu Sa`id said that

(وَطَلْحٍ مَّنْضُودٍ )

(Talh Mandud) means: "The banana tree." And he (Ibn Abi Hatim) said, "Similar is reported from Ibn `Abbas, Abu Hurayrah, Al-Hasan, `Ikrimah, Qasamah bin Zuhayr, Qatadah and Abu Hazrah. " Mujahid and Ibn Zayd said similarly, Ibn Zayd added, "The people of Yemen call the banana tree, Talh." Ibn Jarir mentioned no other explanation for Talh. Allah said,

(وَوَظِلٍّ مَّمْدُودٍ )

(And in shade Mamdud (extended).) Al-Bukhari recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ فِي الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا  
مِائَةَ عَامٍ لَا يَقْطَعُهَا، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(وَوَظِلٍّ مَّمْدُودٍ)»

(In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: (And in shade extended.)) Muslim also collected this Hadith. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ فِي الْجَنَّةِ شَجْرَةً يَسِيرُ الرَّكَّابُ فِي ظِلِّهَا  
مِائَةَ عَامٍ، اقْرَأُوا إِنَّ شِئْنَكُمْ:

(وَوَظِلٍّ مَّمْدُودٍ)»

(There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: (And in shade extended.)) Muslim, Al-Bukhari and `Abdur-Razzaq collected this Hadith. Allah said,

(وَفَكِهَةٍ كَثِيرَةٍ - لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ )

(And fruit in plenty, whose supply is not cut off nor are they out of reach.) indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah said,

كَلَّمَا رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالُوا هَذَا  
الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ مُتَشَبِهًا

(Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before, "and they will be given things in resemblance.)(2:25) The shape will appear similar, but the taste is different. In the Two Sahihs, Sidrat Al-Muntaha (the tree in the seventh heaven) is described as:

«فَإِذَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ، وَنَبْقُهَا مِثْلُ قِلَالِ  
هَجْرٍ»

(...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.) The Two Sahihs also collected a Hadith from Ibn `Abbas, who said, "The sun was eclipsed and Allah's Messenger led the people in the Eclipse prayer. They asked, `O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,

«إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنُقُودًا، وَلَوْ  
أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا»

(I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.)" Imam Ahmad recorded that `Utbah bin `Abd As-Sulami said, "A bedouin man came to the Messenger of Allah and asked him about the Hawd and Paradise. The bedouin asked, `Does Paradise have fruits' The Prophet said,

«نَعَمْ، وَفِيهَا شَجَرَةٌ تُدْعَى طُوبَى»

(Yes, and it also has a tree called Tuba.) (He ) said something more saying but I could not recall it(. The bedouin asked, `Does it look like any of the trees that grow in our area' The Prophet said,

«لَيْسَتْ تُشْبِهُ شَيْئًا مِنْ شَجَرِ أَرْضِكَ»

(There is nothing resembling it among the trees in your land.) The Prophet then asked him,

«أَتَيْتَ الشَّامَ؟»

(Have you traveled to Ash-Sham area) The bedouin said: `No.' The Prophet said,

«تُشْبِهُ شَجَرَةً بِالشَّامِ تُدْعَى الْجَوْزَةَ، تَنْبُتُ عَلَى سَاقٍ وَاحِدَةٍ، وَيَنْفَرِشُ أَعْلَاهَا»

(It looks like a tree that grows in Ash-Sham area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.) The bedouin asked, `How big is the cluster of its fruits' The Prophet said,

«مَسِيرَةُ شَهْرٍ لِلْغُرَابِ الْأَبْقَعِ وَلَا يَقْتُرُ»

(The distance that the crow flies in one month without rest.) The bedouin asked, `How huge its trunk is' The Prophet said,

«لَوْ ارْتَحَلَتْ جَذَعَةٌ مِنْ إِيْلِ أَهْلِكَ مَا أَحَاطَتْ بِأَصْلِهَا، حَتَّى تَنْكَسِرَ تَرْقُوتُهَا هَرَمًا»

(If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.) The man asked, `Does it bear grapes' The Prophet answered in yes. The bedouin asked, `How big are the grapes' The Prophet said,

«هَلْ ذَبَحَ أَبُوكَ تَيْسًا مِنْ غَنَمِهِ قَطُّ عَظِيمًا؟»

(Has your father ever slaughtered a ram) The bedouin answered, `Yes,' and the Prophet asked him,

«فَسَلِّحْ إِهَابَهُ فَأَعْطَاهُ أُمَّكَ فَقَالَ: انْخِذِي لَنَا مِنْهُ دَلْوًا؟»

(And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it) The bedouin again said yes and said, `This grape would suffice for me and my family!' The Prophet agreed and said,

«نَعَمْ، وَعَامَّةَ عَشِيرَتِكَ»

(Yes, and also for the rest of your clan.)" Allah's statement,

(لَا مَقْطُوعَةٌ وَلَا مَمْنُوعَةٌ )

(Whose supply is not cut off nor are they out of reach.) The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allah's power. Qatadah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance." We mentioned a Hadith before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allah said, afterwards:

(وَفُرُشٍ مَّرْفُوعَةٍ )

(And on couches, raised high.) meaning, high, soft and comfortable. Allah said,

(إِنَّا أَنْشَأْنَهُنَّ إِنشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرْبًا  
أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ )

(Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allah said that Sulayman said,

(إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّفِيفَتُ الْجِيَادُ -  
فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى  
تَوَارَتْ بِالْحِجَابِ )

(When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).) (38:31-32), "it" (Tawarat) refers to the sun setting, according to the scholars of Tafsir. Al-Akhfash said that Ayah,

(إِنَّا أَنْشَأْنَهُنَّ )

(Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu `Ubaydah said that they were mentioned before in Allah's statement,

(وَحُورٌ عَيْنٌ - كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ )

(And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement,

(إِنَّا أَنْشَأْنَهُنَّ )

(Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At-Tayalisi recorded that Anas said that the Messenger of Allah said,

«يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا فِي  
النِّسَاءِ»

(In Paradise, the believer will be given such and such strength for women.) Anas said, "I asked, `O Allah's Messenger! Will one be able to do that' He said,

«يُعْطَى قُوَّةَ مِائَةٍ»

(He will be given the strength of a hundred (men).)" At-Tirmidhi also recorded it and said, "Sahih Gharib." Abu Al-Qasim At-Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, "O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise" He said,

«إِنَّ الرَّجُلَ لَيَصِلُ فِي الْيَوْمِ إِلَى مِائَةِ عَدْرَاءِ»

(The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Hafiz Abu `Abdullah Al-Maqdisi said, "In my view, this Hadith meets the criteria of the Sahih, and Allah knows best." Allah's statement,

(عُرْبًا)

(`Urub,) Sa`id bin Jubayr reported that Ibn `Abbas said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat She is like that." Ad-Dahhak reported from Ibn `Abbas who said, "The Urub and their husbands are their sweet hearts, and they are their husbands' sweet hearts." Similar was said by `Abdullah bin Sarjis, Mujahid, `Ikrimah, Abu Al-`Aliyah, Yahya bin Abi Kathir, `Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others. Ad-Dahhak reported from Ibn `Abbas;

(أَثْرَابًا)

(Atrab), means "They will be of one age, thirty-three years old." Mujahid said, "Equal (age)." And in a different narration, "Similar (age)." `Atiyah said, "Comparative." Allah said,

(لِأَصْحَابِ الْيَمِينِ)

(For those on the right.) meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said,

(إِنَّا أَنشَأْنَهُنَّ إِنشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا - عُرْبًا  
أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ )

(Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. It is possible that Allah's statement,

(لِأَصْحَابِ الْيَمِينِ )

(For those on the right.) refers to the description that came just before,

(عُرْبًا أَثْرَابًا - لِأَصْحَابِ الْيَمِينِ )

(Atrab. For those on the right.) meaning, in their age. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ  
لَيْلَةَ الْبَدْرِ، وَالَّذِينَ يَلُونَهُمْ عَلَى ضَوْءٍ أَشَدَّ  
كَوْكَبِ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا  
يَتَغَوَّطُونَ، وَلَا يَتْفُلُونَ، وَلَا يَتَمَخَّطُونَ، أَمْشَاطُهُمْ  
الذَّهَبُ، وَرَشْحُهُمْ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَةُ،  
وَأَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، أَخْلَاقُهُمْ عَلَى خُلُقِ  
رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ  
ذِرَاعًا فِي السَّمَاءِ»

(The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hur Al-`Ayn. Their shape will be similar to each other, the shape of their father `Adam, sixty cubits high in the sky.) Allah's statement,

(ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ )

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.) means, a multitude of those on the right will come from the earlier generations and a multitude from the latter generations. Ibn Abi Hatim recorded that `Abdullah bin Mas' ud said, "We were with the Prophet one night and in the next morning we went to him and he said,

«عُرِضَتْ عَلَيَّ الْأَنْبِيَاءُ وَأَتْبَاعُهَا بِأُمَّمِهَا، فَيَمُرُّ  
عَلَيَّ النَّبِيُّ، وَالنَّبِيُّ فِي الْعِصَابَةِ، وَالنَّبِيُّ فِي  
الثَّلَاثَةِ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ»

(Some Prophets and their nations were displayed before me. A Prophet would pass in front of me with a group of men, and another with three men, and another with nobody with him.) Qatadah, one of the narrators of the Hadith, then recited this Ayah,

(أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ)

(Is there not among you a single right-minded man)(11:78)

«حَتَّى مَرَّ عَلَيَّ مُوسَى بْنُ عِمْرَانَ فِي كَبْكَبَةٍ مِنْ  
بَنِي إِسْرَائِيلَ»

(Until Musa, son of `Imran passed me, with a great crowd from the Children of Israel.) So he said;

«قُلْتُ: رَبِّي مَنْ هَذَا؟ قَالَ: هَذَا أَخُوكَ مُوسَى بْنُ  
عِمْرَانَ وَمَنْ تَبِعَهُ مِنْ بَنِي إِسْرَائِيلَ»

قال:

«قُلْتُ: رَبِّ فَأَيْنَ أُمَّتِي؟ قَالَ: انْظُرْ عَنِ يَمِينِكَ  
فِي الظَّرَابِ»

قال:

«فَإِذَا وُجُوهُ الرِّجَالِ»



قال:

«قَالَ: أَرْضِيْتِ؟»

قال:

«قُلْتُ: قَدْ رَضِيْتُ رَبَّ»

قال:

«انْظُرْ إِلَى الْاَفُقِ عَنْ يَسَارِكَ، فَاِذَا وُجُوهُ  
الرِّجَالِ»

قال:

«أَرْضِيْتِ؟ قُلْتُ: قَدْ رَضِيْتُ رَبَّ»

قال:

«فَاِنَّ مَعَ هٰؤُلَاءِ سَبْعِيْنَ اَلْفًا يَدْخُلُوْنَ الْجَنَّةَ بِغَيْرِ  
حِسَابٍ»

(So, I asked my Lord, "Who is this" He said, "This is your brother Musa, son of `Imran, and those who followed him among the Children of Israel." I said, "O Lord! Where is my Ummah" Allah said, "Look to your right on the hill," and I looked and saw faces of men. Allah said, "Are you pleased," and I said, "I am pleased O Lord!" Allah said, "Look to the horizon to your left," and I saw faces of men. He again asked, "Are you pleased," and I said, "I am pleased, O Lord!" He said, "And with them are seventy-thousand who will enter Paradise without reckoning.")  
`Ukkashah bin Mihsan from Bani Asad, one of those who participated in the battle of Badr, said, `O Allah's Messenger! Invoke Allah to make me one of them.' The Prophet said,

«اللَّهُمَّ اجْعَلْهُ مِنْهُمْ»

(O Allah, make him one of them.) Another man said, `O Allah's Messenger, invoke Allah to make me one of them.' The Prophet said,

«سَبَقَكَ بِهَا عُكَّاشَةُ»

(`Ukkashah beat you to it.) Allah's Messenger said,

«فَإِنْ اسْتَطَعْتُمْ فِدَاكُمْ أَبِي وَأُمِّي أَنْ تَكُونُوا مِنْ  
أَصْحَابِ السَّبْعِينَ فَاذْعَبُوا، وَإِلَّا فَكُونُوا مِنْ  
أَصْحَابِ الظُّرَابِ، وَإِلَّا فَكُونُوا مِنْ أَصْحَابِ  
الْأَفُقِ، فَإِنِّي قَدْ رَأَيْتُ نَاسًا كَثِيرًا قَدْ تَأَسَّبُوا  
حَوْلَهُ»

(Therefore, may I sacrifice my father and mother for you! Try to be among the seventy (thousands), or among the crowds on the right, or the crowds that covered the side of the horizon, because I saw large crowds gathering on that side.) He continued:

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a fourth of the people of Paradise.) and we said, `Allahu Akbar.` He said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ»

(I hope that you will be a third of the people of Paradise.) and we said, `Allahu Akbar.` The Prophet said,

«إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ»

(I hope that you will be half of the people of Paradise,) and we said `Allahu Akbar.` Then Allah's Messenger recited this Ayah:

(ثُلَّةٌ مِّنَ الْأَوَّلِينَ وَثُلَّةٌ مِّنَ الْآخِرِينَ )

(A multitude of those will be from the first generation. And a multitude of those will be from the later generations.) We said to each other, `Who are those seventy thousand? We then said, `They are those who were born in Islam and did not associate (anything or anyone in the worship of Allah).` When what we said reached the Prophet , he said,

«بَلْ هُمُ الَّذِينَ لَا يَكْتُونُونَ، وَلَا يَسْتَرْفُونَ وَلَا  
يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

(They are the people who do not get treated by cauterization themselves, do not ask for Ruqyah (get oneself treated by the recitation of some verses of the Qur`an) and do not draw an evil omen from (birds), but put their trust (only) in their Lord.)" This Hadith has many chains of narration collected in the Sahih and other collections of Hadith.

(وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ - فِي  
سَمُومٍ وَحَمِيمٍ - وَظِلٌّ مِّنْ يَحْمُومٍ - لَّا بَارِدٍ وَلَا  
كَرِيمٍ - إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ - وَكَانُوا  
يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ - وَكَانُوا يَقُولُونَ  
أَعَدَّا مِنَّا وَكُنَّا ثُرَابًا وَعِظْمًا أَعِنَّا لَمَبْعُوثُونَ أَوْ  
ءَابَاؤُنَا الْأَوَّلُونَ)

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى  
مِيقَاتِ يَوْمٍ مَّعْلُومٍ - ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ  
الْمُكَذِّبُونَ - لَأَكُونُ مِنْ شَجَرٍ مِّنْ زُقُومٍ -  
فَمَالُونَ مِنْهَا الْبُطُونَ - فَشَرِبُونَ عَلَيْهِ مِنْ  
الْحَمِيمِ - فَشَرِبُونَ شُرْبَ الْهَمِيمِ - هَذَا نُزْلُهُمْ يَوْمَ  
الدِّينِ)

(41. And those on the left How will be those on the left) (42. In Samum, and Hamim.) (43. And a shadow from Yahmum,) (44. Neither Barid nor Karim,) (45. Verily, before that, they indulged in luxury,) (46. And were persisting in great sin.) (47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected") (48. "And also our forefathers") (49. Say: "(Yes) verily, those of old, and those of later times.") (50. "All will surely be gathered together for appointed meeting of a known Day.") (51. "Then verily, --- you the erring -- ones, the deniers!") (52. "You verily, will eat of the trees of Zaqquq.") (53. "Then you will fill your bellies therewith,") (54. "And drink the Hamim on top of it.") (55. "And you will drink (that) like Al-Him!") (56. That will be their entertainment on the Day of Recompense!)

**Those on the Left and Their Recompense**

After Allah mentioned the condition of those on the right hand, He then mentioned the condition of those on the left hand,

(وَأَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ )

(And those on the left How will be those on the left) meaning, 'What is the condition of those on the left,' then explains His statement, by saying,

(فِي سَمُومٍ)

(in Samum,) means, a fierce hot wind,

(وَحَمِيمٍ)

(and Hamim.) i.e., boiling water,

(وَضِلٌّ مِّنْ يَّحْمُومٍ )

(And a shadow from Yahmum,) the shadow of smoke, according to Ibn `Abbas, Mujahid, `Ikrimah, Abu Salih, Qatadah, As-Suddi and others. In a similar statement, Allah said,

(انطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوا إِلَىٰ  
ظِلِّ ذِي تَلْتِ شُعَبٍ - لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ  
اللَّهَبِ - إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَلَةٌ  
صَفْرَاءٌ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ )

("Depart you to that which you used to deny! Depart you to a shadow in three columns, neither shady nor of any use against the fierce flame of the Fire. " Verily, it throws sparks like fortresses, as if they were yellow camels or bundles of ropes. Woe that Day to the deniers.)(77:29-34). Allah said in this Ayah,

(وَضِلٌّ مِّنْ يَّحْمُومٍ )

(And a shadow from Yahmum,) meaning, black smoke,

(لَا بَارِدٍ وَلَا كَرِيمٍ )

(Neither Barid nor Karim,) means, it neither brings soft, cool breeze nor appears clear. Al-Hasan and Qatadah commented on Allah's statement,

(وَلَا كَرِيمٍ)

(nor Karim) "Its sight is not pleasant." Ad-Dahhak said, "Every drink that is not fresh, is not Karim (pleasant). Then, Allah the Exalted stated that they deserve this end,

(إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ )

(Verily, before that, they indulged in luxury,) meaning, in the life of the world, they were enjoying life's pleasures and satisfying their lusts, all the while ignoring what the Messengers brought to them,

(وَكَانُوا يُصِرُّونَ)

(And were persisting), means, they persisted and did not intend to repent,

(عَلَى الْحِنْتِ الْعَظِيمِ)

(in great sin.) in disbelief in Allah and claiming that the idols and rivals were gods besides Allah. It means idolatry, according to Ibn `Abbas. This is also the meaning reported from Mujahid, `Ikrimah, Ad-Dahhak, Qatadah, As-Suddi and others. Allah said,

(وَكَانُوا يَقُولُونَ أَعْدَا مِنَّا وَكُنَّا ثُرَابًا وَعِظْمًا  
أَعْنًا لِمَبْعُوثُونَ أَوْ ءَابَاؤُنَا الْأَوَّلُونَ )

(And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected And also our forefathers") They said this while denying and rejecting the idea that resurrection will ever occur. Allah the Exalted said,

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى  
مِيقَاتِ يَوْمٍ مَّعْلُومٍ )

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.") meaning, `Say, O Muhammad, that the earlier and latter generations of the Children of Adam will be gathered for the Day of Resurrection and none of them will be left out. Allah the Exalted said:

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ  
يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ - وَمَا  
نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ - يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ  
إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ )

(That is a Day whereon mankind will be gathered together, and that is a Day when all will be present. And We delay it only for a term fixed. On the Day when it comes, no person shall speak except by His leave. Some among them will be wretched and (others) blessed.)(11:103-105) He also said here,

(لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ )

(All will surely be gathered together for appointed meeting of a known Day.) because that time is precisely designated and will not come late, early, nor increase or decrease. Allah said,

(ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ - لَأَكْلُونَ مِنْ  
شَجَرٍ مِّن زَقْقُمٍ - فَمَالُونَ مِنْهَا الْبُطُونَ )

(Then verily, --- you the erring-ones, the deniers! You verily, will eat of the trees of Zaqqum. Then you will fill your bellies therewith.) indicating that they will be seized and made to eat from the Zaqqum tree until their stomachs become full,

(فَشْرَبُونَ عَلَيْهِ مِنَ الْحَمِيمِ - فَشْرَبُونَ شُرْبَ  
الْحَمِيمِ )

(And drink the Hamim on top of it. And you will drink (that) like Al-Him!) Hamim is boiling water, while Al-Him means thirsty camels, according to Ibn `Abbas, Mujahid, Sa`id bin Jubayr and `Ikrimah. As-Suddi said "Al-Him is a disease that strikes camels, causing them to feel thirst, and they drink until they die." Therefore, he said, the people of Hell, will never quench their thirst from drinking Hamim. Allah, the Exalted, said,

(هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ )

(That will be their entertainment on the Day of Recompense!) `this, what We have described, is their entertainment with their Lord on the Day of their Reckoning.' Allah the Exalted said in the case of the believers,

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ  
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا )

(Verily, those who believe and do righteous good deeds, shall have the Gardens of Al-Firdaws (Paradise) for their entertainment.)(18:107), i.e., hospitality and honor.

(نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ - أَفَرَأَيْتُمْ مَا  
كُنْتُمْ تَكْفُرُونَ - أَمْ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ - نَحْنُ  
قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ - عَلَى  
أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ -  
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ )

(57. We created you, then why do you believe not) (58. Do you not see the semen you emit.)  
(59. Is it you who create it, or are We the Creator) (60. We have decreed death to you all, and  
We are not outstripped,) (61. To transfigure you and create you in (forms) that you know not.)  
(62. And indeed, you have already known the first form of creation, why then do you not  
remember)

### Proof that Resurrection will occur

Allah asserts that Resurrection will occur and refutes the misguided atheists who deny it, those who said,

(أَعِدَّا مِثْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَبْعُوثُونَ )

(When we die and become dust and bones, shall we then indeed be resurrected) )56:47( They said this statement in denial and discounting Resurrection. Allah the Exalted said,

(نَحْنُ خَلَقْنَاكُمْ)

(We created you,) meaning, `We have created you after you were nothing. Therefore, is not that Who is able to start the creation, more able to bring it back' Allah's statement,

(فَلَوْلَا تُصَدِّقُونَ)

(then why do you believe not) `why do you not then believe in Resurrection' Then Allah said, while bringing forth evidence that Resurrection occurs,

(أَفَرَأَيْتُمْ مَا تُمْنُونَ - أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ  
الْخَالِقُونَ)

(Do you not see the semen you emit. Is it you who create it, or are We the Creator) meaning, `do you make the semen remain in the wombs and create life from it therein, stage after stage Or is Allah the One Who does all this' Allah said,

(نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ)

(We have decreed death to you all,) meaning, `We made death exist between you.' Ad-Dahhak commented, "Allah made the residents of the heavens and earth equal with regards to death." Allah said,

(وَمَا نَحْنُ بِمَسْبُوقِينَ)

(and We are not outstripped,) meaning, `We are never unable,'

(عَلَى أَنْ يُبَدَّلَ أَمْثَلَكُمْ)

(To transfigure you), meaning, `to change your current shapes, on the Day of Resurrection,'

(وَنُنشِئُكُمْ فِي مَا لَا تَعْلَمُونَ)

(and create you in that you know not.) meaning, `out of shapes and forms.' Allah the Exalted said,

(وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ)

(And indeed, you have already known the first form of creation, why then do you not remember) meaning, `you know that Allah has created you after you were nothing. He created you and gave you hearing, sight and hearts. Will you not then remember and take heed that He Who is able to create you in the beginning is more able to bring you back and resurrect you to life anew' Allah the Exalted said in other Ayat,

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
عَلَيْهِ)



(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.)(30:27),

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَمْ يَكُ شَيْئًا )

(Does not man remember that We created him before, while he was nothing)(19:67),

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ - وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ - قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ )

(Does not man see that We have created him from Nutfah. Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: " Who will give life to these bones after they are rotten and have become dust" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation.") (36:77-79), and,

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُ نُطْفَةً مِّن مَّنَىٰ يُمْنَىٰ - ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ - فَجَعَلَ مِنْهُ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَىٰ - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ )

(Does man think that he will be left neglected Was he not a Nutfah of semen emitted Then he became an `Alaqah (a clot); then shaped and fashioned in due proportion. And made of him two sexes, male and female. Is not He able to give life to the dead)(75:36-40)

أَفَرَأَيْتُم مَّا تَحْرُثُونَ - أَعَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ - لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَمًا فَظَلْتُمْ تَفْكَهُونَ - إِنَّا لَمُعْرِمُونَ - بَلْ نَحْنُ مَحْرُومُونَ -

أَفْرَعَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ - أَءَنْتُمْ أَنْزَلْتُمُوهُ  
 مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ - لَوْ نَشَاءُ جَعَلْنَاهُ  
 أَجَاجًا فَلَوْلَا تَشْكُرُونَ - أَفْرَعَيْتُمُ النَّارَ الَّتِي  
 تُورُونَ - أَءَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ  
 الْمُنشِئُونَ - نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنَمْعًا لِلْمُقْوِينَ  
 - فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ )

(63. Do you not see what you sow.) (64. Is it you that make it grow, or are We the Grower) (65. Were it Our will, We could crumble it to dry pieces, and you would be Tafakkahun.) (66. (Saying:) "We are indeed Mughramun!") (67. "Nay, but we are deprived!") (68. Do you not see the water that you drink.) (69. Is it you who cause it to come down from Al-Muzn, or are We the Cause of it coming down) (70. If We willed, We verily could make it salty; why then do you not give thanks) (71. Do you not see the fire which you kindle.) (72. Is it you who made the tree thereof to grow, or are We the Grower) (73. We have made it a Reminder, and an article of use for the Muqwin.) (74. Then glorify with praises the Name of your Lord, the Most Great.)

### **Allah's Oneness demonstrated by causing the Plants to grow, sending down the Rain and creating the Fire that Mankind needs**

Allah the Exalted said,

(أَفْرَعَيْتُم مَّا تَحْرُثُونَ )

(Do you not see what you sow.) in reference to tilling the earth and planting seeds inside it,

(أَأَنْتُمْ تَزْرَعُونَهُ )

(Is it you that make it grow,) `do you cause these seeds to grow inside the earth,'

(أَمْ نَحْنُ الزَّرَّاعُونَ )

(or are We the Grower) Allah says, `rather it is We Who cause the seeds to remain firmly and grow inside the earth.' Ibn Jarir recorded that Abu Hurayrah said that the Messenger of Allah said,

«لَا تَقُولَنَّ: زَرَعْتُ وَلَكِنْ قُلْ: حَرَّثْتُ»

(Do not say, "Zara`tu (I made it grew)," but say, "Harathtu (I sowed tilled).") Abu Hurayrah added, "Have you not heard Allah's statement,

(أَفَرَأَيْتُمْ مَا تَحْرُثُونَ - أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ  
الزَّارِعُونَ)

(Do you not see what you sow. Is it you that make it grow, or are We the Grower)" Allah the Exalted said,

(لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَمًا)

(Were it Our will, We could crumble it to dry pieces,) meaning, `We caused the seeds to grow with Our compassion and mercy and left them intact inside the earth as mercy for you. If We will, We would turn them dry before they ripen and get ready to be harvested,'

(فَظَلْتُمْ تَفَكَّهُونَ)

(and you would be Tafakkahun.) Allah explained this statement by saying,

(إِنَّا لَمُعْرَمُونَ - بَلْ نَحْنُ مَحْرُومُونَ)

((Saying:) "We are indeed Mughramun! Nay, but we are deprived!") Allah says, `if We crumble the plants into dry pieces, you would be wondering regarding what happened, sometimes saying: we are indeed Mughramun, i.e., ruined.' Mujahid and `Ikrimah said that Mughramun means, being the subject of revenge. Qatadah commented, "You would say, `We were punished,' sometimes, and, `We were deprived,' some other times." `Ikrimah said that `You will be Tafakkahun' means `You will blame each other (and yourselves),' or, feel sorrow, according to Al-Hasan, Qatadah and As-Suddi. They will be feeling grief for what they spent or for the sins that they have committed in the past (which cost the destruction of their plants). Al-Kisa'i said, "Tafakkaha is both the synonym and the antonym." The Arabs say Tafakkahtu when they mean that they have enjoyed something or felt grief. Allah the Exalted said next,

(أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ  
الْمُزْنِ)

(Do you not see the water that you drink. Is it you who cause it to come down from Al-Muzn,) meaning clouds, according to Ibn `Abbas, Mujahid and others. Allah said,

(أَمْ نَحْنُ الْمُنزِلُونَ)

(or are We the Causer of it to come down) Allah is stating that indeed He is the One Who causes the rain to fall,

(لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا)

(If We willed, We verily could make it salty;) meaning salty, sour, undrinkable and unfit for growing plants,

(فَلَوْلَا تَشْكُرُونَ)

(why then do you not give thanks) `why do you not appreciate the favor Allah does for you by sending down the rain fresh, ready to consume,'

(هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ  
وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ - يُنبِتُ لَكُمْ بِهِ الزَّرْعَ  
وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ  
إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ )

(From it you drink and from it (grows) the vegetation on which you send your cattle to pasture. With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for people who give thought.)(16:10-11) Allah said,

(أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ )

(Do you not see the fire which you kindle. ) `and the fire you start with the use of trees,'

(أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ )

(Is it you who made the tree thereof to grow, or are We the Grower) meaning, `rather We have made kindling fire possible.' The Arabs had two kinds of trees called Al-Markh and Al-`Afar (that they used to ignite a fire). When they would rub a green branch from each of these two trees against each other, sparkles of fire would emit from them. Allah's statement,

(نَحْنُ جَعَلْنَاهَا تَذْكَرَةً)

(We have made it a Reminder,) of the Hellfire, according to Mujahid and Qatadah. Qatadah said, "We were told that the Messenger of Allah said, i

«يَا قَوْمِ نَارُكُمْ هَذِهِ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ  
سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(O people, this fire of yours that you kindle, is but one part out of seventy parts of the fire of Hell.) They said, "O Allah's Messenger! This fire alone is sufficiently hot." The Messenger said,

«إِنَّهَا قَدْ ضُرِبَتْ (بِالْمَاءِ) ضَرْبَتَيْنِ أَوْ مَرَّتَيْنِ  
حَتَّى يَسْتَنْفَعَ بِهَا بَنُو آدَمَ وَيَذُؤُوا مِنْهَا»

(It was submerged in the water twice so that the Children of `Adam would be able to benefit from it and draw closer to it.) This narration from Qatadah which is Mursal, was recorded by Imam Ahmad in his Musnad from Abu Hurayrah, from the Prophet ;

«إِنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ  
جَهَنَّمَ، وَضُرِبَتْ بِالْبَحْرِ مَرَّتَيْنِ، وَلَوْ لَا ذَلِكَ مَا  
جَعَلَ اللَّهُ فِيهَا مَنَفَعَةً لِأَحَدٍ»

(Verily, this fire of yours is one part out of seventy parts of the fire of Hell. It was struck twice against the sea, otherwise, Allah would not have made benefit in it for anyone.) Imam Malik also recorded that Abu Hurayrah said that Allah's Messenger said,

«نَارُ بَنِي آدَمَ الَّتِي يُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ  
جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(The fire that the Children of `Adam kindle is one part out of seventy parts of the fire of Hell.) They said, "O Allah's Messenger! This fire alone is sufficiently hot." He said,

«إِنَّهَا قَدْ فَضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا»

((The fire of Hell) was made sixty-nine times hotter.) Al-Bukhari collected this Hadith from Malik and Muslim from Abu Az-Zinad. Allah's statement,

## (وَمَتَعًا لِّلْمُقْوِينَ)

(and an article of use for the Muqwin.) Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and An-Nadr bin `Arabi said, "The meaning of Al-Muqwin is travelers." This is also what Ibn Jarir chose, and he said, "From it comes the saying Aqwat Ad-Dar (the house has become empty), when its people traveled." `Abdur-Rahman bin Zayd bin Aslam said that here Al-Muqwi means the hungry. Layth bin Abi Sulaym reported that Mujahid said about the Ayah,

## (وَمَتَعًا لِّلْمُقْوِينَ)

(and an article of use for the Muqwin.) "For those who are present at their homes and travelers, for every kind of food that requires cooking by fire." Ibn Abi Najih also reported that Mujahid said, " For the Muqwin, means, all people who enjoy (eating food cooked by fire)." Similar was mentioned from `Ikrimah, and this explanation is more general than the previous, since those who are in their own locale and traveling, whether rich or poor, all need fire for cooking, heating and lighting purposes. It is out of Allah's kindness that He has made the quality of kindling fire in some elements, such as stones, that people can use and take in the baggage for their journeys. When a traveler needs fire at his campsite for cooking and heating, he takes out these substances and uses them to kindle fire. He feels comfort next to the fire and he can use it for various needs that he has. Allah mentions this favor specifically in the case of travelers, even though everyone benefits from the fire. Allah's statement,

## (فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ)

(Then glorify with praises the Name of your Lord, the Most Great.) meaning, the One by Whose ability these things opposites were created. He created the fresh tasty water, and had He willed, He would have created it salty like seawater. He also created the fire that burns, and made a benefit in it for the servants, suitable for their livelihood in this life and as a warning and a punishment for them in the Hereafter.

(فَلَا أَقْسِمُ بِمَوْجِ النَّجُومِ - وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ

عَظِيمٌ - إِنَّهُ لَقُرْءَانٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ )

(لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ - تَنْزِيلٌ مِّن رَّبِّ

الْعَالَمِينَ )

أَفْبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ -)

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ -)

(75. Fala! I swear by the Mawaqi` of the stars.) (76. And verily that is indeed a great oath, if you but know.) (77. That (this) is indeed an honorable recitation.) (78. In a Book Maknun.) (79. Which none touches but the pure ones.) (80. A revelation from the Lord of all that exists.) (81. Is it such a talk that you are Mudhinun) (82. And you make your provision your denial!)

## Allah swears to the Greatness of the Qur'an

The usage of La (in Fala) is not an extra character without meaning, as some of the scholars of Tafsir say. Rather it is used at the beginning of an oath when the oath is a negation. This is like when `A'ishah, may Allah be pleased with her said, "La by Allah! Allah's Messenger did not touch any woman's hand at all. So in this way, the meaning is, "No! I swear by the Mawaqi` of the stars. The matter is not as you people claim - about the Qur'an - that it is a result of magic or sorcery, rather it is an Honorable Qur'an." Ibn Jarir said, "Some of the scholars of the Arabic language said that the meaning of:

(فَلَا أُقْسِمُ)

(Fala! I swear) is, 'The matter is not as you people have claimed.' Then He renews the oath again by saying, 'I swear.'

(فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ)

(Fala! I swear by the Mawaqi` of the stars.) Mujahid said, "The setting positions of the stars in the sky," and he said that it refers to the rising and setting positions. This was said by Al-Hasan, Qatadah and preferred by Ibn Jarir. Qatadah also said that it means their positions. Allah said,

(وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ)

(And verily that is indeed a great oath, if you but know.) meaning, 'this is a great vow that I -- Allah -- am making; if you knew the greatness of this vow, you will know the greatness of the subject of the vow,'

(إِنَّهُ لَقُرْءَانٌ كَرِيمٌ)

(That (this) is indeed an honorable recitation.) means, verily, this Qur'an that was revealed to Muhammad is a Glorious Book,

(فِي كِتَابٍ مَّكْنُونٍ)

(In a Book Maknun.) meaning glorious; in a glorious, well-guarded, revered Book. Ibn Jarir narrated that Isma`il bin Musa said that Sharik reported from Hakim, that is Ibn Jubayr, from Sa`id bin Jubayr, from Ibn `Abbas that about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) he said, "The Book that is in heaven." Al-`Awfi reported from Ibn `Abbas about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) that `the pure ones' means: "The angels." Similar was said by Anas, Mujahid, `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak, Abu Ash-Sha`tha' Jabir bin Zayd, Abu Nahik, As-Suddi, `Abdur-Rahman bin Zayd bin Aslam and others. Ibn Jarir narrated that Ibn `Abdul-A`la said that Ibn Thawr said that Ma`mar said from Qatadah about:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) that he said, "None can touch it, with Allah, except the pure ones. However, in this life, the impure Zoroastrian and the filthy hypocrite touch it." And he said, "In the recitation of Ibn Mas`ud it is: (الْمُطَهَّرُونَ إِلَّا يَمَسُّهُ مَا) (It is not touched, except by the pure ones.) Abu Al-`Aliyah said:

(لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ )

(Which none touches but the pure ones.) "It does not refer to you, because you are sinners!" Ibn Zayd said, "The Quraysh disbelievers claimed that the devils brought down the Qur'an. Allah the Exalted stated that only the pure ones touch the Qur'an, as He said:

(وَمَا تَنْزَلَتْ بِهِ الشَّيْطَانُ - وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ )

(And it is not the Shayatin who have brought it down. Neither would it suit them nor they can (produce it). Verily, they have been removed far from hearing it.)(26:210-212)" This saying is a good saying, and does not contradict those before it. Allah said,

(تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ )

(A revelation from the Lord of all that exists. ) meaning this Qur'an is a revelation from the Lord of all that exists, not as they say that it is magic, sorcery or poetry. Rather it is the truth, no doubt about it; there is none beyond it of useful truth. Allah's statement,

(أَفْبَهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ )



(Is it such a talk that you are Mudhinun) Al-`Awfi reported from Ibn `Abbas that Mudhinun means, "You do not believe in and deny." Similar to this was said by Ad-Dahhak, Abu Hazrah and As-Suddi. Mujahid said,

(مُذْهِنُونَ)

(Mudhinun) means "You want to fill yourselves with and rely upon."

(وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ )

(And you make your provision your denial!) some of them said that provision here has the meaning of gratitude, meaning: you deny without any gratitude. `Ali bin Abi Talhah reported from Ibn `Abbas that he recited it as: (تُكَذِّبُونَ أَنْكُمْ شُكْرَكُمْ وَتَجْعَلُونَ) (And your show of your gratitude by denying!) Ibn Jarir narrated from Muhammad bin Bashshar, who narrated from Muhammad bin Ja`far, who narrated from Shu`bah, from Abu Bishr, from Sa`id bin Jubayr who said that Ibn `Abbas said, "It has never rained upon a people except that some of them became disbelievers by saying, `Such and such position of a star sent rain!" And Ibn `Abbas recited: (تُكَذِّبُونَ أَنْكُمْ شُكْرَكُمْ وَتَجْعَلُونَ) (And you show of your gratitude by denying.) This chain of narration is Sahih to Ibn `Abbas. In his Muwatta', Malik reported from Salih bin Kaysan, from `Ubaydullah bin `Abdullah bin `Utbah bin Mas`ud, from Zayd bin Khalid Al-Juhani who said, "The Prophet led us in the Subh (dawn) prayer at Al-Hudaybiyah after a rainy night. On completion of the prayer, he faced the congregation and said,

«هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟»

(Do you know what your Lord has said (revealed)) Those present replied, `Allah and His Messenger know best.' He said,

«قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ»

(Allah has said, "During this morning some of my servants remained as true believers in Me and some became disbelievers. Whoever said that the rain was due to the blessings and the mercy of Allah, had belief in Me, and he disbelieves in the stars; and whoever said that it rained because of a particular star, had no belief in Me, but believes in that star.") This Hadith is recorded in the Two Sahihs, Abu Dawud and An-Nasa'i, all using a chain of narration in which Imam Malik was included. Qatadah said, "Al-Hasan used to say, `How evil is that all that some people have earned for themselves from the Book of Allah, is denying it!" Al-Hasan's statement

means that such people gained no benefit from the Book of Allah because they denied it, as Allah said:

(أَفِيهِذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ - وَتَجْعَلُونَ  
رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ )

(Is it such a talk that you Mudhinun And you make your provision that you deny!)

(فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ - وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ  
- وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ -  
فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ - تَرْجِعُونَهَا إِنْ كُنْتُمْ  
صَادِقِينَ )

(83. Then why do you not (intervene) when it reaches Al-Hulqum) (84. And you at the moment are looking,) (85. But We are nearer to him than you, but you see not,) (86. Then why do you not -- if you are not Madinin) (87. Return the soul, if you are truthful)

**When the Soul reaches the Throat at the Time of Death, it cannot be brought back; this proves Reckoning shall occur**

Allah the Exalted said,

(فَلَوْلَا إِذَا بَلَغَتِ)

(Then why do you not (intervene) when it reaches), in reference to the soul,

(الْحُلُقُومَ)

(Al-Hulqum), i.e., the throat, at the time of death. Allah the Exalted said in other Ayat,

(كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ - وَقِيلَ مَنْ رَاقٍ - وَظَنَّ  
أَنَّهُ الْفِرَاقُ - وَالتَّقَتِ السَّاقُ بِالسَّاقِ - إِلَى رَبِّكَ  
يَوْمَئِذٍ الْمَسَاقُ )

(Nay, when (the soul) reaches to the collar bone, and it will be said: "Who can cure him (and save him from death)" And he will conclude that it was (the time) of parting (death); And one leg will be joined with another leg (shrouded). The drive will be on that Day to your Lord (Allah).)(75:26-30) Allah said here,

(وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ )

(And you at the moment are looking,) at the dying person and witnessing the stupor of death that he is experiencing,

(وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ)

(But We are nearer to him than you, ) with Our angels,

(وَلَكِنْ لَا تُبْصِرُونَ)

(but you see not.) you cannot see the angels. Allah the Exalted said in another Ayah,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً  
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا  
يُفْرِطُونَ - ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ أَلَا لَهُ  
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ )

(He is the Irresistible over His servants, and He sends guardians (angels) over you, until when death approaches one of you, Our messengers (angel of death and his assistants) take his soul, and they never neglect their duty. Then they are returned to Allah, their true Protector. Surely, for Him is the judgement and He is the swiftest in taking account.)(6:61-62) Allah's statement,

(قُلُوبًا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ تَرْجِعُونَهَا)

(Then why do you not -- if you are not Madinin -- return the soul,) means, ` Will you not return this soul, that has reached the throat, to its body as it used to be, if you are exempt from the reckoning and recompense' Sa` id bin Jubayr and Al-Hasan Al-Basri said:

(قُلُوبًا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ )

(Then why do you not -- if you are not Madinin. ..), "If you do not believe that you will be reckoned, recompensed, resurrected and punished, then why do you not return this soul to its body" Mujahid said that,

(غَيْرَ مَدِينِينَ)

(...if you are not Madinin), means, "if you are not certain."

(فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ - فَرَوْحٌ وَرَيْحَانٌ  
وَجَنَّةٌ نَعِيمٌ - وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ  
- فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ - وَأَمَّا إِنْ كَانَ  
مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ حَمِيمٍ -  
وَتَصْلِيَةٌ جَهِيمٌ - إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ فَسَبِّحْ  
بِاسْمِ رَبِّكَ الْعَظِيمِ )

(88. Then, if he be of the Muqarrabin,) (89. Then Rawh, Rayhan and a Garden of Delights.) (90. And if he be of those on the right,) (91. Then Salam (peace) to you from those on the right.) (92. But if he be of the denying, the erring,) (93. Then for him is an entertainment with Hamim.) (94. And entry in Hellfire.) (95. Verily, this! This is an absolute truth with certainty.) (96. So, glorify with praises the Name of your Lord, the Most Great.)

### The Condition of People at the Time of Their Death

These are the three types of conditions that people face upon their death. Either they are among the near believers or those below their rank on the right, or those who denied the truth, were led astray from the guidance and were ignorant about Allah. Allah said,

(فَأَمَّا إِنْ كَانَ)

(Then if he), in reference to the dying person,

(مِنَ الْمُقَرَّبِينَ)

(be of the Muqarrabun) who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters and even some of the allowed,

## (فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ )

(then for him Rawh, Rayhan and a Garden of Delights.) Theirs will be Rawh and Rayhan; and the glad tidings of these traits will be conveyed to them by the angels at the time of death. We mentioned before the Prophet's Hadith narrated from Al-Bara' in which the angels of mercy say (to a dying, believing person),

«أَيُّهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ  
تَعْمُرِينَ، اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبِّ غَيْرِ  
غَضَبَانَ»

(O good soul in the good body that you inhabited, come to Rawh, Rayhan and a Lord Who is not angry.) `Ali bin Abi Talhah reported from Ibn `Abbas, "Rawh means rest, and Rayhan means place of rest." Mujahid said similarly that Rawh means rest. Abu Hazrah said that Rawh means: "Rest from the world." Sa`id bin Jubayr and As-Suddi said that it means to rejoice. And from Mujahid:

## (فَرَوْحٌ وَرَيْحَانٌ)

(Rawh and Rayhan) means: "Paradise and delights." Qatadah said that Rawh means mercy. Ibn `Abbas, Mujahid and Sa`id bin Jubayr said that Rayhan means provisions. All of these explanations are correct and similar in meaning. The near believers who die will earn all of these; mercy, rest, provision, joy, happiness and good delights,

## (وَجَنَّتُ نَعِيمٍ)

(and a Garden of Delights.) Abu Al-`Aliyah said, "None of the near believers will depart (this life) until after he is brought a branch of the Rayhan of Paradise and his soul is captured in it." Muhammad bin Ka`b said, "Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire." In the Sahih, it is recorded that the Messenger of Allah said,

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ،  
تَسْرَحُ فِي رِيَاضِ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي  
إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ»

(The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise, and then rest to their nests in chandeliers hung from the Throne of the Almighty....) Imam Ahmad recorded that `Ata' bin As-Sa'ib said, "The first day I saw `Abdur-

Rahman bin Abi Layla, I saw an old man whose hair had become white on his head and beard. He was riding his donkey and following a funeral. I heard him say, `So-and-so narrated to me that he heard the Messenger of Allah say,

«مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ  
لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ»

(He who likes to meet Allah, Allah likes to meet him, and he who hates to meet Allah, Allah hates to meet him.) The people around him started weeping, and he asked them why they wept. They said, `All of us hate death.' He said,

«لَيْسَ ذَلِكَ، وَلَكِنَّهُ إِذَا احْتَضِرَ

(فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ - فَرَوْحٌ وَرِيحَانٌ  
وَجَنَّتُ نَعِيمٍ )

أَحَبُّ لِلْقَائِهِ وَجَلَّ عَزَّ وَاللَّهُ وَجَلَّ، عَزَّ اللَّهُ لِقَاءَ أَحَبِّ بِذَلِكَ بُشْرًا فَإِذَا

(وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ  
حَمِيمٍ - وَتَصْلِيَةٌ جَحِيمٍ )

فَإِذَا بُشِّرَ بِذَلِكَ كَرِهَ لِقَاءَ اللَّهِ، وَاللَّهُ تَعَالَى لِلْقَائِهِ  
أُكْرَهُ»

(It does not mean that. When one dies: (Then, if he be of the near believers, then for him are Rawh, Rayhan, and a Garden of Delights.) (and when this good news is conveyed to him, he likes to meet Allah the Exalted and Most Honored and Allah the Exalted and Most Honored likes, even more, to meet him, (But if he be of the denying, the erring, then for him is an entertainment with Hamim. And entry in Hellfire.) (and when this news is conveyed to him, he hates to meet Allah and Allah hates, even more, to meet him.)" This is the narration that Imam Ahmad collected; and in the Sahih, there is a Hadith with this meaning collected from `A'ishah. Allah's statement,

(وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ )

(And if he be of those on the right,) means, if he, the dying person, is among those on the right,

## (فَسَلِّمْ لَكَ مِنْ أَصْحَابِ الْيَمِينِ )

(Then Salam (peace) to you from those on the right) meaning, the angels will deliver the good news to them by saying, "Peace be upon you," i.e., be calm, you will be led to safety, you are among those on the right, as `Ikrimah said, "The angels will greet him with the Salam and convey to him the news that he is among those on the right. " This is a good explanation, and it conforms with Allah's statement,

(إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ - نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ - نُزُلًا مِّنْ غُفُورٍ رَّحِيمٍ )

(Verily, those who say: "Our Lord is Allah." and then they stand firm, on them the angles will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised! We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your souls desire, and therein you shall have (all) for which you ask. An entertainment from the Oft-Forgiving, Most Merciful.") (41:30-32). Allah's statement,

(وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ - فَنُزُلٌ مِّنْ حَمِيمٍ - وَتَصْلِيَةٌ جَاحِمٍ )

(But if he be of the denying, the erring, then for him is an entertainment with Hamim (boiling water) and entry in Hellfire.) meaning, if the dying person is one of those who denied the truth, who were led astray from guidance,

(فَنُزُلٌ)

(then for him is an entertainment,) meaning, as a guest

(مِنْ حَمِيمٍ)

(with Hamim) that dissolves his intestines and skin,

(وَتَصْلِيَةُ جَحِيمٍ )

(And entry in Hellfire.) he will reside in Hellfire, which will engulf him from every direction. Allah the Exalted said, next,

(إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ )

(Verily, this! This is an absolute truth with certainty.) meaning, this news is the truth; there is no doubt about it, nor escape from it for anyone,

(فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ )

(So, glorify with praises the Name of your Lord, the Most Great.) Jabir narrated that the Messenger of Allah said,

«مَنْ قَالَ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَيَحْمَدُهُ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ»

(He who says, "Glory be to Allah the Magnificent and with His praise!" then a date tree will be planted for him in Paradise.) This Hadith was collected by At-Tirmidhi and An-Nasa'i; At-Tirmidhi said, "Hasan Gharib." Al-Bukhari recorded in his book (Sahih) that Abu Hurayrah said that the Messenger of Allah said,

«كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَيَحْمَدُهُ، سُبْحَانَ اللَّهِ الْعَظِيمِ»

((There are) two statements that are light on the tongue, but heavy on the Balance, and most beloved to Ar-Rahman: "Glory be to Allah and with His praise, glory be to Allah the Magnificent.") The Group, with the exception of Abu Dawud, collected this. This is the end of the Tafsir of Surat Al-Waqi`ah, all praise and thanks are due to Allah and all the favors come from Him.

## The Tafsir of Surat Al-Hadid

(Chapter - 57)

Which was revealed in Al-Madinah



## The Virtues of Surat Al-Hadid

Imam Ahmad recorded that `Irbad bin Sariyah said that the Messenger of Allah used to recite Al-Musabbihat before he went to sleep, saying,

«إِنَّ فِيهِنَّ آيَةً أَفْضَلُ مِنْ أَلْفِ آيَةٍ»

(In them there is an Ayah that is better than a thousand Ayat.) Abu Dawud, At-Tirmidhi and An-Nasa'i collected this Hadith; At-Tirmidhi said, "Hasan Gharib." The Ayah referred to in this Hadith is -- and Allah knows best --

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.) (57:3) Allah willing, we will again mention this subject. Upon Allah we trust and our total reliance and dependence are on Him, and sufficient He is to us as Supporter and Helper.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ- لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ- هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ-

(1. Whatever is in the heavens and the earth glorifies Allah -- and He is the Almighty, All-Wise.) (2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death; and He is Able to do all things.) (3. He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.)

**Everything that exists glorifies Allah and mentioning some of His Attributes**

In this Ayah, Allah states that everything that exists in the heavens and earth praises and glorifies Him, including creatures and plants. Allah said in another Ayah,

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ  
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا )

(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. Truly, He is Ever Forbearing, Oft-Forgiving.)(17:44) And His saying:

(وَهُوَ الْعَزِيزُ)

(and He is the Almighty,) meaning the One to Whom all things submit humility,

(الْحَكِيمُ)

(All-Wise.) in His creating, commanding and legislating,

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ)

(His is the kingdom of the heavens and the earth. It is He Who gives life and causes death;) He is the absolute Owner of His creation, bringing life and death and granting what He wills to whom He wills,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) whatever He wills, is, and whatever He does not will, will never be. He said,

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin.) This is the Ayah indicated in the Hadith of `Irbad bin Sariyah that is better than a thousand Ayat. Abu Dawud recorded that Abu Zamil said, "I mentioned to Ibn `Abbas that I felt something in my heart. He said, `Doubts' and then laughed. Next, he said, `No one can escape this. Allah the Exalted stated,

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ  
يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ  
رَبِّكَ

(So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.)(10:94)' He then said to me, `When you feel any of this in your heart, recite,

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ)

(He is Al-Awwal and Al-Akhir, Az-Zahir and Al-Batin. And He is the All-Knower of everything.)" There are about ten and some odd number of different sayings collected from the scholars of Tafsir regarding the explanation of this Ayah. Al-Bukhari said, "Yahya said, `Az-Zahir: knowing all things, Al-Batin: knowing all things." Our Shaykh Al-Hafiz Al-Mizzi said, "Yahya is Ibn Ziyad Al-Farra', who authored a book entitled Ma`ani Al-Qur'an." There are Hadiths mentioned about this. Among them, Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah would recite this supplication while going to bed,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ  
الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، مُنْزِلَ التَّوْرَةِ  
وَالْإِنْجِيلِ وَالْفُرْقَانِ، فَالِقَ الْحَبِّ وَالنَّوَى، لَا إِلَهَ  
إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ  
بِنَاصِيَتِهِ، أَنْتَ الْأَوَّلُ لَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ  
الْآخِرُ لَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ لَيْسَ  
فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ لَيْسَ دُونَكَ شَيْءٌ.  
اقض عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

(O Allah, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqan, the Splitter of the grain of

corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Awwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.) Muslim recorded this Hadith via Sahl, who said, "Abu Salih used to order us to lay on our right side when we were about to sleep, and then say,

«اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ  
الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ  
الْحَبِّ وَالنَّوَى، وَمُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ  
وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ  
أَخِذْ بِنَاصِيَتِي، اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ،  
وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ  
فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ  
شَيْءٌ، اقْضْ عَنَّا الدَّيْنَ، وَأَغْنِنَا مِنَ الْفَقْرِ»

(O Allah, Lord of the seven heavens and Lord of the Magnificent Throne! Our Lord, and the Lord of everything, Revealer of the Tawrah, the Injil and the Furqan, the Splitter of the grain of corn and the date stone! I seek refuge with You from the evil of everything whose forehead You have control over. O Allah! You are Al-Awwal, nothing is before You; Al-Akhir, nothing is after You; Az-Zahir, nothing is above You; and Al-Batin, nothing is below You. Remove the burden of debt from us and free us from poverty.) And he used to narrate that from Abu Hurayrah from the Prophet ."

(هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ  
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ  
وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ  
فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ - لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ

تُرْجَعُ الْأُمُورُ - يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُوَلِّجُ  
النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ )

(4. He it is Who created the heavens and the earth in six Days and then rose (Istawa) over the Throne. He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.) (5. His is the kingdom of the heavens and the earth. And to Allah return all the matters.) (6. He merges night into day, and merges day into night, and He has full knowledge of whatsoever is in the breasts.)

### Allah's Knowledge, Power and Kingdom are Limitless

Allah the Exalted states that He created the heavens and earth, and all that is between them, in six Days and then rose over the Throne after He created them. We discussed this before in the explanation of Surat Al-A`raf, so it is not necessary to repeat the meaning here. Allah's statement,

(يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ)

(He knows what goes into the earth), indicates His knowledge in the amount of seeds and drops of water that enter inside the earth's surface,

(وَمَا يَخْرُجُ مِنْهَا)

(and what comes forth from it) of plants, vegetation and fruits. Allah the Exalted said in another Ayah,

(وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا  
فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا  
وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا  
يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ )

(And with Him are the keys of all that is hidden, none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.) (6:59) Allah's statement,

(وَمَا يَنْزِلُ مِنَ السَّمَاءِ)

(and what descends from the heaven), pertains to rain, snow, hail and whatever Allah decides descends from heaven of decisions and commandments brought down by the honorable angels. Allah's statement,

(وَمَا يَعْرُجُ فِيهَا)

(and what ascends thereto.), refers to angels and deeds. In the Sahih, there is a Hadith in which the Prophet said,

«يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ»

(To Him ascend the deeds of the night before the day falls and the deeds of the day before the night falls.) Allah said,

(وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And He is with you wheresoever you may be. And Allah is the All-Seer of what you do.) meaning, He is watching over you and witnessing your deeds wherever you may be, on land or at sea, during the night or the day, at home or in open areas or deserts. All of that is the same before His knowledge and all of it is under His sight and hearing. He hears your speech and sees where you are. He knows your secrets and your public statements,

(أَلَا إِنَّهُمْ يَأْتُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ )

(No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is the All-Knower of the (secrets) of the breasts. )(11:5) Allah the Exalted said,

(سَوَاءٌ مِّنْكُمْ مَّنْ أَسْرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ )

(It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.)(13:10) Surely, there is no deity worthy of worship, except Allah. In the Sahih, there is a Hadith in which the Messenger of Allah answered Jibril, when he asked him about Ihsan:

«أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ»

(To worship Allah as if you see Him, and even though you cannot see Him, He surely sees you.) Allah's statement,

(لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ)

(His is the kingdom of the heavens and the earth. And to Allah return all the matters.) asserts that Allah is the King and Owner of this life and the Hereafter. Allah said in another Ayah,

(وَإِنَّا لِلْآخِرَةِ وَالْأُولَى )

(And truly, unto Us (belong) the last (Hereafter) and the first (this world).)(92:13) Surely, Allah is praised for this attribute, just as He said in other Ayat,

(وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ)

(And He is Allah, La ilaha illa Huwa, all praise is His in the first and in the last.)(28:70), and,

(الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ)

(All the praise is Allah's, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praise in the Hereafter, and He is the All-Wise, the All-Aware.)(34:1) Allah owns everything that is in the heavens and earth, and all their inhabitants are servants to Him and humble before Him, just as He said,

إِن كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي  
الرَّحْمَنِ عَبْدًا - لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا -  
وَكُلُّهُمْ عَائِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا )

(There is none in the heavens and the earth but comes unto the Most Gracious as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Resurrection.) (19:93-95) This is why Allah said here,

وَالِلَّهِ تُرْجَعُ الْأُمُورُ)

(And to Allah return all the matters.) meaning that all matters will be referred to Him on the Day of Resurrection and He will judge His creation as He wills. Indeed, He is the Most Just, Who never falls into injustice, not even the weight of a speck of dust; if one performs even one good deed, Allah will multiply it up to ten times,

وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا)

(and gives from Him a great reward. )(4:40),

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ  
نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا  
بِهَا وَكَفَى بِنَا حَسِيبِينَ )

(And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And sufficient are We to take account.)(21:47) Allah's statement,

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ)

(He merges night into day, and merges day into night,) meaning, He does what He wills with His creatures. He alternates the night and day and measures them by His wisdom, as He wills. Sometimes, He makes the night longer than the day, and sometimes the opposite. Sometimes, He makes the length of night and day equal. Sometimes, He makes the season winter, then



changes it to spring, then summer then autumn. All this He does by His wisdom and His due measure of everything in His creation,

(وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ)

(and He has full knowledge of whatsoever is in the breasts.) He knows the secrets, no matter how concealed they are.

(ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ  
مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ  
أَجْرٌ كَبِيرٌ - وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ  
يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ  
مُؤْمِنِينَ - هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ ءَايَاتٍ  
بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ  
بِكُمْ لَرءُوفٌ رَّحِيمٌ - وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ  
اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي  
مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتَلَ أَوْلِيكَ أَعْظَمُ  
دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِن بَعْدُ وَقَتَلُوا وَكُلًّا  
وَعَدَ اللَّهُ الْحُسْنَى وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ - مَّن  
ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ  
وَلَهُ أَجْرٌ كَرِيمٌ)

(7. Believe in Allah and His Messenger, and spend of that whereof He has made you trustees. And such of you as believe and spend, theirs will be a great reward.) (8. And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord; and He has indeed taken your covenant, if you are real believers.) (9. It is He Who sends down manifest Ayat to His servant that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful.) (10. And what is the matter with you that you

spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering. Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best. And Allah is All-Aware of what you do.) (11. Who is he that will lend Allah a handsome loan: then He will increase it manifold to his credit, and he will have a honorable reward.)

## Ordering Faith and encouraging spending

Allah the Exalted and Blessed orders having perfect faith in Him and in His Messenger, and that one should persist on this path adhering firmly to it. Allah encourages spending from what He has made mankind trustees of, the wealth that you - mankind - have, that He has lent you. This wealth was in the hands of those before you and was later transferred to you. Therefore, O mankind, spend as Allah commanded you from the wealth that He entrusted to you for His obedience. Otherwise, He will hold you accountable and punish you for your ignoring what He ordained on you in this regard. Allah's statement,

(مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ)

(of that whereof He has made you trustees.), indicates that you - mankind -- will surrender this wealth to someone else. In this case, those who will inherit from you might obey Allah with their wealth, and thus acquire more happiness than you on account of what Allah has granted them. They might disobey Allah, and in this case you will have helped them commit evil and transgression. Imam Ahmad recorded that `Abdullah bin Ash-Shikhkhair said, "I came to Allah's Messenger as he was reciting and saying,

(أَلْهَكُمُ التَّكَاثُرُ)

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِئْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟»

((abundance diverts you.)( The Son of `Adam claims, "My wealth, my wealth." But is there anything belonging to you, except that which you consumed, which you used, or which you wore and then it became worn or you gave as charity and sent it forward) Muslim also collected with the addition:

«وَمَا سِوَى ذَلِكَ، فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

(Other than that, you will go away from it and leave it behind for other people.) Allah's statement,

﴿قَالِذِينَ ءَامَنُوا مِنكُمْ وَأَنفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ﴾

(And such of you as believe and spend, theirs will be a great reward.) encourages having faith and spending in acts of obedience. Allah the Exalted said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ  
لِئُؤْمِنُوا بِرَبِّكُمْ﴾

(And what is the matter with you that you believe not in Allah! While the Messenger invites you to believe in your Lord;) meaning, "what prevents you from believing, while the Messenger is among you calling you to faith and bringing forward clear proofs and evidences that affirm the truth of what he brought you" And we have reported the Hadith through different routes in the beginning of the explanation on the chapter on Faith in Sahih Al-Bukhari, wherein one day the Messenger of Allah said to his Companions,

﴿أَيُّ الْمُؤْمِنِينَ أَعْجَبُ إِلَيْكُمْ إِيْمَانًا؟﴾

(Who do you consider among the believers as having the most amazing faith) They said, "The angels." He said,

﴿وَمَا لَهُمْ لَا يُؤْمِنُونَ وَهُمْ عِنْدَ رَبِّهِمْ؟﴾

(And what prevents them from believing when they are with their Lord) They said, "Then the Prophets." He said,

﴿وَمَا لَهُمْ لَا يُؤْمِنُونَ وَالْوَحْيُ يَنْزِلُ عَلَيْهِمْ؟﴾

(What prevents them from believing when the revelation comes down to them) They said, "Then us." He said,

﴿وَمَا لَكُمْ لَا تُؤْمِنُونَ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟ وَلَكِنْ  
أَعْجَبُ الْمُؤْمِنِينَ إِيْمَانًا، قَوْمٌ يَحْبِبُونَ بَعْدَكُمْ،  
يَجِدُونَ صَحْقًا يُؤْمِنُونَ بِمَا فِيهَا﴾

(What prevents you from believing, when I am amongst you Actually, the believers who have the most amazing faith, are some people who will come after you; they will find pages that they will believe in.) We mentioned a part of this Hadith when explaining Allah's statement in Surat Al-Baqarah,

(الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ)

(who believe in the Ghayb (unseen).)(2:3) Allah's statement,

(وَقَدْ أَخَذَ مِيثَاقَكُمْ)

(and He has indeed taken your covenant,) is similar to another of His statements,

(وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الِّذِي وَاتَّقُمْ  
بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا)

(And remember Allah's favor to you and His covenant with which He bound you when you said: "We hear and we obey.")(5:7), which refers to giving the pledge of allegiance to the Prophet . Ibn Jarir said that the covenant mentioned here, is that taken from mankind, when they were still in Adam's loin. This is also the opinion of Mujahid, and Allah knows best. Allah said,

(هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ)

(It is He Who sends down manifest Ayat to His servant) clear proofs, unequivocal evidences and plain attestations,

(لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may bring you out from darkness into light.) from the darkness of ignorance, disbelief and contradictory statements to the light of guidance, certainty and faith,

(وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ)

(And verily, Allah is to you full of kindness, Most Merciful.) by revealing the Divine Books and sending the Messengers to guide mankind, eradicating doubts and removing confusion. After Allah commanded mankind to first believe and spend, He again encouraged them to acquire faith and stated that He has removed all barriers between them and the acquisition of faith. Allah again encouraged them to spend,

(وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ  
السَّمَوَاتِ وَالْأَرْضِ)

(And what is the matter with you that you spend not in the cause of Allah And to Allah belongs the heritage of the heavens and the earth.) means, spend and do not fear poverty or scarcity.

Surely, He in Whose cause you spent is the King and Owner of the heavens and earth and has perfect control over their every affair, including their treasuries. He is the Owner of the Throne, with all the might that it contains, and He is the One Who said,

(وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ)

(And whatsoever you spend of anything, He will replace it. And He is the best of providers.)(34:39), and,

(مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ)

(whatever is with you, will be exhausted, and whatever is with Allah will remain.)(16:96) Therefore, those who trust in and depend on Allah will spend, and they will not fear poverty or destitution coming to them from the Owner of the Throne. They know that Allah will surely compensate them for whatever they spend.

## The Virtues of spending and fighting before the Conquest of Makkah

Allah's statement,

(لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٍ)

(Not equal among you are those who spent before the conquering and fought.) meaning those who did not fight and spend before the Conquest are not equal to those who spent and fought. Before Makkah was conquered, things were difficult for Muslims and only the righteous ones embraced Islam. After Makkah was conquered, Islam spread tremendously throughout the known world and people embraced the religion of Allah en masse. Similarly He said:

(أُولَئِكَ أَعْظَمُ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكُلًّا وَعَدَّ اللَّهُ الْحُسْنَى)

(Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).) The majority considers the Conquest here to be the conquest of Makkah. Ash-Sha`bi and several others said that the Ayah refers to the treaty at Al-Hudaybiyyah. There is proof for this opinion found in a Hadith from Anas, collected by Imam Ahmad. Anas said, "Khalid bin Al-Walid and `Abdur-Rahman bin `Awf had a dispute. Khalid said to `Abdur-Rahman, `You boast about days (battles) that you participated in before us.' When the news of this statement reached the Prophet he said,

«دَعُوا لِي أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ  
أَنْفَقْتُمْ مِثْلَ أَحَدٍ أَوْ مِثْلَ الْجِبَالِ ذَهَبًا، مَا بَلَغْتُمْ  
أَعْمَالَهُمْ»

(Do not bother my Companions, for by He in Whose Hand is my soul! If you spend an amount of gold equal to (Mount) Uhud, (or equal to the mountains), you will not reach the level of their actions.)" It is a known fact that Khalid bin Al-Walid, whom the Prophet addressed this statement to, embraced Islam during the period between the treaty of Al-Hudaybiyyah and the conquering of Makkah. The dispute between Khalid and `Abdur-Rahman occurred because of the battle of Bani Jadhimah. The Prophet sent Khalid bin Al-Walid to them after the conquest of Makkah, and they said, "Saba'na," instead of saying, "Aslamna" (we embraced Islam). So Khalid ordered their execution and the execution of their prisoners (of war); `Abdur-Rahman bin `Awf and `Abdullah bin `Umar opposed him. This is the reason behind the dispute that occurred between Khalid and `Abdur-Rahman. But in the Sahih, the Messenger of Allah said,

«لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ  
أَحَدُكُمْ مِثْلَ أَحَدٍ ذَهَبًا، مَا بَلَغَ مَدًّا أَحَدِهِمْ وَلَا  
نَصِيفَهُ»

(None should revile my Companions, for by He in Whose Hand is my soul! If one of you were to spend as much gold as Uhud, it would not reach the level of them equal to an amount as much as one Mudd of one of them or half of it.) Allah said,

(وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى)

(But to all Allah has promised the best (reward).) meaning, those who spent before and after the conquest of Makkah; they all will gain a reward for their good deeds, even though some of them vary in rank and earn a better reward than others as Allah said,

(لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي  
الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى

وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا  
عَظِيمًا )

(Not equal are those of the believers who sit (at home), except those who are disabled, and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good, but Allah has preferred by a great reward those who strive hard and fight, above those who sit (at home).)(4:95) There is a Hadith in the Sahih that states,

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ  
الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ»

(The strong believer is better and more beloved to Allah than the weak believer; both have goodness in them.) The Prophet ended his statement this way to draw attention to the second type of believer, so that their own qualities are not forgotten in the midst of preferring the former type. In this way, the latter is not dismissed as being degraded in the Hadith. Therefore, the Prophet ended his statement by praising the second type -- the weak believers - - after giving preference to the first type. Allah said:

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) meaning, since Allah is perfectly aware of all things, He made distinctions between the rewards of the believers who spent and fought before the Conquest and those who spent and fought afterwards. Surely, Allah does this by His knowledge of the intention of the former type and their perfect sincerity to Him, all the while spending in times of hardship, poverty and dire straits. This is found in the Hadith,

«سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ»

(Spending one Dirham is preceded over a hundred thousand.) There is no doubt that the people of faith consider Abu Bakr As-Siddiq to be the person who has the best share according to the meaning of this Ayah. He was the chief of those who implemented it, among all followers of all Prophets. He spent all of his wealth seeking the Face of Allah, the Exalted and Most Honored. He did it voluntarily too, not to repay a debt or a favor that anyone from mankind had on him. May Allah be pleased with him.

## The Encouragement to make a Handsome Loan in the Cause of Allah

Allah said,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا)

(Who is he that will lend Allah a handsome loan:) `Umar bin Al-Khattab said that this Ayah refers to spending in Allah's cause. It was also said that it pertains to spending on children. What is correct is that it is more general than that. So all those who spend in the cause of Allah with good intentions and a sincere heart, then they fall under the generality of this Ayah. This is why Allah the Exalted said in another Ayah:

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ  
لَهُ)

(Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) and in another Ayah,

(أَضْعَافًا كَثِيرَةً)

(many times) (2:245), meaning, being handsome reward and tremendous provisions: Paradise on the Day of Resurrection. Ibn Abi Hatim recorded that `Abdullah bin Mas'ud said, "When this Ayah,

(مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ  
لَهُ)

(Who is he that will lend Allah handsome loan: then (Allah) will increase it manifold to his credit (in repaying),) was revealed, Abu Ad-Dahdah Al-Ansari said, `O Allah's Messenger! Does Allah ask us for a loan' The Prophet said,

«نَعَمْ، يَا أَبَا الدَّحْدَاحِ»

(Yes, O Abu Ad-Dahdah.) He said, `Give me your hand, O Allah's Messenger,' and the Prophet placed his hand in his hand. Abu Ad-Dahdah said, `Verily, I have given my garden as a loan to my Lord.' He had a garden that contained six hundred date trees; his wife and children were living in that garden too. Abu Ad-Dahdah went to his wife and called her, `Umm Ad-Dahdah!' She said, `Here I am.' He said, `Leave the garden, because I have given it as a loan to my Lord, the Exalted and Most Honored.' She said, `That is a successful trade, O Abu Ad-Dahdah!' She then transferred her goods and children. The Messenger of Allah said,

«كَمْ مِنْ عَدْقٍ رَدَّاحٍ فِي الْجَنَّةِ لِأَبِي الدَّحْدَاحِ»

(How plentiful are the sweet date clusters that Abu Ad-Dahdah has in Paradise!)" In another narration, the Prophet said,



«رَبِّ نَخْلَةٍ مُدَلَّلَةٍ، عُرُوقُهَا ذُرٌّ وَيَاقُوتٌ، لِأَبِي  
الدَّحْدَاحِ فِي الْجَنَّةِ»

(How many a date tree that has lowered down its clusters, which are full of pearls and gems in Paradise for Abu Ad-Dahdah!)

(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ  
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ - يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ  
ءَامَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا  
وَرَآءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ  
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَهْرُهُ مِنْ قِبَلِهِ الْعَذَابُ  
- يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ  
أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى  
جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ - قَالِيَوْمَ لَا  
يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَاكُمُ  
النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ )

(12. On the Day you shall see the believing men and the believing women -- their light running forward before them and in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!) (13. On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) (14. (The hypocrites) will call the believers: "Were we not with you" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward to our destruction; and you doubted, and you were deceived by false hopes, till the command of Allah

came to pass. And the deceiver deceived you in regard to Allah.") (15. So, this Day no ransom shall be taken from you, nor of those who disbelieved. Your abode is the Fire. That is your protector, and worst indeed is that destination.)

### **The Believers are awarded a Light on the Day of Resurrection, according to Their Good Deeds**

Allah the Exalted states that the believers who spend in charity will come on the Day of Resurrection with their light preceding them in the area of the Gathering, according to the level of their good deeds. As reported from `Abdullah bin Mas'ud:

(يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ)

(their light running forward before them), he said, "They will pass over the Srat according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has a light as big as his index finger, it is lit at times and extinguished at other times." Ibn Abi Hatim and Ibn Jarir collected this Hadith. Ad-Dahhak commented on the Ayah, "Everyone will be given a light on the Day of Resurrection. When they arrive at the Srat, the light of the hypocrites will be extinguished. When the believers see this, they will be concerned that their light also will be extinguished, just as the light of the hypocrites was. This is when the believers will invoke Allah, `O our Lord! Perfect our light for us." Allah's statement,

(وَبِأَيْمَانِهِمْ)

(and in their right hands.) Ad-Dahhak said: "Their Books of Records." As Allah said:

(فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ)

(So whosoever is given his record in his right hand.)(17:71) Allah said,

(بُشْرًا كُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(Glad tidings for you this Day! Gardens under which rivers flow,) meaning, it will be said to them, "Receive glad tidings this Day, of gardens beneath which rivers flow,

(خَالِدِينَ فِيهَا)

(to dwell therein forever!), you will remain therein forever,"

(ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ)

(Truly, this is the great success!)

## The Condition of the Hypocrites on the Day of Resurrection

Allah said,

(يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ ءَامَنُوا  
انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ)

(On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!") Allah informs us in this Ayah of the terrible horrors, horrendous incidents and tremendous events that will take place on the Day of Resurrection in the Gathering Area. No one will be saved on that Day, except those who believed in Allah and His Messenger, obeyed Allah's commands and avoided His prohibitions. Al-`Awfi, Ad-Dahhak and others reported from Ibn `Abbas: "When the people are gathering in darkness, Allah will send light, and when the believers see the light they will march towards it. This light will be their guide from Allah to Paradise. When the hypocrites see the believers following the light, they will follow them. However, Allah will extinguish the light for the hypocrites and they will say (to the believers),

(انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ)

(Wait for us! Let us get something from your light.) The believers will reply by saying,

(ارْجِعُوا وَرَاءَكُمْ)

`(Go back to your rear!) to the dark area you were in, and look for a light there!" Allah said,

(فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ  
وَوَظْهُرُهُ مِنْ قِبَلِهِ الْعَذَابُ)

(So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.) Al-Hasan and Qatadah said that the wall mentioned here is located between Paradise and Hellfire. `Abdur-Rahman bin Zayd bin Aslam said that the wall mentioned in this Ayah is the wall that Allah described in His statement,

(وَبَيْنَهُمَا حِجَابٌ)

(And between them will be a (barrier) screen.)(7:46) Similar was reported from Mujahid and others, and it is correct. Allah said,

(بَاطِنُهُ فِيهِ الرَّحْمَةُ)

(Inside it will be mercy,) meaning, Paradise and all that is in it,

(وَوَظْهُرُهُ مِنْ قِبَلِهِ الْعَذَابُ)

(and outside it will be torment.) meaning, the Hellfire, according to Qatadah, Ibn Zayd and others. Allah said,

(يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ)

((The hypocrites) will call the believers: "Were we not with you") meaning, the hypocrites will call out to the believers saying, "Were we not with you in the life of the world, attending Friday prayers and congregational prayers Did we not stand with you on Mount `Arafah (during Hajj), participate in battle by your side and perform all types of acts of worship with you"

(قَالُوا بَلَىٰ)

(The believers will reply: "Yes!...") The believers will answer the hypocrites by saying, "Yes, you were with us,

(وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ  
وَغَرَّكُمْ الْأَمَانِيُّ)

(But you led yourselves into temptations, you looked forward to our destruction; and you doubted (in faith) and you were deceived by false hopes,) " Qatadah said,

(وَتَرَبَّصْتُمْ)

(you looked forward to destruction), "Of the truth and its people."

(وَارْتَبْتُمْ)

(and you doubted,) that Resurrection occurs after death,

(وَغَرَّكُمْ الْأَمَانِيُّ)

(and you were deceived by false hopes,) meaning: you said that you will be forgiven your sins; or, they say it means: this life deceived you;

(حَتَّىٰ جَاءَ أَمْرُ اللَّهِ)

(till the command of Allah came to pass.) meaning: you remained on this path until death came to you,

(وَوَغَّرَكُمْ بِاللَّهِ الْغُرُورُ)

(And the deceiver deceived you in regard to Allah.) `the deceiver' being Shaytan. Qatadah said, "They were deceived by Ash-Shaytan. By Allah! They remained deceived until Allah cast them into Hellfire." The meaning here is that the believers will answer the hypocrites by saying, "You were with us in bodies which were heartless and devoid of intentions. You were cast in doubt and suspicion. You were showing off for people and remembered Allah, little." Mujahid commented, "The hypocrites were with the believers in this life, marrying from among each other, yet betraying them even when they were associating with them. They were dead. They will both be given a light on the Day of Resurrection, but the light of the hypocrites will be extinguished when they reach the wall; this is when the two camps separate and part!" Allah's statement,

(مَأْوَاكُمُ النَّارُ)

(Your abode is the Fire.) means, the Fire is your final destination and to it will be your return for residence,

(هِيَ مَوْلَاكُمْ)

(That is your protector,) meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ  
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ  
وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ - اَعْلَمُوا أَنَّ اللَّهَ يُحَى  
الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ )

(16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah And that which has been revealed of the truth, lest they become as

those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened And many of them were rebellious.) (17. Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.) believers)

meaning, it is the worthy shelter for you rather than any other residence, because of your disbelief and doubt, and how evil is the Fire for Final Destination.

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ  
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ  
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ - اَعْلَمُوا أَنَّ اللَّهَ يُحَى  
الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ )

(16. Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah And that which has been revealed of the truth, lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened And many of them were rebellious.) (17. Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.)

### Encouraging Khushu` and the Prohibition of imitating the People of the Scriptures

Allah asks, `Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey Muslim recorded that `Abdullah bin Mas'ud said, "Only four years separated our acceptance of Islam and the revelation of this Ayah, in which Allah subtly admonished us,

(أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ  
اللَّهِ)

(Has not the time yet come for the believers that their hearts should be humble for the remembrance of Allah)" This is the narration Muslim collected, just before the end of his book. An-Nasa'i also collected this Hadith in the Tafsir of this Ayah. Allah's statement,

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ  
عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ)

(Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened) Allah is prohibiting the believers from imitating those who were given the Scriptures before them, the Jews and Christians. As time passed, they changed the Book of Allah that they had, and sold it for a small, miserable price. They also abandoned Allah's Book behind their back and were impressed and consumed by various opinions and false creeds. They imitated the way others behaved with the religion of Allah, making their rabbis and priests into gods beside Allah. Consequently, their hearts became hard and they would not accept advice; their hearts did not feel humbled by Allah's promises or threats,

(وَكَثِيرٌ مِّنْهُمْ فَسِقُونَ)

(And many of them were rebellious.) meaning, in action; therefore, their hearts are corrupt and their actions are invalid, just as Allah the Exalted said,

(فَبِمَا نَقَضْتُمْ مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ  
قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا  
مِّمَّا ذُكِّرُوا بِهِ)

(So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them.)(5:13) meaning, their hearts became corrupt and they hardened, and they acquired the behavior of changing Allah's Speech from their appropriate places and meanings. They abandoned acts of worship that they were commanded to perform and committed what they were prohibited to do. This is why Allah forbade the believers from imitating them in any way, be it basic or detailed matters. Allah the Exalted said,

(اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا  
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ)

(Know that Allah gives life to the earth after its death! Indeed We have made clear the Ayat to you, if you but understand.) This Ayah indicates that He brings subtleness to hearts after they have become hard, guides the confused after they were led astray, and relieves hardships after they have intensified. And just as Allah brings life back to the dead and dry earth by sending the needed abundant rain, He also guides the hardened hearts with the proofs and evidences of the Qur'an. The light (of faith) would have access to the hearts once again, after they were closed and, as a consequence, no guidance was able to reach them. All praise is due to Him Who guides whomever He wills after they were misguided, Who misguides those who were led

aright before. Surely, it is He Who does what He wills and He is the All-Wise, the Most Just in all that He does, the Most Subtle, the Most Aware, the Most High, the Proud.

(إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ - وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ )

(18. Verily, those who give Sadaqat, men and women, and lend Allah handsome loan, it shall be increased manifold (to their credit), and theirs shall be an honorable good reward.) (19. And those who believe in Allah and His Messengers. they are the Sddiqun (true believers) and the martyrs with their Lord. They shall have their reward and their light. But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.)

### **Reward for the Charitable, the True Believers and the Martyrs; and the Destination of the Disbelievers**

Allah the Exalted describes the reward that He will award to those who spend from their wealth, whether male or female, on the needy, the poor and the meek,

(اللَّهُ قَرْضًا حَسَنًا وَمَا)

(and lend Allah handsome loan,) meaning, they give in charity with a good heart seeking the pleasure of Allah. They do not seek worldly rewards or appreciation from those to whom they give in charity. Allah's statement,

(يُضَعَفُ لَهُمْ)

(it shall be increased manifold,) indicating that He will multiply the good deeds from tenfold, up to seven hundredfold and even more than that,

(وَلَهُمْ أَجْرٌ كَرِيمٌ)

(and theirs shall be an honorable good reward.) theirs will be a generous, handsome reward, a good dwelling to return to and an honorable final destination. Allah's statement,



وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ  
الصَّٰدِقُونَ

(And those who believe in Allah and His Messengers -- they are the Sddiqun) This completes His description of those who have faith in Him and in His Messengers, by describing them as Sddiqun, true believers. Al-`Awfi reported from Ibn `Abbas about

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ  
الصَّٰدِقُونَ

(And those who believe in Allah and His Messengers -- they are the Sddiqun) that its meaning does not continue to the next Ayah,

وَالشُّهَدَاءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

(and the martyrs (are) with their Lord. They shall have their reward and their light.) Abu Ad-Duha (stopped after he) recited,

أُولَٰئِكَ هُمُ الصَّٰدِقُونَ

(they are the Sddiqun), then initiated recitation:

وَالشُّهَدَاءُ عِندَ رَبِّهِمْ

(and the martyrs (are) with their Lord.) Masruq, Ad-Dahhak, Muqatil bin Hayyan and others said similarly. Al-A`mash narrated from Abu Ad-Duha from Masruq from `Abdullah bin Mas`ud commented on Allah's statement,

أُولَٰئِكَ هُمُ الصَّٰدِقُونَ وَالشُّهَدَاءُ عِندَ رَبِّهِمْ

(they are the Sddiqun, and the martyrs with their Lord.) "They are of three categories," meaning there are those who spend in charity, the Sddiqun and the martyrs. Allah the Exalted said,

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ)

(And whoso obey Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His grace, of the Prophets, the Sddiqin, the martyrs, and the righteous.) (4:69) Therefore, Allah made a distinction between the Sddiqin and the martyrs, indicating that they are of two distinct categories, so there is no doubt that Sddiq is a better status than the martyr. Imam Malik bin Anas recorded in his Muwatta' that Abu Sa' id Al-Khudri said that the Messenger of Allah said,

«إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ أَهْلَ الْعُرْفِ مِنْ فَوْقِهِمْ، كَمَا تَتَرَاءُونَ الْكَوْكَبَ الدُّرِّيَّ الْغَائِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ، لِتَفَاضُلِ مَا بَيْنَهُمْ»

(The people of Paradise will look at the dwellers of the lofty mansions as one looks at a brilliant star far away in the east or in the west on the horizon, because of their superiority over one another.) On that the people said, "O Allah's Messenger! Are these lofty mansions for the Prophets whom none else can reach" The Prophet replied,

«بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ، رَجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ»

(No! By Him in Whose Hand is my soul! these are for men who believe in Allah and believe in the Messengers.) Al-Bukhari and Muslim also collected this Hadith. Allah's statement,

(وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ)

(and the martyrs with their Lord.) means that they will be in the gardens of Paradise, as recorded in the Sahih:

«إِنَّ أَرْوَاحَ الشُّهَدَاءِ فِي حَوَاصِلِ طَيْرٍ خُضِرَ  
تَسْرَحُ فِي الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ  
الْقَنَادِيلِ فَاطَّلَعَ عَلَيْهِمْ رَبُّكَ اِطْلَاعَةً فَقَالَ: مَاذَا  
تُرِيدُونَ؟ فَقَالُوا: نُحِبُّ أَنْ تَرُدَّنَا إِلَى الدَّارِ الدُّنْيَا  
فَنُقَاتِلَ فِيكَ فَنُقْتَلَ، كَمَا قُتِلْنَا أَوَّلَ مَرَّةٍ، فَقَالَ: إِنِّي  
قَدْ قَضَيْتُ أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ»

(The souls of the martyrs live in the bodies of green birds, who fly wherever they wish in Paradise and then return to their nests in chandeliers. Once your Lord cast a glance at them and said, "Do you want anything" They said, "We wish that You return us to the life of the world, so that we may fight in Your cause and be killed as we were killed the first time." Allah said, "I have decreed that they shall not be returned to it again.") Allah's statement,

(لَهُمْ أَجْرُهُمْ وَنُورُهُمْ)

(They shall have their reward and their light.), means that Allah will grant them a generous reward and a tremendous light that will precede before them. In this, the believers vary regarding the level of reward they receive, according to their good actions in the life of this world. Imam Ahmad recorded that `Umar bin Al-Khattab said that he heard the Messenger of Allah say,

«الشُّهَدَاءُ أَرْبَعَةٌ: رَجُلٌ مُؤْمِنٌ جَيِّدٌ الْإِيمَانَ، لَقِيَ  
الْعَدُوَّ فَصَدَّقَ اللَّهَ فُقْتِلَ، فَذَاكَ الَّذِي يَنْظُرُ النَّاسُ  
إِلَيْهِ هَكَذَا»

(There are four ranks of martyrs. The first is a man who believes and who is true in faith, who meets the enemy (in battle), fulfills his duty to Allah and is killed. This is the type that the people will look up to (his level in Paradise), like this.) The Prophet raised his head until his cap fell off his head, and the same happened to `Umar. The Prophet continued,

«وَالثَّانِي مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ  
بِشَوْكِ الطَّلْحِ، جَاءَهُ سَهْمٌ غَرَبَ فُقْتَلَهُ، فَذَاكَ فِي

الدَّرَجَةِ الثَّانِيَةِ. وَالثَّالِثُ رَجُلٌ مُؤْمِنٌ خَلَطَ عَمَلًا  
صَالِحًا وَآخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى  
قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِثَةِ. وَالرَّابِعُ رَجُلٌ  
مُؤْمِنٌ أُسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ  
الْعَدُوَّ فَصَدَقَ اللَّهَ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ  
الرَّابِعَةِ»

(The second is a believer who meets the enemy and is struck by a stray arrow which causes him to die. This believer is in the second grade. The third is a believer who has combined good deeds with evil deeds; he meets the enemy and is truthful to his duty to Allah until he is killed. This is the third category. And the fourth is a believer who has committed sins excessively, so he meets the enemy and is truthful to his duty to Allah, and is killed. This is the fourth category.) `Ali bin Al-Madini also reported this Hadith and said, "This Egyptian chain is Salih usef." At-Tirmidhi said, "Hasan Gharib." Allah's statement,

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
الْجَحِيمِ )

(But those who disbelieve and deny Our Ayat -- they shall be the dwellers of the blazing Fire.) mentions the destination and the condition of the miserable ones, after Allah mentioned the destination and rewards of the happy ones.

(اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وِزِينَةٌ  
وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ  
غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا  
ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ  
وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا  
مَتَاعُ الْعُرُورِ - سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ  
 لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ  
 مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ )

(20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.) (21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.)

### This Life of this World is Fleeting Enjoyment

Allah the Exalted degrades the significance of this life and belittles it by saying,

(أَتَمَّا الْحَيَوَةُ الدُّنْيَا لَعِبٌ وَلَهُوَ وَزِينَةٌ وَتَفَاخُرٌ  
 بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ)

(that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children.) meaning, this is the significance of this life to its people, just as He said in another Ayah,

(زَيْنٌ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ  
 وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ  
 الْمُسَوَّمَةِ وَالْأَنْعَمِ وَالْحَرثِ ذَلِكَ مَتَعُ الْحَيَوَةِ  
 الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ )

(Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with Him.) (3:14) Allah the Exalted also sets a parable for this life, declaring that its joys are fading and its delights are perishable, saying that life is,

## (كَمَثَلِ غَيْثٍ)

(Like a rain (Ghayth),) which is the rain that comes down to mankind, after they had felt despair. Allah the Exalted said in another Ayah,

## (وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا)

(And He it is Who sends down the Ghayth (rain) after they have despaired.)(42:28) Allah's statement,

## (أَعْجَبَ الْكُفَّارَ نَبَاتُهُ)

(thereof the growth is pleasing to the tiller;) meaning that farmers admire the vegetation that grows in the aftermath of rain. And just as farmers admire vegetation, the disbelievers admire this life; they are the most eager to acquire the traits of life, and life is most dear to them,

## (ثُمَّ يَهَيِّجُ فَتْرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا)

(afterwards it dries up and you see it turning yellow; then it becomes straw.) meaning, that vegetation soon turns yellow in color, after being fresh and green. After that, the green fades away and becomes scattered pieces of dust. This is the parable of this worldly life, it starts young, then matures and then turns old and feeble. This is also the parable of mankind in this life; they are young and strong in the beginning. In this stage of life, they look youthful and handsome. Slowly, they begin growing older, their mannerism changes and their strength weakens. They then grow old and feeble; moving becomes difficult for them, while doing easy things becomes beyond their ability. Allah the Exalted said,

## (اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ)

(Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And He is the All-Knowing, the All-Powerful.)(30:54) This parable indicates the near demise of this life and the imminent end of it, while in contrast, the Hereafter is surely coming. Those who hear this parable should, therefore, be aware of the significance of the Hereafter and feel eagerness in the goodness that it contains,

وَفِي الْأَخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ  
وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْعُرُورِ

(But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.) meaning, surely, the Hereafter that will certainly come contains two things either severe punishment or forgiveness from Allah and His good pleasure. Allah the Exalted said,

(وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَعُ الْعُرُورِ)

(And the life of this world is only a deceiving enjoyment.) meaning, this life is only a form of enjoyment that deceives those who incline to it. Surely, those who recline to this life will admire it and feel that it is dear to them, so much so, that they might think that this is the only life, no life or dwelling after it. Yet, in reality, this life is insignificant as compared to the Hereafter. Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

«لِلْجَنَّةِ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ  
مِثْلُ ذَلِكَ»

(Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.) Al-Bukhari collected this Hadith through the narration of Ath-Thawri. This Hadith indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allah the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allah the Exalted said,

(سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
كَعَرْضِ السَّمَاءِ وَالْأَرْضِ)

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,) Allah the Exalted said in another Ayah,

(وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا  
السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ)

(And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwa.)(3:133) Allah said here,

أَعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ  
يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.) meaning, "This, that Allah has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a Hadith collected in the Sahih in which the poor emigrants said to the Messenger , "O Allah's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked,

«وَمَا ذَاكَ؟»

(Why is that) They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet said,

«أَقْلًا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ سَبَقْتُمْ مَنْ  
بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ  
مِثْلَ مَا صَنَعْتُمْ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتُحَمِّدُونَ  
دُبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ»

n(Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allah," "Allah is Most Great," and "Praise be to Allah," thirty three times each after every prayer.) They later came back and said, "Our wealthy brethren heard what we did and they started doing the same." Allah's Messenger said,

«ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ»

This is the favor of Allah that He gives to whom He wills.)

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ  
عَلَى اللَّهِ يَسِيرٌ - لَكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا



تَفْرَحُوا بِمَا ءَاتَكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ  
فَخُورٍ - الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ  
وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ )

(22. No calamity occurs in the earth nor in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.) (23. In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you. And Allah likes not prideful boasters.) (24. Those who are misers and enjoin miserliness upon people. And whosoever turns away, then Allah is Rich, Worthy of all praise.)

### Everything that affects Mankind, is duly measured and destined

Allah reminds of His measuring and deciding the destiny of all things before He created the creation,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ)

(No calamity occurs on the earth nor in yourselves) meaning, 'there is nothing that touches you or happens in existence,'

(إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا)

(but it is inscribed in the Book of Decrees before We bring it into existence.) meaning, 'before We created the creation and started life.' Qatadah commented on this Ayah,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ)

(No calamity occurs on the earth) refers to famine, while,

(وَلَا فِي أَنْفُسِكُمْ)

(or nor in yourselves) refers to suffering and diseases." He also said, "We were told that every person who suffers a prick of a thorn, a twisted ankle, or a bleeding vein, has it occur on account of his sins. What Allah forgives is even more." This great, honorable Ayah provides clear evidence to the misguidance of the cursed Qadariyyah sect, who deny Allah's Preordainment and His knowledge of everything before it occurs. Imam Ahmad recorded that `Abdullah bin `Amr bin Al-`As said, "I heard the Messenger of Allah say,

«قَدَّرَ اللهُ الْمَقَادِيرَ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ  
وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ»

(Allah ordained the measures (of everything) fifty thousand years before He created the heavens and the earth.)" Muslim collected this Hadith in his Sahih with the addition:

«وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

(And His Throne was over the water.) At-Tirmidhi also collected it and said, "Hasan Sahih." Allah's statement,

(إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily, that is easy for Allah.) means that He knows all things before they occur, and He records them exactly as they will occur when they occur, and this is easy for Him. Verily, Allah knows what happened, what will happen and what did not happen, and what shape and form it will take if it were to happen.

### Ordering Patience and Gratitude

Allah said,

(لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا  
ءَاتَكُمْ)

(In order that you may not grieve at the things over that you fail to get, nor rejoice over that which has been given to you.) meaning, `We informed you of Our encompassing knowledge, recording all things before they occur and creating all things in due measure known to Us, so that you may know that what has met you would never have missed you and what has missed you would never have met you. Therefore, do not grieve for what you have missed of fortune, because had it been destined for you, you would have achieved it.' (It is also recited:) (تَفْرَحُوا وَلَا) (أَتَاكُمْ بِمَا) (nor rejoice over that which came to you) meaning, come to you. According to the recitation,

(ءَاتَكُمْ)

it means (which has been given to you.) Both meanings are related. Allah says here, `do not boast before people about what Allah has favored you with, because it is not you who earned it by your efforts. Rather, all this came your way because Allah destined them for you and provided them for you as provisions. Therefore, do not use what Allah has granted you as a reason to boast and become arrogant with others.' Allah's statement,

(وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ)

(And Allah likes not prideful boasters.) meaning, who acts arrogantly with other people. `Ikrimah commented by saying, "Everyone of us feels happiness and grief. However, make your joy with gratitude and endure your grief with patience."

### Censuring the Stinginess

Allah the Exalted then said,

(الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ)

(Those who are misers and enjoin miserliness upon people.) meaning those who commit evil and encourage people to commit it,

(وَمَنْ يَتَوَلَّ)

(And whosoever turns away,) from abiding by Allah's commandments and obeying Him,

(فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ)

(then Allah is Rich, Worthy of all praise.) As Musa, peace be upon him, said,

(إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ)

(If you disbelieve, you and all on earth together, then verily, Allah is Rich, Owner of all praise.)(14:8)

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

(25. Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Mizan that mankind may keep up justice. And We brought forth iron wherein is mighty power, as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allah is Powerful, Almighty.)

## The Prophets were given Miracles and Sent with truth and Justice

Allah the Exalted said next,

(لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ)

(Indeed We have sent Our Messengers with clear proofs) in reference to the miracles, the unequivocal evidences and the plain proofs,

(وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ)

(and revealed with them the Scripture) which contains the true text,

(وَالْمِيزَانَ)

(and the Mizan), that is, justice, according to Mujahid, Qatadah and others. This Ayah refers to the truth that is attested to by the sound, straight minds that oppose misguided opinions and ideas, just as Allah said in other Ayat,

(أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ)

(Can they (Muslims) who rely on a clear proof from their Lord, and whom a witness from Him follows it (be equal with the disbelievers).)(11:17),

(فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا)

(Allah's Fitra (religion) with which He has created mankind.) (30:30), and,

(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ)

(And the heaven: He has raised it high, and He has set up the Mizan.)(55:7) This is why Allah said here,

(لِيَقُومَ النَّاسُ بِالْقِسْطِ)

(that mankind may keep up justice), truth and fairness that is found in the obedience of the Messengers, in all that they conveyed from their Lord, and following all they commanded.

Surely, what the Prophets brought forth is the truth, beyond which there is no truth, just as Allah said,

(وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا)

(And the Word of your Lord has been fulfilled in truth and in justice.)(6:115), His Word is true in what it conveys, and just in all its orders and prohibitions. This is why the believers say, when they take up their rooms in Paradise and assume their high grades and lined thrones,

(الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا  
أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ)

(All praise is due to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth.)(7:43)

### The Benefits of Iron

Allah said,

(وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ)

(And We brought forth iron wherein is mighty power,) meaning, `We made iron a deterrent for those who refuse the truth and oppose it after the proof has been established against them.' Allah's Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him, containing arguments against the idolators and explaining Tawhid with detail and proofs. When the evidence was established against those who defied the Messenger, Allah decreed the Hijrah. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'an. Imam Ahmad and Abu Dawud recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ  
رُمْحِي، وَجُعِلَ الدَّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ  
أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ»

(I was sent with the sword just before the Hour so that Allah be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order

were disgraced and humiliated, and he who imitates a people is one of them.) This is why Allah the Exalted said,

(فِيهِ بَأْسٌ شَدِيدٌ)

(wherein is mighty power,) in reference to weapons, such as swords, spears, daggers, arrows, shields, and so forth,

(وَمَنْفَعٌ لِلنَّاسِ)

(as well as many benefits for mankind,) meaning, in their livelihood, such as using it to make coins, hammers, axes, saws chisels, shovels and various tools that people use for tilting the land, sowing, cooking, making dough and manufacturing other objects necessary for their livelihood. Allah's statement,

(وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ)

(that Allah may test who it is that will help Him (His religion) and His Messengers in the unseen.) meaning, whose intention by carrying weapons is the defense of Allah (His religion) and His Messenger,

(إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ)

(Verily, Allah is Powerful, Almighty.) meaning, surely, Allah is Powerful, Almighty, and He gives victory to those who give victory and aid to Him. However, Allah does not need mankind's help, but He ordered Jihad to test people with each other.

(وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي دُرِّيَّتِهِمَا  
النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ  
- ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى  
ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ وَجَعَلْنَا فِي قُلُوبِ  
الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا  
كَتَبْنَا عَلَيْهَا إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا

حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ ءَامَنُوا مِنْهُمْ أَجْرَهُمْ  
وَكَثِيرٌ مِنْهُمْ فَسِقُونَ )

(26. And indeed, We sent Nuh and Ibrahim, and placed in their offspring prophethood and Scripture. And among them there are some who are guided; but many of them are rebellious.)  
(27. Then, We sent after them Our Messengers, and We sent `Isa the son of Maryam, and gave him the Injil. And We ordained in the hearts of those who followed him, compassion and mercy. But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So, We gave those among them who believed, their (due) reward; but many of them are rebellious.)

**Many of the Nations of the Prophets were Rebellio**Allah the Exalted states that since He sent Nuh, peace be upon him, all the Prophets and Messengers He sent after that were from his offspring. All the revealed Divine Books and all the Messengers that received revelation after Ibrahim, Allah's Khalil, peace be upon him, were from Ibrahim's offspring. Allah the Exalted said in another Ayah:

(وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ)

(and placed in their offspring prophethood and Scripture.) )29:27( The last among the Prophets of the Children of Israel was `Isa, son of Mary, who prophecied the good news of the coming of Muhammad, peace and blessings be upon them both. Allah the Exalted said,

(ثُمَّ قَفَّيْنَا عَلَى ءَاثَرِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ  
مَرْيَمَ وَءَاتَيْنَاهُ الْإِنجِيلَ)

(Then, We sent after them Our Messengers, and We sent 'Isa the son of Maryam, and gave him the Injil.) referring to the Injil that Allah revealed to him,

(وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ)

(And We ordained in the hearts of those who followed him,) i. e., the disciples,

(رَأْفَةً)

(compassion) and tenderness,

(وَرَحْمَةً)

(and mercy.) toward the creatures. Allah's statement,

(وَرَهْبَانِيَّةً ابْتَدَعُوهَا)

(But the monasticism which they invented for themselves,) refers to the monasticism that the Christian nation invented,

(مَا كَتَبْنَا عَلَيْهْمُ)

(We did not prescribe for them) `We -- Allah -- did not ordain it for them, but they chose it on their own.' There are two opinions about the meaning of,

(إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ)

(only to please Allah therewith,) The first is that they wanted to please Allah by inventing monasticism. Sa`id bin Jubayr and Qatadah said this. The second meaning is: "We did not ordain them to practice that but, rather, We ordained them only to seek what pleases Allah." Allah's statement,

(فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا)

(but that they did not observe it with the right observance.) meaning, they did not abide by what they ordered themselves to do. This Ayah criticizes them in two ways: first, they invented in things in their religion, things which Allah did not legislate for them. The second is that they did not fulfill the requirements of what they themselves invented and which they claimed was a means of drawing near to Allah, the Exalted and Most Honored. Glibn Jarir and Abu `Abdur-Rahman An-Nasa'i -- and this is his wording - recorded that Ibn `Abbas said, "There were kings after `Isa who changed the Tawrah and the Injil when there were still believers who recited Tawrah and the Injil. Their kings were told, `We were never confronted by more severe criticism and abuse than of these people.' -- they recite the Ayah,

(وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ  
الْكَافِرُونَ)

(And whosoever does not judge by what Allah has revealed, such are the disbelievers.)(5:44), as well as, they accuse us of short comings in our actions, while still they recite. Therefore, summon them and let them recite these Ayat our way and believe in them our way.' The king summoned them and gathered them and threatened them with death if they did not revert from reciting the original Tawrah and Injil to using the corrupted version only. They said, `Why do you want us to do that, let us be.' Some of them said, `Build a narrow elevated tower for us and let us ascend it, and then give us the means to elevate food and drink to us. This way, you will save yourselves from hearing us.' Another group among them said, `Let us go about in the land and eat and drink like beasts do, and if you find us in your own land, then kill us.' Another group among them said, `Build homes (monasteries) for us in the deserts and secluded areas, where we can dig wells and plant vegetables. Then, we will not refute you and will not even



pass by you.' These groups said this, even though they all had supporters among their tribes. It is about this that Allah the Exalted and Most Honored sent down this Ayah,

(وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ  
رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا)

(But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance.) " Imam Ahmad recorded that Anas bin Malik said that the Prophet said,

«لِكُلِّ نَبِيٍّ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ  
فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ»

(Every Prophet has Rahbaniyyah (monasticism); Jihad in the cause of Allah, the Exalted and Most Honored, is the Rahbaniyyah of this Ummah.) Al-Hafiz Abu Ya`la collected this Hadith and in this narration, the Prophet said,

«لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ، وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ  
فِي سَبِيلِ اللَّهِ»

(Every Ummah has Rahbaniyyah; Jihad in the cause of Allah is the Rahbaniyyah of this Ummah.) Imam Ahmad recorded that Abu Sa`id Al-Khudri said that a man came to him and asked him for advice, and Abu Sa`id said that he asked the same of Allah's Messenger . Abu Sa`id said, "So, I advise you to adhere by the Taqwa of Allah, because it is the chief of all matters. Fulfill the obligation of Jihad, because it is the Rahbaniyyah of Islam. Take care of remembering Allah and reciting the Qur'an, because it is your closeness (or status) in the heavens and your good fame on earth." Only Imam Ahmad collected this Hadith.

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ  
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا  
تَمْشُونَ بِهِ وَيَعْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ - لئَلَّا  
يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّنْ

فَضْلَ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ )

(28. O you who believe! Have Taqwa of Allah, and believe in His Messenger, He will give you a double portion of His mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allah is Oft-Forgiving, Most Merciful.) (29. So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah, and that (His) grace is in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of great bounty.)

### **The Believers of the People of the Scriptures will earn Double their Rewards**

Earlier we mentioned a Hadith that An-Nasa'i collected from Ibn `Abbas that this Ayah is about the People of the Scriptures who believe in Islam, and that they will earn double their reward if they do so. There is an Ayah in Surat Al-Qasas to support this meaning. Also, there is a Hadith from Ash-Sha`bi from Abu Burdah from his father from Abu Musa Al-Ash`ari that the Messenger of Allah said,

«ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ مِنْ أَهْلِ  
الْكِتَابِ آمَنَ بِنَبِيِّهِ وَآمَنَ بِي فَلَهُ أَجْرَانِ، وَعَبْدٌ  
مَمْلُوكٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهُ فَلَهُ أَجْرَانِ،  
وَرَجُلٌ أَدَّبَ أُمَّتَهُ فَأَحْسَنَ تَأْدِيبَهَا، ثُمَّ أَعْتَقَهَا  
وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ»

(Three will get their reward twice. A believer from the People of the Scriptures who has been a true believer in his Prophet and then believes in me, will get a double reward. A slave who fulfills Allah's rights and obligations as well as the duties of his master, will get a double reward. A person who has a slave-girl and he educates her properly and teaches her good manners properly (without violence) and then manumits and marries her, will get a double reward.) This Hadith is recorded in the Two Sahihs. Ad-Dahhak, `Utba bin Abi Hakim and others agreed with Ibn `Abbas in this, and Ibn Jarir preferred it. Allah the Exalted said in another Ayah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ  
فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ دُو  
الْفَضْلِ الْعَظِيمِ )

(O you who believe! If you have Taqwa of Allah, He will grant you a criterion, and will expiate for you your sins, and forgive you; and Allah is Owner of the great bounty.)(8:29) Sa`id bin `Abdul-`Aziz said, `Umar bin Al-Khattab asked a Jewish rabbi, `What is the maximum a reward would be increased for you' He replied, `A Kifl (portion) which is about three hundred and fifty good merits.' So `Umar said, `Praise be to Allah who gave us two Kifls.' Then Sa`id mentioned Allah's saying:

(يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ)

(He will give you a double portion of His mercy,) Sa`id said, "And the two Kifls on Friday are similar to that." This was recorded by Ibn Jarir. This view has support from the Hadith that Imam Ahmad recorded from `Abdullah bin `Umar that the Messenger of Allah said,

«مَتَلَّكُمْ وَمَتَلُّ الْيَهُودِ وَالنَّصَارَى كَمَتَلِ رَجُلٍ  
اسْتَعْمَلَ عُمَالًا فَقَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ  
الصُّبْحِ إِلَى نِصْفِ النَّهَارِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ أَلَا  
فَعَمِلَتِ الْيَهُودُ، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ صَلَاةِ  
الظُّهْرِ إِلَى صَلَاةِ الْعَصْرِ عَلَى قِيرَاطٍ قِيرَاطٍ؟ أَلَا  
فَعَمِلَتِ النَّصَارَى، ثُمَّ قَالَ: مَنْ يَعْمَلُ لِي مِنْ  
صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ عَلَى  
قِيرَاطَيْنِ قِيرَاطَيْنِ؟ أَلَا فَأَنْتُمْ الَّذِينَ عَمِلْتُمْ،  
فَغَضِبَ النَّصَارَى وَالْيَهُودُ وَقَالُوا: نَحْنُ أَكْثَرُ  
عَمَلًا وَأَقَلُّ عَطَاءً، قَالَ: هَلْ ظَلَمْتُمْ مِنْ أَجْرِكُمْ

شَيْئًا؟ قَالُوا: لَأ، قَالَ: فَإِنَّمَا هُوَ فَضْلِي أَوْتِيهِ مَنْ  
أَشَاءُ»

(The parable of you and the Jews and Christians is that of a person who employed some laborers and asked them, "Who will work for me from the Dawn prayer until midday for one Qirat (a special weight of gold) each" So, the Jews worked. The person asked, "Who will do the work for me from the Zuhr prayer to the time of the `Asr prayer for one Qirat each" So, the Christians worked. Then the person asked, "Who will do the work for me from `Asr prayer until sunset for two Qirat each" You are those who did this work. The Jews and the Christians got angry and said, "We did more work, but got less wages." Allah said, "Have I been unjust to you with your reward" They said, "No." So, Allah said, "Then it is My grace which I bestow on whomever I will.") Al-Bukhari collected this Hadith. Al-Bukhari recorded that Abu Musa said that the Prophet said,

«مَثَلُ الْمُسْلِمِينَ وَالْيَهُودِ وَالنَّصَارَى كَمَثَلِ رَجُلٍ  
اسْتَعْمَلَ قَوْمًا يَعْمَلُونَ لَهُ عَمَلًا يَوْمًا إِلَى اللَّيْلِ  
عَلَى أَجْرٍ مَعْلُومٍ، فَعَمَلُوا إِلَى نِصْفِ النَّهَارِ  
فَقَالُوا: لَأ حَاجَةٌ لَنَا فِي أَجْرِكَ الَّذِي شَرَطْتَ لَنَا،  
وَمَا عَمَلْنَا بَاطِلًا، فَقَالَ لَهُمْ: لَأ تَفْعَلُوا، أَكْمِلُوا  
بَقِيَّةَ عَمَلِكُمْ، وَخُذُوا أَجْرَكُمْ كَامِلًا، فَأَبَوْا وَتَرَكَوْا  
وَاسْتَأْجَرَ آخَرِينَ بَعْدَهُمْ فَقَالَ: أَكْمِلُوا بَقِيَّةَ يَوْمِكُمْ  
وَلَكُمْ الَّذِي شَرَطْتُ لَهُمْ مِنَ الْأَجْرِ، فَعَمِلُوا حَتَّى  
إِذَا كَانَ حِينَ صَلَّوْا الْعَصْرَ قَالُوا: مَا عَمَلْنَا  
بَاطِلًا، وَلَكَ الْأَجْرُ الَّذِي جَعَلْتَ لَنَا فِيهِ. فَقَالَ:  
أَكْمِلُوا بَقِيَّةَ عَمَلِكُمْ، فَإِنَّمَا بَقِيَ مِنَ النَّهَارِ شَيْءٌ  
يَسِيرٌ، فَأَبَوْا. فَاسْتَأْجَرَ قَوْمًا أَنْ يَعْمَلُوا لَهُ بَقِيَّةَ

يَوْمِهِمْ فَعَمَلُوا لَهُ بَقِيَّةَ يَوْمِهِمْ حَتَّى غَابَتِ  
الشَّمْسُ، فَاسْتَكْمَلُوا أُجْرَةَ الْفَرِيقَيْنِ كِلَيْهِمَا، فَذَلِكَ  
مَثَلُهُمْ وَمَثَلُ مَا قَبِلُوا مِنْ هَذَا النُّورِ»

(The parable of the Muslims, Jews and Christians is that of a man who employed laborers to work for him from morning until night for a known wage. So, they worked until midday and said, `We are not in need of the wages that you promised and our work was in vain.' So, the man said, `Do not quit now, complete the rest of the work and yours will be the full wage I have fixed for it.' However, they refused and quit, and he had to hire another batch of workers. He said (to the second batch), `Complete the work for the rest of the day and I will give you the same wage I promised the first batch.' So, they worked until the time of the `Asr prayer and said, `Whatever we have done is in vain and we forfeit the wages you promised us.' He said to them, `Complete your day's work, for only a small part of the day remains.' However, they refused, and he employed another batch to work for the rest of the day, and they worked until sunset and received the wages of the two former batches. This is an example of them (i.e., the Jews and Christians) and of those who accepted this light (i.e., Islam).) Al-Bukhari was alone in recording it. Allah the Exalted said;

(لَيْلًا يَعْلَمَ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَى شَيْءٍ  
مِّنْ فَضْلِ اللَّهِ)

(So that the People of the Scriptures may know that they have no power whatsoever over the grace of Allah,) meaning, so that they become sure that they cannot prevent what Allah gives, or give what Allah prevents,

(وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ دُو  
الْفَضْلِ الْعَظِيمِ)

(and that (His) grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Owner of great bounty.) This is the end of the Tafsir of Surat Al-Hadid, all praise is due to Allah, and all favors come from Him.

## The Tafsir of Surat Al-Mujadilah

(Chapter - 58)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا  
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ

(1. Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.)

### Reason for revealing this Surah

Imam Ahmad recorded that `A'ishah said, "All praise be to Allah, Who hears all voices. "The woman who disputed" came to the Prophet and argued with him while I was in another part of the room, unable to hear what she said. Allah the Exalted and Most Honored revealed this Ayah,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

(Indeed Allah has heard the statement of her that disputes with you concerning her husband.)" till the end of this Ayah. Al-Bukhari collected this Hadith without a chain of narration in the Book of Tawhid in his Sahih. An-Nasa'i, Ibn Majah, Ibn Abi Hatim and Ibn Jarir also collected this Hadith. In the narration that Ibn Abi Hatim collected, `A'ishah said, "Blessed is He, Whose hearing has encompassed all things. I heard what Khawlah bint Tha`labah said while some of it I could not hear. She was complaining to Allah's Messenger about her husband. She said, `O Allah's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the Ziharon me! O Allah! I complain to you.' Soon after, Jibril brought down this Ayah,

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

(Indeed Allah has heard the statement of her that disputes with you concerning her husband,)" She added, "Her husband was Aws bin As-Samit."

الَّذِينَ يُظْهِرُونَ مِنْكُمْ مَنْ نَسَائِهِمْ مَا هُنَّ  
أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ  
لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ

غَفُورٌ - وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ  
يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَنْ  
يَتَمَاسَا ذَلِكُمْ تُوَعَّظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ  
- فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ  
أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا  
ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ  
وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ )

(2. Those among you who make their wives unlawful to them by Zihar they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving.) (3. And those who make unlawful to them (their wives) by Zihar and wish to free themselves from what they uttered, (the penalty) in that case is the freeing of a slave before they touch each other. That is an admonition to you. And Allah is All-Aware of what you do.) (4. And he who finds not, must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor. That is in order that you may have perfect faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.)

### Az-Zihar and the Atonement for It Imam

Ahmad recorded that Khuwaylah bint Tha` labah said, "By Allah! Allah sent down the beginning of Surat Al-Mujadilah in connection with me and `Aws bin As-Samit. He was my husband and had grown old and difficult. One day, he came to me and I argued with him about something and he said, out of anger, `You are like my mother's back to me.' He went out and sat with some of his people. Then he came back and wanted to have sexual intercourse with me. I said, `No, by the One in Whose Hand is the soul of Khuwaylah! You will not have your way with me after you said what you said, until Allah and His Messenger issue judgement about our case.' He wanted to have his way regardless of my choice and I pushed him away from me; he was an old man.' I next went to one of my neighbors and borrowed a garment from her and went to the Messenger of Allah . I told him what happened and kept complaining to him of the ill treatment I received from `Aws. He said,

«يَا خُوَيْلَةَ، ابْنُ عَمِّكَ شَيْخٌ كَبِيرٌ، فَاتَّقِي اللَّهَ فِيهِ»

(O Khuwaylah! Your cousin is an old man, so have Taqwa of Allah regarding him.) By Allah! Before I departed, parts of the Qur'an were revealed about me. Allah's Messenger felt the hardship upon receiving the revelation as he usually did and then became relieved. He said to me,

«يَا خُوَيْلَةَ، قَدْ أَنْزَلَ اللَّهُ فِيكَ وَفِي صَاحِبِكَ  
قُرْآنًا»

(O Khuwaylah! Allah has revealed something about you and your spouse.) He recited to me,

(قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا  
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ)

(Indeed Allah has heard the statement of her that disputes with you concerning her husband, and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.), until,

(وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ)

(And for disbelievers, there is a painful torment.) He then said to me,

«مُرِّيهِ فَلْيُعْتِقْ رَقَبَةً»

(Command him to free a slave.) I said, `O Allah's Messenger! He does not have any to free.' He said,

«فَلْيَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ»

(Let him fast for two consecutive months.) I said, `By Allah! He is an old man and cannot fast.' He said,

«فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا وَسَقَا مِنْ تَمْرٍ»

(Let him feed sixty poor people a Wasq of dates.) I said, `O Allah's Messenger! By Allah, he does not have any of that.' He said,

«فَأَنَا سَنُعِينُهُ بِعَرَقٍ مِنْ تَمْرٍ»

(We will help him with a basket of dates.) I said, `And I, O Allah's Messenger! I will help him with another.' He said,



«قَدْ أَصَبْتَ وَأَحْسَنْتِ فَأَذْهَبِي فَتَصَدَّقِي بِهِ عَنْهُ،  
ثُمَّ اسْتَوْصِي بِابْنِ عَمِّكَ خَيْرًا»

(You have done a righteously good thing. So go and give away the dates on his behalf and take care of your cousin.) I did that." Abu Dawud also collected this Hadith in the Book of Divorce in his Sunan, according to which her name is Khawlah bint Tha`labah. She is also known as Khawlah bint Malik bin Tha`labah, and Khuwaylah. All these are close to each other, and Allah knows best. This is what is correct about the reason behind revealing this Surah. Therefore, Allah's statement,

(الَّذِينَ يُظْهِرُونَ مِنْكُمْ مِّن نِّسَائِهِمْ)

(Those among you who make their wives unlawful to them by Zihar) refers to Zihar, which is derived from Az-Zahr, meaning, the back. During the time of Jahiliyyah, when one wanted to declare Zihar towards his wife, he would say, "To me, you are like the back of my mother." That was one way they issued divorce during that time. Allah allowed this Ummah to pay expiation for this statement and did not render it as a divorce, contrary to the case during the time of Jahiliyyah. Allah said,

(مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ)

(they cannot be their mothers. None can be their mothers except those who gave them birth.) meaning, when the husband says to his wife that she is like his mother, or the back of his mother etc., she does not become his mother. Rather his mother is she who gave birth to him. This is why Allah said,

(وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا)

(And verily, they utter an ill word and a lie.) meaning, false and sinful speech,

(وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ)

(And verily, Allah is Oft-Pardoning, Oft-Forgiving.) meaning, 'what you used to do during the time of Jahiliyyah, and what accidentally slips out of your mouth, unintentionally.' Allah's statement,

(وَالَّذِينَ يُظْهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا)

(And those who make unlawful to them (their wives) by Zihar and wish to free themselves from what they uttered,) Ash-Shafi`i said, "It means to keep her for a while after the Zihar, without

divorcing her, even though his is able to do so." Ahmad bin Hanbal said, "To return to having sexual relations with her or to merely intend to do so, but only after he pays the expiation mentioned in the Ayah for his statement." It has been quoted from Malik that it is the intention to have sexual relations or to keep her or actually having sexual intercourse. Sa`id bin Jubayr said that this Ayah,

(ثُمَّ يَعُودُونَ لِمَا قَالُوا)

(and wish to free themselves from what they uttered,) meaning, if they want to return to having sexual intercourse which was forbidden between them. Al-Hasan Al-Basri said that it is to utilize her sexual organ, and he did not see any harm in doing what is less than that before paying the expiation. `Ali bin Abi Talhah reported from Ibn `Abbas:

(مِّن قَبْلِ أَنْ يَتَمَاسَا)

(before they touch each other.) "The `touching' refers here to sexual intercourse." Similar was said by `Ata', Az-Zuhri, Qatadah and Muqatil bin Hayyan. Az-Zuhri added, "He is not to kiss or touch her until he pays the expiation." The Sunan compilers recorded from `Ikrimah, from Ibn `Abbas that a man said, "O Allah's Messenger! I pronounced Zihar on my wife, but then had sexual intercourse with her before I paid the expiation." The Messenger said,

«مَا حَمَلَكَ عَلَىٰ ذَٰلِكَ يَرْحَمُكَ اللَّهُ»

(May Allah grant you His mercy, what made you do that) He said, "I saw the adornment she was wearing shining in the moon's light." The Prophet said,

«فَلَا تَقْرَبُهَا حَتَّىٰ تَفْعَلَ مَا أَمَرَكَ اللَّهُ عَزَّ وَجَلَّ»

(Then do not touch her until you do what Allah the Exalted and Most Honored has ordered you to do.) At-Tirmidhi said, "Hasan Gharib Sahih." Abu Dawud and An-Nasa'i also recorded it. Allah said,

(فَتَحْرِيرُ رَقَبَةٍ)

((the penalty) in that case is the freeing of a slave) indicating the necessity of freeing a slave before they touch each other. This Ayah mentions any slave, not only believing servants as in the case of the expiation for (unintentional) killing,

(ذَٰلِكُمْ تُوعَظُونَ بِهِ)

(That is an admonition to you.) meaning, a warning to threaten you in this case.

(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) meaning, He is All-Knower in what brings you benefit. Allah's statement,

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ  
أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا

(And he who finds not must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty of the poor.) is explained by the Hadiths that prescribe these punishments in this order, just as in the Hadith collected in the Two Sahih's about the man who had sexual intercourse with his wife during the day, in Ramadan. Allah said,

ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

(That is in order that you may have perfect faith in Allah and His Messenger.) meaning, 'We legislated this punishment so that you acquire this trait,'

وَتِلْكَ حُدُودُ اللَّهِ

(These are the limits set by Allah.) meaning, the things that He has forbidden, so do not transgress them,

وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ

(And for disbelievers, there is a painful torment.) meaning, those who do not believe and do not abide by the rulings of Islamic legislation should never think they will be saved from the torment. Rather theirs will be a painful torment in this life and the Hereafter.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ  
الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ  
وَاللَّكَفِرِينَ عَذَابٌ مُهِينٌ - يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا  
فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ وَاللَّهُ عَلَى  
كُلِّ شَيْءٍ شَهِيدٌ - أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى

ثَلَاثَةٌ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٌ إِلَّا هُوَ سَادِسُهُمْ  
وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا  
كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ  
بِكُلِّ شَيْءٍ عَلِيمٌ )

(5. Verily, those who oppose Allah and His Messenger will be disgraced as those before them were disgraced. And We have sent down clear Ayat. And for the disbelievers is a disgraceful torment.) (6. On the Day when Allah will resurrect them all together and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.) (7. Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth There is no Najwa of three but He is their fourth nor of five but He is their sixth nor of less than that or more but He is with them wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.)

### Explaining the Punishment of the Enemies of the Religion

Allah states that those who defy Him and His Messenger and contradict His commandments,

(كُفِبُوا كَمَا كُفِبَ الَّذِينَ مِنْ قَبْلِهِمْ)

(will be disgraced as those before them were disgraced) meaning, they will be humiliated, cursed and disgraced, just as what happened to their like were before them,

(وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ)

(And We have sent down clear Ayat.) meaning, none contradicts or opposes them, except a disbeliever, rebellious, sinner,

(وَاللَّكَفِرِينَ عَذَابٌ مُهِينٌ)

(And for the disbelievers is a disgraceful torment) meaning, as just recompense for their arrogant refusal to follow, obey and submit to the religion of Allah. Allah the Exalted said,

(يَوْمَ يَجْعَلُ اللَّهُ جَمِيعًا)

(On the Day when Allah will resurrect them all together) referring to the Day of Resurrection when He will gather the early and the latter generations in one area,

(فَيُنَبِّئُهُمْ بِمَا عَمِلُوا)

(and inform them of what they did.) He will tell them all that they did in detail, whether good or evil,

(أَحْصَاهُ اللَّهُ وَنَسُوهُ)

(Allah has kept account of it, while they have forgotten it.) meaning, Allah recorded and kept all these actions, even though they have forgotten what they did,

(وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(And Allah is Witness over all things.) meaning, nothing escapes His knowledge, and no matter is hidden from Him or escapes His complete observation.

### Allah's Knowledge encompasses Creation

Then Allah the Exalted informs of His knowledge encompassing all creation, observing it, hearing their speech and seeing them, wherever they may be and in whatever condition they may be in,

(أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ)

(Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth There is no Najwa of three), i. e., secret consultation of three,

(إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا)

(but He is their fourth --- nor of five but He is their sixth --- nor of less than that or more but He is with them wheresoever they may be.) meaning, He is watching them, perfectly hearing their speech, whether uttered in public or secret. His angels record all that they say, even though He has better knowledge of it and hears them perfectly, as Allah said;

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ  
اللَّهَ عَلَّمُ الْغُيُوبِ )

(Know they not that Allah knows their secret ideas, and their Najwa, and that Allah is the All-Knower of the unseen.) (9:78),

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى  
وَرُسُلَنَا لَدَيْهِمْ يَكْتُبُونَ )

(Or do they think that We hear not their secrets and their private Najwa And Our messengers are by them to record.) (43:80) For this reason, several mentioned that there is a consensus among the scholars that this "with" refers to Allah's knowledge. There is no doubt that this meaning is true, especially if we add to it the certainty that His hearing encompasses all things, as well as His sight. He, the Exalted and Most Honored, is never lacking in knowing all their affairs,

ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ  
شَيْءٍ عَلِيمٌ )

(And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allah is the All-Knower of everything.) Imam Ahmad commented, "Allah began the Ayah (58:7) by mentioning His knowledge and ended it by mentioning His knowledge."

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ  
لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ  
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ  
يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبْنَا  
اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصَلَوْنَهَا فَبِئْسَ  
الْمَصِيرُ - يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَاجَيْتُمْ فَلَا  
تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ

وَتَنَجَّوْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ - إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ  
الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ )

(8. Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrongdoing and disobedience to the Messenger. And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!) (9. O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger, but do it for Al-Birr and Taqwa; and have Taqwa of Allah unto Whom you shall be gathered.) (10. Secret counsels are only from Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits. And in Allah let the believers put their trust.)

### The Evil of the Jews

Ibn Abi Najih reported from Mujahid,

(أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ  
لِمَا نُهُوا عَنْهُ)

(Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden.) He said, "The Jews." Similar was said by Muqatil bin Hayyan, who added, "The Prophet had a peace treaty with the Jews. When one of the Prophet's Companions would pass by a gathering of Jews, they would speak among themselves in secret, prompting the believer to think that they were plotting to kill or harm him. When the believer saw this, he feared for his safety and changed the route he was taking. The Prophet advised them to abandon their evil secret talks, but they did not listen and kept on holding the Najwa. Allah the Exalted sent down this Ayah in their case,

(أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ  
لِمَا نُهُوا عَنْهُ)

(Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden)." Allah's statement,

(وَيَتَنَجَّوْنَ بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ)

(and conspired together for sin and wrongdoing and disobedience to the Messenger.) means, they used to talk to each other,

(بِالْإِثْمِ)

(for sin) which involves themselves,

(وَالْعُدْوَانَ)

(and wrongdoing) which effects others. They speak about disobedience and defying of the Messenger , with persistence and recommending each other to follow their way,

(وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not,) Ibn Abi Hatim recorded that `A'ishah said, "Some Jews came to the Prophet and greeted him by saying, `As-Sam `Alayka, O Abul-Qasim.' So I said to them, `wa `Alaykum As-Sam (the same death be upon you).' The Prophet said,

«يَا عَائِشَةُ إِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ»

(O `A'ishah, Allah does not like rudeness and foul speech.) I said, `Didn't you hear them say, `As-Sam Alayka' He said,

«أَوْ مَا سَمِعْتَ أَقُولُ: وَعَلَيْكُمْ»

(Didn't you hear me answering them back by saying, `Wa `Alaykum (And the same upon you)') Allah the Exalted then sent down this Ayah,

(وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not,)" The narration collected in the Sahih states that `A'ishah said, "And be upon you the death, disgrace and curse." The Messenger of Allah said to her,

«إِنَّهُ يُسْتَجَابُ لَنَا فِيهِمْ، وَلَا يُسْتَجَابُ لَهُمْ فِينَا»

(Allah accepts our supplication against them, but not theirs against us.) Ibn Jarir recorded that Anas bin Malik said, "A Jew passed by Allah's Messenger , who was sitting with his Companions, he greeted them and they greeted him back. Allah's Messenger then said to his Companions,



«هَلْ تَدْرُونَ مَا قَالَ؟»

(Do you know what he just said) They said, 'He said: As-Salam, O Allah's Messenger.' The Prophet said,

«بَلْ قَالَ: سَامٌ عَلَيْكُمْ»

(Rather he said, Sam `Alaykum.) meaning, 'may you disgrace your religion.' Allah's Messenger then said,

«رُدُّوهُ»

(Bring him back,) and when he was brought back, the Prophet asked him,

«أَقُلْتَ: سَامٌ عَلَيْكُمْ؟»

(Did you say: Sam `Alaykum) He said, 'Yes.' The Prophet then said,

«إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ فَقُولُوا:  
عَلَيْكَ»

(When the people of the Book greet you, say, 'Wa `Alaykum.')" meaning, 'and the same on you too.' The basis for the Hadith of Anas is in the Sahih and similar to this Hadith of `A'ishah is in the Sahih. Allah said,

(وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ)

(and say within themselves: "Why should Allah punish us not for what we say") means, the Jews say these words, changing the meaning of the Islamic greeting, into an abusive statement, and then say, 'Had he been a Prophet, Allah would have punished us for what we said. Allah knows what we conceal. Therefore, if Muhammad were a Prophet, Allah would have sent His punishment on us sooner, in this life.' Allah the Exalted replied,

(حَسْبُهُمْ جَهَنَّمُ)

(Hell will be sufficient for them;) ell should be sufficient for them in the Hereafter,

(يَصِلُونَهَا فَيَنْسَ الْمَصِيرُ)

(they will enter therein. And worst indeed is that destination!) Imam Ahmad recorded that `Abdullah bin `Amr said that the Jews used to say, "Sam `Alayka," to Allah's Messenger . They would say then within themselves, "Why does Allah not punish us for what we say" This Ayah was later revealed,

(وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ  
وَيَقُولُونَ فِي أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ  
حَسْبُهُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَنسَ الْمَصِيرُ)

(And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say" Hell will be sufficient for them; they will enter therein. And worst indeed is that destination!) Its chain of narration is Hasan, but they (Al-Bukhari and Muslim) did not collect it.

### Manners of the Najwa, (Secret Counsel)

Allah the Exalted teaches His believing servants to avoid the ways of the disbelievers and hypocrites,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَّجِرُوا بِالِإِيمِ  
وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ)

(O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience to the Messenger,) meaning, do not hold evil secret counsels like the ignorant disbelieving People of the Scriptures and their allies among the hypocrites, who imitate their ways,

(وَتَتَّجِرُوا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ)

(but do it for Al-Birr and Taqwa; and have Taqwa of Allah unto Whom you shall be gathered.) and He will then inform you of all your deeds and statements; He has counted and recorded them and will justly hold you accountable for them. Allah the Exalted said,

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا  
وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ )

(An-Najwa are only from the Shaytan, in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits. And in Allah let the believers put their trust.) Allah states that secret talks, where the believers feel anxious, are

(مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا)

(only from Shaytan, in order that he may cause grief to the believers.) meaning, that those who hold such counsels do so because of the lures of the devil,

(لِيَحْزُنَ الَّذِينَ ءَامَنُوا)

(in order that he may cause grief to the believers.) The devil seeks to bother the believers, even though his plots will not harm the believers, except if Allah wills it. Those who are the subject of evil Najwa, should seek refuge in Allah and put his trust in Him, for none of it will harm them, Allah willing. The Sunnah also forbids the Najwa so that no Muslim is bothered by it. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى ائْتَانِ دُونَ صَاحِبِهِمَا،  
فَإِنَّ ذَلِكَ يُحْزِنُهُ»

(If you were three, then two of you should not hold a secret counsel in the presence of the third person, because that would cause him to be worried.) This Hadith is collected in the Two Sahihs using a chain of narration that contained Al-A`mash. `Abdur-Razzaq narrated that `Abdullah bin `Umar said that Allah's Messenger said,

«إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى ائْتَانِ دُونَ الثَّالِثِ إِلَّا  
بِإِذْنِهِ، فَإِنَّ ذَلِكَ يُحْزِنُهُ»

(If you were three, then two of you should not hold a secret counsel in the presence of the third person, except with his permission, because that would cause him to be worried.) Muslim collected this Hadith.

يَأْيُهَا الَّذِينَ ءَامِنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي  
الْمَجَلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ  
انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامِنُوا مِنْكُمْ  
وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ

(11. O you who believe! When you are told to make room in the assemblies, make room. Allah will give you room. And when you are told to rise up, then rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.)

### Manners for Assemblies

Allah teaches His servants good manners and orders them to be kind to each other when they are sitting together,

يَأْيُهَا الَّذِينَ ءَامِنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي  
الْمَجَلِسِ

(O you who believe! When you are told to make room in the assemblies,)

فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ

(make room. Allah will give you room.) Indeed, the reward or recompense depends on the type of action. In a Hadith, the Prophet said,

«مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ»

(Whoever builds a Masjid for Allah, Allah builds for him a house in Paradise.) In another Hadith, the Prophet said,

«وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا  
وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي  
عَوْنِ أَخِيهِ»

(He who relieves a difficulty for a person living in straitened circumstances, then Allah will relieve the difficulties of this life and the Hereafter for him. Surely, Allah helps the servant as long as the servant helps his brother.) There are many similar Hadiths. This is why Allah the Exalted said,

(فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ)

(make room. Allah will give you room.) Qatadah said, "This Ayah was revealed about gatherings in places where Allah is being remembered. When someone would come to join in assemblies with the Messenger , they would hesitate to offer them space so that they would not lose their places. Allah the Exalted commanded them to spread out and make room for each other." Imam Ahmad and Imam Ash-Shafi'i recorded that `Abdullah bin `Umar said that the Messenger of Allah said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ فَيَجْلِسَ فِيهِ،  
وَلَكِنْ تَفْسَحُوا وَتَوَسَّعُوا»

(One of you should not remove someone from his place and sit in it, but instead, spread out and make room.) This Hadith is recorded in the Two Sahihs. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«لَا يُقِمُّ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ،  
وَلَكِنْ اِفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ»

(A man should not remove another man from his place and then sit in it. Rather spread out and make room and Allah will make room for you.) Imam Ahmad also recorded this Hadith with the wording:

«لَا يَقُومُ الرَّجُلُ لِلرَّجُلِ مِنْ مَجْلِسِهِ، وَلَكِنْ  
اِفْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ»

(A man should not leave his place for another man, but rather spread out and make room, and Allah will make room for you)." It has been reported that Ibn `Abbas, Al-Hasan Al-Basri and others said that:

إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
يَفْسَحَ اللَّهُ لَكُمْ

(When you are told to make room in the assemblies, make room. Allah will give you room.) means to war assemblies, and that,

وَإِذَا قِيلَ انشُرُوا فَانشُرُوا

(And when you are told to rise up, then rise up.) means, "Get up to fight." Qatadah said

وَإِذَا قِيلَ انشُرُوا فَانشُرُوا

(And when you are told to rise up, then rise up.) means, "When you are called to any type of good, then respond."

### The Virtues of Knowledge and People of Knowledge

Allah's statement,

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ  
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

(Allah will exalt in degrees those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do.) means, do not think that if one of you makes room for his brother, or rises up when he is commanded to do so, that this will diminish his right or honor. Rather, this will increase his virtue and status with Allah, and Allah the Exalted will never make his good deed be lost. To the contrary, He will reward him for it in this life and the Hereafter. Surely, he who humbles himself by and before the command of his Lord, then Allah will elevate his status and make him known by his good behavior. the statement of Allah the Exalted,

يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ  
دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

m(Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well--Acquainted with what you do.) meaning, surely, Allah is Aware of those who deserve this reward and those who are not worthy of it. Imam Ahmad recorded that Abu At-Tufayl ` Amir bin Wathilah said that Nafi` bin ` Abdul--Harith met ` Umar bin Al-Khattab in the area of ` Usfan. ` Umar appointed Abu At-Tufayl to be the governor of Makkah. ` Umar asked him, "Whom did you appoint as your deputy for the valley people (that is, Makkah)." ` Amir said, "I appointed Ibn Abza, one of our freed slaves, as my deputy." ` Umar said, "You made a freed slave their governor in your absence" He said, "O Leader of the faithful! He has memorized Allah's Book and has knowledge of regulations of inheritance, along with being a proficient judge." ` Umar said, "Surely, your Prophet has said,

«إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ قَوْمًا وَيَضَعُ بِهِ  
آخَرِينَ»

(Verily, Allah elevates some people and degrades others, on account of this Book.)" Muslim collected this Hadith.

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدِّمُوا  
بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ  
فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - أءَشْفَقْتُمْ أَنْ  
تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقْتِ فَإِذْ لَمْ تَفْعَلُوا  
وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ  
وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ )

(12. O you who believe! When you (want to) consult the Messenger in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.) (13. Are you afraid of spending in charity before your private consultation (with him) If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah and obey Allah and His Messenger. And Allah is All-Aware of what you do.)

### **The Order to give Charity before One speaks to the Prophet in private**

Allah commanded His believing servants, when any of them wanted to speak with Allah's Messenger in secret, to give away charity beforehand so that his charity cleanses and purifies him and makes him worthy of having a private counsel with the Prophet . This is why Allah the Exalted said,

ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ

(That will be better and purer for you.) then He said,

فَإِنْ لَمْ تَجِدُوا

(But if you find not.) meaning, if he is unable to do so due to poverty,

فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

(then verily, Allah is Oft-Forgiving, Most Merciful.) He only commanded those who are financially able to give this type of charity. Allah the Exalted said,

أَلَسَفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَاتٍ

(Are you afraid of spending in charity before your private consultation) meaning, are you afraid that the order to give charity before speaking privately to the Prophet remains in effect forever

فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ  
وَأَتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَيْرٌ  
بِمَا تَعْمَلُونَ

(If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah and obey Allah and His Messenger. And Allah is All-Aware of what you do.) Therefore, Allah abrogated the obligation of giving this charity. It was said that none has implemented this command before except its abrogation, `Ali bin Abi Talib. `Ali bin Abi Talhah reported from Ibn `Abbas:

فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَةً

(spend something in charity before your private consultation.) "The Muslims kept asking Allah's Messenger questions until it became difficult on him. Allah wanted to lighten the burden from His Prophet , upon him be peace. So when He said this, many Muslims were afraid to pay this charity and stopped asking. Afterwards, Allah sent down this Ayah,



(أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقْتِ فَإِذَا  
لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ  
وَأَتُوا الزَّكَاةَ)

(Are you afraid of spending in charity before your private consultation If then you do it not, and Allah has forgiven you, then perform Salah and give Zakah) Thus Allah made things easy and lenient for them." `Ikrimah and Al-Hasan Al-Basri commented on Allah's statement:

(فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَةً)

(spend something in charity before your private consultation.) "This was abrogated by the next Ayah:

(أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقْتِ)

(Are you afraid of spending in charity before your private consultation...)." Sa`id bin Abi `Arubah reported from Qatadah and Muqatil bin Hayyan, "People kept questioning Allah's Messenger until they made things difficult for him. Allah provided a way to stop their behavior by this Ayah. One of them would need to speak to Allah's Prophet about a real matter, but could not do so until he gave in charity. This became hard on people and Allah sent down relief from this requirement afterwards,

(فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(But if you find not, then verily, Allah is Oft-Forgiving, Most Merciful)." Ma`mar reported from Qatadah that the Ayah,

(إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ  
صَدَقَةً)

(When you (want to) consult the Messenger in private, spend something in charity before your private consultation.) was abrogated after being in effect for only one hour of a day. `Abdur-Razzaq recorded that Mujahid said that `Ali said, "No one except me implemented this Ayah, until it was abrogated," and he was reported to have said that it remained in effect for merely an hour.

(أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ  
مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ  
يَعْلَمُونَ - أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا  
كَانُوا يَعْمَلُونَ - اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ  
سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ - لَنْ نُغْنِيَ عَنْهُمْ  
أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ - يَوْمَ يَبْعَثُهُمُ اللَّهُ  
جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ  
أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ - اسْتَحْوَذَ  
عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ  
الشَّيْطَانِ أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ )

(14. Have you not seen those who take as friends a people upon whom is the wrath of Allah. They are neither of you nor of them, and they swear to a lie while they know.) (15. Allah has prepared for them a severe torment. Evil indeed is that which they used to do.) (16. They have made their oaths a screen. Thus they hinder (others) from the path of Allah, so they shall have a humiliating torment.) (17. Their children and their wealth will avail them nothing against Allah. They will be the dwellers of the Fire to dwell therein forever.) (18. On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you. And they think that they have something. Verily, they are liars!) (19. The Shaytan has overpowered them. So he has made them forget the remembrance of Allah. They are the party of Shaytan. Verily, it is the party of Shaytan that will be the losers!).

### Chastising the Hypocrites

Allah chastises the hypocrites for secretly aiding and supporting the disbelievers even though, in reality, they were neither with the disbelievers nor with the Muslims. Allah the Exalted said in another Ayah,

مُدْبَذِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى  
هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا )

((They are) swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way.)(4:143) Allah said here,

(أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ)

(Have you not seen those who take as friends a people upon whom is the wrath of Allah) referring to the Jews with whom the hypocrites were allies in secret. Allah said,

(مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ)

(They are neither of you nor of them,) meaning, that these hypocrites are neither with the believers, nor with their allies the Jews,

(وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ)

(and they swear to a lie while they know.) meaning, the hypocrites lie when they vow, knowing that they are lying, which is called the vow of Al-Ghamus. We seek refuge with Allah from their ways. When the hypocrites met the believers they said that they believed and when they went to the Messenger, they swore to him by Allah that they were believers. They knew that they were lying in their vow, and they knew that they did not declare their true creed. This is why Allah witnessed here that they lie in their vows and know that they are lying, even though their statement (about the Prophet being Allah's Prophet) is true in essence. Allah the Exalted said,

(أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا  
يَعْمَلُونَ )

(Allah has prepared for them a severe torment. Evil indeed is that which they used to do.) meaning, Allah has prepared a painful torment for the hypocrites on account of their evil deeds, their aid and support of the disbelievers and their deceit and betrayal of the believers. The statement of Allah the Exalted,

(اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ)

(They have made their oaths a screen. Thus they hinder (others) from the path of Allah,) meaning, the hypocrites pretended to be believers and concealed disbelief under the shield of their false oaths. Many were unaware of their true stance and were thus deceived by their oaths. Because of this, some people were hindered from the Path of Allah

(قَلْبُهُمْ عَذَابٌ مُّهِينٌ)

(so they shall have a humiliating torment.) meaning, as recompense for belittling the significance of swearing by the Mighty Name of Allah, while lying and concealing betrayal. Allah the Exalted said,

(لَنْ نُعْزِيَهُمْ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا)

(Their children and their wealth will avail them nothing against Allah.) meaning, none of their possessions can avert the affliction when it is sent their way,

(أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ)

(They will be the dwellers of the Fire to dwell therein forever.) Allah the Exalted said,

(يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا)

(On the Day when Allah will resurrect them all together;) referring to the Day of Resurrection when He will gather them all together and leave none of them out,

(فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ)

(then they will swear to Him as they swear to you. And they think that they have something.) meaning, they will swear to Allah the Exalted and Most Honored that they were following the guidance and the correct path, just as they used to swear to the believers in this worldly life. Verily, those who live following on a certain path will most likely die while on it. Thus, they will be resurrected upon their path. The hypocrites will think that their vows will help them with Allah, just as they helped with the people, who were obliged to treat them as they pretended to be, Muslim. This is why Allah said,

(وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ)

(And they think that they have something) meaning, on account of swearing to their Lord (that they used to be believers). Allah rebukes this idea of theirs;

(أَلَا إِنَّهُمْ هُمُ الْكَذِبُونَ)

(Verily, they are liars!) stressing that they are lying, Allah then said;

(اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ)

(The Shaytan has overpowered them. So he has made them forget the remembrance of Allah.) meaning, Shaytan has taken over their hearts to the point that he made them forget Allah the Exalted and Most Honored. This is what the devil does to those whom he controls. Abu Dawud recorded that Abu Ad-Darda' said that he heard the Messenger of Allah say,

«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ، لَمْ تُقَامْ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّبُّ الْقَاصِيَةَ»

(Any three in a village or desert among whom the Salah is not called for, will have the Shaytan control them. Therefore, adhere to the Jama'ah, for the wolf eats from the strayed sheep.) Zaidah added that As-Sa'ib said that Jama'ah, refers to, "Praying in congregation." Allah the Exalted said,

(أَوْلِيكَ حِزْبُ الشَّيْطَانِ)

(They are the party of Shaytan.) referring to those who are controlled by the devil and, as a result, forgot the remembrance of Allah,

(أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ)

(Verily, it is the party of Shaytan that will be the losers!)

(إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أَوْلِيكَ فِي  
الْأَدْلِينَ - كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ  
قَوِيٌّ عَزِيزٌ - لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا  
ءَابَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ  
أَوْلِيكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ

مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ  
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ  
(

(20. Those who oppose Allah and His Messenger, they will be among those most humiliated.)  
(21. Allah has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allah is All-Powerful, Almighty.) (22. You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written faith in their hearts, and strengthened them with Ruh from Himself. And He will admit them to Gardens under which rivers flow, to dwell therein (forever). Allah is well pleased with them, and they are well pleased with Him. They are the party of Allah. Verily, the party of Allah will be the successful.)

### **The Opponents of Allah and His Messenger are the Losers;**

Allah and His Messenger shall prevail Allah the Exalted asserts that the rebellious and stubborn disbelievers who defy Him and His Messenger , those who do not embrace the religion and stay away from Truth, are in one area, while the guidance is in another area,

(أُولَئِكَ فِي الْأَذَلِّينَ)

(They will be among those most humiliated.) they are among the miserable, the cast out, banished from goodness; they are the humiliated ones in this life and the Hereafter. Allah said,

(كَتَبَ اللَّهُ لَا غَلِبَنَّا أَنَا وَرُسُلِي)

(Allah has decreed: "Verily, I and My Messengers shall be the victorious.") meaning, He has decreed, written in the First Book, and decided in the decree that He has willed -- which can never be resisted, changed or prevented -- that final victory is for Him, His Book, His Messengers and the faithful believers, in this life and the Hereafter:

(إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ)

(Surely, the (good) end is for those who have Taqwa.)(11:49),

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ  
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ - يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ  
مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ )

(Verily, We will indeed make victorious Our Messengers and those who believe in the life of this world and on the Day when the witnesses will stand forth, the Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode.)(40:51-52) Allah said here,

(كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ  
عَزِيزٌ )

(Allah has decreed: "Verily, I and My Messengers shall be the victorious." Verily, Allah is All-Powerful, Almighty.) meaning, the Almighty, All-Powerful has decreed that He shall prevail over His enemies. Indeed, this is the final judgement and a matter ordained; the final triumph and victory are for the believers in this life and the Hereafter.

### The Believers do not befriend the Disbelievers

Allah the Exalted said,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ  
مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا ءَابَاءَهُمْ أَوْ  
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ)

(You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred.) Meaning, do not befriend the deniers, even if they are among the closest relatives. Allah said,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ)

(Let not the believers take the disbelievers as friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself.) (3:28), and,

(قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ  
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ  
وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا  
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ  
فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي  
الْقَوْمَ الْفَاسِقِينَ )

(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are the rebellious.) (9:24) Sa`id bin `Abdul-`Aziz and others said that this Ayah,

(لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ)

(You will not find any people who believe in Allah and the Last Day...) was revealed in the case of Abu `Ubaydah `Amir bin `Abdullah bin Al-Jarrah when he killed his disbelieving father, during the battle of Badr. This is why when `Umar bin Al-Khattab placed the matter of Khilafah in the consultation of six men after him, he said; "If Abu `Ubaydah were alive, I would have appointed him the Khalifah." It was also said that the Ayah,

(وَلَوْ كَانُوا آبَاءَهُمْ)

(even though they were their fathers), was revealed in the case of Abu `Ubaydah, when he killed his father during the battle of Badr, while the Ayah,

(أَوْ أَبْنَاءَهُمْ)

(or their sons) was revealed in the case of Abu Bakr As-Siddiq when he intended to kill his (disbelieving) son, `Abdur-Rahman, (during Badr), while the Ayah,

(أَوْ إِخْوَانَهُمْ)



(or their brothers) was revealed about the case of Mus`ab bin `Umayr, who killed his brother, `Ubayd bin `Umayr, during Badr, and that the Ayah,

(أَوْ عَشِيرَتَهُمْ)

(or their kindred) was revealed about the case of `Umar, who killed one of his relatives during Badr, and also that this Ayah was revealed in the case of Hamzah, `Ali and Ubaydah bin Al-Harith. They killed their close relatives `Utbah, Shaybah and Al-Walid bin `Utbah that day. Allah knows best. A similar matter is when Allah's Messenger consulted with his Companions about what should be done with the captives of Badr. Abu Bakr As-Siddiq thought that they should accept ransom for them so the Muslims could use the money to strengthen themselves. He mentioned the fact that the captured were the cousins and the kindred, and that they might embrace Islam later on, by Allah's help. `Umar said, "But I have a different opinion, O Allah's Messenger! Let me kill so-and-so, my relative, and let `Ali kill `Aqil (`Ali's brother), and so-and-so kill so-and-so. Let us make it known to Allah that we have no mercy in our hearts for the idolators." Allah said,

(أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ)

(For such He has written faith in their hearts, and strengthened them with Ruh from Himself.) means, those who have the quality of not befriending those who oppose Allah and His Messenger, even if they are their fathers or brothers, are those whom Allah has decreed faith, meaning, happiness, in their hearts and made faith dear to their hearts and happiness reside therein. As-Suddi said that the Ayah,

(كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ)

(He has written faith in their hearts,) means, "He has placed faith in their hearts." Ibn `Abbas said that,

(وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ)

(and strengthened them with Ruh from Himself.) means, "He gave them strengths." Allah's statement,

(وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(And He will admit them to Gardens under which rivers flow, to dwell therein. Allah is well pleased with them, and they are well pleased with Him.) was explained several times before. Allah's statement,

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(Allah is well pleased with them, and they are well pleased with Him.) contains a beautiful secret. When the believers became enraged against their relatives and kindred in Allah's cause, He compensated them by being pleased with them and making them pleased with Him from what He has granted them of eternal delight, ultimate victory and encompassing favor. Allah's statement,

(أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ)

(They are the party of Allah. Verily, the party of Allah will be the successful.) indicates that they are the party of Allah, meaning, His servants who are worthy of earning His honor. Allah's statement,

(أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ)

(Verily, the party of Allah will be the successful.) asserts their success, happiness and triumph in this life and the Hereafter, in contrast to those, who are the party of the devil,

(أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ)

(Verily, the party of Shaytan will be the losers!) This is the end of the Tafsir of Surat Al-Mujadilah. All praise and thanks are due to Allah.

## The Tafsir of Surat Al-Hashr

(Chapter - 59)

### Which was revealed in Al-Madinah

Ibn `Abbas used to call this chapter, `Surah Bani An-Nadir.' Sa`id bin Mansur recorded that Sa`id bin Jubayr said, "I asked Ibn `Abbas about Surat Al-Hashr and he said, `It was revealed about Bani An-Nadir.'" Al-Bukhari and Muslim recorded it using another chain of narration from Ibn `Abbas. Al-Bukhari also recorded it from Abu `Awanah, from Abu Bishr from Sa`id bin Jubayr, who said, "I asked Ibn `Abbas, `Surat Al-Hashr' He said, `Surah Bani An-Nadir.'" "

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ  
 الْعَزِيزُ الْحَكِيمُ - هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا  
 مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا  
 ظَنَّتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ  
 حُصُونُهُمْ مِنَ اللَّهِ فَأَتَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ  
 يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ  
 بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي  
 الْأَبْصَارِ - وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ  
 لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ -  
 ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ  
 فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ - مَا قَطَعْتُمْ مِّنْ لِّينَةٍ أَوْ  
 تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ  
 وَلِيُخْزِيَ الْفَاسِقِينَ )

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.) (2. He it is Who drove out the disbelievers among the People of the Scripture from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allah! But Allah reached them from a place whereof they expected it not, and He cast terror into their hearts so that they demolished their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes.) (3. And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire.) (4. That is because they opposed Allah and His Messenger. And whosoever opposes Allah, then verily, Allah is Severe in punishment.) (5. What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.)

**Everything glorifies Allah in its own Way**

Allah states that everything that exists in the heavens and on the earth praises, glorifies, reveres and prays to Him and affirms His Oneness. Allah said in another Ayah,

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ  
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ)

(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.)(17:44) Allah's statement,

(وَهُوَ الْعَزِيزُ)

(And He is the Almighty) meaning of invincible majesty,

(الْحَكِيمُ)

(the All-Wise.) in what He decrees and legislates.

### The End that Bani An-Nadir suffered

Allah said,

(هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ)

(He it is Who drove out the disbelievers among the People of the Scripture) referring to the Jewish tribe of Bani An-Nadir, according to Ibn `Abbas, Mujahid, Az-Zuhri and several others. When the Messenger of Allah migrated to Al-Madinah, he made a peace treaty with the Jews stipulating that he would not fight them and they would not fight him. They soon betrayed the treaty that they made with Allah's Messenger . Therefore, Allah sent His torment down on them; it can never be averted, and His appointed destiny touched them; it can never be resisted. The Prophet forced them to evacuate and abandon their fortified forts that Muslims did not think they would ever control. The Jews thought that their fortifications will save them from Allah's torment, but they did not help them against Allah in the least. Then, that which they did not expect came to them from Allah, and Allah's Messenger forced them to leave Al-Madinah. Some of them went to Adhri`at in the area of Ash-Sham, which is the area of the grand Gathering and Resurrection, while others went to Khaybar. The Prophet allowed them to evacuate their forts and take whatever their camels could carry. They destroyed the property that they could not carry. This is why Allah the Exalted said,

يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ  
فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

(they demolished their own dwellings with their own hands and the hands of the believers Then take admonition, O you with eyes.) meaning, "Contemplate the end of those who defied Allah's command, contradicted His Messenger and denied His Book. See how Allah's humiliating torment struck them in this life, as well as, the painful torment that Allah has reserved for them in the Hereafter." Abu Dawud recorded that `Abdur-Rahman bin Ka' b bin Malik said that one of the Prophet's Companions said, "The Quraysh idolators wrote to `Abdullah bin Ubayy and those who were still worshipping idols among the tribes of Al-Aws and Al-Khazraj. The Messenger of Allah was in Al-Madinah at the time, before the battle of Badr occurred. They wrote: `You have given refuge to our citizen. We swear by Allah, you should fight him, or we will expel you or gather all our forces, until we kill your soldiers and take your women captive.' When the news of this threat reached `Abdullah bin Ubayy and the idolators of Al-Aws and Al-Khazraj, they prepared to fight the Prophet . The news of this reached the Prophet and he went to them saying,

«لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمْ الْمَبَالِغَ، مَا كَانَتْ  
تَكِيدُكُمْ بِأَكْثَرَ مِمَّا تُرِيدُ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ،  
تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ»

(The threat of the Quraysh has caused you extreme anxiety! The Quraysh cannot cause you more harm than what you will cause yourselves by your actions. Do you want to fight your children and brethren) When they heard these words from the Prophet , they dispersed and the news of what happened reached the Quraysh idolators. After the battle of Badr, the Quraysh idolators wrote to the Jews of Al-Madinah, `You have armor and forts! You should fight our citizen or we will do such and such to you, and nothing will prevent us from acquiring your women.'The news of this letter also reached the Prophet and Bani An-Nadir intended to betray their treaty. Bani An-Nadir sent a message to the Prophet asking him to come with thirty of his Companions to meet thirty of their rabbis half way, from either side. They said that the rabbis would listen to the Prophet and if they believe in him, the rest of Bani An-Nadir would believe. They intended to kill the Messenger , and Allah informed His Messenger of this plot before they could harm him. The next day, the Prophet gathered his forces and laid siege to their area, saying to them,

«إِنَّكُمْ وَاللَّهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونَنِي  
عَلَيْهِ»

(By Allah ! You will not be safe until and unless you renew your peace treaty with me.) They refused to do so, and the Prophet fought them the rest of that day. The next morning, the Prophet laid siege to the tribe of Bani Qurayzah and left Bani An-Nadir alone that day. The Prophet ordered Bani Qurayzah to sign a new treaty of peace, and they accepted. The Prophet

left Bani Qurayzah and went back to Bani An-Nadir with his forces and fought them until they agreed to surrender in return for safe passage out of Al-Madinah. Bani An-Nadir evacuated Al-Madinah and took with them all whatever their camels could carry from their furniture, including even the wood and the doors to their houses. The date trees of Bani An-Nadir were granted to the Messenger by Allah when He said,

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ  
عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ)

(And what Allah gave as booty to His Messenger from them -- for this you made no expedition with either cavalry or camelry) that is, what you earned without a fight. The Prophet divided most of their trees between the emigrants and gave to only two men who were poor from Al-Ansar. He did not give the Ansar any of it, except for these two men. The Prophet kept a part of the war booty for himself and that part of charity of the Prophet was transferred to the administration of his daughter's children, i.e., children of Fatimah." However, let us summarize the battle of Bani An-Nadir here. From Allah alone we seek help.

### The Reason behind the Battle of Bani An-Nadir

After the seventy Companions whom the Prophet sent to teach the Qur'an were killed at the area of Bi'r Ma'unah, excluding `Amr bin Umayyah Ad-Damri, who killed two men from the tribe of Bani `Amir on his way back to Al-Madinah. He did not know that these two men had a promise of safe passage from Allah's Messenger . When he went back to Al-Madinah, he told the Prophet what happened and the Prophet said,

«لَقَدْ قَتَلْتَ رَجُلَيْنِ لِأَدِيَّتِهِمَا»

(You have killed two men, I shall pay the blood money for them.) Bani An-Nadir and Bani `Amir were allies and had treaties. The Prophet asked Bani An-Nadir to help pay the blood money for the two dead men. The area of Bani An-Nadir was in a suburb of Al-Madinah, a few miles to the east. In his book of Srah, Muhammad bin Ishaq bin Yasar said; "Then the Messenger of Allah went to Bani An-Nadir to ask them for financial help to pay the blood money of the two men from Bani `Amir, who were killed by `Amr bin Umayyah Ad-Damri. They had a promise of safe passage from the Prophet according to the (subnarrator) Yazid bin Ruman. Bani An-Nadir and Bani `Amir had a treaty and were allies. When Allah's Messenger went to Bani An-Nadir asking them for help to pay the blood money for the two men, they said, `Yes, O Abu Al-Qasim! We will help you, since you asked us for help.' Yet, when they met each other in secret, they said, `You will not find a better chance with this man than this,' while the Messenger of Allah was sitting next to a wall of one of their houses. They said, `Who will ascend this wall and drop a stone on this man and rid us of his trouble' `Amr bin Jihash bin Ka`b volunteered and ascended the wall of the house to drop a stone on the Messenger . The Messenger of Allah was sitting with several of his Companions, such as Abu Bakr, `Umar and `Ali. The news of this plot was conveyed to the Prophet from heaven, and he stood up and went back to Al-Madinah. When the Companions thought that the Messenger was absent for a long time, they went to see where he was and saw a man coming from Al-Madinah. They asked him, and he said that he saw the Prophet enter Al-Madinah. The Messenger's Companions went to him, and he told them the news of the betraying plot that the Jews planned against him. He ordered them to prepare for war and to march forth to Bani An-Nadir. The Prophet gathered his forces and marched to the

area of Bani An-Nadir, who had taken refuge in their fortified forts. The Messenger ordered their date trees be cut down and burned. The Jews heralded at the Prophet, `O Muhammad! You used to forbid mischief in the earth and blame those who did it. Why is it that you had the date trees cut down and burned' Meanwhile, `Abdullah bin Ubayy bin Salul, Wadi`ah, Malik bin Abi Qawqal, Suwayd, Da`is and several other men who all belonged to the tribe of Al-Khazraj bin Bani `Awf, sent a message to Bani An-Nadir saying, `Be firm and strong. We will never abandon you. If you are fought against, we will fight along with you and if you are forced to leave Al-Madinah, we will accompany you.' The Jews waited for this claim of support, but the hypocrites did not deliver. Allah cast terror in the hearts of the Jews. They asked the Messenger to allow them safe passage out of Al-Madinah and to spare their lives. In return, they would only take what their camels could carry, except for weapons. The Prophet agreed. The Jews collected all the wealth their camels could transport. One of the Jews would demolish his own house around its door, so that he could carry the door on the back of his camel. Bani An-Nadir moved to Khaybar, and some of them went to Ash-Sham. They left all that remained behind for the Messenger of Allah, who had control over how it was to be divided. The Prophet divided it between the emigrants and none of Al-Ansar got a share, except for Sahl bin Hunayf and Abu Dujanah Smak bin Kharashah. They said that they were poor and the Messenger of Allah gave them their share. Only two men from Bani An-Nadir embraced Islam, Yamin bin Umayr bin Ka`b bin `Amr bin Jhash and Abu Sa`d bin Wahb and they saved their wealth due to their acceptance of Islam." Ibn Ishaq continued, "Some of the offspring of Yamin narrated to me that the Messenger of Allah said to Yamin,

«أَلَمْ تَرَ مَا لَقِيتُ مِنْ ابْنِ عَمِّكَ وَمَا هَمَّ بِهِ مِنْ شَأْنِي؟»

(Have you not heard what your cousin plotted to do against me) Yamin bin `Umayr promised someone a reward if he killed his cousin `Amr bin Jhash, and someone killed him, according to their claim" Ibn Ishaq then said, "All of Surat Al-Hashr was revealed about Bani An-Nadir. " A similar story was recorded by Yunus bin Bukayr from Ibn Ishaq. Allah's statement,

(هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ)

(He it is Who drove out the disbelievers among the People of the Scripture) refers to Bani An-Nadir,

(مِنْ دِيَرِهِمْ لِأَوَّلِ الْحَشْرِ)

(from their homes at the first gathering.) Allah said,

(مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا)

(You did not think that they would get out.) i.e., within the few days you laid siege against them. The Companions had surrounded their forts for only six days, and their forts were fortified and formidable. This is why Allah the Exalted said,

وَوَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِّنَ اللَّهِ فَأَتَاهُمُ  
اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا)

(And they thought that their fortresses would defend them from Allah! But Allah reached them from a place where they expected it not.) meaning, there came to them from Allah what they did not expect or anticipate. Allah said in another Ayah,

قَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُم مِّنَ  
الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِن فَوْقِهِمْ وَأَتَاهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ )

(Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.)(16:26) Allah said,

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ)

(and He cast terror into their hearts) means, Allah cast fear, terror and fright in their hearts, and why would that not happen to them He who was given victory, by Allah frightening his enemies the distance of a month, laid siege to them. May Allah's peace and blessings be on the Prophet. As in Ibn Ishaq's explanation -- which preceded;

يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ)

(that they demolished their own dwellings with their own hands and the hands of the believers.) the Jews brought down what they wanted to transport from their roofs and doors, so that they could carry them on camels. Similar was said by `Urwah bin Az-Zubayr, `Abdur-Rahman bin Zayd bin Aslam and several others. Allah's statement,

وَلَوْلَا أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي  
الدُّنْيَا)

(And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world;) meaning, if it was not for the fact that Allah had already decreed that they would evacuate Al-Madinah, leaving behind their homes and wealth, He would have sent another type of punishment upon them, such as being killed and captured. This was said by Az-Zuhri. `Urwah, As-Suddi and Ibn Zayd said that Allah decreed that the Jews would be punished in the life of this world and face the torment of the fire of Hell He prepared for them in the Hereafter. Allah said,



(وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ)

(and in the Hereafter theirs shall be the torment of the Fire.) meaning, it is a matter ordained that they will surely face,

(ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ)

(That is because they opposed Allah and His Messenger.) means, Allah prepared this specific punishment and sent His Messenger and his Companions against them, because they defied Allah and His Messenger and denied the good news that Allah sent forth in the Books of previous Messengers regarding the coming of Muhammad . The Jews knew these facts about Muhammad just as they knew their own children. Allah said,

(وَمَنْ يُشَاقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(And whosoever opposes Allah, then verily, Allah is Severe in punishment.)

### **The Prophet Cut down the Date Trees of the Jews by the Leave of Allah**

Allah said,

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى  
أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ )

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.) Linah is an especially good type of date tree. Abu `Ubaydah said that Linah is a different kind of dates than `Ajwah and Barni. Several others said that Linah refers to every type of date fruits, except for the `Ajwah (ripen dates), while Ibn Jarir said that it refers to all kinds of date trees. Ibn Jarir quoted Mujahid saying that it also includes the Buwayrah type. When the Messenger of Allah laid siege to Bani An-Nadir, to humiliate them and bring fear and terror to their hearts, he ordered their date trees to be cut down. Muhammad bin Ishaq narrated that Yazid bin Ruman, Qatadah and Muqatil bin Hayyan said, "Bani An-Nadir sent a message to the Messenger , saying that he used to outlaw mischief in the earth, so why did he order that their trees be cut down Allah sent down this honorable Ayah stating that whatever Linah was felled or left intact by the Muslims, has been done by His permission, will, leave and pleasure to humiliate and disgrace the enemy and degrade them." Mujahid said, "Some of the emigrants discouraged others from chopping down the date trees of Jews, saying that they were war spoils for Muslims. The Qur'an approved of the actions of those who discouraged and those who approved of cutting these trees, stating that those who cut them or did not, did so only by Allah's leave." There is also a Hadith narrated from the Prophet with this meaning. An-Nasa'i recorded that Ibn `Abbas said about Allah's statement,

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى  
أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ )

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.) "They forced them to come down from their forts and were ordered to cut their trees cut down. So the Muslims hesitated, and some of them said, 'We cut down some and left some. We must ask Allah's Messenger if we will earn a reward for what we cut and if we will be burdened for what we left intact.' Allah sent down this Ayah, t

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى  
أَصُولِهَا فَبِإِذْنِ اللَّهِ)

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah)." Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah ordered that the date trees of Bani An-Nadir be cut down and burned. The Two Sahihs collected a similar narration. Al-Bukhari recorded that `Abdullah bin `Umar said, "Bani An-Nadir and Bani Qurayzah fought (against the Prophet ), and the Prophet exiled Bani An-Nadir and allowed Bani Qurayzah to remain in their area until later, when the Prophet fought against Qurayzah. Their men were executed and their women, children and wealth were confiscated and divided among Muslims. Some of them, however, were saved because they returned to the Prophet's side, who granted them asylum, and they embraced Islam. All of the Jews of Al-Madinah, Bani Qaynuqa`, the tribe of `Abdullah bin Salam, Bani Harithah and the rest of the Jewish tribes in Al-Madinah were exiled." The Two Sahihs also recorded from Ibn `Umar that the Messenger of Allah burned down the date trees of Bani An-Nadir and had them cut down the date palms of Al-Buwayrah. Allah the Exalted and Most Honored revealed this Ayah,

(مَا قَطَعْتُمْ مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى  
أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ )

(What you cut down of the Linah, or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the rebellious.)" Muhammad bin Ishaq reported that the battle of Bani An-Nadir occurred after the battles of Uhud and Bi'r Ma`unah.

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ  
عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ  
عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ - مَا

أَفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ  
 وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
 وَابْنِ السَّبِيلِ كَىٰ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ  
 مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ  
 فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ )

(6. And what Allah gave as booty (Fai') to His Messenger from them -- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.) (7. What Allah gave as booty (Fai') to His Messenger from the people of the townships -- it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it). And have Taqwa of Allah, verily, Allah is Severe in punishment.)

### The Fai' and how it is spent

Allah the Exalted explains the regulations for Fai', the booty that the Muslims acquire from the disbelievers, without fighting them or using cavalry and camelry in war against them. For instance, the booty collected from Bani An-Nadir was not acquired because of fighting them using horses and camels. The Muslims did not fight Bani An-Nadir in battle, but Allah forced them out of their forts on account of the fear that He placed in their hearts for Allah's Messenger . Therefore, it was Fai' that Allah awarded His Messenger, with his discretion to spend it however he sees fit. Indeed, the Prophet spent the Fai' on righteous causes and for the benefit of Muslims in the areas that Allah mentioned in this Ayat,

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ)

(And what Allah gave as booty (Fai') to His Messenger from them) meaning, from Bani An-Nadir,

(فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ)

(for this you made no expedition with either cavalry or camelry.) referring to using camels,

(وَلَكِنَّ اللَّهَ يُسَلِّطُ رَسُولَهُ عَلَىٰ مَنْ يَشَاءُ وَاللَّهُ  
 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ)

(But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.) mean, Allah is powerful and cannot be resisted or opposed; He is the Compeller over all things. Allah the Exalted said,

(مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى)

(What Allah gave as booty (Fai') to His Messenger from the people of the townships) meaning, from all the villages and areas that are conquered in this manner; the booty collected from them falls under the same ruling as the booty acquired from Bani An-Nadir. This is why Allah the Exalted said,

(قَلِيلَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ)

(it is for Allah, His Messenger, the kindred, the orphans, the poor, and the wayfarer,) until its end and the following Ayah. mentioning the ways the Fai' should be spent. Imam Ahmad recorded that `Umar said, "The wealth of Bani An-Nadir was of the Fai' type that Allah awarded His Messenger and for which the Muslims did not have to use cavalry or camelry. Therefore, it was for the Messenger of Allah, and he used it for the needs of his family for a year at a time, and the rest was used to buy armors and weapons used in the cause of Allah the Exalted and Most Honored." Ahmad collected the short form of this story. The Group, with the exception of Ibn Majah, collected this Hadith. Abu Dawud recorded that Malik bin `Aws said, "While I was at home, the sun rose high and it got hot. Suddenly the messenger of `Umar bin Al-Khattab came to me and I went along with him and entered the place where `Umar was sitting on a bedstead made of date-palm leaves and without a mattress. He said when I went in, `O Malik! Some of your people's families came to me due to their famine, and I have ordered that relief aid should be given to them, so take it and distribute it among them.' I said, `I wish that you ordered someone else to do it.' He said, `Take it.' Then Yarfa (the servant of `Umar) came saying, `O Commander of the faithful! May I admit `Uthman bin `Affan, `Abdur-Rahman bin `Awf, Az-Zubayr bin Al-`Awwam and Sa`d bin Abi Waqqas' `Umar said, `Yes,' and they came in. After a while Yarfa came again and said, `O Commander of the faithful! May I admit Al-`Abbas and `Ali' `Umar said, `Yes.' So, they were admitted and Al-`Abbas said, `O Chief of the believers! Judge between me and this one (i.e., `Ali).' The group (being `Uthman and his companions) said, `O Chief of the believers! Judge between them and relieve both of them from each other.' I (Malik bin Aws) thought that they asked the four men to come in before them for this purpose. `Umar said, `Be patient!' He then asked the group (`Uthman and his companions), `I ask you by Allah by Whose permission the heaven and the earth exist, do you know that Allah's Messenger said,

«لَا نُورَثُ، مَا تَرَكَنَا صَدَقَةٌ»

(Our (the Prophet's) property will not be inherited. Whatever we leave, is charity)' The group said, `He said so.' `Umar then turned to `Ali and Al-`Abbas and said, `I beseech you by Allah by Whose permission the heaven and the earth exist, do you know both that Allah's Messenger said,

## «لَا تُورَثُ، مَا تَرَكَنَا صَدَقَةً»

(Our (the Prophets`) property will not be inherited. Whatever we leave, is charity)' They replied, `He said so.'` Umar then said, `Allah bestowed on His Messenger a special favor unlike what he gave all other people. Allah the Exalted said,

(وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(And what Allah gave as booty (Fai') to His Messenger from them -- for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things.) Therefore, this property, the booty collected from Bani An-Nadir, was especially given to Allah's Messenger . However, by Allah, neither did he take possession of it and leave you, nor did he favor himself with it to your exclusion. Allah's Messenger took the yearly expenses from it for himself and his family and left the rest in the Muslim Treasury.' He then asked the group, `I ask you by Allah with Whose permission the heavens and earth exist, do you know this' They replied, `Yes.'` Umar then said to `Ali and Al-` Abbas, `I ask you by Allah, with Whose permission that heavens and earth exist, do you know this' They said, `Yes.'` Umar added, `When Allah took His Prophet unto Him, Abu Bakr said: I am the successor of Allah's Messenger ! Then you both came to Abu Bakr asking for your (Al-` Abbas') share of inheritance from your nephew, and he (`Ali) asked for his wife's share from her father's inheritance. Abu Bakr said: Allah's Messenger said,

## «لَا تُورَثُ، مَا تَرَكَنَا صَدَقَةً»

(Our (the Prophets') property will not be inherited. Whatever we leave, is charity.)" Allah knows that Abu Bakr was true, pious, rightly guided and a follower of what was right. So, Abu Bakr assumed the responsibility of that property. When Abu Bakr died, I said: I am the successor of Allah's Messenger and the successor of Abu Bakr. So I managed it as long as Allah allowed me to manage it. Then you both (`Ali and Al-` Abbas) came to talk to me, bearing the same claim and presenting the same case, asking for that property. I said to you: I am ready to hand over this property to you if you wish. I will do so on the condition that you will take a pledge before Allah's that you will manage it in the same way as Allah's Messenger used to. So, both of you agreed and on that condition I handed it over to you. Now you come to me to render a different judgement over the property than the one I made before. By Allah, I will never give any decision other than what I have already given, until the Last Hour begins. If you are unable to manage it, then return it to me, and I will do the job on your behalf.," They recorded this from the Hadith of Az-Zuhri. Allah said,

(كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ)

(in order that it may not become a fortune used by the rich among you.) means, 'We made the expenditures for the Fai' like this, so that the wealth does not remain among the wealthy, who would spend it as they wish and desire and give none of it to the poor.'

## Ordering Obedience of the Messenger in All Commands and Prohibitions

Allah the Exalted said,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

(And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).) meaning, 'whatever the Messenger commands you, then do it and whatever he forbids you, then avoid it. Surely, He only commands righteousness and forbids evil.' Imam Ahmad recorded that 'Abdullah bin Mas'ud said, "Allah curses women who practice tattooing and those who get themselves tattooed, and the women who remove the hair from their eyebrows and faces and those who make artificial spaces between their teeth in order to look more beautiful, whereby changing Allah's creation." His statement reached a woman from Bani Asad called, Umm Ya`qub, who came to 'Abdullah and said, "I have come to know that you have cursed such and such" He replied, "Why should I not curse those whom Allah's Messenger has cursed and who are cursed in Allah's Book!" Umm Ya`qub said, "I have read the whole Qur'an, but did not find in it what you say." He said, "Verily, if you have read the Qur'an, you have found it. Didn't you read,

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

(And whatsoever the Messenger gives you take it and whatsoever he forbids you, you abstain (from it).)" She replied, "Yes, I did." He said, "Verily, Allah's Messenger forbade such things. " She said, "But I think that your wife does these things" He said, "Go and look at her." She went and watched her, but could not see anything in support of her claim. She went back to 'Abdullah bin Mas'ud and said that she did not notice anything on his wife. On that he said, "If my wife was as you thought, I would not keep her with me." The Two Sahihs recorded this from the Hadith of Sufyan Ath-Thawri. As well as a Hadith of Abu Hurayrah, who said that the Messenger of Allah said,

«إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا نَهَيْتُمْ عَنْهُ فَاجْتَنِبُوهُ»

(When I order you to do something, then do as much as you can of it. If I forbid something for you, then shun it.) Allah's statement,

## (وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ)

(Have Taqwa of Allah; verily, Allah is Severe in punishment.) means, fear Allah by obeying His orders and refraining from His prohibitions. Surely, Allah is severe in punishment for those who defy Him and reject and disobey His commands as well as, those who commit what He forbids and prohibits.

(لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ  
وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا  
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ -  
وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ  
مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً  
مِّمَّا أُوتُوا وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ  
خَصَاصَةٌ وَمَنْ يُوَقِّ شَحًّا نَفْسِهِ فَأُولَئِكَ هُمُ  
الْمُقْلِحُونَ - وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ  
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ  
رَءُوفٌ رَّحِيمٌ)

(8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure, and helping Allah and His Messenger. Such are indeed the truthful.) (9. And (it is also for) those who, before them, had homes and had adopted the faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own greed, such are they who will be the successful.) e(10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.)

## Those Who deserve the Fai'; and the Virtues of the Muhajirin and Al-Ansar

Allah states the categories of needy people who also deserve a part of the Fai',

(الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ  
فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا)

(who were expelled from their homes and their property, seeking bounties from Allah and (His) good pleasure,) meaning, departed their homes and defied their people, seeking the acceptance of Allah and His favor,

(وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ)

(and helping Allah and His Messenger. Such are indeed the truthful.) meaning, 'they are those who were truthful in statement and deed, and they are the chiefs of the Muhajirin.' Allah the Exalted praised the Ansar next and emphasized their virtue, status and honor, preferring to give to others over themselves, even though they were in need, and not feeling enviousness. Allah the Exalted said,

(وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ)

(And (it is also for) those who, before them, had homes and had adopted the faith,) referring to those who resided in the city to which the migration occurred, before the emigrants arrived at it, and who embraced the faith before many of the emigrants. `Umar said, "I recommend the Khalifah, who will come after me, to know the rights and virtues of the foremost Muhajirin and to preserve their honor. I also recommend him to be kind to the Ansar, those who resided in the city of Hijrah and embraced the faith beforehand, that he accepts the good that comes from those who do good among them and forgives those among them who commit errors." Al-Bukhari collected this Hadith. Allah said,

(يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ)

(love those who emigrate to them,) indicates that they, on account of their generosity and honorable conduct, loved those who emigrated to them and comforted them with their wealth. Imam Ahmad recorded that Anas said, "The Muhajirin said, 'O Allah's Messenger! We have never met people like those whom we emigrated to; comforting us in times of scarcity and giving us with a good heart in times of abundance. They have sufficed for us and shared their wealth with us so much so, that we feared that they might earn the whole reward instead of us.' He said,

«لَا، مَا أَنْتَيْمُ عَلَيْهِمْ وَدَعَوْتُمْ اللَّهَ لَهُمْ»



(No they won't, as long you thanked them for what they did and invoked Allah for them.)" I have not seen this version in the other books. Al-Bukhari recorded that Yahya bin Sa`id heard Anas bin Malik, when he went with him to Al-Walid, saying, "The Prophet called Ansar to divide Al-Bahrayn among them. The Ansar said, `Not until you give a similar portion to our emigrant brothers.' He said,

«إِمَّا لَنَا، فَاصْبِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ  
بَعْدِي أَثْرَةٌ»

(Perhaps, no; but you will soon see people giving preference to others, so remain patient until you meet me (on the Day of Resurrection).)" Al-Bukhari was alone with this version. He also recorded that Abu Hurayrah said, "The Ansar said (to the Prophet ), `Distribute our date-palms between us and our emigrant brothers.' He replied, `No.' The Ansar said (to the emigrants), `Look tend to the trees and share the fruits with us.' The emigrants said, `We hear and obey.'" Al-Bukhari, but not Muslim, recorded it.

### The Ansar never envied the Muhajirin

Allah said,

(وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا)

(and have no jealousy in their breasts for that which they have been given,) meaning, the Ansar did not have any envy for the Muhajirin because of the better status, rank, or more exalted grade that Allah gave the Muhajirin above them. Allah's statement,

(مِّمَّا أُوتُوا)

(that which they have been given,) refers to what the Muhajirin were favored with, according to Qatadah and Ibn Zayd.

### Selflessness of the Ansar

Allah said,

(وَيُؤْتِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)

(and give them preference over themselves even though they were in need of that.) meaning, they preferred giving to the needy rather than attending to their own needs, and began by giving the people before their own selves, even though they too were in need. An authentic Hadith stated that the Messenger of Allah said,

«أَفْضَلُ الصَّدَقَةِ جُهْدُ الْمُقِلِّ»

(The best charity is that given when one is in need and struggling.) This exalted rank is better than the rank of those whom Allah described in His statements,

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ)

(And they give food, inspite of their love for it.)(76:8), and,

(وَأَتَى الْمَالَ عَلَى حُبِّهِ)

(And gives his wealth, in spite of love for it.)(2:177) The latter give charity even though they love the wealth they give, not that they really need it, nor that it is necessary for them to keep it. The former prefer others to themselves even though they are in need and have a necessity for what they spend in charity. Abu Bakr As-Siddiq gave away all his wealth in charity and Allah's Messenger asked him,

«مَا أَبْقَيْتَ لِأَهْلِكَ؟»

(What did you keep for your family,) and he said, "I kept for them Allah and His Messenger." `Ikrimah (bin Abi Jahl) and two other wounded fighters were offered water when they were injured during the battle of Al-Yarmuk, and each one of them said that the sip of water should be given to another of the three wounded men. They did so even though they were badly injured and craving water. When the water reached the third man, he and the other two died and none of them drank any of the water! May Allah be pleased with them and make them pleased with Him. Al-Bukhari recorded that Abu Hurayrah said, "A man came to the Prophet and said, `O Allah's Messenger! Poverty has stuck me.' The Prophet sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing. Then Allah's Messenger said,

«أَلَا رَجُلٌ يُضَيِّفُ هَذَا، اللَّيْلَةَ، رَحِمَهُ اللَّهُ»

(Who will invite this person or entertain him as a guest tonight; may Allah grant His mercy to him who does so) An Ansari man said, `I, O Allah's Messenger!' So he took him to his wife and said to her, `Entertain the guest of Allah's Messenger generously.' She said, `By Allah ! We have nothing except the meal for my children.' He said, `Let your children sleep if they ask for supper. Then turn off the lamp and we go to bed tonight while hungry.' She did what he asked her to do. In the morning the Ansari went to Allah's Messenger who said,

«لَقَدْ عَجِبَ اللَّهُ عَزَّ وَجَلَّ أَوْ ضَحِكَ مِنْ فُلَانٍ  
وَفُلَانَةٍ»

(Allah wondered (favorably) or laughed at the action of so-and-so and his wife.) Then Allah revealed,

(وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ)

(and they give them preference over themselves even though they were in need of that). " Al-Bukhari recorded this Hadith in another part of his Sahih. Muslim, At-Tirmidhi, An-Nasa'i collected this Hadith. In another narration for this Hadith, the Companion's name was mentioned, it was Abu Talhah Al-Ansari, may Allah be pleased with him. Allah said,

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, such are they who will be the successful.) indicating that those who are saved from being stingy, then they have earned success and a good achievement. Imam Ahmad recorded that Jabir bin `Abdullah said that the Messenger of Allah said,

«إِيَّاكُمْ وَالظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ،  
وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ،  
حَمَلَهُمْ عَلَىٰ أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا  
مَحَارِمَهُمْ»

(Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection. Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.) Muslim collected this Hadith. Ibn Abi Hatim recorded that Al-Aswad bin Hilal said that a man said to `Abdullah (bin Mas`ud), "O Abu `Abdur-Rahman! I fear that I have earned destruction for myself." `Abdullah asked him what the matter was and he said, "I hear Allah's saying,

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, such are they who will be the successful.) and I am somewhat a miser who barely gives away anything." `Abdullah said, "That is not the greed Allah mentioned in the Qur'an, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser." Allah said,

(وَالَّذِينَ جَاءُوا مِن بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا  
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي

قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ  
(

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) This is the third type of believers whose poor most deserve to receive a part of the Fai'. These three types are the Muhajirin, the Ansar and those who followed their righteous lead with excellence. Allah said in another Ayah,

(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ  
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ  
وَرَضُوا عَنْهُ)

(And of the foremost to embrace Islam of the Muhajirin and the Ansar and also those who followed them exactly, Allah is well-pleased with them as they are well-pleased with Him.) (9:100) The third type are those who followed the Muhajirin and Ansar in their good works, beautiful attributes and who invoke Allah for them in public and secret. This is why Allah the Exalted said in this honorable Ayah,

(وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ)

(And those who came after them say), meaning, the statement that they utter is,

(رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا)

(Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred), meaning, rage or envy,

(لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ)

(against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Indeed, it is a beautiful way that Imam Malik used this honorable Ayah to declare that the Rafidah who curse the Companions do not have a share in the Fai' money, because they do not have the good quality of those whom Allah has described here that they say,

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ  
رَءُوفٌ رَحِيمٌ

(Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.) Ibn Abi Hatim recorded that `A'ishah said, "They were commanded to invoke Allah to forgive them, but instead, they cursed them!" She then recited this Ayah,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا  
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ

(And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed.")

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ  
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ  
مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ  
لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ - لَئِنْ  
أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا  
يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأُذُنَ ثُمَّ لَا  
يَنْصُرُونَ - لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مَنْ  
اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ - لَا يُقَاتِلُونَكُمْ  
جَمِيعًا إِلَّا فِي قَرْيٍ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ  
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ - كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ  
قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - كَمَثَلِ  
الشَّيْطَانِ إِذْ قَالَ لِلإِنسَنِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي  
بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ - فَكَانَ  
عَقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ  
الظَّالِمِينَ )

(11. Have you not observed the hypocrites who say to their disbelieving brethren among the People of the Scripture, "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you." But Allah is Witness that they verily are liars.) (12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.) (13. Verily, you are more fearful in their breasts than Allah. That is because they are a people who comprehend not.) (14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.) (15. They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.) e(16. Like Shaytan, when he says to man: "Disbelieve." But when he disbelieves, Shaytan says: "I am free of you, I fear Allah, the Lord of all that exists!") (17. So, the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the wrongdoers.)

### The False Promise of Support the Hypocrites gave to the Jews

Allah states that the hypocrites, `Abdullah bin Ubayy and his like, sent a messenger to Bani An-Nadir promising them help. Allah the Exalted said,

(أَلَمْ تَرَ إِلَى الَّذِينَ نَفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ  
كَفَرُوا مِن أَهْلِ الْكِتَابِ لَئِن أُخْرِجْتُمْ لَنَخْرُجَنَّ  
مَعَكُمْ وَلَا نَطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ  
لَنَنْصُرَنَّكُمْ)

(Have you not observed the hypocrites who say to their friends among the People of the Scripture who disbelieve: "If you are expelled, we indeed will go out with you, and we shall never obey anyone against you; and if you are attacked, we shall indeed help you.") Allah then said,

(وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ)

(But Allah is Witness that they verily are liars.) meaning, the hypocrites lied when they issued this promise, because it was just words that they did not intend to fulfill. Also, what they said they would do, would never have been fulfilled by them, and this is why Allah said,

(وَلَئِن قُوتِلُوا لَا يَنْصُرُونَهُمْ)

(and if they are attacked, they will never help them.) meaning, the hypocrites will not fight along with the Jews,

(وَلَئِن نُّصِرُوا هُمْ)

(And (even) if they do help them, ) and even if the hypocrites did fight along their side,

(لَيُؤْتِنَّ الْأَذْبَرَ ثُمَّ لَا يُنصِرُونَ)

(they will turn their backs, and they will not be victorious.) This Ayah contains good news, just as the good news that this following Ayah conveys,

(لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ)

(Verily, you are more fearful in their breasts than Allah.) meaning, the hypocrites fear you more than they fear Allah, as He says;

(إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً)

(Behold! a section of them fear men as they fear Allah or even more.)(4:77) This is why Allah said,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ)

(That is because they are a people who comprehend not.) Allah then said,

(لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْيٍ مَّحَصَّنَةٍ أَوْ مِنْ  
وَرَاءِ جُدُرٍ)

(They fight not against you even together, except in fortified townships, or from behind walls.) meaning, they will not fight Muslims except from behind besieged fortified forts, because of their cowardice and fear of Muslims. They only fight when they have to defend themselves (even though they threaten Muslims of reprisals). Allah the Exalted said,

(بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ)

(Their enmity among themselves is very great.) meaning, the enmity they feel against each other is intense,

(وَيُذِيقَ بَعْضُكُم بَأْسَ بَعْضٍ)

(And make you to taste the violence of one another.)(6:65) Allah said in the Ayah,

(تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى)

(You would think they were united, but their hearts are divided.) meaning, even though one might see them combining forces and think that these forces are harmonious, yet in reality, they are divided severely. Ibrahim An-Nakha`i said that this Ayah refers to the hypocrites and the People of the Scriptures,

(ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ)

(That is because they are a people who understand not.) Allah said,

(كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ  
وَلَهُمْ عَذَابٌ أَلِيمٌ)

(They are like their immediate predecessors; they tasted the evil result of their conduct, and for them a painful torment.) referring to the Jewish tribe of Bani Qaynuqa`, according to Ibn `Abbas, Qatadah and Muhammad bin Ishaq.

## The Parable of the Hypocrites and the Jews

Allah said,



(كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ  
قَالَ إِنِّي بَرِيءٌ مِّنْكَ)

(Like Shaytan, when he says to man: "Disbelieve." But when (man) disbelieves, Shaytan says: "I am free of you...") meaning, the example of the Jews being deceived by the promises of the hypocrites, who said that they will help them if Muslims fight them, is that of the devil. When matters got serious and the Jews were besieged, the hypocrites betrayed them and abandoned them to taste utter defeat. Likewise, the devil lures mankind into disbelief and when they obey him, he disowns them and declares himself free of their actions, saying,

(إِنِّي أَخَافُ اللّٰهَ رَبَّ العَالَمِينَ)

(I fear Allah, the Lord of all that exists!) Allah said,

(فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا)

(So, the end of both will be that they will be in the Fire, abiding therein.) meaning, the end of both he, Shaytan, who commanded that disbelief be committed, and those who accepted his call, was in the fire of Hell forever,

(وَذَلِكَ جَزَاءُ الظَّالِمِينَ)

(Such is the recompense of the wrongdoers. ) means, this is the recompense of every unjust person.

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا  
قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللّٰهَ إِنَّ اللّٰهَ خَبِيرٌ بِمَا تَعْمَلُونَ -  
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللّٰهَ فَأَنسَهُمُ أَنفُسَهُمْ  
أُولَئِكَ هُمُ الفَاسِقُونَ - لَا يَسْتَوِي أَصْحَابُ النَّارِ  
وَأَصْحَابُ الجَنَّةِ أَصْحَابُ الجَنَّةِ هُمُ الفَائِزُونَ )

(18. O you who believe! Have Taqwa of Allah and let every person look to what he has sent forth for tomorrow, and fear Allah. Verily, Allah is All-Aware of what you do.) (19. And be not like those who forgot Allah, and He caused them to forget themselves. Those are the rebellious.) (20. Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.)

## The Command to have Taqwa and to prepare for the Day of Resurrection

Imam Ahmad recorded that Al-Mundhir bin Jarir narrated that his father said, "While we were in the company of the Messenger of Allah in the early hours of the morning, some people came there who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The color of the face of the Messenger of Allah underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal to pronounce Adhan. Bilal pronounced Adhan and Iqamah, and the Prophet led the prayer. He then addressed them, first reciting,

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ  
وَاحِدَةٍ

(O mankind! Have Taqwa of your Lord, Who created you from a single person... ) (4:1), until the end of the Ayah. Then he recited the Ayah that is in Surat Al-Hashr:

وَلْتَنْظِرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

(and let every person look to what he has sent forth for tomorrow,") He then said, "A man donated his Dinar, his Dirham, from his clothes, from his Sa` of wheat, from his Sa` of dates" -- until he said -- "even if it was half a date." Then a person among the Ansar came there with a moneybag, which his hands could scarcely lift; in fact, his hands could not lift it. Then the people followed continuously, until I saw two heaps of eatables and clothes. I saw the face of the Messenger radiate with pleasure, like gold. The Messenger of Allah said,

«مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا  
وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقَصَ مِنْ  
أَجُورِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً  
كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا، مِنْ غَيْرِ  
أَنْ يُنْقَصَ مِنْ أَوْزَارِهِمْ شَيْءٌ»

(He who sets a good example in Islam, there is a reward for him for this (act of goodness) and reward of that also who acted according to it subsequently, without any deduction from their rewards. Whoever sets in Islam an evil example, there is upon him the burden of that evil and the burden of him also who acted upon it subsequently, without any deduction from their burden.)" Muslim recorded this Hadith via the chain of Shu`bah. Therefore, Allah's statement,

(يَأْيُهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ)

(O you who believe! Have Taqwa of Allah), ordains the Taqwa of Allah which pertains to obeying what He ordered and staying away from what He forbade. Allah said,

(وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ)

(and let every person look to what he has sent forth for tomorrow,) meaning, hold yourselves accountable before you are recompensed, and contemplate what you have kept for yourselves of good deeds for the Day of your return and being paraded before your Lord,

(وَآتَّقُوا اللَّهَ)

(Have Taqwa of Allah), again ordering Taqwa,

(إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ)

(Verily, Allah is All-Aware of what you do.) Allah asserts that surely, He knows all of your deeds -- O mankind -- and actions. Nothing that pertains to you ever escapes His observation, nor any matter of yours, whether major or minor, is ever beyond His knowledge,

(وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ)

(And be not like those who forgot Allah, and He caused them to forget themselves.) meaning, do not forget the remembrance of Allah, the Exalted, otherwise, He will make you forget to perform the good deeds that benefit you in your return, because the recompense is equated with the action. This is why Allah the Exalted said,

(أُولَئِكَ هُمُ الْفَاسِقُونَ)

(Those are the rebellious.) referring to those who rebel against obedience to Allah, who will earn destruction on the Day of Resurrection and failure upon their return,

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
الْخَسِرُونَ)

(O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.)(63:9)

## The Residents of Paradise and the Residents of Hell are never Equal

Allah said,

(لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ)

(Not equal are the dwellers of the Fire and the dwellers of the Paradise.) meaning, these two categories of people are never the same with regards to the judgement of Allah, the Exalted, on the Day of Resurrection. Allah said in other Ayat,

(أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ  
كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ  
وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ )

(Or do those who earn evil deeds think that We shall hold them equal with those who believe and do righteous good deeds, in their present life and after their death Worst is the judgement that they make.)(45:21),

(وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا  
تَتَذَكَّرُونَ )

(And not equal are the blind and those who see; nor are those who believe and do righteous good deeds and those who do evil. Little do you remember!)(40:58), and,

(أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ  
كَالْفُجَّارِ )

(Shall We treat those who believe and do righteous good deeds as corrupters on earth Or shall We treat those who have Taqwa as the wicked)(38:28) Therefore, Allah asserts that He will honor the righteous and humiliate the sinners, and this is why He said here,

## (أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ)

(It is the dwellers of Paradise that will be successful.) that is, they are those who will earn safety and deliverance from the torment of Allah the Exalted and Most Honored.

(لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا  
مُتَّصِدًّا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأُمْتَلُ نَضْرِبُهَا  
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ - هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا  
هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ -  
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ  
الْمُؤْمِنُ الْمُهِيمُنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ  
اللَّهِ عَمَّا يُشْرِكُونَ - هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ  
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(21. Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.) (22. He is Allah, beside Whom La ilaha illa Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) (23. He is Allah, beside Whom La ilaha illa Huwa, Al-Malik, Al-Quddus, As-Salam, Al-Mu`min, Al-Muhaymin, Al-`Aziz, Al-Jabbar, Al-Mutakabbir. Glory be to Allah! Above all that they associate as partners with Him.) (24. He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the All-Wise.)

### Asserting the Greatness of the Qur'an

Allah the Exalted emphasizes the greatness of the Qur'an, its high status and of being worthy of making hearts humble and rent asunder upon hearing it, because of the true promises and sure threats that it contains,

(لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا  
مُتَّصِدًا مِّنْ خَشْيَةِ اللَّهِ)

(Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allah.) If this is the case with a mountain which is hard and huge, that if it was made able to comprehend and understand this Qur'an, will feel humble and crumble from fear of Allah the Exalted, then what about you -- O mankind Why do your hearts not feel softness and humbleness from the fear of Allah, even though you understand Allah's command and comprehend His Book This is why Allah said,

(وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ)

(Such are the parables which We put forward to mankind that they may reflect.) There is a Hadith of the Mutawatir grade that states that the Messenger of Allah had someone make him a Minbar. Before that, he used to stand next to a tree trunk in the Masjid to deliver speeches. So, when the Minbar was made and placed in the Masjid, the Prophet came to deliver a speech and passed the tree trunk, headed towards the Minbar, the tree trunk started weeping, just like an infant. The tree trunk missed hearing the remembrance of Allah and the revelation that were being recited next to it. In one of the narrations for this Hadith, Al-Hasan Al-Basri said after narrating the Hadith, "You - mankind -- are more worthy to miss the Messenger of Allah than the tree trunk!" Likewise, this honorable Ayah asks that if the solid mountains feel humble and are rent asunder from the fear of Allah, if it heard Allah's Speech and comprehended it, what about you -- O mankind -- who heard the Qur'an and understood it Allah the Exalted said in another Ayah,

(وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ  
الْأَرْضُ أَوْ كَلَّمَ بِهِ الْمَوْتَى)

(And if there had been a Qur'an with which mountains could be moved, or the earth could be cloven asunder, or the dead could be made to speak.)(13:31) We mentioned the meaning of this Ayah as stating that, if there were a Qur'an that has these qualities, it would be this Qur'an. Allah the Exalted said in another Ayah,

(وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ  
مِنْهَا لَمَا يَشَّقُّ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا  
يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ)

(And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them which fall down for fear of Allah.)(2:74)

## Glorifying Allah the Exalted by mentioning His Names and Attributes

Allah the Exalted said,

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ  
وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ)

(He is Allah, beside Whom La ilaha illa Huwa, the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.) Allah states that He Alone is worthy of worship, there is no Lord or God for the existence, except Him. All that is being worshipped instead of Allah are false deities. Allah is the All-Knower in the unseen and the seen, He knows all that pertains to the creations that we see, and those we cannot see. Nothing in heaven or on earth ever escapes His knowledge, no matter how great or insignificant, big or small, including ants in darkness. Allah's statement,

(هُوَ الرَّحْمَنُ الرَّحِيمُ)

(He is the Most Gracious, the Most Merciful.) was duly explained before at the very beginning of this Tafsir, so it is not necessary to repeat it here, and it asserts that Allah is the Owner of the wide encompassing mercy that entails all of His creation. He is Ar-Rahman and Ar-Rahim of this life and the Hereafter. Allah the Exalted said in other Ayat,

(وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ)

(And My mercy embraces all things.)(7:156),

(كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ)

(Your Lord has written (prescribed) mercy for Himself.)(6:54), and,

(قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ  
خَيْرٌ مِّمَّا يَجْمَعُونَ)

(Say: "In the bounty of Allah, and in His mercy; -- therein let them rejoice." That is better than what (the wealth) they amass.)(10:58) Allah the Exalted said,

(هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ)

(He is Allah, beside Whom La ilaha illa Huwa, Al-Malik.) Al-Malik, meaning "The Owner and King of all things," Who has full power over them without resistance or hindrance. Allah's statement,

(الْقُدُّوسُ)

(Al-Quddus,) meaning "The Pure," according to Wahb bin Munabbih, while Mujahid and Qatadah said that Al-Quddus means "The Blessed." Ibn Jurayj said that Al-Quddus means "He Whom the honorable angels glorify."

(السَّلَامُ)

(As-Salam,) meaning "Free from any defects or shortcomings that lessen or decrease His perfect attributes and actions." Allah's statement,

(الْمُؤْمِنُ)

(Al-Mu'min,) means "Who has granted safety to His servants by promising that He will never be unjust to them, " according to Ad-Dahhak who reported it from Ibn ` Abbas. Qatadah said that Al-Mu'min means that "Allah affirms that His statements are true," while Ibn Zayd said that it means, "He attested to His faithful servants' having faith in Him." Allah's statement,

(الْمُهَيِّمِ)

(Al-Muhaymin,) means, according to Ibn ` Abbas and others, "The Witness for His servants actions," that is, the Ever-Watcher over them. Allah said in similar Ayat,

(وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ)

(And Allah is Witness over all things.)(58:6),

(ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ)

(and moreover Allah is Witness over what they used to do.)(10:46), and,

(أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ)

(Is then He (Allah) Who takes charge (guards) of every person and knows all that he has earned)(13:33) Allah said,

(الْعَزِيزُ)



(Al-`Aziz,) meaning that "He is the Almighty, Dominant over all things." Therefore, His majesty is never violated, due to His might, greatness, irresistible power and pride. Allah said;

(الْجَبَّارُ الْمُتَكَبِّرُ)

(Al-Jabbar, Al-Mutakabbir), meaning "The Only One worthy of being the Compeller and Supreme." There is a Hadith in the Sahih Collection in which Allah said,

«الْعَظْمَةُ إِزَارِي، وَالْكِبْرِيَاءُ رِدَائِي، فَمَنْ نَازَعَنِي وَاحِدًا مِنْهُمَا عَذَّبْتُهُ»

(Might is My Izar and pride is My Fida; if anyone disputes any one of them with Me, then I will punish him.) Allah the Exalted said,

(سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ)

(Glory be to Allah! (High is He) above all that they associate as partners with Him.), then He said,

(هُوَ اللَّهُ الْخَلِيقُ الْبَارِيءُ الْمُصَوِّرُ)

(He is Allah, Al-Khaliq, Al-Bari, Al-Musawwir.) Al-Khaliq refers to measuring and proportioning, Al-Bari refers to inventing and bringing into existence what He has created and measured. Surely, none except Allah is able to measure, bring forth and create whatever He wills to come to existence. Allah's statement,

(الْخَلِيقُ الْبَارِيءُ الْمُصَوِّرُ)

(Al-Khaliq, Al-Bari, Al-Musawwir.) means, if Allah wills something, He merely says to it "be" and it comes to existence in the form that He wills and the shape He chooses,

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ)

(In whatever form He willed, He put you together.)(82:8) Allah describing Himself as being Al-Musawwir, Who brings into existence anything He wills in the shape and form He decides.

### Al-Asma' Al-Husna

Allah the Exalted said,

## لَهُ الْأَسْمَاءُ الْحُسْنَىٰ)

(To Him belong Al-Asma' Al-Husna (the Best Names).) We explained the meaning of this Ayah in the Tafsir of Surat Al-A`raf. The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

«إِنَّ لِلَّهِ تَعَالَى تِسْعَةَ وَتِسْعِينَ اسْمًا، مِائَةٌ إِلَّا وَاحِدًا، مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ، وَهُوَ وَثْرٌ يُحِبُّ الْوَثْرَ»

(Allah the Exalted has ninety-nine Names, one hundred less one; whoever then preserves them, will enter Paradise. Allah is Witr (One) and He likes the Witr.)

### Everything praises and glorifies Allah

Allah's statement,

(يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ)

(All that is in the heavens and the earth glorify Him.) is similar to His other statement,

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا)

(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. Truly, He is Ever Forbearing, Oft--Forgiving.)(17:44) Allah's statement,

(وَهُوَ الْعَزِيزُ)

(and He is Al-`Aziz) The Almighty, meaning, His greatness is never humbled,

(الْحَكِيمُ)

(Al-Hakim) the All-Wise, in His legislation and decrees This is the end of the Tafsir of Surat Al-Hashr. All praise is due to Allah.

## The Tafsir of Surat Al-Mumtahanah

(Chapter - 60)

Which was revealed in Al-Madinah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَعَدُوَّكُمْ  
اَوْلِيَّآءَ نُلْفُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوْا بِمَا جَاءَكُمْ  
مِّنَ الْحَقِّ يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّكُمْ اَنْ تُؤْمِنُوْا  
بِاللّٰهِ رَبِّكُمْ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِىْ سَبِيْلِىْ  
وَابْتِغَاءَ مَرْضَاتِىْ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَاَنَا  
اَعْلَمُ بِمَا اَخْفَيْتُمْ وَمَا اَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ  
ضَلَّ سَوَآءَ السَّبِيْلِ - اِنْ يَتَّقُوْكُمْ يَكُوْنُوْا لَكُمْ  
اَعْدَاءً وَيَنْسُوْا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتُهُمْ بِالسُّوْءِ  
وَوَدُّوْا لَوْ تَكْفُرُوْنَ - لَنْ نَنْفَعَكُمْ اَرْحَمُكُمْ وَلَا  
اَوْلَدُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللّٰهُ بِمَا  
تَعْمَلُوْنَ بَصِيْرٌ )

(1. O you who believe! Take not My enemies and your enemies as protecting friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves because you believe in Allah, your Lord! If you have come forth to strive in My cause and to seek My good pleasure. You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the straight path.) (2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch

forth their hands and their tongues against you with evil, and they desire that you should disbelieve.) (3. Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.)

## Reason behind revealing Surat Al-Mumtahanah

The story of Hatib bin Abi Balta`ah is the reason behind revealing the beginning of this honorable Surah. Hatib was among the Early Emigrants and participated in the battle of Badr. Hatib had children and wealth in Makkah, but he was not from the tribe of Quraysh. Rather, he was an ally of `Uthman. When the Messenger of Allah decided to conquer Makkah, after its people broke the peace treaty between them, he ordered the Muslims to mobilize their forces to attack Makkah, and then said,

«اللَّهُمَّ عَمَّ عَلَيْهِمْ خَبَرَنَا»

(O Allah! Keep our news concealed from them.) Hatib wrote a letter and sent it to the people of Makkah, with a woman from the tribe of Quraysh, informing them of the Messenger's intent to attack them. He wanted them to be indebted to him so that they would grant safety to his family in Makkah. Allah the Exalted conveyed this matter to His Messenger, because He accepted the Prophet's invocation to Him to conceal the news of the attack. The Prophet sent someone after the woman and retrieved the letter. This story is collected in the Two Sahihs. Imam Ahmad recorded that Hasan bin Muhammad bin `Ali said that `Abdullah bin Abu Rafi` -- or Ubaydullah bin Abu Rafi` -- said that he heard `Ali say, "Allah's Messenger sent me, Zubayr and Al-Miqdad saying,

«انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا ظَعِينَةً  
مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا»

(Proceed until you reach Rawdat Khakh, where there is a lady carrying a letter. Take that letter from her.) So we proceeded on our way, with our horses galloping, until we reached the Rawdah. There we found the lady and said to her, 'Take out the letter.' She said, 'I am not carrying a letter.' We said, 'Take out the letter, or else we will take off your clothes.' So she took it out of her braid, and we brought the letter to Allah's Messenger. The letter was addressed from Hatib bin Abu Balta`ah to some pagans of Makkah, telling them about what Allah's Messenger intended to do. Allah's Messenger said,

«يَا حَاطِبُ، مَا هَذَا؟»

(O Hatib! What is this) Hatib replied, 'O Allah's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraysh, but I was an ally to them. All the Emigrants who were with you have kinsmen (in Makkah) who can protect their families. So I wanted to do them a favor, so they might protect my relatives, as I have no blood relation with them. I did not do this out of disbelief or to renegade from my religion, nor did I do it to choose disbelief after Islam.' Allah's Messenger said to his Companions,

«إِنَّهُ صَدَقَكُمْ»

(Regarding him, he has told you the truth.) ` Umar said, ` O Allah's Messenger! Allow me to chop off the head of this hypocrite! The Prophet said,

«إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ إِلَى  
أَهْلِ بَدْرِ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»

(He attended Badr. What can I tell you, perhaps Allah looked at those who attended Badr and said, "O the people of Badr, do what you like, for I have forgiven you.") The Group with the exception of Ibn Majah, collected this Hadith using various chains of narration that included Sufyan bin ` Uyaynah. Al-Bukhari added in his narration in the chapter on the Prophet's battles, "Then Allah revealed the Surah,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ  
أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends...) " Al-Bukhari said in another part of his Sahih, ` Amr (one of the narrators of the Hadith) said, "This Ayah,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ  
أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends'...) was revealed about Hatib, but I do not know if the Ayah was mentioned in the Hadith (or was added as an explanation by one of the narrators)." Al-Bukhari also said that ` Ali bin Al-Madini said that Sufyan bin ` Uyaynah was asked, "Is this why this Ayah,

(لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ)

(O you who believe! Take not my enemies and your enemies as protecting friends.) was revealed" Sufyan said, "This is the narration that I collected from ` Amr, I did not leave a letter out of it. I do not know if anyone else memorized the same words for it."

### **The Command to have Enmity towards the Disbelievers and to abandon supporting Them**

Allah's statement,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ  
أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ  
مِّنَ الْحَقِّ

(O you who believe! Take not My enemies and your enemies as protecting friends showing affection towards them, while they have disbelieved in what has come to you of the truth,) refers to the idolators and the disbelievers who are combatants against Allah, His Messenger and the believers. It is they whom Allah has decided should be our enemies and should be fought. Allah has forbidden the believers to take them as friends, supporters or companions. Allah the Exalted said in another Ayah ,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ  
يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as such), then surely, he is one of them.) (5:51) This Ayah contains a stern warning and a sure threat. Allah the Exalted said,

يَأْيَهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا  
دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن  
قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ  
(

(O you who believe! Take not as protecting friends those who take your religion as a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and have Taqwa of Allah if you indeed are true believers.) (5:57)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ  
مِنْ دُونِ الْمُؤْمِنِينَ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ  
سُلْطَانًا مُّبِينًا )

(O you who believe! Take not for protecting friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves) (4:144) and,

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً وَيُحَذِّرْكُمْ اللَّهُ نَفْسَهُ)

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment).) (3:28) This is why Allah's Messenger accepted Hatib's excuse when he said that he only wanted to have a favor on the Quraysh, because of the property and family members he left behind in Makkah. Allah's statement,

(يُخْرِجُونَ الرَّسُولَ وَإِيَّكُمْ)

(and have driven out the Messenger and yourselves ( from your homeland)) follows His encouragement to fight against them and to avoid being their supporters. This is because they expelled the Messenger and his Companions on account of their hatred for Tawhid and worshipping Allah alone in sincerity. This is why Allah the Exalted said,

(أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ)

(because you believe in Allah, your Lord!) meaning, `your only fault is that you believed in Allah, Lord of all that exists.' Allah the Exalted said in other Ayat,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ  
الْحَمِيدِ )

(And they had no fault except that they believed in Allah, Almighty, Al-Hamid!) (85:8) and,

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ  
يَقُولُوا رَبَّنَا اللَّهُ

(Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah.") (22:40) Allah said,

إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ  
مَرْضَاتِي

(If you have come forth to strive in My cause and to seek My good pleasure.) Allah says, `if you are as described here, then do not take the disbelievers as supporters. If you migrated in Jihad for My cause and for seeking My pleasure, then do not take My enemies and your enemies as protecting friends, after they expelled you from your homes and property in rage against you and rejection of your religion.' Allah's statement,

تُسِرُّونَ إِلَيْهِمْ بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا  
أَعْلَنْتُمْ

(You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal.) Allah asks, `do you do this while I know the secrets of the hearts, the intentions and all apparent things,'

وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ  
يَتَّقَوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ  
وَأَلْسِنَتَهُم بِالسُّوءِ

(And whosoever of you does that, then indeed he has gone astray from the straight path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil,) meaning, `if they gain the upper hand over you, they would use every type of harm in their disposal to hurt you in words and action,'

وَوَدُّوا لَوْ تَكْفُرُونَ

(and they desire that you should disbelieve.) meaning, `they are eager that you do not earn any good. Therefore, their enmity to you is outward and inward, so how can you become supporters of this type of people' This also encourages the enmity. Allah's statement,



(لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ  
يَقْضِلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ )

(Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you. And Allah is the All-Seer of what you do.) means, 'your family relations will not benefit you with Allah if Allah decided to cause harm your way. Your relations will not benefit you if you please them with what angers Allah.' Those who agree with their family being disbelievers in order to please them will have earned loss and failure and their deeds will be rendered invalid. Their relation will not benefit them with Allah, even if their relation was with a Prophet. Imam Ahmad recorded that Anas said that a man said, "O Allah's Messenger! Where is my father" He said,

«فِي النَّارِ»

(In the Fire.) When the man went away, the Prophet called him back and said:

«إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ»

(Verily, my father and your father are in the Fire.) Muslim and Abu Dawud also collected this Hadith.

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ  
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ وَمِمَّا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ  
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ  
إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ  
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ  
أُنَبَّأْنَا وَإِلَيْكَ الْمَصِيرُ - رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ  
كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -  
لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو

اللَّهِ وَالْيَوْمَ الْآخِرَ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ  
الْحَمِيدُ )

(4. Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever until you believe in Allah alone," -- except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah." "Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.") (5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.") (6. Certainly, there has been in them an excellent example for you to follow - for those who look forward to (the meeting with) Allah and the Last Day. And whosoever turns away, then verily, Allah is Al-Ghani, Al-Hamid.)

### **The Good Example of Ibrahim and His Followers, when They disowned Their Disbelieving People**

Allah the Exalted says to His faithful servants, whom He commanded to disown the disbelievers, to be enemies with them, and to distant themselves and separate from them:

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ  
مَعَهُ)

(Indeed there has been an excellent example for you in Ibrahim and those with him,) meaning, his followers who believed in him,

(إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ)

(when they said to their people: "Verily we are free from you...") meaning, 'we disown you,'

(وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ)

(and whatever you worship besides Allah: we rejected you,) meaning, 'we disbelieve in your religion and way,'

(وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا)

(and there has started between us and you, hostility and hatred forever) meaning, 'Animosity and enmity have appeared between us and you from now and as long as you remain on your disbelief; we will always disown you and hate you,'

(حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ)

(until you believe in Allah alone,) meaning, `unless, and until, you worship Allah alone without partners and disbelieve in the idols and rivals that you worship besides Him.' Allah's statement,

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ)

(except the saying of Ibrahim to his father: "Verily, I will ask forgiveness (from Allah) for you...") means, `you have a good example in Ibrahim and his people; as for Ibrahim's prayers for Allah his father, it was a promise that he made for his father.' When Ibrahim became sure that his father was an enemy of Allah, he declared himself innocent of him. Some of the believers used to invoke Allah for their parents who died as disbelievers, begging Him to forgive them. They did so claiming that Ibrahim used to invoke Allah to forgive his father. Allah the Exalted said in reply,

(مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا  
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ  
لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ - وَمَا كَانَ اسْتِغْفَارُ  
إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا أَيَّاهُ فَلَمَّا  
تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ  
حَلِيمٌ )

(It is not for the Prophet and those who believe to ask Allah's forgiveness for the idolators, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrahim's request for his father's forgiveness was only because of a promise he made to him .But when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Verily, Ibrahim was Awwah and was forbearing.) (9:113-114) Allah said here,

(قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ  
مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَّاءُ مِنْكُمْ)

(Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you...") until,

(إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ  
لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ)

(... except the saying of Ibrahim to his father: "Verily, I will ask forgiveness for you, but I have no power to do anything for you before Allah.") meaning, `You cannot follow Ibrahim's example as proof in the case mentioned here, as being allowed to ask Allah to forgive those who died on Shirk.' This is the saying of Ibn `Abbas, Mujahid, Qatadah, Muqatil bin Hayyan, Ad-Dahhak and several others. Allah the Exalted said that Ibrahim and his companions, who parted with their people and disowned their way, said afterwards, while invoking Allah in humility and submission,

(رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ)

(Our Lord! In You we put our trust, and to You we turn in repentance, and to You is the final Return.) meaning, `we trust in You for all matters, we surrender all of our affairs to You, and to You is the final Return in the Hereafter,'

(رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا)

(Our Lord! Make us not a trial for the disbelievers,) Mujahid said, "It means, `Do not punish us by their hands, nor with a punishment from You.' Or they will say, `Had these people been following the truth, the torment would not have struck them.'" Ad-Dahhak said something similar. Qatadah said, "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." This is the meaning that Ibn Jarir preferred. `Ali bin Abi Talhah reported from Ibn `Abbas: "Do not give them dominance over us, lest we suffer trials by their hands." Allah's statement,

(وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ)

(and forgive us, Our Lord! Verily, You, only You, are the Almighty, the All-Wise.) means, `cover our mistakes from being exposed to other than You, and forgive us for what (sin) is between us and You.'

(إِنَّكَ أَنْتَ الْعَزِيزُ)

(Verily, You, only You, are the Almighty,) `and those who seek refuge in Your majesty are never dealt with unjustly,'

(الْحَكِيمُ)

(the All-Wise.) `in Your statements, actions, legislation and decrees.' Allah the Exalted said,

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو  
اللَّهَ وَالْيَوْمَ الْآخِرَ

(Certainly, there has been in them an excellent example for you to follow -- for those who look forward to (the meeting with) Allah and the Last Day.) asserting what He has said before with the exemption mentioned, i.e., the good example that Allah mentioned before,

لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

(for those who look forward to Allah and the Last Day.) thus encouraging the believers who believe in Allah and the Return to Him. Allah said,

وَمَن يَتَوَلَّ

(And whosoever turns away) meaning, from what Allah has ordained,

فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ

(verily, Allah is Al-Ghani, Al-Hamid.) Allah said in another Ayah,

إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ  
اللَّهَ لَغَنِيٌّ حَمِيدٌ

(If you disbelieve, you and all on the earth together, then verily! Allah is Ghani, Hamid.) (14:8)  
`Ali bin Talhah reported from Ibn `Abbas,

الْغَنِيُّ

"(Ghani) is the One Who is perfectly rich." That is Allah. This is Allah's attribute that He alone is worthy of being described by; surely, He has no equal, none like unto Him. All praise is due to Allah, the One, the Irresistible.

حَمِيدٌ

(Hamid) means, the praiseworthy, in all His statements and actions, there is no (true) God except Him alone.

(عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ  
مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ - لَا  
يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ  
يُخْرِجُواكُم مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ  
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ )

(إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ  
وَأَخْرَجُواكُم مِّن دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ  
أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ )

(7. Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.) (8. Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity.) (9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the wrongdoers.)

### Perhaps Allah will make a Friendship between You and Those, whom You hold as Enemies

Allah said to His faithful servants, after ordering them to be enemies with the disbelievers,

(عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ  
مِنْهُمْ مَوَدَّةً)

(Perhaps Allah will make friendship between you and those, whom you hold as enemies.)  
meaning affection after animosity, tenderness after coldness and coming together after parting  
from each other,

(وَاللَّهُ قَدِيرٌ)

(And Allah has power (over all things),) Allah is able to gather opposites and bring together hearts, after feeling hostility and hardness. In this case, the hearts will come together in agreement, just as Allah said when He mentioned His favor on the Ansar,

﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا﴾

(And remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you became brethren and were on the brink of a pit of Fire, and He saved you from it.) (3:103) Also the Prophet said to them,

«أَلَمْ أَجِدْكُمْ ضَلَّالًا فَهَدَاكُمْ اللَّهُ بِي، وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمُ اللَّهُ بِي؟»

(Did I not find you misguided, and Allah guided you through me; and divided, and Allah united your hearts( through me) Allah the Exalted said,

﴿وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أُيِّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ - وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

(He it is Who has supported you with His help and with the believers. And He has united their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. Certainly He is Almighty, All-Wise.) (8:62,63) And in the Hadith:

«أَحِبُّ حَبِيبِكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ بَغِيضَكَ يَوْمًا مَا، وَأَبْغِضُ بَغِيضَكَ هَوْنًا مَا، فَعَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا»

(Love your loved one moderately, because one day, he might become your enemy. Hate your hated one moderately, because one day, he might become your loved one.) Allah's statement,

(وَاللَّهُ غَفُورٌ رَّحِيمٌ)

(And Allah is Oft-Forgiving, Most Merciful.) means, Allah forgives the disbelief of the disbelievers if they repent from it, returned to their Lord and surrendered to Him in Islam. Surely, He is the Oft-Forgiving, the Most-Merciful to those who repent to Him from their sins, no matter what type of the sin it is.

### **The Permissibility of being Kind to Disbelievers who do not fight against the Religion And Allah's statement;**

(لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ)

(Allah does not forbid you with those who fought not against you on account of religion nor drove you out of your homes,) means, those who did not have a role in your expulsion. Therefore, Allah does not forbid you from being kind to the disbelievers who do not fight you because of the religion, such as women and weak disbelievers,

(أَنْ تَبَرُّوهُمْ)

(to deal kindly) to be gentle with them,

(وَتُقْسَطُوا إِلَيْهِمْ)

(and justly with those) to be fair with them

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ)

(Verily, Allah loves those who deal with equity.) Imam Ahmad recorded that Asma' bint Abu Bakr said, "My mother, who was an idolatress at the time, came to me during the Treaty of Peace, the Prophet conducted with the Quraysh. I came to the Prophet and said, `O Allah's Messenger! My mother came visiting, desiring something from me, should I treat her with good relations' The Prophet said,

«نَعَمْ صِلِي أُمَّكَ»

(Yes. Keep good relation with your mother.)" The Two Sahihs recorded this Hadith. Imam Ahmad recorded that `Abdullah bin Zubayr said, "Qutaylah came visiting her daughter, Asma'



bint Abi Bakr, with some gifts, such as Dibab, cheese and clarified (cooking) butter, and she was an idolatress at that time. Asma' refused to accept her mother's gifts and did not let her enter her house. `A'ishah asked the Prophet about his verdict and Allah sent down the Ayah,

(لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ)

(Allah does not forbid you with those who fought not against you on account of religion) until the end of the Ayah. Allah's Messenger ordered Asma' to accept her mother's gifts and to let her enter her house." Allah's statement,

(إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)

(Allah loves those who deal with equity.) was duly explained in the Tafsir of Surat Al-Hujurat. We also mentioned the authentic Hadith,

«الْمُقْسِطُونَ عَلَى مَنَائِرَ مِنْ نُورٍ عَنْ يَمِينِ  
الْعَرْشِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهَالِيهِمْ وَمَا  
وَلَوْا»

(The just, who are fair in their decisions, families and those under their authority, will be on podiums made of light, to the right of the Throne.)

### The Prohibition of being Kind towards Combatant Disbelievers

Allah's statement,

(إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ  
وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَى إِخْرَاجِكُمْ  
أَنْ تَوَلَّوْهُمْ)

(It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out that Allah forbids you to befriend them.) (60:9) means, `Allah forbids you from being kind and befriending with the disbelievers who are openly hostile to you, those who fought against you, expelled you and helped to expel you. Allah the Exalted forbids you from being their friends and orders you to be their enemy.' Then Allah stresses His threat against being friends with them, by saying,

(وَمَنْ يَتَوَلَّهُمْ أَتَوَلَّكَ هُمُ الظَّالِمُونَ)

(And whosoever will befriend them, then such are the wrongdoers.) As He said;

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ  
وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ  
يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ )

(O you who believe! Take not the Jews and the Christians as protecting friends, they are but protecting friends of each other. And if any among you takes them (as protecting friends), then surely, he is one of them. Verily, Allah guides not those people who are the wrongdoers) (5:51)

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ  
مُهَاجِرَاتٍ فَاِمْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ  
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا  
هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا  
أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا  
ءَاتِيَتْموهُنَّ أَجُورَهُنَّ وَلَا تُمَسِّكُوا بِعِصَمِ الْكَوَافِرِ  
وَأَسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ مِنْهُنَّ حُكْمٌ  
اللَّهُ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ - وَإِنْ فَاتَكُمْ  
شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاثُوا الَّذِينَ  
ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي  
أَنْتُمْ بِهِ مُؤْمِنُونَ )

(10. O you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful for the disbelievers nor are the disbelievers lawful for them. But give them (disbelievers) that which they have spent (on their dowery). And there will be no sin on you to marry them if you have paid their due to them. Likewise do not keep the disbelieving women, and ask for that which you have spent (on their dowery) and let them (the disbelievers) ask for that which they have spent. That is the judgement of Allah, He judges between you. And Allah is All-Knowing, All-Wise.) (11. And if any of your wives have gone from you to the disbelievers then you succeed over them (gain victory); then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom you are believers.)

### **After Al-Hudaybiyyah, Emigrant Muslim Women may not be returned to the Disbelievers**

Surat Al-Fath, we related the story of the treaty at Al-Hudaybiyyah that was conducted between the Messenger of Allah and the disbelievers of Quraysh. In that treaty, there were these words, "Everyman (in another narration, every person) who reverts from our side to your side, should be returned to us, even if he is a follower of your religion." This was said by `Urwah, Ad-Dahhak, `Abdur-Rahman bin Zayd, Az-Zuhri, Muqatil bin Hayyan and As-Suddi. So according to this narration, this Ayah specifies and explains the Sunnah. And this is the best case of understanding. Yet according to another view of some of the Salaf, it abrogates it. Allah the Exalted and Most High ordered His faithful servants to test the faith of women who emigrate to them. When they are sure that they are faithful, they should not send them back to the disbelievers, for the disbelievers are not allowed for them and they are not allowed for the disbelievers. In the biography of `Abdullah bin Abi Ahmad bin Jahsh in Al-Musnad Al-Kabir, we also mentioned that `Abdullah bin Abi Ahmad said, "Umm Kulthum bint `Uqbah bin Abi Mu`ayt emigrated and her brothers, `Umarah and Al-Walid, went after her. They came to Allah's Messenger and talked to him about Umm Kulthum and asked that she be returned to them. Allah abolished the part of the treaty between the Prophet and the idolators about the women particularly. So He forbade returning Muslim women to the idolators and revealed the Ayah about testing them." Al-`Awfi reported from Ibn `Abbas, about Allah's saying:

(يَأْيِهَآ الذِّينَ ءَامَنُوْا إِذَا جَآءَكُمُ الْمُؤْمِنَاتُ  
مُهَاجِرَاتٍ فَاْمْتَحِنُوهُنَّ)

(O you who believe! When believing women come to you as emigrants, examine them;) "Their examination was asking them to testify to La ilaha illallah, and that Muhammad is Allah's servant and His Messenger." Mujahid explained the Ayah,

(فَاْمْتَحِنُوهُنَّ)

(examine them) by saying, "Ask them why they migrated. If they came because they were angry with their husbands, or for any other reason, and you realized that they did not embrace the faith, then send them back to their husbands." Allah's statement,

(فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى  
الْكُفَّارِ)

(then if you ascertain that they are true believers, send them not back to the disbelievers.)  
This Ayah indicates that faith can be recognized and affirmed.

### **The Believing Woman is prohibited from marrying an Idolator and the Believing Man is prohibited from marrying the Idolatress**

Allah's statement ,

(لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ)

(They are not lawful for the disbelievers nor are the disbelievers lawful for them.) This Ayah forbids Muslim women for idolators, which was a lawful marriage in the beginning of Islam. Abu Al-`As bin Ar-Rabi` was married to Zaynab, the Prophet's daughter. She was a Muslim, while Abu Al-`As was still an idolator like his people. When he was captured during the battle of Badr, his wife, Zaynab, sent his ransom, a necklace that belonged to the Prophet's first wife Khadijah. The Prophet became very emotional when he saw the necklace and said to the Companions,

«إِنْ رَأَيْتُمْ أَنْ تُطَلِّقُوا لَهَا أُسِيرَهَا فَاَفْعَلُوا»

(If you decide to set free the prisoner who belongs to her, then do so.) They did, and Allah's Messenger set him free. His ransom was that he send his wife to Allah's Messenger . Abu Al-`As fulfilled his promise and sent Zaynab to Allah's Messenger along with Zayd bin Harithah. Zaynab remained in Al-Madinah after the battle of Badr, which took place in the second year of Hijrah, until her husband Abu Al-`As bin Ar-Rahi` embraced Islam in the eighth year after the Hijrah. She returned to their marriage without renewing the dowery. Allah's statement,

(وَأَتَوْهُم مَّا أَنْفَقُوا)

(But give them that which they have spent. ) meaning, the husbands of the emigrant women who came from the idolators, return the dowery that they gave to their wives. This was said by Ibn `Abbas, Mujahid, Qatadah, Az-Zuhri and several others. Allah's statement,

(وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُواهُنَّ إِذَا آتَيْتُمُوهُنَّ  
أُجُورَهُنَّ)

(And there will be no sin on you to marry them if you have paid their due to them.) means, when you wish to marry them, then give them their dowery. That is, marry them under the condition that their `Iddah (waiting period) is finished and they have a legal guardian for their marriage etc. Allah said,

(وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ)

(Likewise do not keep disbelieving women,) thus forbidding His faithful servants from marrying idolator women or remaining married to them. In the Sahih, it is recorded that Al-Miswar and Marwan bin Al-Hakam said that after the Messenger of Allah conducted the treaty with the Quraysh idolators at Al-Hudaybiyyah, some Muslim women emigrated to him and Allah the Exalted sent down this Ayah about them,

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ  
مُهَاجِرَاتٍ)

(O you who believe! When believing women come to you as emigrants) until,

(وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ)

(Likewise do not keep disbelieving women,) Then `Umar bin Al-Khattab divorced two of his wives, who were idolatresses, and one of them got married to Mu`awiyah bin Abi Sufyan, while the other got married to Safwan bin Umayyah. Ibn Thawr narrated that Ma`mar said that Az-Zuhri said, "This Ayah was revealed to Allah's Messenger while he was in the area of Al-Hudaybiyyah, after making peace. He agreed that whoever comes from the Quraysh to his side, will be returned to Makkah. When some women came, this Ayah was revealed. Allah commanded that the dowery that was paid to these women be returned to their husbands. Allah also ordered that if some Muslim women revert to the side of the idolators, the idolators should return their dowery to their Muslim husbands. Allah said,

(وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ)

(Likewise do not keep disbelieving women)." Allah's statement,

(وَاسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا)

(and ask for that which you have spent and let them ask for that which they have spent.) means, ask them for what you have paid to your wives who reverted to the side of the idolators, and they are entitled to get back the dowery that they gave their wives who emigrated to the Muslims. Allah's statement,

(ذَلِكَ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ)

(That is the judgement of Allah, He judges between you.) means, this judgement about the treaty and excluding women from its clauses, is a decision that Allah made for His creatures,

(وَاللَّهُ عَلِيمٌ حَكِيمٌ)

(And Allah is All-Knowing, All-Wise.) meaning, He knows what benefits His servants and is the Most Wise about that. Allah the Exalted said,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاَتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا)

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent.) Mujahid and Qatadah explained this Ayah, by saying, "This is about the disbelievers who did not have a treaty of peace. If a woman flees to the disbelievers and they do not give back what that her husband spent on her, then if a women comes to them (the Muslims) they are not to return to her husband anything until they pay the Muslim whose wife went to them the equivalent of what he spent." Ibn Jarir recorded that Az-Zuhri said, "The believers abided by Allah's decree and paid what they owed the idolators to compensate for the dowery the idolators gave to the women (who emigrated). However, the idolators refused to accept Allah's judgement for what they owed the Muslims. Allah said to the faithful believers,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ فَاَتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ )

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom your are believers.) Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ

أَيْدِيَهُنَّ وَأَرْجُلَهُنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ  
فَبَايَعُنَّ وَأَسْتَغْفِرَ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ )

(12. O Prophet! When the believing women come to you pledging to you that they will not associate anything with Allah, and that they will not steal, and that they will not commit Zina, and that they will not kill their children, and that they will not utter slander, fabricating from between their hands and their feet, and that they will not disobey you in Ma`ruf (good), Allah said to the faithful believers,

(وَإِنْ فَاتَكُمْ شَيْءٌ مِّنْ أَزْوَاجِكُمْ إِلَى الْكُفْرِ فَعَقَبْتُمْ  
فَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مَا أَنْفَقُوا وَانْفَقُوا  
اللَّهُ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ )

(And if any of your wives have gone from you to the disbelievers -- then you succeeded (gained victory) over them; then pay those whose wives have gone, the equivalent of what they had spent. And have Taqwa of Allah, the One in Whom your are believers.) Therefore, if a Muslim woman reverts to the idolators, the believers should give back the dowery her Muslim husband paid her, from whatever money is left with them from the dowery of women who migrated to the Muslims. They were supposed to return this wealth to the idolator husbands of these emigrant women. If they still have anything they owed the idolators, then they should return it to them."

### The Matters the Women pledged to

Al-Bukhari recorded that `A'ishah the wife of the Prophet said, "Allah's Messenger used to examine women who migrated to his side according to this Ayah,

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَّكَ)

(O Prophet! When believing women come to you pledging to you...) until,

(إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ)

(Verily, Allah is Oft-Forgiving, Most Merciful.)" `Urwah said, " `A'ishah said, ` When any believing woman agreed to these conditions, Allah's Messenger would say to her,

«قَدْ بَايَعْتُكَ»

(I have accepted your pledge.) but, by Allah, he never touched the hand of any women at all while taking the pledge from them. He only took their pledge of allegiance by saying,

«قَدْ بَايَعْتُكَ عَلَى ذَلِكَ»

(I have accepted your pledge.)" This is the wording of Al-Bukhari. Imam Ahmad recorded that Umaymah bint Ruqayqah said, "I came to Allah's Messenger with some women to give him our pledge and he took the pledge from us that is mentioned in the Qur'an, that we associate none with Allah, etc; as in the Ayah. Then he said,

«فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ»

(As much as you can bear to implement.) We said, `Surely, Allah and His Messenger are more merciful with us than we are with ourselves.' We then said, `O Allah's Messenger, should you not shake hands with us' He said,

«إِنِّي لَا أَصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ  
كَقَوْلِي لِمِائَةِ امْرَأَةٍ»

(I do not shake hands with women, for my statement to one woman is as sufficient as my statement to a hundred women.)" This Hadith has an authentic chain of narration; At-Tirmidhi, An-Nasa'i and Ibn Majah collected it. Al-Bukhari also recorded that Umm `Atiyah said, "The Messenger of Allah took our pledge and recited to us the Ayah,

(أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا)

(...that they will not associate anything with Allah,) and forbade us to wail for the dead. Thereupon, a lady withdrew her hand saying, `But such and such lady shared with me in lamenting (over one of my relatives), so I must reward hers.' The Prophet did not object to that, so she went there and returned to the Prophet and he accepted her pledge of allegiance." Muslim also collected this Hadith. Imam Ahmad recorded that `Ubadah bin As-Samit said, "While we were with the Prophet , he said,

«تُبَايَعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا  
تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ»

(Pledge to me in that you will not associate any with Allah, nor steal, nor commit Zina, nor kill your children.) Then he recited the Ayah that begins;

(إِذَا جَاءَكَ الْمُؤْمِنَاتُ)



(when the believing women come to you. ..) and took the pledge of allegiance from the women. He then added,

«فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ كَقَارَةٍ لَهُ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَسْتَرَهُ اللَّهُ عَلَيْهِ فَهُوَ إِلَى اللَّهِ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ»

(Those among you who fulfill this pledge, will receive their reward from Allah. Those who deviate from any of it and receive the legal punishment (in this life), the punishment will be expiation for that sin. Whoever deviates from any of it and Allah screens him, then it is up to Allah to punish or forgive if He wills.) The Two Sahihs recorded this Hadith. Allah's statement,

(يَأْيُهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَاكَ)

(O Prophet! When the believing women come to you pledging to you) means, 'if any woman comes to you to give you the pledge and she accepts these conditions, then accept the pledge from her,'

(عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ)

(that they will not associate anything with Allah, that they will not steal,) meaning, the property of other people. In the case where a husband is not fulfilling his duty of spending on his wife, then she is allowed to use a part of his wealth, what is reasonable, to spend on herself. This is the case regardless of whether the husband knows about his wife's actions or not, because of the Hadith in which Hind bint `Utbah said, "O Allah's Messenger! Abu Sufyan is a miser! He does not give me sufficient money for the living expense of our family and myself. Am I allowed to secretly take from his money without his knowledge" Allah's Messenger said to her,

«خُذِي مِنْ مَالِهِ بِالْمَعْرُوفِ، مَا يَكْفِيكَ وَيَكْفِي بَنِيكَ»

(You may take from what is reasonable and appropriate for you and your children) This Hadith was recorded in the two Sahihs. Allah's statement,

(وَلَا يَزْنِينَ)

(they will not commit Zina,) is similar to His other statement,

(وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا )

(And come not near to Az-Zina. Verily, it is a Fahishah (immoral act) and an evil way.) (17:32)  
A Hadith collected from Samurah mentions that for the adulterers and fornicators there is a painful torment in the fire of Hell. Imam Ahmad recorded that `A'ishah said, "Fatimah bint `Utbah came to give her pledge to Allah's Messenger , who took the pledge from her,

(أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ)

(that they will not associate anything with Allah, they will not steal, that they will not commit Zina (fornication and adultery),) Fatimah bashfully placed her hand on her head in shyness. The Prophet liked what she did. `A'ishah said, `O woman! Accept the pledge, because by Allah, we all gave the pledge to the same.' She said, `Yes then,' and she gave her pledge to the same things mentioned in the Ayah." Allah's statement,

(وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ)

(that they will not kill their children,) includes killing children after they are born. The people of Jahiliyyah used to kill their children because they feared poverty. The Ayah includes killing the fetus, just as some ignorant women do for various evil reasons. Allah's statement,

(وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ)

(and that they will not utter slander, fabricating from between their hands and their feet,) Ibn `Abbas said, "It means that they not to attribute to their husbands other than their legitimate children." Muqatil said similarly. Allah's statement,

(وَلَا يَعَصِيَنَّكَ فِي مَعْرُوفٍ)

(and that they will not disobey you in Ma`ruf (good),) means, `that they will obey you when you order them to do good and forbid them from evil.' Al-Bukhari recorded that Ibn `Abbas said about Allah's statement,

(وَلَا يَعَصِيَنَّكَ فِي مَعْرُوفٍ)

(and that they will not disobey you in any Ma`ruf (good), ) "This was one of the conditions which Allah imposed on the women." Maymun bin Mihran said, "Allah did not order obedience to His Prophet for other than Ma`ruf, and Ma`ruf is itself obedience." Ibn Zayd said, "Allah commanded that His Messenger, the best of His creation, be obeyed in that which is Ma`ruf." Ibn Jarir recorded that Umm `Atiyah Al-Ansariyah said, "Among the conditions included in our pledge to Allah's Messenger to good was not to wail. A woman said, `So-and-so family brought comfort to me (by wailing over my dead relative), so I will first pay them back.' So she went and paid them back in the same (wailed for their dead), and then came and gave her pledge. Only she and Umm Sulaym bint Milhan, the mother of Anas bin Malik, did so." Al-Bukhari collected this Hadith from the way of Hafsah bint Srin from Umm `Atiyah Nusaybah Al-

Ansariyah, may Allah be pleased with her. Ibn Abi Hatim recorded that Asid bin Abi Asid Al-Barrad said that one of the women who gave the pledge to Allah's Messenger said, "Among the conditions included in the pledge that the Messenger took from us, is that we do not disobey any act of Ma`ruf (good) that he ordains. We should neither scratch our faces, pull our hair (in grief), tear our clothes nor wail."

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّوَلَّوْا قَوْمًا غَضِبَ اللَّهُ  
عَلَيْهِمْ قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَيْسَ الْكُفْرُ مِنْ  
أَصْحَابِ الْقُبُورِ )

(13. O you who believe! Take not as friends the people who incurred the wrath of Allah. Surely, they have despaired of the Hereafter, just as the disbelievers have despaired of those (buried in graves.) Just like in the beginning of the Surah, Allah the Exalted forbids taking the disbelievers as protecting friends at the end of the Surah, saying,

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّوَلَّوْا قَوْمًا غَضِبَ اللَّهُ  
عَلَيْهِمْ )

(O you who believe! Take not as friends the people who incurred the wrath of Allah.) referring to the Jews, Christians and the rest of the disbelievers whom Allah became angry with and cursed. Those who deserved being rejected and banished by Him. (Allah says here), `how can you become their allies, friends and companions, after Allah decided that they earn the despair of receiving any good or delights in the Hereafter' Allah's statement,

(كَمَا يَيْسَ الْكُفْرُ مِنْ أَصْحَابِ الْقُبُورِ )

(just as the disbelievers have despaired of those (buried) in graves.) This has two possible meanings. First, the disbelievers despair of ever again meeting their relatives buried in graves, because they do not believe in Resurrection or being brought back to life. Therefore, they have no hope that they will meet them again, according to their creed. Secondly, just as the disbelievers who are buried in graves have lost hope in receiving any kind of goodness (i.e., after seeing the punishment and knowing that Resurrection is true). Al-A`mash reported from Abu Ad-Duha from Masruq that Ibn Mas`ud said,

(كَمَا يَيْسَ الْكُفْرُ مِنْ أَصْحَابِ الْقُبُورِ )

(just as the disbelievers have despaired of those (buried) in graves.) "Just as the disbeliever despairs when he dies and realizes and knows his (evil) recompense." This is the saying of Mujahid, `Ikrimah, Muqatil, Ibn Zayd, Al-Kalbi and Mansur; Ibn Jarir preferred this explanation. This is the end of the Tafsir of Surat Al-Mumtahanah, all praise and thanks be to Allah.

**The Tafsir of Surat As-Saff**

## (Chapter - 61)

### Which was revealed in Al-Madinah

#### The Virtues of Surat As-Saff

Imam Ahmad recorded that `Abdullah bin Salam said, "We asked, `Who among us should go to the Messenger and ask him about the dearest actions to Allah' None among us volunteered. The Messenger sent a man to us and that man gathered us and recited this Surah, Surat As-Saff, in its entirety."

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَهُوَ  
الْعَزِیْزُ الْحَكِیْمُ - هُوَ الَّذِیْ اَخْرَجَ الَّذِیْنَ كَفَرُوْا  
مِنْ اَهْلِ الْکِتٰبِ مِنْ دِیَارِهِمْ لِاَوَّلِ الْحَشْرِ مَا  
ظَنَّتُمْ اَنْ یَخْرُجُوْا وَظَنُّوْا اَنْهُمْ مَّانِعَتُهُمْ  
حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتَتْهُمْ اللّٰهُ مِنْ حَیْثُ لَمْ  
یَحْتَسِبُوْا وَقَدَفَ فِی قُلُوْبِهِمُ الرُّعْبَ یُخْرَبُوْنَ  
بِیُوْتَتُهُمْ بِاَیْدِيهِمْ وَاَیْدِی الْمُوْمِنِیْنَ فَاَعْتَبِرُوْا یٰٓاُولِی  
الْاَبْصٰرِ - وَلَوْ لَا اَنْ كَتَبَ اللّٰهُ عَلَیْهِمُ الْجَلٰءَ  
لَعَذَّبَهُمْ فِی الدُّنْیَا وَلَهُمْ فِی الْاٰخِرَةِ عَذَابُ النَّارِ -  
ذٰلِكَ بِاَنْهُمْ شَاقُّوْا اللّٰهُ وَرَسُوْلَهُ وَمَنْ یُّشَاقِّ اللّٰهُ  
فَاِنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ )

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.) (2. O you who believe! Why do you say that which you do not do) (3. Most hateful it is with Allah that you say that which you do not do.) (4. Verily, Allah loves those who fight in His cause in rows as if they were a solid structure.)

## Chastising Those Who say what They do not do

We mentioned in many a places before the meaning of Allah's statement,

(سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ  
الْعَزِيزُ الْحَكِيمُ)

(Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the Almighty, the All-Wise.) Therefore, we do not need to repeat its meaning here. Allah's statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ )

(O you who believe! Why do you say that which you do not do) This refutes those who neglect to fulfill their promises. This honorable Ayah supports the view that several scholars of the Salaf held, that it is necessary to fulfill the promise, regardless of whether the promise includes some type of wealth for the person receiving the promise or otherwise. They also argue from the Sunnah, with the Hadith recorded in the Two Sahihs in which Allah's Messenger said,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا وَعَدَ أَخْلَفَ، وَإِذَا حَدَّثَ  
كَذَّبَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(There are three signs for a hypocrite: when he promises, he breaks his promise; when speaks, he lies; and when he is entrusted, he betrays.) And in another Hadith in the Sahih,

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ  
كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنْ  
نِفَاقٍ حَتَّى يَدْعَهَا»

(There are four characteristics which if one has all of them, he is the pure hypocrite, and if anyone has any of them, he has a characteristic of hypocrisy, until he abandons it.) So he mentioned breaking the promise among these four characteristics. We mentioned the meaning of these two Hadiths in the beginning of the explanation of Sahih Al-Bukhari, and to Allah is the praise and the thanks. Therefore Allah implied this meaning, when He continued His admonishment by saying,

(كَبْرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ )

(Most hateful it is with Allah that you say that which you do not do.) Imam Ahmad and Abu Dawud recorded that `Abdullah bin `Amir bin Rabi` ah said, "Allah's Messenger came to us while I was a young boy, and I went out to play. My mother said, `O `Abdullah! Come, I want to give you something.' Allah's Messenger said to her,

«وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟»

(What did you want to give him) She said, `Dates.' He said,

«أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلِي كُتِبَتْ عَلَيْكَ كَذْبَةٌ»

(If you had not given them to him, it would have been written as a lie in your record.)" Muqatil bin Hayyan said, "The faithful believers said, `If we only knew the dearest good actions to Allah, we would perform them.' Thus, Allah told them about the dearest actions to Him, saying,

(إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا)

(Verily, Allah loves those who fight in His cause in rows) Allah stated what He likes, and they were tested on the day of Uhud. However, they retreated and fled, leaving the Prophet behind. It was about their case that Allah revealed this Ayah:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ )

(O you who believe! Why do you say that which you do not do) Allah says here, `The dearest of you to Me, is he who fights in My cause.'" Some said that it was revealed about the gravity of fighting in battle, when one says that he fought and endured the battle, even though he did not do so. Qatadah and Ad-Dahhak said that this Ayah was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it. Sa`id bin Jubayr said about Allah's statement,

(إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا)

(Verily, Allah loves those who fight in His cause in rows (ranks)) "Before Allah's Messenger began the battle against the enemy, he liked to line up his forces in rows; in this Surah, Allah teaches the believers to do the same." He also said that Allah's statement,

(كَأَنَّهُمْ بُيُوتٌ مُرْتُصُونَ)

(as if they were a solid structure.) means, its parts are firmly connected to each other; in rows for battle. Muqatil bin Hayyan said, "Firmly connected to each other." Ibn `Abbas commented on the meaning of the Ayah,

## (كَأَنَّهُمْ بُيُوتٌ مَّرصُوصَةٌ)

(as if they were a solid structure.) by saying, "They are like a firm structure that does not move, because its parts are cemented to each other."

(وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يٰقَوْمِ لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِينَ - وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَيْنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنٰتِ قَالُوا هٰذَا سِحْرٌ مُّؤَيَّنٌ )

(5. And when Musa said to his people: "O my people! Why do you annoy me while you know certainly that I am the Messenger of Allah to you So, when they turned away (from the path of Allah), Allah turned their hearts away (from the right path). And Allah guides not the people who are rebellious.) (6. And (remember) when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah )which came( before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. "But when he came to them with clear proofs, they said: "This is plain magic.")

### Musa admonishes His People for annoying Him

Allah states that His servant and Messenger Musa, son of `Imran, to whom Allah spoke directly, said to his people,

(لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ)

(Why do you annoy me while you know certainly that I am the Messenger of Allah to you) meaning, `why do you annoy me even though you know my truth regarding the Message that I brought you' This brings consolation for Allah's Messenger for what the disbelievers among his people and others did to him. And it orders him to be patient. This is why he once said,

«رَحْمَةً اللّٰهِ عَلٰى مُوسٰى لَقَدْ اُوذِيَ بِاَكْثَرَ مِنْ هٰذَا  
فَصَبَرَ»

(May Allah have mercy with Musa: he was annoyed more than this, yet he was patient.) By it believers are prohibited from harming or bothering the Prophet in any way or form. As Allah the Exalted said,

(يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ ءَادَوْا  
مُوسٰى فَبَرَّاهُ اللّٰهُ مِمَّا قَالُوْا وَكَانَ عِنْدَ اللّٰهِ وَحِيْهًا  
)

(O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.) (33:69) And His saying:

(فَلَمَّا زَاغُوْا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ)

(So, when they turned away, Allah turned their hearts away.), means, when the Jews turned away from following the guidance, even though they knew it, Allah turned their hearts away from the guidance. Instead, Allah placed doubts, suspicion and failure in their hearts, just as He said,

(وَنُقَلِّبُ اَفْئِدَتَهُمْ وَاَبْصِرَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖ  
اَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُعْيٰنِهِمْ يَعْصَمُوْنَ )

(And We shall turn their hearts and vision away, as they refused to believe therein for the first time, and we shall leave them in their trespass to wander blindly.) And His saying;

(وَمَنْ يُشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى  
وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهِ مَا تَوَلٰى وَنُصَلِّهِ  
جَهَنَّمَ وَسَأءَتْ مَصِيْرًا )

(And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and enter him in Hell, what an evil destination it is!) (4:115), and, Similarly Allah said;



## (وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ)

(And Allah guides not the people who are rebellious.) (9:24)

### The Good News of `Isa about Our Prophet and that His Name is Ahmad

Allah said;

(وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ)

(And when `Isa, son of Maryam, said: "O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawrah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.") `Isa said, "The Tawrah conveyed the glad tidings of my coming, and my coming confirms the truth of the Tawrah. I convey the glad tidings of the Prophet who will come after me. He is the unlettered, Makkan, Arab Prophet and Messenger, Ahmad." `Isa, peace be upon him, is the last and final Messenger from among the Children of Israel. He remained among the Children of Israel for a while, conveying the good news of the coming of Muhammad, whose name is also Ahmad, the Last and Final Prophet and Messenger. After Muhammad, there will be no prophethood or Messengers. How admirable the Hadith is that Al-Bukhari collected in his Sahih from Jubayr bin Mut`im, who said, "I heard the Messenger of Allah say,

«إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ بِهِ الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ»

(I have names. I am Muhammad and Ahmad. I am Al-Mahi through whom Allah will eliminate disbelief. I am Al-Hashir who will be the first to be resurrected, with the people being resurrected Hereafter. I am also Al-`Aqib (i.e., there will be no Prophet after me).") Also Muslim collected this Hadith from Az-Zuhri from Jubayr. Muhammad bin Ishaq recorded that Khalid bin Ma`dan said that some Companions of Allah's Messenger said, "O Allah's Messenger! Tell us about yourself." He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ  
أُمِّي حِينَ حَمَلْتُ بِي كَأَنَّهُ خَرَجَ مِنْهَا نُورٌ  
أَضَاءَتْ لَهُ قُصُورُ بَصْرَى مِنْ أَرْضِ الشَّامِ»

(I am the (result of the) invocation made to Allah from my father Ibrahim and the good news `Isa delivered. When my mother was pregnant with me, she had a dream in which she saw a light emanating from her that radiated the palaces of Busra in Ash-Sham." This Hadith has a good chain of narration that is supported by other similar narrations. Imam Ahmad recorded that Al-`Irbad bin Sariyah said, "The Messenger of Allah said,

«إِنِّي عِنْدَ اللَّهِ لَخَاتِمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي  
طِينَتِهِ، وَسَأُنَبِّئُكُمْ بِأَوَّلِ ذَلِكَ: دَعْوَةُ أَبِي إِبْرَاهِيمَ،  
وَبِشْرَةَ عِيسَى بِي، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ،  
وَكَذَلِكَ أُمَّهَاتُ النَّبِيِّينَ يَرَيْنَ»

(I was written with Allah as the Last and Final of the Prophet, even when Adam was still clay. I will tell of the first good news announcing my advent, the (result of the) invocation to Allah made from my father Ibrahim, the good news `Isa conveyed, and the dream that my mother saw. The mothers of all Prophets see similar dreams.") Imam Ahmad recorded that Abu Umamah said, "I said, `O Allah's Messenger! What was the first good news of your coming' He said,

«دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبُشْرَى عِيسَى، وَرَأَتْ  
أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ لَهُ قُصُورُ  
الشَّامِ»

(The (result of the) invocation to Allah made from my father Ibrahim and the good news `Isa conveyed. My mother saw a light emanating from her that filled the palaces of Ash- Sham in a dream.)" Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Messenger of Allah sent eighty men, including `Abdullah bin Mas`ud, Ja`far bin Abi Talib, `Abdullah bin `Urfutah, `Uthman bin Maz`un, Abu Musa, and others, to An-Najashi. The Quraysh sent `Amr bin Al-`As and `Umarah bin Al-Walid with a gift for An-Najashi. When they, `Amr and `Umarah, came to An-Najashi, they prostrated before him and stood to his right and left. `Amr and `Umarah said, "Some of our cousins migrated to your land; they have abandoned us and our religion." An-Najashi said, "Where are they" They said, "They are in your land, so send for them," so An-Najashi summoned the Muslims. Ja`far said to the Muslims, "I will be your speaker today." So,

the Muslims followed Ja`far and when he entered on the king he did not prostrate after greeting him. They said to Ja`far, "Why do you not prostrate before the king" Ja`far said, "We only prostrate for Allah, the Exalted and Most Honored." They said, "Why" He said, "Allah has sent a Messenger to us from Him, who ordered us not to prostrate to anyone except Allah, the Exalted and Most Honored. He also ordered to perform prayer and give charity." `Amr bin Al-`As said, "They contradict your creed about `Isa, son of Maryam." The king asked, "What do you say about `Isa and his mother Maryam" Ja`far said, "We only say what Allah said about him, that he is Allah's Word, a soul created by Allah and sent down to the honorable virgin who was not touched by a man nor bearing children before." An-Najashi lifted a straw of wood and said, "O Ethiopians, monks and priests! By Allah, what they say about `Isa is no more than what we say about him, not even a difference that equals this straw. You are welcomed among us, and greetings to him who sent you. I bear witness that he is Allah's Messenger whom we read about in the Injil. He is the Prophet who `Isa, son of Maryam, foretold the good news about his advent. Live wherever you wish. By Allah, had I not been entrusted with the responsibilities of kingship, I would have gone to him, so that I could be honored by carrying his slippers and his water for ablution." The king ordered that the gifts of the idolators be returned to them. `Abdullah bin Mas`ud soon returned and later on participated in the battle of Badr. He said that when the Prophet received the news that An-Najashi died, he invoked Allah to forgive him. Allah said,

(قَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ)

(But when he came to them with clear proofs, they said: "This is plain magic.") this refers to Ahmad, who was anticipated, in accordance with the early Scriptures and early generations, according to Ibn Jurayj and Ibn Jarir. When the Prophet appeared bringing clear signs, the disbelievers and rejecters said,

(هَذَا سِحْرٌ مُّبِينٌ)

(This is plain magic)

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ )

(7. And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam And Allah guides not the people who are wrongdoers.) (8. They intend to put

out the Light of Allah with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it).) (9. He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all religions even though idolators hate (it).)

### The Most Unjust among all People

Allah said,

(وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ)

(And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam) meaning, none is more unjust than he who lies about Allah and calls upon rivals and associates partners with Him, even while he is being invited to Tawhid and sincerely worshipping Him. This is why Allah said,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(And Allah guides not the people who are wrongdoers.) Allah said,

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ)

(They intend to put out the Light of Allah with their mouths.) indicating that the disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the sun with his mouth, which is impossible. Likewise is the case of their attempt to extinguish truth. So Allah said,

(يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ  
نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ  
رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ )

(But Allah will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though the idolators hate (it).) We explained the meanings of similar Ayat before, in the Tafsir of Surah Bara'ah. All praise and thanks are due to Allah.

(يَأْيُهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ  
مِّنْ عَذَابِ أَلِيمٍ - تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ  
وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ  
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ - يَعْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
وَمَسَكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ  
- وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ  
وَبَشِّرِ الْمُؤْمِنِينَ )

(10. O you who believe! Shall I guide you to a trade that will save you from a painful torment)  
(11. That you believe in Allah and His Messenger, and that you strive hard and fight in the  
cause of Allah with your wealth and your lives, that will be better for you, if you but know!)  
(12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers  
flow, and pleasant dwellings in `Adn (Eternal) Paradise; that is indeed the great success.) (13.  
And also (He will give you) another (blessing) which you love, help from Allah and a near  
victory. And give glad tidings to the believers.)

### The Trade that saves One from the Painful Torment

We mentioned a Hadith from `Abdullah bin Salam in that the Companions wanted to ask the  
Prophet of Allah about the best actions with Allah the Exalted and Most Honored, so they could  
practice them. Allah the Exalted sent down this Surah, including this Ayah,

(يَأْيُهَا الَّذِينَ ءَامَنُوا هَلْ أَذُكُم عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ  
مِّنْ عَذَابِ أَلِيمٍ )

(O you who believe! Shall I guide you to a trade that will save you from a painful torment) Allah  
then explained this great trade that will never fail, the trade that will earn one what he wishes  
and saves him from what he dislikes. Allah the Exalted said,

(تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ )

(That you believe in Allah and His Messenger, and that you strive hard and fight in the cause of Allah with your wealth and your lives, that will be better for you, if you but know!) this is better than the trade of this life and striving hard for it and amassing it. Allah the Exalted said,

(يَغْفِرْ لَكُمْ ذُنُوبَكُمْ)

(He will forgive you your sins,) meaning, 'if you fulfill what I commanded you and guided you to, then I will forgive your sins and admit you into the Gardens of Paradise. In them, you will have exalted residences and high positions.' This is why Allah the Exalted said,

(وَيُدْخِلِكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ)

(and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eternal Paradise; that is indeed the great success.) Allah said,

(وَأُخْرَى تُحِبُّونَهَا)

(And also another (blessing) which you love,) meaning, 'I will grant you more favors that you like,'

(نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ)

(help from Allah and a near victory.) meaning, if you fight in Allah's cause and support His religion, He will grant you victory. Allah the Exalted said,

(يَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ )

(O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm.) (47:7), and,

وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ  
عَزِيزٌ

(Verily, Allah will help those who help His (cause). Truly, Allah is All Strong, All-Wise.) (22:40) Allah's statement,

(وَفَتْحٌ قَرِيبٌ)

(and a near victory.) means, it will come sooner, and this is the increased favor that is earned in this life and continues, becoming the delight of the Hereafter. It is for those who obey Allah and His Messenger and support Allah and His religion. Allah said;

(وَبَشِّرِ الْمُؤْمِنِينَ)

(And give glad tidings to the believers.)

يَأْيُهَا الَّذِينَ ءَامَنُوا كُونُوا أَنْصَرَ اللَّهِ كَمَا قَالَ  
عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَرِي إِلَى  
اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَرُ اللَّهُ فَايَّدَنَا  
طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ فَأَيَّدْنَا  
الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

(14. O you who believe! Be you helpers (in the cause) of Allah as said `Isa, son of Maryam, to the Hawariyyin (the disciples): "Who are my helpers (in the cause) of Allah" The Hawariyyun said: "We are Allah's helpers" (i.e., we will strive in His cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).)

## Muslims are always the Natural Supporters of Islam

Allah the Exalted orders His faithful servants to be Allah's supporters at all times, in all their statements and actions, sacrificing their selves and wealth. Allah orders them to accept His and His Messenger's call, just as the disciples said to Prophet `Isa when he said,

(مَنْ أَنْصَارِي إِلَى اللَّهِ)

(Who are my helpers (in the cause) of Allah) meaning, 'who will support me in conveying the Message of Allah, the Exalted and Most Honored'

(قَالَ الْحَوَارِيُّونَ)

(The Hawariyyun said:) in reference to the followers of 'Isa, peace be upon him,

(نَحْنُ أَنْصَرُ اللَّهُ)

(We are Allah's helpers) meaning, 'we will support you with regards to the Message you have been sent with and will help you convey it.' Whereby, 'Isa sent the disciples to the various areas of Ash-Sham to call the Greeks and the Israelites to Islam. Similarly, during the days of Hajj, Allah's Messenger used to ask,

«مَنْ رَجُلٌ يُؤْوِينِي حَتَّى أَبْلَغَ رِسَالَةَ رَبِّي؟ فَإِنَّ  
فُرَيْشًا قَدْ مَنَعُونِي أَنْ أَبْلَغَ رِسَالَةَ رَبِّي»

(Who will support me in conveying the Message of my Lord Verily, the Quraysh have prevented me from conveying the Message of my Lord.) Allah the Exalted and Most Honored raised Al-Aws and Al-Khazraj to support the Prophet. They were the residents of Al-Madinah who gave the pledge to him and supported him, vowing to protect him from mankind and the Jinns if he migrated to them. When he migrated to them with his Companions, they fulfilled their vow to Allah. This is the reason why Allah and His Messenger called them, Al-Ansar, the Supporters. The name became synonymous with them. May Allah be pleased with them and please them, as well.

### **A Group of the Children of Israel believed in 'Isa and a Group of Them disbelieved**

Allah said,

(فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ)

(Then a group of the Children of Israel believed and a group disbelieved.) When 'Isa, peace be upon him, conveyed the Message of his Lord to his people and the disciples supported him, a group from the Children of Israel believed. They accepted the guidance that 'Isa brought to them, while another group, was led astray. This group rejected what 'Isa brought them, denied his prophethood and invented terrible lies about him and his mother. They are the Jews, may Allah curse them until the Day of Judgement. Another group exaggerated over 'Isa, until they elevated him to more than the level of prophethood that Allah gave him. They



divided into sects and factions, some saying that `Isa was the son of Allah, while others said that he was one in a trinity, and this is why they invoke the father, the son and the holy ghost! Some of them said that `Isa was Allah, as we mentioned in the Tafsir of Surat An-Nisa'.

## Allah gives Victory to the Believing Group

Allah said,

(فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ)

(So, We gave power to those who believed against their enemies,) vthat is, `We gave them victory over the group of Christians which defied them,'

(فَأَصْبَحُوا ظَهْرِينَ)

(and they became the victorious (uppermost).) `over the disbelieving group, when We sent Muhammad.' Imam Abu Ja`far bin Jarir At-Tabari reported that Ibn `Abbas said, "When Allah decided to raise `Isa to heaven, `Isa went to his companions while drops of water were dripping from his head. At that time, there were twelve men at the house. `Isa said to them, `Some of you will disbelieve in me twelve times after having believed in me.' He then asked, `Who among you volunteers that he be made to resemble me and be killed instead of me; he will be with me in my place (in Paradise).' One of the youngest men present volunteered, but `Isa commanded him to sit down. `Isa repeated his statement and the young man again stood up and volunteered, and `Isa again told him to sit down. `Isa repeated the same statement and the young man volunteered. This time, `Isa said, `Then it will be you.' The appearance of `Isa was cast upon that young man, while `Isa, peace be on him, was raised to heaven through an opening in the roof of the house. The Jews came looking for `Isa and arrested the one that appeared as him, killing him by crucifixion. Some of them disbelieved in `Isa twelve times, after they had believed in him. They divided into three groups. One group, Al-Ya`qubiyah (the Jacobites), said, `Allah remained with us as much as He willed and then ascended to heaven.' Another group, An-Nasturiyyah (the Nestorians), said, `Allah's son remained with us as much as Allah willed and He then rased him up to heaven.' A third group said, `Allah's servant and Messenger remained with us as much as Allah willed and then Allah raised him up to Him.' The last group was the Muslim group. The two disbelieving groups collaborated against the Muslim group and annihilated it. Islam remained unjustly concealed until Allah sent Muhammad ,

(فَأَمَّنَتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ)

(Then a group of the Children of Israel believed and a group disbelieved.) This Ayah refers to the group among the Children of Israel that disbelieved and the group that believed, during the time of `Isa,

(فَأَيَّدْنَا الَّذِينَ ءَامَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا  
ظَهْرِينَ)

(So, We gave power to those who believed against their enemies, and they became the victorious (uppermost).) through the victory that Muhammad gained over the religion of the disbelievers, which brought the dominance of their religion." This is the wording in his book for the Tafsir of this honorable Ayah. Similarly, An-Nasa'i collected this statement of Ibn ` Abbas in his Sunan. Therefore, the Ummah of Muhammad will always be prevalent on the truth until Allah's command (the Final Hour) commences, while they are on this path. The last group of them will fight against Ad-Dajjal along with ` Isa, peace be on him, according to Hadiths in the authentic collections. This is the end of the Tafsir of Surat As-Saff. All praise and thanks are due to Allah.

## The Tafsir of Surat Al-Jumu` ah (Chapter - 62)

### Which was revealed in Al-Madinah

### The Virtues of Surat Al-Jumu` ah

Ibn ` Abbas and Abu Hurayrah narrated that Allah's Messenger used to recite Surat Al-Jumu` ah and Surat Al-Munafiqin during the Friday Prayer. Muslim collected this Hadith in his Sahih.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ  
الْمَلِكِ الْقُدُّوسِ الْعَزِیْزِ الْحَكِیْمِ - هُوَ الَّذِی بَعَثَ  
فِی الْاُمَمِیْنَ رَسُوْلًا مِّنْهُمْ یَتْلُو عَلَیْهِمْ اٰیٰتِهِ  
وِیُزَكِّیْهِمْ وَیُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَاِنْ كَانُوْا  
مِنْ قَبْلُ لَفِی ضَلٰلٍ مُّبِیْنٍ - وَاٰخَرِیْنَ مِنْهُمْ لَمَّا  
یَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِیْزُ الْحَكِیْمُ - ذٰلِكَ فَضْلُ اللّٰهِ  
یُوْتِیْهِ مَنْ یَّشَآءُ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِیْمِ )

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah -- the King, the Holy, the Almighty, the All-Wise.) (2. He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.) (3. And others among them who have not yet joined them. And He is the Almighty, the All-Wise.) (4. That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.)

**Everything praises and glorifies Allah Allah states that everything in the heavens and the earth glorifies His praises, including all types of living creatures and inanimate objects.**

Allah the Exalted said in another Ayah,

(وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ)

(Glorify Him and there is not a thing but glorifies His praise) (17:44) Allah said,

(الْمَلِكُ الْقُدُّوسُ)

(the King, the Holy,) meaning that He is the Owner and King of the heavens and the earth Who has perfect control over their affairs. He is the Holy, free of all shortcomings, His attributes are perfect,

(الْعَزِيزُ الْحَكِيمُ)

(the Almighty, the All-Wise.) whose explanation is already discussed in many places.

### **The Favor that Allah granted by sending Muhammad**

Allah the Exalted said,

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ)

(He it is Who sent among the unlettered ones a Messenger from among themselves,) the word 'unlettered' here refers to the Arabs. Allah the Exalted said in another Ayah,

(وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِنْ  
أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ  
وَاللَّهُ بَصِيرٌ بِالْعِبَادِ)

(And say to those who were given the Scripture and those who are illiterates: "Do you submit yourselves If they do, they are rightly guided; but if they turn away, your duty is only to convey the message; and Allah is All-Seer of (His) servants.) (3:20) Mentioning the unlettered ones in specific here does not mean that Muhammad was only sent to them, because the blessing to the Arabs is greater than that of other nations. In another Ayah, Allah said,

(وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ)

(And verily, this is indeed a Reminder for you and your people) (43:44). Surely, the Qur'an is also a reminder for those other than Arabs to take heed. Allah the Exalted said,

(وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ)

(And warn your tribe of near kindred.) (26:214) These Ayat do not negate Allah's statements,

(قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا)

(Say: "O mankind! verily, I am sent to you all as the Messenger of Allah.) (7:158), and,

(لَأَنْذِرْكُمْ بِهِ وَمَنْ بَلَغَ)

(that I may therewith warn you and whomsoever it may reach.) (6:19) and in His statement about the Qur'an,

(وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ)

(But those of the groups that reject it, the Fire will be their promised meeting place.) (11:17) There are other Ayat that indicate that his Message is universal. He, may Allah's peace and blessings be upon him, was sent to all people, mankind and the Jinns alike. We mentioned this meaning before in Surat Al-An'am producing various Ayat and Hadiths. All praise and thanks are to due to Allah. This Ayah testifies that Allah has indeed accepted the invocation of His friend Ibrahim when he supplicated Allah to send a Messenger to the people of Makkah from among them their own. One who will recite to them Allah's statements, purify them and teach them the Book and the Hikmah. So, Allah -- all praise and thanks be to Him -- sent him when the Messengers ceased and the way was obscure. Indeed it was a time when it was most needed. Especially since Allah hated the people of the earth, Arabs and non-Arabs alike, except for a few of the People of the Scripture, who kept to the true faith Allah the Exalted sent to `Isa bin Maryam, peace be upon him. This is why Allah said,

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ)

(He it is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Ayat, purifying them, and teaching them the Book and the Hikmah. And verily, they had been before in manifest error.) In ancient times, the Arabs used to adhere by the religion of Ibrahim, peace be upon him. They later changed, corrupted and contradicted it, choosing

polytheism instead of Tawhid and doubts instead of certainty. They invented a religion that Allah did not legislate, just as the People of the Scriptures did when they changed and corrupted their Divine Books. Allah sent Muhammad , with a great divine legislation, perfect religion that is suitable for all humans and Jinns. In it, there is guidance and explanations of all that they need in this life and the Hereafter. It draws them closer to Paradise and Allah's pleasure and takes them away from the Fire and earning Allah's anger. In it, there is the final judgement for all types of doubts and suspicion for all major and minor matters of the religion. In Muhammad , Allah gathered all the good qualities of the Prophets before him, and gave him what He has never given the earlier and later generations of mankind. May Allah's peace and blessings be on Muhammad until the Day of Judgement.

## Muhammad is the Messenger to Arabs and Non-Arabs alike

Allah said,

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ)

(And others among them who have not yet joined them. And He is the Almighty, the All-Wise.) Imam Abu `Abdullah Al-Bukhari, may Allah have mercy upon him, recorded that Abu Hurayrah said, "We were sitting with the Prophet , when Surat Al-Jumu` ah was revealed to him;

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ)

(And others among them who have not yet joined them.) They said, `Who are they, O Allah's Messenger' The Prophet did not reply until they repeated the question thrice. At that time, Salman Al-Farisi was with us. So Allah's Messenger placed his hand on Salman, saying,

«لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رِجَالٌ أَوْ رَجُلٌ  
مِنْ هَؤُلَاءِ»

(If faith were on Ath-Thurayya (Pleiades), even then some men or a man from these people would attain it.)" Muslim, At-Tirmidhi, An-Nasa`i, Ibn Abi Hatim and Ibn Jarir collected this Hadith. This Hadith indicates that Surat Al-Jumu` ah was revealed in Al-Madinah and that the Messenger's Message is universal. The Prophet explained Allah's statement,

(وَأَخْرَيْنَ مِنْهُمْ)

(And others among them) by mentioning Persia. This is why the Prophet sent messages to the kings of Persia and Rome, among other kings, calling them to Allah the Exalted and to follow what he was sent with. This is why Mujahid and several others said that Allah's statement,

(وَأَخْرَيْنَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ)

(And others among them who have not yet joined them.) refers to all non-Arabs who believe in the truth of the Prophet. Allah's statement,

(وَهُوَ الْعَزِيزُ الْحَكِيمُ)

(And He is the Almighty, the All-Wise.) asserts that He is Almighty and All-Wise in His legislation and the destiny He appoints. Allah's statement,

(ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

(That is the grace of Allah, which He bestows on whom He wills. And Allah is the Owner of mighty grace.) refers to the great prophethood that He granted Muhammad and the qualities that He favored his Ummah with, by sending Muhammad to them.

(مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ  
الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ  
كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -  
قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ  
مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ -  
وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ - قُلْ إِنْ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ  
مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ )

(5. The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.) (6. Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other people,

then long for death if you are truthful.") (7. But they will never long for it, because of what their hands have sent before them! And Allah knows well the wrongdoers.) (8. Say: "Verily, the death from which you flee, will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.")

## Admonishing the Jews and challenging Them to wish for Death

Allah the Exalted admonishes the Jews who were entrusted with the Tawrah and were ordered to abide by it. However, they did not abide by it, and this is why Allah resembled them to the donkey that carries volumes of books. Surely, when the donkey carries books, it will not understand what these books contain because it is only carrying these books using its strength. This is the example of those who were entrusted with the Tawrah; they read its letter but did not understand its meanings nor abided by them. Rather, they even corrupted and changed the Tawrah. Therefore, they are worse than the donkey, because the donkey cannot understand. They, on the other hand, could have understood using their minds, but their minds were of no benefit. This is why Allah the Exalted said in another Ayah,

(أُولَئِكَ كَالْأَنْعَمِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ  
الْغَافِلُونَ)

(They are like cattle, nay even more astray; those! They are the heedless.) (7:179), and said,

(بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ)

(How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.) Allah the Exalted said,

(قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ  
مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ )

(Say: "O you Jews! If you pretend that you are friends of Allah, to the exclusion of other people, then long for death if you are truthful.") meaning, 'if you claim that you are on the correct guidance and that Muhammad and his Companions are being led astray, then invoke Allah to bring death to the misguided group among the two, if you are truthful in your claim.' Allah said,

(وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ)

(But they will never long for it, because of what their hands have sent before them!) meaning because of the disbelief, injustice and sins that they commit,

## (وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ)

(And Allah knows well the wrongdoers.) We mentioned this challenge to the Jews before in Surat Al-Baqarah, where Allah said,

(قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً  
مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ -  
وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ - وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ  
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ  
سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ  
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ )

(Say: "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." But they will never long for it because of what their hands have sent forth before them. And Allah is Aware of the wrongdoers. And verily, you will find them the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. One of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from punishment. And Allah is Seer of what they do.) (2:94-96) We explained these meanings there, stating that the challenge was for the Jews to invoke Allah to destroy the misguided group, either they or their enemies. We also mentioned a similar challenge against the Christians in Surah Al `Imran,

(فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ  
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ  
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتُ اللَّهِ عَلَى  
الْكَذِبِينَ )

(Then whoever disputes with you concerning him ) `Isa( after (all this) knowledge that has come to you, say: "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves -- then we pray and invoke the curse of Allah upon those who lie.")(3:61) and against the idolators, in Surah Maryam,



قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ  
مَدًّا

(Say whoever is in error, the Most Gracious will extend )circumstances( for him.)(19:75) Imam Ahmad, may Allah be pleased with him recorded that Ibn `Abbas said, "Abu Jahl, may Allah curse him, said, `If I see Muhammad praying at the Ka`bah, I will step on his neck.' When the Prophet heard of that, he said,

«لَوْ فَعَلَ لَأَخَذْتَهُ الْمَلَائِكَةُ عَيَانًا وَلَوْ أَنَّ الْيَهُودَ  
تَمَنَّوْا الْمَوْتَ لَمَاتُوا وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ،  
وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ لَرَجَعُوا لَا يَجِدُونَ أَهْلًا وَلَا مَالًا»

(Had he done so, the angels would have snatched him away in public. Had the Jews wished for death, they would all have perished and saw their seats in Hellfire. Had those accepted for invoking the curse of Allah with Allah's Messenger, they would not have found families or property when they returned home.)" Al-Bukhari, At-Tirmidhi and An-Nasa'i recorded it. His saying;

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ  
تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ )

(Say: "Verily, the death from which you flee will surely meet you, then you will be sent back to the Knower of the unseen and the seen, and He will inform you about what you used to do.") is like His saying in Surat An-Nisa':

(أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ  
مُشِيدَةٍ)

(Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high.)

يَأْيَهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ  
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - فَإِذَا قُضِيَتِ الصَّلَاةُ  
فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ  
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ )

(9. O you who believe! When the call is proclaimed for the Salah on Al-Jumu` ah (Friday), then hasten (Fas` aw) to the remembrance of Allah and leave off business. That is better for you if you did but know!) (10. Then when the Salah is complete, you may disperse through the land, and seek the bounty of Allah, and remember Allah much, that you may be successful.)

### **Al-Jumu` ah (Friday), and the Orders and Etiquette for Friday**

Friday is called Al-Jumu` ah because it is derived from Al-Jam` , literally, gathering. The people of Islam gather weekly, on every Friday in the major places of worship. It was during Friday when Allah finished the creation, the sixth day, during which Allah created the heavens and earth. During Friday, Allah created Adam, and he was placed in Paradise, and ironically, it was a Friday when he was taken out of Paradise. It will be on a Friday when the Last Hour will commence. There is an hour during Friday, wherein no faithful servant asks Allah for something good, but Allah will give him what he asked for. All of this is based upon Hadiths in the authentic collections. In the ancient language Friday was called, `Arubah. It is a fact that previous nations were informed about Friday, but they were led astray from it. The Jews chose Saturday for their holy day, but Adam was not created on Saturday. The Christians chose Sunday, which is the day the creation was initiated. Allah chose Friday for this Ummah, because it is the day the creation was finished. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,

«نَحْنُ الْآخِرُونَ السَّائِقُونَ يَوْمَ الْقِيَامَةِ، بَيِّدَ أَنَّهُمْ  
أَوْثُوا الْكِتَابَ مِنْ قَبْلِنَا، ثُمَّ إِنَّ هَذَا يَوْمَهُمُ الَّذِي  
فَرَضَ اللَّهُ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللَّهُ لَهُ،  
فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ  
غَدٍ»

(We are the last (to come) but the first on the Day of Resurrection, though the former nations were given the Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them, but they differed about it. So, Allah gave us guidance to it, and all other people are coming after us: the Jews tomorrow and the Christians the day after tomorrow." This is the wording of Al-Bukhari in another narration of Muslim;

«أَضَلَّ اللَّهُ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَدَانَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ هُمْ تَبِعُوا لَنَا يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنَ أَهْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِي بَيْنَهُمْ قَبْلَ الْخَلَائِقِ»

(Allah diverted those who were before us from Friday. For the Jews there was Saturday, and for the Christians there was Sunday. Allah then brought us and guided us to Friday. He made them; Friday, Saturday and Sunday, and it is in this order they will come after us on the Day of Resurrection. We are the last of among the people of this world and the first among the created to be judged on the Day of Resurrection.)

### **Necessity of the Remembrance of Allah on Friday, by attending the Khutbah and the Prayer**

Allah commanded the believers to gather to worship Him on Friday,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ)

(O you who believe! When the call is proclaimed for the Salah on Al-Jumu`ah (Friday), then hasten (Fas`aw) to the remembrance of Allah) meaning, go to it and head for it. The meaning of Sa`y (hasten) here does not refer to walking quickly. It only refers to the importance of it. `Umar bin Al-Khattab and Ibn Mas`ud - may Allah be pleased with them - recited it; (إلى فامضوا) ("Then proceed to the remembrance of Allah.") As for walking in haste to the prayer, that was indeed prohibited, since it was recorded in the Two Sahihs from Abu Hurayrah that the Prophet said,

«إِذَا سَمِعْتُمُ الْإِقَامَةَ فَاْمَشُوا إِلَى الصَّلَاةِ وَعَلَيْكُمْ  
السَّكِينَةَ وَالْوَقَارَ وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ  
فَصَلُّوا وَمَا فَاتَكُمْ فَأْتِمُوا»

(When you hear the Iqamah, proceed to offer the prayer with calmness and solemnity and do not rush. And pray whatever you catch, and complete whatever you have missed.) This is the wording with Al-Bukhari. Abu Qatadah said, "While we were praying behind the Messenger of Allah he heard commotion. At the end of the prayer, the Prophet said;

«مَا شَأْنُكُمْ»

(What is the matter with you) They said, `We hastened to the prayer.' The Prophet said,

«فَلَا تَفْعَلُوا، إِذَا أَتَيْتُمُ الصَّلَاةَ فَاْمَشُوا وَعَلَيْكُمْ  
السَّكِينَةَ فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَأْتِمُوا»

(Don't do that. When you come for prayer, there should be tranquility upon you. Pray what remains of the prayer and complete what you have missed.)" The Two Sahihs collected this Hadith. Al-Hasan commented, "By Allah! Hastening to the prayer is not accomplished by the feet. Indeed they were prohibited from coming to prayer without tranquility and dignity. Rather it is about the hearts, the intention, and the submission." Qatadah said,

(فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ)

"(then hasten to the remembrance of Allah) means that you have to hasten to the prayer with your heart and actions, and walk to it." It is recommended for those coming to the Friday prayer to perform Ghusl (taking bath) before they come. It is collected in the Two Sahihs that `Abdullah bin `Umar said that Allah's Messenger said,

«إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ»

(When one of you comes to the Friday prayer, then let him perform bath.) The Two Sahihs recorded that Abu Sa`id said that the Messenger of Allah said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ»

(Ghusl on the day of Jumu`ah is Wajib (required) from every Muhtalim. ) Abu Hurayrah narrated that Allah's Messenger said,

«حَقُّ لَهِ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ، يَغْسِلُ رَأْسَهُ وَجَسَدَهُ»

(It is Allah's right on every Muslim to bathe during every seven days, by washing his head and body.) Muslim collected this Hadith. Jabir narrated that Allah's Messenger said,

«عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلٌ يَوْمٌ وَهُوَ يَوْمُ الْجُمُعَةِ»

(Within every seven days, every Muslim man has the obligation to perform Ghusl at least one day, the day of Jumu`ah.) Ahmad, An-Nasa'i and Ibn Hibban collected this Hadith.

### Virtues of Jumu`ah

Imam Ahmad recorded that `Aws bin `Aws Ath-Thaqafi said that he heard Allah's Messenger say,

«مَنْ غَسَلَ وَاعْتَسَلَ يَوْمَ الْجُمُعَةِ وَبَكَرَ وَابْتَكَّرَ وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ وَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ أُجْرُ سَنَةِ صِيَامِهَا وَقِيَامِهَا»

(Whoever performs Ghusl (well) on the day of Jumu`ah, leaves early, walking not riding, and sits close to the Imam and listens without talking, will earn the reward of fasting and performing standing (in prayer) for an entire year for every step he takes.) This Hadith has various chains of narration, the compilers of the Four Sunan collected it, and At-Tirmidhi graded it Hasan. The Two Sahihs also recorded that Abu Hurayrah said that the Messenger of Allah said,

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ

فِي السَّاعَةِ الثَّلَاثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ»

(Any person who takes a bath on Friday like the bath for sexual impurity and then goes for the prayer in the first hour, it is as if he had sacrificed a camel. Whoever goes in the second hour, it is as if he had sacrificed a cow. Whoever goes in the third hour, then it is as if he had sacrificed a horned ram. If one goes in the fourth hour, then it is as if he had sacrificed a hen. Whoever goes in the fifth hour, then it is as if he had offered an egg. When the Imam appears, the angels present themselves to listen to Allah's remembrance.) It is recommended that one cleans his body, performs Ghusl, wears his best clothes, applies perfume and uses Swak (tooth stick) for Jumu`ah. We mentioned that Abu Sa`id narrated that the Messenger of Allah said,

«غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ  
وَالسَّوَالِكُ وَأَنْ يَمَسَّ مِنْ طِيبِ أَهْلِهِ»

(Ghusl on the day of Jumu`ah is Wajib (required) from every Muhtalim and also using Swak and applying some of his household's perfume.) Imam Ahmad recorded that Abu Ayyub Al-Ansari said that he heard the Messenger of Allah say, w

«مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَمَسَّ مِنْ طِيبِ أَهْلِهِ  
إِنْ كَانَ عِنْدَهُ وَلَيْسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ  
حَتَّى يَأْتِيَ الْمَسْجِدَ فَيَرْكَعَ إِنْ بَدَأَ لَهُ وَلَمْ يُؤَدِّ  
أَحَدًا، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يُصَلِّيَ  
كَانَتْ كَقَارَةِ لِمَا بَيْنَهَا وَبَيْنَ الْجُمُعَةِ الْآخَرَى»

(Whoever performs Ghusl on Friday and applies perfume, if he has any, wears his best clothes, then goes to the Masjid and performs voluntary prayer, if he wishes, does not bother anyone, listens when the Imam appears until he starts the prayer. Then all of this will be an expiation for whatever occurs between that Friday and the next Friday.) Abu Dawud and Ibn Majah

recorded in their Sunans that `Abdullah bin Salam said that he heard the Messenger of Allah say, while on the Minbar:

«مَا عَلَى أَحَدِكُمْ لَوْ اشْتَرَى تَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ  
سِوَى تَوْبَيِ مِهْنَتِهِ»

(What harm would it cause if one of you bought two garments for the day of Jumu`ah, other than the garment he wears daily) `A'ishah said that during a speech he gave on a Friday when he saw people wearing Nimar garments, the Messenger of Allah said,

«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ سَعَةً أَنْ يَتَّخِذَ تَوْبَيْنِ  
لِجُمُعَتِهِ سِوَى تَوْبَيِ مِهْنَتِهِ»

(When one of you has wealth, he should keep two garments for Friday, other than the two garments he has for his daily wear.) Ibn Majah collected this Hadith.

### **The Meaning of the Call in the Ayah is the Adhan that precedes the Khutbah**

Allah said,

(إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ)

(When the call is proclaimed for the Salah on Friday,) referring to the Adhan which was called, during the time of the Prophet , when he came out of his house and sat on the Minbar. The Adhan would be called before the Prophet near the door of the Masjid. As for the earlier Adhan that the Leader of the faithful, `Uthman bin Affan added, it was done because the Muslims increased in number during his time. Al-Bukhari recorded that As-Sa'ib bin Yazid said, "In the lifetime of the Prophet , Abu Bakr and `Umar, the Adhan for the Friday prayer was pronounced while the Imam sat on the pulpit. But during `Uthman's later time when the Muslims increased in number, an additional call was pronounced upon Az-Zawra', meaning the Adhan was called upon the house which was called Az-Zawra'" Az-Zawra' was the tallest house in Al-Madinah near the Masjid.

### **Prohibiting buying and selling after the Call on Friday, and the Exhortation to seek Provisions after it**

Allah said,

(وَذَرُوا الْبَيْعَ)

(and leave off business.) means, hastening to the remembrance of Allah and abandoning business, when the call to the Friday prayer is made. Therefore, the scholars of Islam agree, it is prohibited for Muslims to engage in business transactions after the second Adhan. Allah's statement,

**(ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ)**

(That is better for you if you did but know!) means, `your abandoning buying and selling, and instead, concentrating your attention to Allah's remembrance and the prayer are better for you in this life and the Hereafter, if you but knew.' Allah's statement,

**(فَإِذَا قُضِيَتِ الصَّلَاةُ)**

(Then when the Salah is complete,) means, when the Friday prayer is finished,

**(فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ)**

(you may disperse through the land, and seek the bounty of Allah,) After Allah forbade Muslims from working after hearing the Adhan and ordered them to gather for the Friday prayer, He allowed them to spread throughout the earth and seek bounty after the prayer is finished. Ibn Abi Hatim recorded that when the Friday prayer finished, `Irak bin Malik would stand by the gate of the Masjid and invoke Allah, saying, "O Allah! I have accepted and complied with Your Call, performed the prayer You ordered and dispersed as You ordered me. Therefore, grant me of Your favor and You are the best of those who grant provisions." Allah's statement,

**(وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ)**

(and remember Allah much, that you may be successful.) means, while you are buying and selling, giving and taking, remember Allah much and do not let this life busy you from what benefits you in the Hereafter. There is a Hadith that states,

**«مَنْ دَخَلَ سُوقًا مِنَ الْأَسْوَاقِ فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ  
حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ»**

(Whoever enters a marketplace and says, "La ilaha illallah, He is alone without partners, His is the sovereignty and His is the praise, and He is Able to do all things." Then Allah will record a thousand-thousand (a million) good deeds for him and will erase a thousand-thousand evil deeds.) Mujahid said, "A servant (of Allah) will not be among those who remember Allah often, until he does so while standing, sitting and lying down."



وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ  
قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجْرَةِ  
وَاللَّهُ خَيْرُ الرَّازِقِينَ )

(11. And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing. Say: "That which Allah has is better than any amusement or merchandise! And Allah is the best of providers.")

### **The Prohibition of leaving the Masjid while the Imam is delivering the Friday Sermon**

criticizes what happened during one Friday sermon, when a caravan arrived at Al-Madinah and the people rushed out to the merchandise. Allah said,

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكَوْكَ  
قَائِمًا

(And when they see some merchandise or some amusement, they disperse headlong to it, and leave you standing.) meaning, on the Minbar, delivering the Khutbah. Several of the Tabi`in said this, such as Abu Al-`Aliyah, Al-Hasan, Zayd bin Aslam and Qatadah. Muqatil bin Hayyan said that the caravan belonged to Dihyah bin Khalifah before he became a Muslim, and there were drums accompanying it. So they rushed to the caravan and left Allah's Messenger standing on the Minbar. Only a few remained, according to the authentic Hadith that Imam Ahmad recorded that Jabir said, "Once, a caravan arrived at Al-Madinah while Allah's Messenger was giving a Khutbah. So, the people left, and only twelve men remained )with the Messenger (. Then Allah sent down this Ayah,

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا

(And when they see some merchandise or some amusement, they disperse headlong to it,)" The Two Sahih also recorded this Hadith. Allah's statement,

وَتَرَكَوْكَ قَائِمًا

(And leave you standing.) proves that the Imam should deliver the speech on Friday while standing. In his Sahih, Imam Muslim recorded that Jabir bin Samurah said, "(During Jumu`ah,) the Prophet gave two speeches, and he used to sit between them. The Prophet would recite the Qur'an and remind the people (of Allah)." Allah's statement,

(قُلْ مَا عِنْدَ اللَّهِ)

(Say: "That which Allah has...") means the reward that is with Allah in the Hereafter,

(خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التَّجَارَةِ وَاللَّهُ خَيْرُ  
الرَّزَاقِينَ)

(is better than any amusement or merchandise! And Allah is the best of providers.) means, for those who trust in Him and seek His provisions when they are allowed to do so. This is the end of the Tafsir of Surat Al-Jumu`ah. All praise and thanks are due to Allah and from Him comes the success and immunity from error.

### The Tafsir of Surat Al-Munafiqun

(Chapter - 63)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ  
وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ  
لَكَاذِبُونَ - اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ - ذَلِكَ بِأَنَّهُمْ  
ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا  
يَفْقَهُونَ - وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ  
يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشْبٌ مُّسَدَّدَةٌ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ  
قَاتِلْهُمْ اللَّهُ أَلَىٰ يُؤْفَكُونَ )

(1. When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.) (2. They have made their oaths a screen. Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.) (3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.) (4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying the right path)

### The Case of the Hypocrites and their Behavior

Allah the Exalted states that the hypocrites pretended to be Muslims when they went to the Prophet . In reality, they were not Muslims, but rather the opposite. This is why Allah the Exalted said,

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ  
اللَّهِ

(When the hypocrites come to you, they say: "We bear witness that you are indeed the Messenger of Allah.") meaning, 'when the hypocrites come to you, they announce this statement and pretend to believe in it.' Allah informs that there is no substance to their statement, and this is why He said,

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

(Allah knows that you are indeed His Messenger,) then said,

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

(And Allah bears witness that the hypocrites are liars indeed.) meaning, their claims, even though it is true about the Prophet. But they did not believe inwardly in what they declared outwardly, and this is why Allah declared their falsehood about their creed. Allah's statement,

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ

(They have made their oaths a screen. Thus they hinder (others) from the path of Allah.) meaning, the hypocrites shield themselves from Muslims when they falsely and sinfully swear to be what they are not in reality. Some Muslims were deceived because they did not know their falsehood, and thus, thought that they were Muslims. Some Muslims believed what hypocrites

say and even imitated them in their outward behavior. However, inwardly, hypocrites seek the destruction of Islam and its people, and this is why trusting them might bring great harm to many people. This is why Allah said next,

(فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ)

(Thus they hinder (others) from the path of Allah. Verily, evil is what they used to do.) Allah said,

(ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ)

(That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.) meaning, He has decreed them to be hypocrites because they reverted from faith to disbelief and exchanged guidance for misguidance. Therefore, Allah stamped and sealed their hearts and because of it, they cannot comprehend the guidance, nor any goodness can reach their hearts. Truly, their hearts neither understand, nor attain guidance. Allah said,

(وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ)

(And when you look at them, their bodies please you; and when they speak, you listen to their words.) meaning, hypocrites have a graceful outer appearance and are eloquent. When one hears them speak, he will listen to their eloquent words, even though hypocrites are truly weak and feeble, full of fear, fright and cowardice. Allah's statement,

(يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ)

(They think that every cry is against them.) means, every time an incident occurs or something frightening happens, they think that it is headed their way. This is indicative of their cowardice, just as Allah said about them,

(أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً

عَلَى الْخَيْرِ أَوْلِيكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا )

(Being miserly towards you then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards good. Such have not believed. Therefore Allah makes their deeds fruitless and that is ever easy for Allah.) (33:19) They are shapes that do not have much substance, and this is why Allah said,

(هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ)

(They are the enemies, so beware of them. May Allah curse them! How are they denying the right path) means, how they are being led astray to the misguidance, away from the guidance. Imam Ahmad recorded that Abu Hurayrah said that the Prophet said,

«إِنَّ لِلْمُنَافِقِينَ عَلَامَاتٍ يُعْرَفُونَ بِهَا: تَحِيَّتُهُمْ لَعْنَةٌ  
وَطَعَامُهُمْ نُهْبَةٌ وَغَنِيمَتُهُمْ غُلُولٌ لَا يَقْرَبُونَ  
الْمَسَاجِدَ إِلَّا هَجْرًا، وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا دَبْرًا،  
مُسْتَكْبِرِينَ لَا يَأْلَفُونَ وَلَا يُؤْلَفُونَ، حُشْبٌ بِاللَّيْلِ  
صُحْبٌ بِالنَّهَارِ وَفِي رِوَايَةٍ سُحْبٌ بِالنَّهَارِ»

(Hypocrites have certain signs that they are known by. Their greeting is really a curse, their food is from stealing and the war booty they collect is from theft. They shun the Masjid and they do not come to the prayer but at its end. They are arrogant; it is neither easy for them to blend in, nor it is easy for people to blend with them. They are like pieces of wood by night and are noisy by day.)

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ  
لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ  
- سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ  
لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

- هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدِ  
رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ  
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ - يَقُولُونَ  
لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنهَا  
الْأَذْلَ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ )

(5. And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads, and you would see them turning away their faces in pride.) (6. It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) (7. They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.) (8. They say: "If we return to Al-Madinah, indeed the more honorable will expel therefrom the weaker." But Al-'Izzah belongs to Allah, and to His Messenger, and to the believers, but the hypocrites know not.)

### **Hypocrites are not interested to ask the prophet to ask Allah to forgive Them**

Allah the Exalted states about the hypocrites, may Allah curse them,

(وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ  
لَوَّوْا رُءُوسَهُمْ)

(And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you," they twist their heads,) meaning, they turn away, ignoring this call in arrogance, belittling what they are invited to. This is why Allah the Exalted said,

(وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ)

(and you would see them turning away their faces in pride.) Allah punished them for this behavior, saying,

(سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ  
يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ )

(It is equal to them whether you ask forgiveness or ask not forgiveness for them, Allah will never forgive them. Verily, Allah guides not the people who are the rebellious.) As Allah said in Surat Bara'ah, and a discussion preceded there, and here we will present some of the Hadiths reported that are related to it. Several of the Salaf mentioned that this entire passage was revealed in the case of `Abdullah bin Ubay bin Salul, as we will soon mention, Allah willing and our trust and reliance are on Him. In his book, As-Srah, Muhammad bin Ishaq said, "After the battle of Uhud ended, the Prophet returned to Al-Madinah. `Abdullah bin Ubay bin Salul -- as Ibn Shihab narrated to me -- would stand up every Friday, without objection from anyone because he was a chief of his people, when the Prophet would sit on the Minbar, just before he delivered the Jum`ah Khutbah to the people. `Abdullah bin Ubay would say, `O people! This is the Messenger of Allah with you. Allah has honored us by sending him and gave you might through him. Support him, honor him and listen to and obey him.' He would then sit down. So after the battle of Uhud, even after he did what he did, that is, returning to Al-Madinah with a third of the army, he stood up to say the same words. But the Muslims held on to his clothes and said to him, `St down, O enemy of Allah! You are not worthy to stand after you did what you did.' `Abdullah went out of the Masjid crossing people's lines and saying, `By Allah, it is as if I said something awful when I wanted to support him.' Some men from Al-Ansar met him at the gate of the Masjid and asked him what happened. He said, `I just stood up to support him and some men, his Companions, jumped at me, pulled me back and admonished me, as if what I said was an awful thing; I merely wanted to support him.' They said to him, `Woe to you! Go back so that Allah's Messenger asks Allah to forgive you.' He said, `By Allah, I do not wish that he ask Allah to forgive me.'" Qatadah and As-Suddi said, "This Ayah was revealed about `Abdullah bin Ubay. A young relative of his went to Allah's Messenger and conveyed to him an awful statement that `Abdullah said. The Messenger called `Abdullah, who swore by Allah that he did not say anything. The Ansar went to that boy and admonished him. However, Allah sent down what you hear about `Abdullah's case and Allah's enemy was told, `Go to Allah's Messenger,' but he turned his head away, saying that he will not do it." Muhammad bin Ishaq said that Muhammad bin Yahya bin Hibban, `Abdullah bin Abi Bakr and `Asim bin `Umar bin Qatadah narrated to him the story of Bani Al-Mustaliq. They said that while the Messenger of Allah was in that area, Jahjah bin Sa`id Al-Ghifari, a hired hand for `Umar, and Snan bin Wabr fought over the water source. Snan called out, "O Ansar", while Al-Jahjah called, "O Muhajirin!" Zayd bin Arqam and several Ansar men were sitting with `Abdullah bin Ubay bin Salul at that time. When `Abdullah heard what happened, he said, "They are bothering us in our land. By Allah, the parable of us and these foolish Quraysh men, is the parable that goes, `Feed your dog until it becomes strong, and it will eat you.' By Allah, when we go back to Al-Madinah, the most mighty will expel the weak from it." He then addressed his people who were sitting with him, saying to them, "What have you done to yourselves You let them settle in your land and shared your wealth with them. By Allah, if you abandon them, they will have to move to another area other than yours." Zayd bin Arqam heard these words and conveyed them to Allah's Messenger . Zayd was a young boy then. `Umar bin Al-Khattab was with the Messenger and he said, "O Allah's Messenger! Order `Abbad bin Bishr to cut off his head at his neck." The Prophet replied,

«فَكَيْفَ إِذَا تَحَدَّثَ النَّاسُ يَا عُمَرُ أَنْ مُحَمَّدًا يَقُولُ  
أَصْحَابَهُ، لَأ، وَلَكِنْ نَادِ يَا عُمَرُ الرَّحِيلَ»

(What if people started saying that Muhammad kills his companions, O `Umar No. However, order the people to start the journey (back to Al-Madinah).) When `Abdullah bin Ubay bin Salul was told that his statement reached Allah's Prophet , he went to him and denied saying it. He swore by Allah that he did not utter the statement that Zayd bin Arqam conveyed. `Abdullah bin Ubay was a chief of his people and they said, "O Allah's Messenger! May be the young boy merely guessed and did not hear what was said correctly." Allah's Messenger started the journey at an unusual hour of the day and was met by Usayd bin Al-Hudayr, who greeted him acknowledging his prophethood. Usayd said, "By Allah! You are about to begin the journey at an unusual time." The Prophet said,

«أَمَا بَلَغَكَ مَا قَالَ صَاحِبُكَ ابْنُ أَبِي؟ زَعَمَ أَنَّهُ  
إِذَا قَدِمَ الْمَدِينَةَ سَيُخْرِجُ الْأَعْرَجُ مِنْهَا الْأَذْلَ»

(Did not the statement of your friend, Ibn Ubay reach you He claimed that when he returns to Al-Madinah, the mighty one will expel the weak one out of it.) Usayd said, "Indeed, you are the mighty one, O Allah's Messenger, and he is the disgraced one." Usayd said, "Take it easy with him, O Allah's Messenger! By Allah, when Allah brought you to us, we were about to gather the pearls (of a crown) so that we appoint him king over us. He thinks that you have rid him of his kingship." The Messenger of Allah traveled with the people until the night fell, then the rest of the night until the beginning of the next day and then set camp with the people. He wanted to busy them from talking about what had happened. The minute people felt the ground under their feet, they went to sleep and Surat Al-Munafiqin was revealed. Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Jabir bin `Abdullah said, "We were in a battle with Allah's Messenger and a man from the Emigrants kicked an Ansari man. The Ansari man called out, `O Ansar!' and the Emigrant called out, `O Emigrants!' Allah's Messenger heard that and said,

«مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟ دَعْوَاهَا فَإِنَّهَا مُنْتِنَةٌ»

(What is this call of Jahiliyyah Abandon it because it is offensive.) `Abdullah bin Ubay heard that and said, `Have they (the Emigrants) done so By Allah, if we return to Al-Madinah, surely, the more honorable will expel therefrom the meaner.' The Ansar at that time, were more numerous than the Emigrants when the Messenger of Allah came to Al-Madinah, but later on the Emigrants increased in number. When this statement reached the Prophet , `Umar got up and said, `O Allah's Messenger! Let me chop off the head of this hypocrite!' The Prophet said:

«دَعُوهُ، لَا يَتَحَدَّثُ النَّاسُ أَنْ مُحَمَّدًا يَقْتُلُ  
أَصْحَابَهُ»

(Leave him, lest the people say that Muhammad kills his companions.)" Imam Ahmad, Al-Bukhari and Muslim collected this Hadith. `Ikrimah and Ibn Zayd and others said that when the Prophet and his Companions went back to Al-Madinah, `Abdullah, the son of `Abdullah bin Ubay bin Salul, remained by the gate of Al-Madinah holding his sword. People passed by him as they returned to Al-Madinah, and then his father came. `Abdullah, son of `Abdullah, said to his father, "Stay where you are," and his father asked what the matter was His son said, "By Allah! You will enter through here until the Messenger of Allah allows you to do so, for he is the honorable one and you are the disgraced." When the Messenger of Allah came by, and he used



to be in the last lines, `Abdullah bin Ubay complained to him about his son and his son said, "By Allah, O Allah's Messenger! He will not enter it until you say so." The Messenger gave his permission to `Abdullah bin Ubay and his son said, "Enter, now that the Messenger of Allah gave you his permission." In his Musnad, Abu Bakr `Abdullah bin Az-Zubayr Al-Humaydi recorded from Abu Harun Al-Madani that `Abdullah, the son of `Abdullah bin Ubay bin Salul, said to his father, "You will never enter Al-Madinah unless and until you say, `Allah's Messenger is the honorable one and I am the disgraced." When the Prophet came, `Abdullah, son of `Abdullah bin Ubay bin Salul said to him, "O Allah's Messenger! I was told that you have decided to have my father executed. By He Who has sent you with Truth, I never looked straight to his face out of respect for him. But if you wish, I will bring you his head, because I would hate to see the killer of my father."

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
 عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
 الْخَاسِرُونَ - وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ  
 يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى  
 أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ - وَلَنْ  
 يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا  
 تَعْمَلُونَ )

(9. O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers.) (10. And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) (11. And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.)

### **The Importance of not being too concerned with the Matters of the Worldly Life, and being Charitable before Death**

Allah the Exalted orders His faithful servants to remember Him frequently and to refrain from being distracted from His remembrance by indulging in their properties and children excessively. Allah informs them that those who engage in this life, its delights and attributes and were busied from the obedience and remembrance of Allah, for which they were created, will be among the losers. They will lose themselves and their families on the Day of Resurrection. Allah encourages the believers to spend in His cause,

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ  
الْمَوْتَ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ  
فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ )

(And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give Sadaqah from my wealth, and be among the righteous.) Surely, every person who fell into shortcomings will regret it by the time of his death and will ask for respite, even a short period, so that he does better and attains what he missed. No, rather what occurred, has occurred and what is coming, shall indeed come. Each will be held accountable for his mistakes. As for the disbelievers, they will be as Allah said about them,

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ  
ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ  
وَتَتَّبِعِ الرُّسُلَ أَوْلَمْ تَكُونُوا أَقْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ  
مِّنْ زَوَالٍ )

(And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave.") (14:44), and,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ  
- لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ  
هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ )

(Until, when death comes to one of them, he says: "My Lord! send me back. So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.) (23:99-100) Then Allah said;

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ  
بِمَا تَعْمَلُونَ )

(And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do.) meaning, when the time of death comes, no one will be granted respite. Surely, He is the Most Knowledgeable and He knows what they did before. Allah said,

(وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ)

(And Allah is All-Aware of what you do.) This is the end of the Tafsir of Surat Al-Munafiqun. All praise and thanks are due to Allah, and all success and immunity from error come from Him.

## The Tafsir of Surat At-Taghabun

(Chapter - 64)

Which was revealed in Al-Madinah or Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ  
الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - هُوَ  
الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرٌ - خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ  
الْمَصِيرُ - يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ  
مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ)

(1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belongs the praise, and He is Able to do all things.) (2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do.) (3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the return.) (4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

## Praising Allah and mentioning His Creation and Knowledge

This is the last Surah among Al-Musabbihat. We mentioned before that all creatures praise the glory of Allah, their Creator and Owner. Allah the Exalted said,

(لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ)

(His is the dominion, and to Him belongs the praise,) meaning, He is the One Who has control over all creation, the One praised for all He created and decreed. Allah's statement,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) means that whatever He wills occurs without resistance, and whatever He does not will, never occurs. Allah said,

(هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ)

(He it is Who created you, then some of you are disbelievers and some of you are believers.) meaning, Allah created you with these characteristics and He willed that for you. Therefore, there will be believers and disbelievers. Surely, Allah is the One Who sees those who deserve guidance and those who deserve misguidance. He is the Witness over His servant's deeds and He will completely recompense them. This is why Allah the Exalted said,

(وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ)

(And Allah is All-Seer of what you do. ) Allah said,

(خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ)

(He has created the heavens and the earth with truth,) with equity and wisdom,

(وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ)

(and He shaped you and made good your shapes.) He made you in the best shapes and forms. Allah the Exalted said,

يَأْيُهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ - الَّذِي  
خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ - فِي أَيِّ صُورَةٍ مَا شَاءَ  
رَكَّبَكَ )

(O man! What has made you careless about your Lord, the most Generous Who created you, fashioned you perfectly and gave you due proportion; in whatever form He willed, He put you together.) (82:6-8) And His saying,

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ  
بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ  
الطَّيِّبَاتِ)

(Allah, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things.) (40:64) and His saying;

(وَالِيهِ الْمَصِيرُ)

(And to Him is the return.) means the return and final destination. Allah then informs of His knowledge of all that there is in the heavens, in the earth and in the souls, He said:

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا  
تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ )

(He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts.)

(أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ  
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ - ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ  
رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا  
وَتَوَلَّوْا وَاسْتَعْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ )

(5. Has not the news reached you of those who disbelieved aforetime And so they tasted the evil result of their disbelief, and theirs will be a painful torment.) (6. That was because there came to them their Messengers with Bayyinah, but they said: "Shall mere men guide us" So they disbelieved and turned away. But Allah was not in need. And Allah is not in need, Worthy of all praise.)

## **A Warning delivered through mentioning the End of the Disbelieving Nations**

Informing about the past nations and the torment and disciplinary lessons that they suffered because of opposing the Messengers and denying the truth. Allah says;

(أَلَمْ يَأْتِكُمْ نَبُوءُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ)

(Has not the news reached you of those who disbelieved aforetime) meaning, information about them and what happened to them,

(فَذَاقُوا وَبَالَ أَمْرِهِمْ)

(And so they tasted the evil result of their disbelief.) They tasted the evil consequences of their denial and sinful actions. And it refers to the punishment and humiliation they received in the life of the world,

(وَلَهُمْ عَذَابٌ أَلِيمٌ)

(and theirs will be a painful torment.) in the Hereafter, added to the torment they received in this life. Allah explained why;

(ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ)

(That was because there came to them their Messengers with Bayyinah,) supporting arguments, evidence, and clear proofs,

(فَقَالُوا أَبَشَرٌ يَهْدُونَنَا)

(but they said:"Shall mere men guide us") They discounted and dismissed the possibility that the Message would be sent to a human and that their guidance would come by the hands of a man like themselves,

(فَكَفَرُوا وَتَوَلَّوْا)

(So they disbelieved and turned away.) they denied the truth and turned away from abiding by it,

(وَاسْتَعْنَى اللّٰهُ)

(But Allah was not in need.) of them,

(وَاللّٰهُ غَنِىٌّ حَمِيدٌ)

(And Allah is not need, Worthy of all praise.)

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ - فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ وَالنُّوْرَ الَّذِىۤ اَنْزَلْنَا وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ - يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَٰلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنِ بِاللّٰهِ وَيَعْمَلْ صَٰلِحًا يُكْفِّرْ عَنْهُ سَيِّئَتِهٖ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ فِيْهَا اَبَدًا ذَٰلِكَ الْفَوْزُ الْعَظِيْمُ - وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِآيٰتِنَاۤ اُولٰٓئِكَ اَصْحَابُ النَّارِ خَالِدِيْنَ فِيْهَا وَيَسَّ الْمَصِيْرُ )

(7. The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.") (8. Therefore, believe in Allah and His Messenger and in the Light which We have sent down. And Allah is All-Aware of what you do.) (9. The Day when He will gather you on the Day of Gathering, that will be the Day of At-Taghabun. And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow, to dwell therein forever; that will be the great success.) (10. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination

### Life after Death is True

Allah the Exalted informs about the disbelievers, idolators and the atheists that they claim that they will not be resurrected,

(قُلْ بَلَىٰ وَرَبِّي لَتُبْعَنَّ ثُمَّ لَأُنَبَّؤَنَّ بِمَا عَمِلْتُمْ)

(Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did..." meaning, 'you will be informed of all of your actions, whether major or minor, big or small,')

(وَدَلِّكَ عَلَى اللَّهِ يَسِيرٌ)

(and that is easy for Allah.) 'resurrecting and recompensing you is easy for Allah.' This is the third Ayah in which Allah orders His Messenger to swear by His Lord, the Exalted and Most Honored, that Resurrection occurs. The first is in Surah Yunus,

(وَيَسْتَنبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ  
وَمَا أَنْتُمْ بِمُعْجِزِينَ)

(And they ask you to inform them: "Is it true" Say: "Yes! By my Lord! It is the very truth! and you can not escape it!") (10:53), The second is in Surah Saba',

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ  
وَرَبِّي لَأَتِيَنَّكُمْ)

(Those who disbelieve say: "The hour will not come to us." Say: "Yes, by my Lord, it will come to you..." (34:3), and the third is this Ayah,

(زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي  
لَتُبْعَنَّ ثُمَّ لَأُنَبَّؤَنَّ بِمَا عَمِلْتُمْ وَدَلِّكَ عَلَى اللَّهِ يَسِيرٌ  
(

(The disbelievers pretend that they will never be resurrected. Say: "Yes! By my Lord, you will certainly be resurrected, then you will be informed of what you did; and that is easy for Allah.") Allah the Exalted said,

(فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا)

(Therefore, believe in Allah and in His Messenger and in the Light which We have sent down.) that is, the Qur'an,



(وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ)

(And Allah is All-Aware of what you do.) none of your deeds ever escapes His knowledge.

### The Day of At-Taghabun

Allah said,

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ)

(The Day when He will gather you on the Day of Gathering,) meaning the Day of Resurrection. This is the Day when the earlier and later generations will all be gathered in one area, a caller would be heard by them all, and one's vision would easily see them all. Allah said,

(ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ)

(That is the Day whereon mankind will be gathered together, that is a Day when all will be present.) (11:103), and,

(قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ - لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ )

(Say: "(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day.") (56:49-50) Allah's statement,

(ذَلِكَ يَوْمُ التَّغَابُنِ)

(that will be the Day of At-Taghabun) Ibn `Abbas said, "It is one of the names of the Day of Judgement, and that is because the people of Paradise will have gained over the people of the Fire." Qatadah and Mujahid said similarly. Muqatil bin Hayyan said, "There is no mutual loss and gain greater than these entering Paradise and those being taken to the Fire." Allah explained His statement saying;

(يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَالَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا  
وَبئْسَ الْمَصِيرُ )

(And whosoever believes in Allah and performs righteous deeds, He will expiate from him his sins, and will admit him to Gardens beneath which rivers flow (Paradise), to dwell therein forever; that will be the great success. But those who disbelieved and denied Our Ayat, they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.) We explained these meanings several times before.

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنِ  
بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ - وَأَطِيعُوا  
اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى  
رَسُولِنَا الْبَلْغُ الْمُبِينُ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى  
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ )

(11. No calamity occurs, but by the permission of Allah, and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.) (12. Obey Allah, and obey the Messenger; but if you turn away, then the duty of Our Messenger is only to convey clearly.) (13. Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.)

### All that occurs to Mankind is by Allah's Permission

Allah informs us as He did in Surat Al-Hadid,

(مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي  
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ  
عَلَى اللَّهِ يَسِيرٌ )

(No calamity occurs on the earth or in yourselves but it is inscribed in a record before We bring it into existence. Verily, that is easy for Allah.) (57:22) Allah said here,

(مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ)

(No calamity occurs, but by the permission of Allah,) Ibn `Abbas said; "By the command of Allah," meaning from His decree and will.

(وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ)

(and whosoever believes in Allah, He guides his heart. And Allah is the All-Knower of everything.) meaning, whoever suffered an affliction and he knew that it occurred by Allah's judgement and decree, and he patiently abides, awaiting Allah's reward, then Allah guides his heart, and will compensate him for his loss in this life by granting guidance to his heart and certainty in faith. Allah will replace whatever he lost for Him with the same or what is better. `Ali bin Abi Talhah reported from Ibn `Abbas,

(وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ قَلْبَهُ)

(and whosoever believes in Allah, He guides his heart.) "Allah will guide his heart to certainty. Therefore, he will know that what reached him would not have missed him and what has missed him would not have reached him." There is an agreed upon Hadith )that Al-Bukhari and Muslim collected and( which states,

«عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»

(Amazing is the believer: There is no decree that Allah writes for him, but is better for him. If an affliction strikes him, he is patient and this is better for him. If a bounty is granted to him, he is thankful and this is better for him. This trait is only for the faithful believer.)

### The Order to obey Allah and His Messenger

Allah said,

(وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ)

(Obey Allah, and obey the Messenger;) Allah commands obedience to Him and to His Messenger in all that His legislates and in implementing His orders. Allah also forbids one from all that His Messenger forbids and prohibits. Allah the Exalted said,

(فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَّغُ الْمُبِينُ)

(but if you turn away, then the duty of Our Messenger is only to convey clearly.) meaning, `if you refrain from abiding by the faith, then the Messenger's mission is to convey and your mission is to hear and obey. 'Az-Zuhri said, "From Allah comes the Message, its deliverance is up to the Messenger, and the adherence is up to us."

## Tawhid

Allah states that He is the One, Whom all creations need and seek, the One other than Whom there is no (true) God.

(اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ  
(

(Allah! La ilaha illa Huwa. And in Allah therefore let the believers put their trust.) So, He first informs about Tawhid and its meaning. The implied meaning is to single Him out for deification, being purely devoted to Him, and relying upon Him, as He said;

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيْلًا )

(The Lord of the east and the west; La ilaha illa Huwa. So take Him alone as Trustee.) (73:9)

(يَأْيُهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا  
وَتَعَفَّرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - إِنَّمَا أَمْوَالُكُمْ  
وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ - فَاتَّقُوا اللَّهَ  
مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا  
لَأَنْفُسِكُمْ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ  
الْمُقْلِحُونَ - إِنْ تُقْرَضُوا بِاللَّهِ قَرْضًا حَسَنًا

يُضَعِّفُهُ لَكُمْ وَيَعْفِرُ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ - عَلِمُ  
الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ )

(14. O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them! But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.) (15. Your wealth and your children are only a Fitnah, whereas Allah! With Him is a great reward.) (16. So have Taqwa of Allah as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own greed, then they are the successful ones.) (17. If you lend to Allah a handsome loan, He will double it for you, and will forgive you. And Allah is Shakur, Halim,) (18. All-Knower of the unseen and seen, the Almighty, the All-Wise.)

### Warning against the Fitnah of Spouses and Offspring

Allah states that some wives and children are enemies to their husbands and fathers, in that they might be busied with them rather than with performing the good deeds. Allah said in another Ayah,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ  
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ  
الْخَاسِرُونَ )

(O you who believe! Let not your properties or you children divert you from the remembrance of Allah. And whosoever does that then they are the losers.) (63:9) Allah the Exalted said here,

(فَاحْذَرُواهُمْ)

(therefore, beware of them!) for your religion, according to Ibn Zayd. Mujahid explained the Ayah ,

(إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ)

(Verily, among your wives and your children there are enemies for you;) by saying, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Hatim recorded that Ibn `Abbas said to a man who asked him about this Ayah,

يَأْيُّهَا الَّذِينَ ءَامَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ  
عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ)

(O you who believe! Verily, among your wives and your children there are enemies for you; therefore beware of them!) "There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger . However, their wives and children refused to allow them. Later when they joined Allah's Messenger , they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah,

وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ)

(But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.)" At-Tirmidhi collected this Hadith and said that it is Hasan Sahih. Allah's statement,

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ  
عَظِيمٌ)

(Your wealth and your children are only a Fintah, whereas Allah! With Him is a great reward.) Allah said that the wealth and children are a test and trial from Allah the Exalted for His creatures, so that He knows those who obey Him and those who disobey Him. Allah's statement,

(وَاللَّهُ عِنْدَهُ)

(whereas Allah! With Him) meaning, on the Day of Resurrection,

(أَجْرٌ عَظِيمٌ)

(is a great reward.) As Allah said;

زِينَةَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ  
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ

المُسَوِّمَةِ وَالْأَنْعَمِ وَالْحَرَثِ ذَلِكَ مَتَعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ )

(Beautiful for men is the love of things they covet; women children, Qanatir Al-Muqantarrah of gold and silver, branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return with him.) (3:14), and the Ayah after it. Imam Ahmad recorded that Buraydah said, "The Messenger of Allah was giving a speech and Al-Hasan and Husayn came in wearing red shirts, walking and tripping. The Messenger descended from the Minbar, held them and placed them in front of them and said,

«صَدَقَ اللَّهُ وَرَسُولُهُ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ،  
نَظَرْتُ إِلَى هَذَيْنِ الصَّبِيِّينِ يَمْشِيَانِ وَيَعْتُرَانِ،  
فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا»

(Allah and His Messenger said the truth, 'Verily, your wealth and your children are a Fitnah.' I saw these two boys walking and tripping and could not be patient until I stopped my speech and picked them up.)" This was recorded by the Sunan compilers, and At-Tirmidhi said, "Hasan Gharib."

### The Order for Taqwa, as much as One is Capable

Allah said,

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

(So have Taqwa of Allah as much as you can;) meaning, as much as you are able and can bear or endure. The Two Sahihs recorded that Abu Hurayrah said that the Messenger of Allah said,

﴿إِذَا أَمَرْتُكُمْ بِأَمْرٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَمَا  
نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ﴾

(When I command you to do something, do as much as you can of it, and whatever I forbid for you, then avoid it.) Allah's statement,

﴿وَأَسْمَعُوا وَأَطِيعُوا﴾

(listen and obey,) means, obey what Allah and His Messenger command you to do and do not stray from it to the right or left. Do not utter a statement or make a decision before Allah and His Messenger issue a statement or decision. Do not ignore what you were ordered to do, nor commit what you were forbidden from doing.

## Encouraging Charity

Allah the Exalted said,

(وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ)

(and spend in charity; that is better for yourselves.) meaning, give from what Allah has granted you to your relatives, the poor, the needy and the weak. Be kind to Allah's creatures, just as Allah was and still is kind with you. This will be better for you in this life and the Hereafter. Otherwise, if you do not do it, it will be worse for you in this life and the Hereafter. Allah said;

(وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُقْلِحُونَ)

(And whosoever is saved from his own greed, then they are the successful ones.) This was explained with a similar Ayah in Surat Al-Hashr, where we also mentioned the relevant Hadiths. Therefore, we do not need to repeat them here, all praise and gratitude is due to Allah. Allah the Exalted said,

(إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ)

(If you lend to Allah a handsome loan, He will double it for you, and will forgive you.) meaning, whatever you spend, then Allah will replace it, and on Him will be the reward of whatever you give away in charity. Allah considered giving charity as if it is a loan to Him, just as Allah said in a Qudsi Hadith,

«مَنْ يُقْرِضُ غَيْرَ ظُلْمٍ وَلَا عَدِيمٍ»

("Who will give a loan to He Who is neither unjust nor poor") This is why Allah the Exalted said in Surat Al-Baqarah,

(فِيضَاعِفْهُ لَهُ أَضْعَافًا كَثِيرَةً)

(So that He may multiply it to him many times) (2:245) Allah said;

(وَيَغْفِرْ لَكُمْ)



(and will forgive you.) meaning, He will erase your mistakes,

(وَاللَّهُ شَكُورٌ)

(And Allah is Shakur) meaning, He gives abundantly in return for what was little,

(حَلِيمٌ)

(Halim) means, He forgives, pardons, covers and absolves the sins, mistakes, errors and shortcomings,

(عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ)

(All-Knower of the unseen and seen, the Almighty, the All-Wise.) Its explanation has already preceded several times. This is the end of the Tafsir of Surat At-Taghabun, all the praise and appreciation is due to Allah.

## The Tafsir of Surat At-Talaq

(Chapter - 65)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا)

(1. O Prophet! When you divorce women, divorce them at their `Iddah and count their `Iddah. And have Taqwa of Allah, your Lord. And turn them not out of their homes nor shall they leave,

except in case they are guilty of Fahishah Mubayyinah. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You know not, it may be that Allah will afterward bring some new thing to pass.)

## There is a Period during which Divorced Women remain in Their Homes

The Prophet was addressed first in this Ayah, to honor him, even though his Ummah is also being addressed in Allah's statement,

﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلَّقُوهُنَّ لِعَدَّتِهِنَّ﴾

(O Prophet! When you divorce women, divorce them at their `Iddah) Al-Bukhari recorded that `Abdullah bin `Umar divorced his wife, during the lifetime of Allah's Messenger, while she was menstruating. `Umar bin Al-Khattab mentioned that to Allah's Messenger. Allah's Messenger became angry and said,

﴿لِيُرَاجِعَهَا ثُمَّ يُمْسِكُهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضَ فَتَطْهَرَ، فَإِنْ بَدَأَ لَهُ أَنْ يُطَلِّقَهَا، فَلْيُطَلِّقَهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا، فَتِلْكَ الْعِدَّةُ الَّتِي أُمِرَ بِهَا اللَّهُ عَزَّ وَجَلَّ﴾

(Order him to take her back and keep her until she is clean from her menses, and then to wait until she gets her next period and becomes clean again. Then, if he wishes to divorce her, he can divorce her when she is clean from her menses, before he has sexual intercourse with her. This is the `Iddah which Allah the Exalted and Most Honored has fixed.) Al-Bukhari recorded this Hadith in several parts of his Sahih. Muslim collected this Hadith and his narration uses these words,

﴿فَتِلْكَ الْعِدَّةُ الَّتِي أُمِرَ اللَّهُ أَنْ يُطَلِّقَ لَهَا النِّسَاءَ﴾

(This is the `Iddah which Allah has fixed for the women being divorced.) In his Sahih, Muslim has recorded a Hadith which is a more appropriate version from a narration of Ibn Jurayj who said that Abu Az-Zubayr informed him that he heard `Abdur-Rahman bin Ayman, the freed slave of `Azzah, questioning `Abdullah bin `Umar. And Abu Az-Zubayr heard the question, "What about a man who divorces his wife while she is still on her menses" `Abdullah answered, "During the time of Allah's Messenger, `Abdullah bin `Umar divorced his wife who was menstruating in the life time of Allah's Messenger. So Allah's Messenger said:

﴿لِيُرَاجِعَهَا﴾

(Let him take her back.) so she returned and he said:

## «إِذَا طَهَّرَتْ فَلْيُطْلَقْ أَوْ يُمَسِّكْ»

(When she is pure, then either divorce or keep her.) `Abdullah bin `Umar said, "Allah's Messenger recited this Ayah: (عَدَّتِهِنَّ فُؤُلٌ فِي فُطُّوهُنَّ النَّسَاءَ طَلَّقْتُمْ إِذَا النَّبِيُّ بِأَيْهَا) (O Prophet! When you divorce women, divorce them at their `Iddah) And `Abdullah (Ibn Mas`ud) commented on Allah's statement,

### (فَطَّلِقُوهُنَّ لِعِدَّتِهِنَّ)

(divorce them at their `Iddah) He said, "Purity without intercourse." Similar was reported from Ibn `Umar, `Ata', Mujahid, Al-Hasan, Ibn Srin, Qatadah, Maymun bin Mihran and Muqatil bin Hayyan. It is also reported from `Ikrimah and Ad-Dahhak. `Ali bin Abi Talhah reported from Ibn `Abbas about the Ayah;

### (فَطَّلِقُوهُنَّ لِعِدَّتِهِنَّ)

(divorce them at their `Iddah), "He does not divorce her while she is on her menses nor while she is pure if he has had intercourse during that (purity). Rather, he leaves her until she has her menses and after the menses ends, then he divorces her once." And `Ikrimah said about

### (فَطَّلِقُوهُنَّ لِعِدَّتِهِنَّ)

(divorce them at their `Iddah), "The `Iddah is made up of clean- liness and the menstrual period." So he divorces her while it is clear that she is pregnant, or he does not due to having sex, or since he does not know if she is pregnant or not. This is why the scholars said that there are two types of divorce, one that conforms to the Sunnah and another innovated. The divorce that conforms to the Sunnah is one where the husband pronounces one divorce to his wife when she is not having her menses and without having had sexual intercourse with her after the menses ended. One could divorce his wife when it is clear that she is pregnant. As for the innovated divorce, it occurs when one divorces his wife when she is having her menses, or after the menses ends, has sexual intercourse with her and then divorces her, even though he does not know if she became pregnant or not. There is a third type of divorce, which is neither a Sunnah nor an innovation where one divorces a young wife who has not begun to have menses, the wife who is beyond the age of having menses, and divorcing one's wife before the marriage was consummated. Allah said,

### (وَأَحْصُوا الْعِدَّةَ)

(and count their `Iddah.) meaning, count for it and know its beginning and end, so that the `Iddah does not become prolonged for the woman and she cannot get married again,

### (وَاتَّقُوا اللَّهَ رَبَّكُمْ)

(And have Taqwa of Allah, your Lord.) in this matter.

## Spending and Housing is up to the Husband during the Revocable `Iddah Period

Allah said,

(لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ)

(And turn them not out of their homes nor shall they leave,) meaning, during the duration of the `Iddah, she has the right to housing from her husband, as long as the `Iddah period continues. Therefore, the husband does not have the right to force her out of her house, nor is she allowed to leave his house, because she is still tied to the marriage contract. Allah said,

(إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ)

(except in case they are guilty of Fahishah Mubayyinah.) meaning that the divorced wife is not to abandon her husband's house unless she commits Fahishah Mubayyinah, in which case, she vacates her husband's house. For example, Fahishah Mubayyinah implies adultery, according to `Abdullah bin Mas`ud, Ibn `Abbas, Sa`id bin Al-Musayyib, Ash-Sha`bi, Al-Hasan, Ibn Srin, Mujahid, `Ikrimah, Sa`id bin Jubayr, Abu Qilabah, Abu Salih, Ad-Dahhak, Zayd bin Aslam, `Ata' Al-Khurasani, As-Suddi, Sa`id bin Hilal and others. Fahishah Mubayyinah implies disobeying her husband openly or when she abuses her husband's family in words and actions, according to Ubay bin Ka`b, Ibn `Abbas, `Ikrimah and others. Allah's statement,

(وَتِلْكَ حُدُودُ اللَّهِ)

(And those are the set limits of Allah.) means, these are from His legislation and prohibitions,

(وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ)

(And whosoever transgresses the set limits of Allah,) meaning, whoever violates these limits, transgresses them and implements anything else besides them,

(فَقَدْ ظَلَمَ نَفْسَهُ)

(then indeed he has wronged himself.) by doing so.

## The Wisdom of `Iddah at the Husband's House

Allah said,

(لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا)

(You know not, it may be that Allah will afterward bring some new thing to pass.) meaning, 'We commanded that the divorced wife remains in her husband's house during the `Iddah period, so that the husband might regret his action and Allah decides that the husband feels in his heart for the marriage to continue.' This way, returning to his wife will be easier for him. Az-Zuhri said that `Ubaydullah bin `Abdullah said that Fatimah bint Qays said about Allah's statement,

(لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا)

(You know not, it may be that Allah will afterward bring some new thing to pass.) "Taking her back." Similar was said by Ash-Sha`bi, `Ata', Qatadah, Ad-Dahhak, Muqatil bin Hayyan and Ath-Thawri.

### **The Irrevocably Divorced Woman does not have a Right to Provisions and Accommodations from the Husband**

Here the view of the scholars of the Salaf and those who follow them is that housing is not obligatory in the case of the irrevocably divorced woman. They also relied on the Hadith of Fatimah bint Qays Al-Fihriyah when her husband Abu `Amr bin Hafs divorced her the third and final time. He was away from her in Yemen at the time, and he sent her his decision to divorce her. He also sent some barley with his messenger, but she did not like the amount or method of compensation. He said, "By Allah I am not obligated to spend upon you." So, she went to Allah's Messenger, who said,

«لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ»

(There is no obligation on him to spend on you.) Muslim added in his narration,

«وَلَا سَكْنَى»

(nor housing.) And he ordered her to finish her `Iddah period in the house of Umm Sharik. He then said,

«تِلْكَ امْرَأَةٌ يَعْشَاهَا أَصْحَابِي، اعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ»

(She is a woman my Companions visit. Spend this period in the house of Ibn Umm Maktum, for he is a blind man; )he cannot see you if( you take off your garments.) Imam Ahmad collected this Hadith using another chain of narration. In his narration, the Messenger of Allah said,

«انظري يا بنت آل قيس إنما النِّفَقَةُ وَالسُّكْنَى  
لِلْمَرْأَةِ عَلَى زَوْجِهَا، مَا كَانَتْ لَهُ عَلَيْهَا رَجْعَةٌ،  
فَإِذَا لَمْ يَكُنْ لَهُ عَلَيْهَا رَجْعَةٌ فَلَا نَفَقَةَ وَلَا  
سُكْنَى، اخْرُجِي فَأَنْزِلِي عَلَى فُلَانَةٍ»

(Look O daughter of the family of Qays! Spending and housing are required from the husband who can return to his wife. So if he does not have the right to return to her, then she does not have the right to spending and housing. So leave his house and go to so-and-so woman.) He then said,

«إِنَّهُ يُتَحَدَّثُ إِلَيْهَا، انزلي على ابن أمِّ مَكْنُومٍ  
فَإِنَّهُ أَعْمَى لَا يَرَاكَ»

(They speak to her. Therefore, go to Ibn Umm Maktum, for he is a blind man and cannot see you.) Abu Al-Qasim At-Tabarani recorded that `Amir Ash-Sha`bi went to Fatimah bint Qays, sister of Ad-Dahhak bin Qays, from the tribe of Quraysh. Fatimah was married to Abu `Amr bin Hafs bin Al-Mughirah, from Bani Makhzum. She said, "Abu `Amr bin Hafs sent me his decision to divorce me while he was in an army that had gone to Yemen. I asked his friends to provide me with financial provisions and housing. They said, `He did not send us anything for that, nor did he request it from us.' I went to Allah's Messenger and said to him, `O Allah's Messenger! Abu `Amr bin Hafs divorced me, and I asked his friends to provide me with spending and housing and they said that he did not send them anything for that.' Allah's Messenger said,

«إِنَّمَا السُّكْنَى وَالنَّفَقَةُ لِلْمَرْأَةِ إِذَا كَانَ لِزَوْجِهَا  
عَلَيْهَا رَجْعَةٌ، فَإِذَا كَانَتْ لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ  
زَوْجًا غَيْرَهُ: فَلَا نَفَقَةَ لَهَا وَلَا سُكْنَى»

(Spending and housing are required from the husband for his divorced wife if he can return to her. If she is not permitted for him anymore, until she marries another husband, then he does not have to provide her with spending and housing.)" An-Nasa'i also recorded this narration.

(فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ  
فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوَى عَدْلٍ مِّنكُمْ

وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكَمُ يُوعَظُ بِهِ مَنْ كَانَ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ  
مَخْرَجًا - وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ  
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ  
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا )

(2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you. And establish the testimony for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever has Taqwa of Allah, He will make a way for him to get out.) (3. And He will provide him from where he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.)

### Ordaining Kindness towards Divorced Women

Allah the Exalted says that when the woman who is in her `Iddah nears the end of the `Iddah term, the husband must decide to reconcile with her, thus keeping their marriage together,

(بِمَعْرُوفٍ)

(in a good manner) while being kind to her in their companionship. Otherwise, he must decide to divorce her on good terms, without abusing, cursing, or admonishing her. To the contrary, he should divorce her on good terms, observing kindness and good manners.

### The Command to have Witnesses for the Return

Allah said,

(وَأَشْهَدُوا ذَوَى عَدْلٍ مِّنكُمْ)

(And take as witness two just persons from among you.) meaning when taking her back, if this is your decision. Abu Dawud and Ibn Majah recorded that `Imran bin Husayn was asked about a man who divorced his wife and then had sexual intercourse with her, without notifying witnesses of when he divorced her and when he took her back. `Imran said, "His divorce and taking her back was in contradiction to the Sunnah. Incorporate the presence of witnesses for divorcing her and taking her back, and do not repeat your conduct." Ibn Jurayj said that `Ata' commented on the Ayah,

(وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ)

(And take as witness two just persons from among you.) "It is not permissible to marry, divorce or take back the divorced wife except with two just witnesses, just as Allah the Exalted has said, except when there is a valid excuse." Allah's statement,

(ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ)

(That will be an admonition given to him who believes in Allah and the Last Day.) means, `this, Our command to you to have witnesses in such cases and to establish the witness, is implemented by those who believe in Allah and the Last Day.' This legislation is meant to benefit those who fear Allah's punishment in the Hereafter.

### **Allah provides, suffices, and makes a Way out of Every Hardship for Those Who have Taqwa**

Allah said,

(وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ  
حَيْثُ لَا يَحْتَسِبُ)

(And whosoever has Taqwa of Allah, He will make a way for him to get out. And He will provide him from where he never could imagine.) meaning, whoever has Taqwa of Allah in what He has commanded and avoids what He has forbidden, then Allah will make a way out for him from every difficulty and will provide for him from resources he never anticipated or thought about. Ibn Abi Hatim recorded that `Abdullah bin Mas`ud said, "The most comprehensive Ayah in the Qur'an is,

(إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ)

(Verily, Allah enjoins Al-`Adl (justice) and Al-Ihsan (doing good) (16:90). The greatest Ayah in the Qur'an that contains relief is,

(وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out.)" `Ikrimah also commented on the Ayah, "Whoever divorces as Allah commanded him, then Allah will make a way out for him." Similar was reported from Ibn `Abbas and Ad-Dahhak. `Abdullah bin Mas`ud and Masruq commented on the Ayah,



(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out.) "It pertains to when one knows that if Allah wills He gives, and if He wills He deprives,

(مِنْ حَيْثُ لَا يَحْتَسِبُ)

(from where he never could imagine.) from resources he did not anticipate" Qatadah said,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا)

(And whosoever has Taqwa of Allah, He will make a way for him to get out.) "meaning, from every doubt and the horrors experienced at the time of death,

(وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)

(And He will provide him from where he never could imagine) from where he never thought of or anticipated." Allah said,

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ)

(And whosoever puts his trust in Allah, then He will suffice him.) Imam Ahmad recorded that Ibn `Abbas said that he rode the Prophet's camel while sitting behind the Prophet , and the Messenger of Allah said to him,

«يَا غُلَامُ إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظْكَ،  
احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ،  
وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ  
اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ  
كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ  
يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتْ  
الْأَقْلَامُ وَجَعَتِ الصُّحُفُ»

(O boy! I will teach you words) so learn them(. Be mindful of Allah and He will protect you, be mindful of Allah and He will be on your side. If you ask, ask Allah, and if you seek help, seek it from Allah. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allah has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allah has decreed against you. The pens have been raised and the pages are dry.) At-Tirmidhi collected this Hadith and said: "Hasan Sahih." Allah's statement,

(إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ)

(Verily, Allah will accomplish his purpose.) meaning, Allah will execute His decisions and judgement that He made for him, in whatever way He wills and chooses,

(قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

(Indeed Allah has set a measure for all things.) This is like His saying:

(وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ)

(Everything with Him is in (due) proportion.) (13:8)

(وَاللَّائِي يَيْسُنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ  
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّتِي لَمْ يَحِضْنَ  
وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ  
يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا - ذَلِكَ أَمْرُ اللَّهِ  
أَنْزَلَهُ إِلَيْكُمْ وَمَنْ يَتَّقِ اللَّهَ يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ  
وَيُعْظِمْ لَهُ أَجْرًا )

(4. Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their `Iddah is until they lay down their burden; and whosoever has Taqwa of Allah, He will make his matter easy for him.) (5. That is the command of Allah, which He has sent down to you; and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.)

**The `Iddah of Those in Menopause and Those Who do not have  
Menses**

Allah the Exalted clarifies the waiting period of the woman in menopause. And that is the one whose menstruation has stopped due to her older age. Her `Iddah is three months instead of the three monthly cycles for those who menstruate, which is based upon the Ayah in (Surat) Al-Baqarah. )see 2:228( The same for the young, who have not reached the years of menstruation. Their `Iddah is three months like those in menopause. This is the meaning of His saying;

(وَاللَّتِي لَمْ يَحِضْنَ)

(and for those who have no courses...) as for His saying;

(إِنْ ارْتَبْتُمْ)

(if you have doubt...) There are two opinions: First, is the saying of a group of the Salaf, like Mujahid, Az-Zuhri and Ibn Zayd. That is, if they see blood and there is doubt if it was menstrual blood or not. The second, is that if you do not know the ruling in this case, then know that their `Iddah is three months. This has been reported from Sa`id bin Jubayr and it is the view preferred by Ibn Jarir. And this is the more obvious meaning. Supporting this view is what is reported from Ubay bin Ka`b that he said, "O Allah's Messenger! Some women were not mentioned in the Qur'an, the young, the old and the pregnant." Allah the Exalted and Most Honored sent down this Ayah,

(وَاللَّائِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ  
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّتِي لَمْ يَحِضْنَ  
وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ)

(Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses. And for those who are pregnant, their `Iddah is until they lay down their burden.) Ibn Abi Hatim recorded a simpler narration than this one from Ubay bin Ka`b who said, "O Allah's Messenger! When the Ayah in Surat Al-Baqarah was revealed prescribing the `Iddah of divorce, some people in Al-Madinah said, 'There are still some women whose `Iddah has not been mentioned in the Qur'an. There are the young, the old whose menstruation is discontinued, and the pregnant.' Later on, this Ayah was revealed,

(وَاللَّائِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ  
ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّتِي لَمْ يَحِضْنَ)

(Those in menopause among your women, for them the `Iddah, if you have doubt, is three months; and for those who have no courses.)"

### `Iddah of Pregnant Women

Allah's statement,

(وَأَوْلَتْ الْأَحْمَالَ أَجَلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ)

(And for those who are pregnant, their `Iddah is until they lay down their burden;) Allah says: the pregnant woman's `Iddah ends when she gives birth, whether in the case of divorce or death of the husband, according to the agreement of the majority of scholars of the Salaf and later generations. This is based upon this honorable Ayah and what is mentioned in the Prophetic Sunnah. Al-Bukhari recorded that Abu Salamah said, "A man came to Ibn `Abbas while Abu Hurayrah was sitting with him and said, `Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.' Ibn `Abbas said, `)Her `Iddah period lasts until( the end of the longest among the two prescribed periods.' I recited,

(وَأَوْلَتْ الْأَحْمَالَ أَجَلَهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ)

(For those who are pregnant, their prescribed period is until they deliver their burdens;) Abu Hurayrah said, `I agree with my cousin (Abu Salamah).' Then Ibn `Abbas sent his slave Kurayb to Umm Salamah to ask her. She replied, `The husband of Subay`ah Al-Aslamiyyah was killed while she was pregnant, and she delivered a baby forty days after his death. Then she received a marriage proposal and Allah's Messenger married her to somebody. Abu As-Sanabil was one of those who proposed to her." Al-Bukhari collected this short form of the Hadith, which Muslim and other scholars of Hadith collected using its longer form. Imam Ahmad recorded that Al-Miswar bin Makhramah said, "Subay`ah Al-Aslamiyyah gave birth to a child a few days after the death of her husband. When she finished the postdelivery term, she was proposed to. So she sought the permission of Allah's Messenger for the marriage, and he permitted her to marry, so she got married." Al-Bukhari collected this narration, as did Muslim, Abu Dawud, An-Nasa'i and Ibn Majah with a different chain of narration from the Hadith of Subay`ah. Muslim bin Al-Hajjaj recorded that `Ubaydullah bin `Abdullah bin `Utbah said that his father wrote to `Umar bin `Abdullah bin Al-Arqam Az-Zuhri, requesting that he go to Subay`ah bint Al-Harith Al-Aslamiyyah to ask her about the matter in question, and about what Allah's Messenger said to her when she sought his verdict. `Umar bin `Abdullah wrote to `Ubaydullah bin `Abdullah bin `Utbah informing him that Subay`ah told him that she had been married to Sa`d bin Khawlah, and he was one of those who participated in the battle of Badr. He died during the Farewell Pilgrimage, while she was pregnant. Soon after his death, she gave birth. When she passed the postnatal term, she beautified herself for those who might propose to her. Abu As-Sanabil bin Ba`kak came to her and said, `Why do I see you have beautified yourself Do you wish to remarry By Allah, you cannot marry unless four months and ten days have passed." Subay`ah said, "When he said that, I dressed myself in the evening and went to Allah's Messenger and asked him about his verdict. He gave me a religious verdict that I was allowed to marry after I had given birth to my child, saying I could marry if I wish." This is the narration that Muslim collected. Al-Bukhari collected this Hadith in a shorter form. Allah's statement,

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا)

(and whosoever has Taqwa of Allah, He will make his matter easy for him.) means, Allah will make his matters lenient for him and will soon bring forth relief and a quick way out,

(ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ)

(That is the command of Allah, which He has sent down to you;) meaning, this is His commandment and legislation that He sent down to you through His Messenger ,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

(and whosoever has Taqwa of Allah, He will expiate from him his sins, and will increase his reward.) means, Allah will prevent what he fears and multiply his reward even for the little good he does.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُم فَسُدِّرْهُ لَكُمْ أَخْرَى - لِيُنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا )

(6. Lodge them where you dwell, according to what you have, and do not harm them so as to suppress them. And if they are pregnant, then spend on them till they lay down their burden. Then if they suckle the children for you, give them their due payment, and let each of you deal with each other in a mannerly way. But if you make difficulties for one another, then some other woman may suckle for him.) (7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.)

### **The Divorced Woman has the Right to Decent Accommodations, and what is Reasonable**

Allah the Exalted orders His faithful servants that when one of them divorces his wife, he should provide housing for her until the end of her `Iddah period,

(أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ)

(Lodge them where you dwell,) means, with you,

(مِّنْ وُّجْدِكُمْ)

(according to what you have,) Ibn `Abbas, Mujahid and several others said, it refers to "Your ability." Qatadah said, "If you can only afford to accommodate her in a corner of your house, then do so."

### Forbidding III-Treatment of Divorced Women

Allah's statement,

(وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ)

(and do not harm them in order to suppress them.) Muqatil bin Hayyan said, "meaning, do not annoy her to force her to pay her way out nor expel her from your house." Ath-Thawri said from Mansur, from Abu Ad-Duha:

(وَلَا تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ)

(and do not harm them in order to suppress them) "He divorces her, and when a few days remain, he takes her back."

### The Irrevocable Divorced Pregnant Woman has the Right of Support (Maintenance) from Her Husband until She gives Birth

Allah said,

(وَإِنْ كُنَّ أُولَاتٍ حَمَلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ)

(And if they are pregnant, then spend on them till they lay down their burden.) This is about the woman who is irrevocably divorced. If she is pregnant, then she is to be spent on her until she lays down her burden. This is supported due to the fact that if she is revocably divorced, the she has then right to receive her support (maintenance) whether she is pregnant or not.

## The Divorced Mother may take Compensation for suckling Her Child

Allah said,

(فَإِنْ أَرْضَعْنَ لَكُمْ)

(Then if they suckle them for you,) meaning, when pregnant women give birth and they are irrevocably divorced by the expiration of the `Iddah, then at that time they may either suckle the child or not. But that is only after she nourishes him with the milk, that is the early on milk which the infant's well-being depends upon. Then, if she suckles, she has the right to compensation for it. She is allowed to enter into a contract with the father or his representative in return for whatever payment they agree to. This is why Allah the Exalted said,

(فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ)

(Then if they suckle the children for you, give them their due payment,) Allah said,

(وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ)

(and let each of you deal with each other in a mannerly way.) meaning, the affairs of the divorced couple should be managed in a just way without causing harm to either one of them, just as Allah the Exalted said in Surat Al-Baqarah,

(لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ)

(No mother shall be treated unfairly on account of her child, nor father on account of child.) (2:233) Allah said,

(وَإِنْ تَعَاسَرْتُم فَاسْتَرْضِعْ لَهُ أُخْرَى)

(But if you make difficulties for one another, then some other woman may suckle for him.) meaning, if the divorced couple disagrees, because the woman asks for an unreasonable fee for suckling their child, and the father refuses to pay the amount or offers an unreasonable amount, he may find another woman to suckle his child. If the mother agrees to accept the amount that was to be paid to the woman who agreed to suckle the child, then she has more right to suckle her own child. Allah's statement,

(لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ)

(Let the rich man spend according to his means;) means, the wealthy father or his representative should spend on the child according to his means,

وَمَنْ قَدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا  
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا)

(and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him.) This is as Allah said,

(لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا)

(Allah does not burden a person beyond what He can bear.) )2:286(

### A Story of a Woman who had Taqwa

Allah's statement;

(سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا)

(Allah will grant after hardship, ease.) This is a sure promise from Him, and indeed, Allah's promises are true and He never breaks them, This is an Allah's saying;

(فَإِنَّ مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا )

(Verily, along with every hardship is relief. Verily, along with every hardship is relief.) )94:5-6( There is a relevant Hadith that we should mention here. Imam Ahmad recorded that Abu Hurayrah said, "A man and his wife from an earlier generation were poor. Once when the man came back from a journey, he went to his wife saying to her, while feeling hunger and fatigued, 'Do you have anything to eat' She said, 'Yes, receive the good news of Allah's provisions.' He again said to her, 'If you have anything to eat, bring it to me.' She said, 'Wait a little longer.' She was awaiting Allah's mercy. When the matter was prolonged, he said to her, 'Get up and bring me whatever you have to eat, because I am real hungry and fatigued.' She said, 'I will. Soon I will open the oven's cover, so do not be hasty.' When he was busy and refrained from insisting for a while, she said to herself, 'I should look in my oven.' So she got up and looked in her oven and found it full of the meat of a lamb, and her mortar and pestle was full of seed grains; it was crushing the seeds on its own. So, she took out what was in the mortar and pestle, after shaking it to remove everything from inside, and also took the meat out that she found in the oven." Abu Hurayrah added, "By He in Whose Hand is the life of Abu Al-Qasim (Prophet Muhammad)! This is the same statement that Muhammad said,

«لَوْ أَخَذْتُ مَا فِي رَحِيئِهَا وَلَمْ تَنْفُضْهَا  
(لَطَحْنَتْهَا) إِلَى يَوْمِ الْقِيَامَةِ»



(Had she taken out what was in her mortar and not emptied it fully by shaking it, it would have continued crushing the seeds until the Day of Resurrection.)"

(وَكَايِّنَ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ  
فَحَاسِبْنَهَا حِسَابًا شَدِيدًا وَعَدَبْنَاهَا عَذَابًا نُكْرًا -  
فَدَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا -  
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي  
الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا -  
رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ  
الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا )

(8. And many a town revolted against the command of its Lord and His Messengers; and We called it to a severe account, and We shall punish it with a horrible torment.) (9. So it tasted the evil result of its affair, and the consequence of its affair was loss.) (10. Allah has prepared for them a severe torment. So have Taqwa of Allah, O men of understanding, those who believe! Allah has indeed sent down to you a Reminder.) (11. A Messenger, who recites to you the Ayat of Allah containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness to the light. And whosoever believes in Allah and performs righteous deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.)

### **Punishment for defying Allah's Commandments**

Allah the Exalted threatens those who defy His commands, deny His Messengers and contradict His legislation, by informing them of the end that earlier nations met who did the same,

(وَكَايِّنَ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ)

(And many a town revolted against the command of its Lord and His Messengers;) meaning, they rebelled, rejected and arrogantly refused to obey Allah and they would not follow His Messengers,

(فَحَاسِبُنَّهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا تُكْرَرًا)

(and We called it to a severe account, and We shall punish it with a horrible torment.) meaning, horrendous and terrifying,

(فَذَاقَتْ وَبَالَ أَمْرِهَا)

(So it tasted the evil result of its affair,) meaning, they tasted the evil consequences of defiance and they regretted their actions when regret does not avail,

(وَكَانَ عَقِبَهُ أَمْرُهَا خُسْرًا أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا)

(and the consequence of its affair was loss. And Allah has prepared for them a severe torment.) means, in the Hereafter, added to the torment that was sent down on them in this life. Allah the Exalted said, after mentioning what happened to the disbelieving nations,

(فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ)

(So have Taqwa of Allah, O men of understanding,) meaning, 'O you who have sound understanding, do not be like them because if you do, you will suffer what they suffered, O people of comprehension,'

(الَّذِينَ ءَامَنُوا)

(who believe) meaning, in Allah and His Messengers,

(قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا)

(Allah has indeed sent down to you a Reminder.) meaning, this Qur'an. Allah also said,

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ)

(Verily, We, it is We Who have sent down the Dhikr and surely, We will preserve it.) (15:9)

## The Qualities of the Messenger

Allah's statement ,

(رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ)

(A Messenger, who recites to you the Ayat of Allah containing clear explanations,) Some said that the Messenger is the subject of what is being sent )as a reminder( because the Messenger is the one that conveys the Dhikr. Ibn Jarir said that what is correct is that the Messenger explains the Dhikr. This is why Allah the Exalted said here,

(رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ)

(A Messenger, who recites to you the Ayat of Allah containing clear explanations,) meaning, plain and apparent. The statement of Allah;

(لِيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(that He may take out those who believe and do righteous good deeds, from the darkness to the light.) Allah's is like saying;

(كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ)

(A Book which We have revealed unto you in order that you might lead mankind out of darkness) (14:1), and,

(اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ)

(Allah is the Guardian of those who believe. He brings them out from darkness into light.) (2:257) meaning, out of the darkness of disbelief and ignorance into the light of faith and knowledge. Allah the Exalted called the revelation that He has sent down, light, on account of the guidance that it brings. Allah also called it Ruh, in that, it brings life to the hearts,

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ  
تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا  
نَهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى  
صِرَاطٍ مُسْتَقِيمٍ )

(And thus We have sent to you Ruh of our command. You knew not what is the book, nor what is faith But We have made it a light wherewith we guide whosoever of Our servants We will. And verily, you are indeed guiding to the straight path.) (42:52) Allah's statement,

(وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ  
أَحْسَنَ اللَّهُ لَهُ رِزْقًا)

(And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow, to dwell therein forever. Allah has indeed granted for him an excellent provision.) was explained several times before, and therefore, we do not need to repeat its explanation here. All the thanks and praises are due to Allah.

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ  
مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا  
(

(12. It is Allah Who has created seven heavens and of the earth the like thereof. His command descends between them, that you may know that Allah has power over all things, and that Allah surrounds all things with (His) knowledge.)

### Allah's Perfect Power

Allah the Exalted asserts His perfect power and infinite greatness, so that the great religion that He has legislated is honored and implemented,

(اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ)

(It is Allah Who has created seven heavens) Allah said in similar Ayat, like what Prophet Nuh said to his people,

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا )

(See you not how Allah has created the seven heavens one above another) (71:15), and,

(تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ)

(The seven heavens and the earth and all that is therein, glorify him.) (17:44) Allah's statement,

(وَمِنَ الْأَرْضِ مِثْلَهُنَّ)

(and of the earth the like thereof.) means, He created seven earths. In the Two Sahihs, there is a Hadith that states,

«مَنْ ظَلَمَ قَيْدَ شِبْرٍ مِنَ الْأَرْضِ طَوْقَهُ مِنْ سَبْعِ  
أَرْضِينَ»

(Whoever usurps the land of somebody unjustly, even if it was a mere hand span, then his neck will be encircled with it down to the seven earths.) And in Sahih Al-Bukhari the wording is:

«خُسْفًا بِهِ إِلَى سَبْعِ أَرْضِينَ»

(...he will sink down to the seven earths.) In the beginning of my book, Al-Bidayah wan-Nihayah, I mentioned the various narrations for this Hadith when I narrated the story of the creation of the earth. All the thanks and praise is due to Allah. Those who explained this Hadith to mean the seven continents have brought an implausible explanation that contradicts the letter of the Qur'an and the Hadith without having proof. This is the end of the Tafsir of Surat At-Talaq, all the thanks and praise is due to Allah.

## The Tafsir of Surat At-Tahrim

(Chapter - 66)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

يَأْيُهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي  
مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ - قَدْ فَرَضَ  
اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ  
الْحَكِيمُ - وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا  
فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ  
وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ  
أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ - إِنْ تَتُوبَا  
إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ  
فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَلِحُ الْمُؤْمِنِينَ  
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ - عَسَى رَبُّهُ إِنْ طَلَّقَنَّ  
أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكُمْ مِّنْكَنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ  
قَانِتَاتٍ تَيِّبَاتٍ عَابِدَاتٍ سَاحَاتٍ تَيِّبَاتٍ وَأَبْكَارًا )

(1. O Prophet! Why do you forbid that which Allah has allowed to you, seeking to please your wives And Allah is Oft-Forgiving, Most Merciful.) (2. Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Protector and He is the All-Knower, the All-Wise.) (3. And (remember) when the Prophet disclosed a matter in confidence to one of his wives, then she told it. And Allah made it known to him; he informed part thereof and left a part. Then when he told her thereof, she said: "Who told you this" He said: "The All-Knower, the All-Aware has told me.") (4. If you two turn in repentance to Allah, your hearts are indeed so inclined; but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers; and after that the angels are his helpers.) (5. Maybe his Lord, if he divorces you, will give him instead of you, wives better than you - submitting, believers, obedient, turning to Allah in repentance, worshipping Allah sincerely, Sa'ihat, previously married, and virgins.)

**Allah censures His Prophet for Prohibiting Himself from what He has allowed for Him In the Book of Vows**

Al-Bukhari recorded that `Ubayd bin `Umayr said that he heard `A'ishah claiming that Allah's Messenger used to stay for a period in the house of Zaynab bint Jahsh and drink honey in her house. (She said) "Hafsah and I decided that when the Prophet entered upon either of us, we would say, `I smell Maghafir on you. Have you eaten Maghafir' When he entered upon one of us, she said that to him. He replied (to her),

«لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ  
وَلَنْ أَعُودَ لَهُ»

(No, but I drank honey in the house of Zaynab bint Jahsh, and I will never drink it again.)" Then the following was revealed;

(يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ)

(O Prophet! Why do you forbid that which Allah has allowed to you) up to,

(إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا)

(If you both turn in repentance to Allah, your hearts are indeed so inclined;) in reference to `A'ishah and Hafsah.

(وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا)

(And (remember) when the Prophet disclosed a matter in confidence to one of his wives,) which refers to this saying,

«بَلْ شَرِبْتُ عَسَلًا»

(But I have drunk honey.) Ibrahim bin Musa said that Hisham said that it also meant his saying,

«وَلَنْ أَعُودَ لَهُ وَقَدْ حَلَفْتُ فَلَا تُخْبِرِي بِذَلِكَ  
أَحَدًا»

(I will not drink it anymore, I have taken an oath to that. Therefore, do not inform anybody about it.) Al-Bukhari also recorded this Hadith in the Book of Divorce; then he said, "Al-Maghafir is a type of sap, and in Ar-Rimth (a type of citrus) its taste is sweet..." Al-Jawhari said, "The `Urfut is a tree of the shrub variety, which secretes Maghfur." Muslim collected this Hadith from `A'ishah in the Book of Divorce in his Sahih, and his wording is the same as Al-Bukhari in the Book of Vows. In the Book of Divorce, Al-Bukhari recorded that `A'ishah said, "Allah's Messenger liked sweets and honey. After performing the `Asr prayer, he used to visit his wives, going close to them. So he went to Hafsah, daughter of `Umar, and stayed with her

more than his usual stay. I (A'ishah) became jealous and asked about that. It was said to me, 'A woman of her family sent her a small vessel of honey as a gift, and she gave a drink to Allah's Messenger made from it.' I said, 'By Allah, we will contrive a plot against him.' I said to Sawdah bint Zam`ah, 'When the Messenger visits you and draws close to you, say to him, 'Have you eaten Maghafir' And when he says to you, 'No', then ask him, 'What is this odor' He will say to you, 'Hafsah has given me a drink of honey.' Then you should say to him, 'The honeybees might have eaten from Urfut, and I will also say the same to him. Safiyyah, you should also say this.' Sawdah later said, 'It was under compulsion that I had decided to state that which you told me; soon, by Allah, he was standing at my door.' So when Allah's Messenger came near her, she said, 'O Messenger of Allah! Did you eat Maghafir' He said, 'No.' She again said, 'Then what is this odor' He said,

«سَقَّنِي حَقْصَةَ شَرْبَةِ عَسَلٍ»

(Hafsah gave me honey to drink.) She said, 'The honeybees might have eaten from Urfut.)" A'ishah continued, "When he came to me I said the same to him. He then visited Safiyyah and she also said similar to him. When he again visited Hafsah, she said, 'O Messenger of Allah, should I not give you that (drink)' He said,

«لَا حَاجَةَ لِي فِيهِ»

(I do not need it.) Sawdah said, 'By Allah! We have prevented him from drinking honey.' I said to her, 'Keep quiet!' Muslim also recorded this Hadith, but this wording is from Al-Bukhari. In the narration of Muslim, A'ishah said, "The Messenger of Allah used to hate to have a bad odor coming from him" This is why they suggested to him that he ate Maghafir, because it causes a bad odor. When he said,

«بَلْ شَرِبْتُ عَسَلًا»

(No, I had some honey.) They said that the bees ate from a tree that is called Al-Urfut, which has Maghafir gum, suggesting that this is the reason behind the bad odor they claimed was coming from him. The latter narration, collected through Urwah from A'ishah, mentions that it was Hafsah who gave the Prophet the honey. In another narration collected from Ubayd bin Umayr, from A'ishah, it was Zaynab bint Jahsh who gave the honey to the Prophet, while A'ishah and Hafsah were the plotters. Allah knows best. Some might say that they were two separate incidents. However, it is not likely that the Ayat were revealed about both incidents, if indeed they were two separate incidents. Allah knows best. A Hadith that Imam Ahmad collected in the Musnad mentions that A'ishah and Hafsah were the plotters. Imam Ahmad recorded that Ibn Abbas said, "I was eager to ask Umar about the two ladies among the wives of the Prophet, about whom Allah said,

«إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا»

(If you two turn in repentance to Allah your hearts are indeed so inclined;) Then I performed Hajj along with Umar, and on our way back from Hajj he went aside (to relieve himself). I also went aside along with him carrying a tumbler of water. When he finished and returned, I poured water on his hands from the tumbler and he performed ablution. I said, 'O Commander of the faithful! Who were the two ladies among the wives of the Prophet, to whom Allah said,



## (إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا)

(If you two turn in repentance to Allah your hearts are indeed so inclined)' `Umar said, `I am astonished at your question, O Ibn `Abbas.'" - Az-Zuhri (a subnarrator) said that `Umar did not like the question, but he still answered it, saying that they were `A'ishah and Hafsa. "Then `Umar went on relating the story and said, `We, the people of Quraysh, used to have authority over our women. But when we came to live with the Ansar, we noticed that the Ansari women had the upper hand over their men, so our women started acquiring the habits of the Ansari women. At that time, I was residing at the house of Umayyah bin Zayd, in Al-`Awali. Once I got angry with my wife, and she talked back to me; I disliked her answering me back. She said, `Why do you dislike me talking back to you By Allah, the wives of the Prophet talk back to him, and some of them may not speak with him for the whole day, until nightfall.' Then I went to Hafsa and asked her, `Do you talk back to Allah's Messenger' She said, `Yes.' I asked, `Does any of you keep Allah's Messenger angry all day long, until night' She replied, `Yes.' I said, `Whoever among you does this is a ruined, losing person! Doesn't she fear that Allah may get angry for the anger of His Messenger and, thus, she will be ruined Don't ask Allah's Messenger too many things, and don't retort him in any case. Demand from me whatever you like, and don't be tempted to imitate your neighbor, for she is more beautiful than you, and more beloved to Allah's Messenger than you.' He meant `A'ishah.

I, and an Ansari neighbor of mine used to visit the Prophet in turns. He used to go one day, and I another day. When I went I would bring him the news of what had happened that day regarding the revelation and when he went, he used to do the same for me. In those days it was rumored that the Ghassan (tribe) were preparing their horses to invade us. My companion went and returned to us at night and knocked at my door. I came out to him. He said that a grave thing happened. I asked him, `What is it Have Ghassan come' He replied that it was worse and more serious than that, adding that Allah's Messenger had divorced all his wives. I said, `Hafsa is a ruined loser! I expected that would happen some day.' So I dressed myself and I performed the Subh prayer. I went to Hafsa and found her weeping. I asked her, `Has Allah's Messenger divorced all of you' She replied, `I don't know. He is there alone in the upper room.' I went to the upper room and asked a black slave of the Prophet to ask for his permission to see me, and the boy went in and then came out saying, `I mentioned you to him and he remained silent.' I then went out and came to the Minbar and found a group of people around it and some of them were weeping. I sat with them for some time, but could not endure the situation. So, I requested to the boy, `Will you get the permission for `Umar' He went in and then came out saying, `I mentioned you to him, but he did not reply.' So, I went to Minbar and sat with the people who were sitting by the Minbar, but I could not bear the situation, so I went to the boy again and said, `Will you get the permission for `Umar' He went in and brought the same reply as before. When I was leaving, behold, he called me saying, `Allah's Messenger has granted you permission.' So, I entered the Prophet's room, greeted him with the Salam and saw him lying on a mat without bedding on it, and the mat had left its mark on the body of the Prophet.

I said, `Have you divorced your wives, O Allah's Messenger' He raised his eyes to me and replied no. I said, `Allahu Akbar. O Allah's Messenger! We, the people of Quraysh used to have the upper hand over our women. But when we came to Al-Madinah, we found a people whose women had the upper hand over them. Our women started learning this behavior from them. Once, I got angry with my wife, and she talked back to me. I disliked that behavior from her and she said, `Why do you dislike that I talk back to you By Allah, the Prophet's wives talk back to him and one of them would ignore him the whole day, until the night.' I said to her, `Whoever does this among them is the ruined loser! Does she feel safe from Allah getting angry with her on account of His Messenger's anger In that case, she would be ruined.' On that the Prophet smiled. I then said, `O Allah's Messenger! I went to Hafsa and said to her, `Do not be tempted to imitate your companion (`A'ishah) for she is more beautiful than you and more

beloved to the Prophet.' The Prophet smiled again. When I saw him smiling, I said, 'Does the Messenger feel calm?' He said, 'Yes.' So, I sat down and cast a glance at the room, and by Allah, I couldn't see anything of importance, except three hides. I said, 'Invoke Allah, O Allah's Messenger, to make your followers prosperous, for the Persians and the Byzantines have been made prosperous and given worldly luxuries, even though they do not worship Allah.' The Prophet sat upright and said,

«أَفِي شَكَ أَنْتَ يَا ابْنَ الْخَطَّابِ أَوْلِيكَ قَوْمٌ  
عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ فِي الْحَيَاةِ الدُّنْيَا»

(O Ibn Al-Khattab! Do you have any doubt These people have been given rewards of their good deeds in this world only.) I asked the Prophet , 'Please beg Allah's forgiveness for me, O Allah's Messenger.' The Prophet swore that he would not go to his wives for one month, because of his severe anger towards them, until Allah the Exalted and Most Honored censured him." Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i also collected this Hadith using various chains of narration. Al-Bukhari and Muslim also collected it from Ibn `Abbas, who said, "For a whole year, I was eager to ask `Umar bin Al-Khattab about an Ayah. However, I hesitated out of respect for him. Once, he went on a Hajj trip and I accompanied him. On our way back, he stopped to relieve himself behind some trees of Arak. I stopped until he finished and then walked along with him and asked him, 'O Leader of the believers! Who are the two women who helped each other (or plotted) against the Prophet ?' This is the narration that Al-Bukhari collected, while Muslim recorded that Ibn `Abbas asked, "Who are the two women about whom Allah the Exalted said,

(وَإِنْ تَظَاهَرَا عَلَيْهِ)

(but if you help one another against him, )" `Umar replied, "A'ishah and Hafsa." Muslim mentioned the rest of the Hadith. Muslim also recorded that Ibn `Abbas said that `Umar bin Al-Khattab said to him, "When Allah's Messenger stayed away from his wives, I entered the Masjid and found people striking the ground with pebbles. They said, 'Allah's Messenger has divorced his wives.' That occurred before Hijab was commanded. I said to myself, 'I must investigate this news today.'" So he mentioned the Hadith in which he went to `A'ishah and Hafsa and admonished them. He then said, 'I went in and found Rabah, the servant of Allah's Messenger , sitting on a window sill. I called, 'O Rabah, seek permission for me from Allah's Messenger.'" He then mentioned the story as we mentioned above. `Umar continued, "I said, 'O Messenger of Allah, what trouble do you feel from your wives If you have divorced them, verily Allah is with you, His angels, Jibril, Mikal, I, Abu Bakr and the rest of believers are with you.' Often, when I talked, all praise is due to Allah, I hoped that Allah would testify to the words that I uttered. And so the Ayat of option was revealed. Allah said,

(عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا  
مِّنْكَ)

(Maybe his Lord, if he divorces you, will give him in your place wives better than you,) and,

وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ  
وَصَلِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ

(but if you help one another against him, then verily, Allah is his Protector, and Jibril, and the righteous among the believers; and after that the angels are his helpers.) I said, `Messenger of Allah, have you divorced them' He said, `No.' I stood at the door of the Masjid and called out at the top of my voice, `The Messenger of Allah has not divorced his wives.' It was on this occasion that this Ayah was revealed,

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا  
بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أَوْلِيَ الْأَمْرِ  
مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

(When any matter pertaining to peace or alarm comes to them, they broadcast it; whereas, if they would refer it to the Messenger and those who have been entrusted with authority among them, those of them who are engaged in obtaining intelligence would indeed know (what to do with) it.)(4:83) It was I who understood (and properly investigated) this matter." Similar was said by Sa`id bin Jubayr, `Ikrimah, Muqatil bin Hayyan, Ad-Dahhak and others. The Ayah,

(وَصَلِحُ الْمُؤْمِنِينَ)

(and the righteous among the believers;) refers to Abu Bakr and `Umar. Al-Hasan Al-Basri added `Uthman to them. Layth bin Abi Sulaym said from Mujahid:

(وَصَلِحُ الْمُؤْمِنِينَ)

(and the righteous among the believers;) includes `Ali bin Abi Talib also. Al-Bukhari recorded that Anas said, "Umar said, `The wives of the Prophet were all jealous for his affection, and I said to them,

(عَسَى رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا  
مِّنْكَنَّ)

(Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.) Thereafter, this Ayah was revealed." We mentioned before that `Umar said statements that were confirmed by the Qur'an, such as about the revelation about Hijab )see 33:53( and the captive idolators after the battle of Badr )see 8:67(. `Umar's suggestion to take the Station of Ibrahim as a place for prayer and Allah revealed this Ayah;

## (وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you the Maqam (station) of Ibrahim as a place of prayer.) (2:125) Ibn Abi Hatim recorded that Anas said that `Umar bin Al-Khattab said, "I heard news that the Mothers of the faithful had a dispute with the Prophet . So I advised them, saying, `Either stop bothering Allah's Messenger or Allah might provide him better wives than you. Al-Hasan Al-Basri added `Uthman to them. Layth bin Abi Sulaym said from Mujahid:

## (وَصَلِحُ الْمُؤْمِنِينَ)

(and the righteous among the believers;) includes `Ali bin Abi Talib also. Al-Bukhari recorded that Anas said, " Umar said, `The wives of the Prophet were all jealous for his affection, and I said to them,

## (عَسَى رَبُّهُ إِن طَلَّقَنَّ أَن يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنَّكَ)

(Maybe his Lord, if he divorces you, will give him instead of you, wives better than you.) Thereafter, this Ayah was revealed." We mentioned before that `Umar said statements that were confirmed by the Qur'an, such as about the revelation about Hijab )see 33:53( and the captive idolators after the battle of Badr )see 8:67(. `Umar's suggestion to take the Station of Ibrahim as a place for prayer and Allah revealed this Ayah;

## (وَآتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى)

(And take you the Maqam (station) of Ibrahim as a place of prayer.) (2:125) Ibn Abi Hatim recorded that Anas said that `Umar bin Al-Khattab said, "I heard news that the Mothers of the faithful had a dispute with the Prophet . So I advised them, saying, `Either stop bothering Allah's Messenger or Allah might provide him better wives than you. Abu `Abdur-Rahman As-Sulami, Abu Malik, Ibrahim An-Nakha`i, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi, and others.

(يَأْيُهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَاراً  
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظُ  
شِدَادٍ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا  
يُؤْمَرُونَ - يَأْيُهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ  
إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ - يَأْيُهَا الَّذِينَ

ءَامِنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ  
 أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي  
 مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ  
 وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ  
 وَيَإْيْمَنِهِمْ يَقُولُونَ رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا  
 إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ )

(6. O you who believe! Protect yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the commands they receive from Allah, but do that which they are commanded.) (7. (It will be said in the Hereafter) O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.) (8. O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow -- the Day that Allah will not disgrace the Prophet and those who believe with him. Their light will run forward before them and in their right hands. They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.")

### Teaching One's Family the Religion and Good Behavior

`Ali bin Abi Talhah reported from Ibn `Abbas;

(قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا)

(Protect yourselves and your families against a Fire (Hell)) He said, "Work in the obedience of Allah, avoid disobedience of Allah and order your families to remember Allah, then Allah will save you from the Fire." Mujahid also commented on:

(قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا)

(Protect yourselves and your families against a Fire (Hell)) saying, "Have Taqwa of Allah and order your family to have Taqwa of Him." Qatadah said, "He commands obedience to Allah, to not disobey Allah, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it." Similar was said by Ad-Dahhak and Muqatil; "It is an obligation for the Muslim to teach his near family members, and his male and female slaves what Allah has made obligatory for them and what Allah has forbidden for them." There is a Hadith that confirms the meaning of this Ayah. Ahmad, Abu Dawud and At-Tirmidhi recorded that Ar-Rabi` bin Sabrah said that his father said that the Messenger of Allah said,

«مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا  
بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا»

(Order the children to pray when they reach the age of seven and when they reach the age of ten, discipline them for (not performing) it.) This is the narration that Abu Dawud collected; At-Tirmidhi said, "This Hadith is Hasan."

### Fuel for Hell and a Description of its Angels

Allah said,

(وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ)

(whose fuel is men and stones,) indicating that the Children of Adam will be fuel for the Fire that will feed it,

(وَالْحِجَارَةُ)

(and stones) in reference to the idols that were worshipped, just as Allah said in another Ayah,

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ)

(Certainly you and that which you are worshipping now besides Allah, are (but) fuel for Hell!) (21:98) `Abdullah bin Mas`ud, Mujahid, Abu Ja`far Al-Baqir and As-Suddi said that these are sulfur stones that are more putrid than rotten corpses, according to Mujahid. Allah's statement,

(عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ)

(over which are (appointed) angels stern (and) severe,) means, their nature of behavior is stern, because the mercy has been taken out of their hearts for those who disbelieve in Allah,

(شِدَادٌ)

(severe) meaning, their structure is powerful, strong and frightening,

(لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ)

(who disobey not the commands they receive from Allah, but do that which they are commanded.) meaning, whatever Allah commands them, they rush to obey Him, without delay for even a twinkling of an eye. They are able to fulfill the command; they are called Az-Zabaniyah, meaning, the keepers and guards of Hell, may Allah give us shelter from them.

### **No Excuse will be accepted from the Disbeliever on the Day of Resurrection**

Allah said,

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْزَوْنَ  
مَا كُنْتُمْ تَعْمَلُونَ )

(O you who disbelieve! Make no excuses this Day! You are being requited only for what you used to do.) meaning, on the Day of Resurrection, the disbeliever will be told, "Do not offer any excuse this Day, because it will not be accepted from you; you will only be recompensed for what you used to do. Today, you will receive the punishment for your actions."

### **Encouraging sincere Repentance**

Allah the Exalted said,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا )

(O you who believe! Turn to Allah with sincere repentance!) meaning, a true, firm repentance that erases the evil sins that preceded it and mend the shortcoming of the repenting person, encouraging and directing him to quit the evil that he used to do. Allah said,

(عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow) And when Allah says, "it may be," it means He shall.

يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ )

(the Day that Allah will not disgrace the Prophet and those who believe with him) meaning, on the Day of Resurrection, Allah will not disgrace those who believed in the Prophet ,

(نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَيَأْمَنِيهِمْ)

(Their light will run forward before them and in their right hands.) as we explained in Surat Al-Hadid,

يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ

(They will say: "Our Lord! Keep perfect our light for us and grant us forgiveness. Verily, You are Able to do all things.") Mujahid, Ad-Dahhak and Al-Hasan Al-Basri and other said, "This is the statement that the believers will say on the Day of Resurrection, when they witness the light of the hypocrites being extinguished." Imam Ahmad recorded that a man from the tribe of Banu Kinanah said, "I prayed behind the Messenger of Allah during the year of the Conquest (of Makkah), and heard him say,

«اللَّهُمَّ لَا تُخْزِنِي يَوْمَ الْقِيَامَةِ»

(O Allah! Please, do not disgrace me on the Day of Resurrection.)"

يَأْيُهَا النَّبِيُّ جَهْدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ  
عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسُ الْمَصِيرُ - ضَرَبَ  
اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ  
كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَاهُمَا  
فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ  
مَعَ الدَّٰخِلِينَ )

(9. O Prophet! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.) (10. Allah sets forth an example for those who disbelieve: the wife of Nuh and the wife of Lut. They were under two of our righteous servants, but they both betrayed them. So, they availed them not against Allah and it was said: "Enter the Fire along with those who enter!")

**The Command for Jihad against the Disbelievers and the Hypocrites**



Allah the Exalted orders His Messenger to perform Jihad against the disbelievers and hypocrites, the former with weapons and armaments and the later by establishing Allah's legislated penal code,

(وَاعْلُظْ عَلَيْهِمْ)

(and be severe against them) meaning, in this life,

(وَمَا أَوْلَاهُمْ جَهَنَّمُ وَيُسَّ الْمَصِيرُ)

(their abode will be Hell, and worst indeed is that destination.) that is, in the Hereafter.

### **The Disbeliever shall never benefit from His Believing Relative on the Day of Resurrection**

Allah the exalted said,

(ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا)

(Allah sets forth an example for those who disbelieve) meaning, the disbelievers who live together in this life with Muslims, their mixing and mingling with Muslims will not help the disbelievers, nor will it avail them with Allah, until and unless they gain faith in their hearts. Then Allah mentioned the parable, saying,

(امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ)

(the wife of Nuh and the wife of Lut. They were under two of our righteous servants,) means, they were the wives of two of Allah's Messengers and were their companions by day and night, eating with them and sleeping with them, as much as any marriage contains of interaction between spouses. However,

(فَخَانَتَاهُمَا)

(they both betrayed them.) meaning, in the faith, they did not adhere to the faith sent through their husbands nor accepted their message. Therefore, all the intimate knowledge of their husbands neither helped them nor prevented punishment, hence Allah's statement,

(فَلَمْ يُعْنِنَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا)

(So, they availed them not against Allah) means, because their wives were disbelievers,

(وَقِيلَ)

(and it was said) meaning, to these wives,

(ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ)

(Enter the Fire along with those who enter!) The part of the Ayah that reads,

(فَخَانَتَاهُمَا)

(but they both betrayed them) does not pertain to committing illegal sexual intercourse, but to refusing to accept the religion. Surely, the wives of the Prophets were immune from committing illegal sexual intercourse on account of the honor that Allah has granted His Prophets, as we explained in Surat An-Nur. Al-`Awfi reported from Ibn `Abbas, "They betrayed them by not following their religion. The wife of Prophet Nuh used to expose his secrets, informing his oppressive people whenever any person embraced the faith with Nuh. As for the wife of Prophet Lut, she used to inform the people of the city (Sodom), who committed the awful sexual act (sodomy), whenever a guest was entertained by her husband." Ad-Dahhak reported that Ibn `Abbas said, "No wife of a Prophet ever committed adultery and fornication. Rather, they betrayed them by refusing to follow their religion." Similar was said by `Ikrimah, Sa`id bin Jubayr, Ad-Dahhak and others.

(وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا امْرَأَةٌ فِرْعَوْنَ  
إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي  
مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ  
وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا  
فِيهِ مِنْ رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ  
وَكَانَتْ مِنَ الْقَانِتِينَ)

(11. And Allah has set forth an example for those who believe: the wife of Fir`awn, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work, and save me from the people who are wrongdoers.) (12. And Maryam, the daughter of `Imran who guarded her chastity (private part). And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub, and she was of the Qanitin.)

**The Disbelievers can cause no Harm to the Believers**

This is a parable that Allah made of the believers, in that, if they needed to, their association with the disbelievers will not harm them. Allah the Exalted said,

(لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ  
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ  
إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً)

(Let not the believers take the disbelievers as protecting friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except you indeed fear a danger from them.) (3:28) Qatadah said, "Fir`awn was the most tyrannical among the people of the earth and the most disbelieving. By Allah! His wife was not affected by her husband's disbelief, because she obeyed her Lord. Therefore, let it be known that Allah is the Just Judge Who will not punish anyone except for their own sins." Ibn Jarir recorded that Sulayman said, "The wife of Fir`awn was tortured under the sun and when Fir`awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise." Ibn Jarir said that Al-Qasim bin Abi Bazzah said, "Fir`awn's wife used to ask, 'Who prevailed' When she was told, 'Musa and Harun prevailed', she said, 'I believe in the Lord of Musa and Harun.' Fir`awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on the faith and her soul was then captured. The stone was thrown on her lifeless body." This is the meaning of her statement,

(رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ  
فِرْعَوْنَ وَعَمَلِهِ)

(My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work,) means, 'deliver me from him, because I am innocent of his actions,'

(وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ)

(and save me from the people who are wrongdoers.) Her name was Asiyah bint Muzahim, may Allah be pleased with her. Allah said,

(وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا)

(And Maryam, the daughter of `Imran who guarded her chastity (private part).) meaning, who protected and purified her honor, by being chaste and free of immorality,

(فَنَفَخْنَا فِيهِ مِنْ رُوْحِنَا)

(And We breathed into it (private part) through Our Ruh,) meaning, through the angel Jibril. Allah sent the angel Jibril to Maryam, and he came to her in the shape of a man in every respect. Allah commanded him to blow into a gap of her garment and that breath went into her womb through her private part; this is how `Isa was conceived. This is why Allah said here,

(فَنَفَخْنَا فِيهِ مِنْ رُوْحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا  
وَكُتُبِهِ)

(And We breathed into it through Our Ruh, and she testified to the truth of her Lords Kalimat, and His Kutub,) meaning His decree and His legislation.

(وَكَاْنَتْ مِنَ الْقَانِتِيْنَ)

(and she was of the Qanitin.) Imam Ahmad recorded that Ibn `Abbas said, "The Messenger of Allah drew four lines on the ground and said,

«أَتَدْرُوْنَ مَا هَذَا؟»

(Do you know what these lines represent) They said, `Allah and His Messenger know best.' He said,

«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيْجَةُ بِنْتُ خُوَيْلِدٍ،  
وَقَاْطِمَةُ بِنْتُ مُحَمَّدٍ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَآسِيَةُ  
بِنْتُ مُزَاْحِمٍ اِمْرَاةُ فِرْعَوْنَ»

(The best among the women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint `Imran and Asiyah bint Muzahim, wife of Fir`awn.) It is confirmed in the Two Sahih's from Abu Musa Al-Ash`ari that the Messenger of Allah said,

«كَمُلَ مِنَ الرِّجَالِ كَثِيْرٌ وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ اِلَّا  
آسِيَةُ اِمْرَاةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ،  
وَخَدِيْجَةُ بِنْتُ خُوَيْلِدٍ، وَاِنْ فَضَّلَ عَايِشَةَ عَلٰى  
النِّسَاءِ كَفَّضَلُ الثَّرِيْدِ عَلٰى سَائِرِ الطَّعَامِ»

(Many men have reached the level of perfection, but none among women have reached this level except Asiyah -- Fir`awn's wife, Maryam--the daughter of `Imran, and Khadijah--the daughter of Khuwaylid. And no doubt, the superiority of `Aishah to other women is like the superiority of Tharid to other meals.) In my book, Al-Bidayah wan-Nihayah, I have mentioned these Hadiths using their various chains of narration in relating the story of Prophet `Isa and his mother Maryam, peace be upon them, all praise be to Allah. This is the end of the Tafsir of Surat At-Tahrim, all thanks and praise are due to Allah.

## The Tafsir of Surat Al-Mulk

(Chapter - 67)

Which was revealed in Makkah

The Virtues of Surat Al-Mulk

Imam Ahmad recorded from Abu Hurayrah that Allah's Messenger said,

«إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثِينَ آيَةً شَفَعَتْ  
لصَّاحِبِهَا حَتَّى غُفِرَ لَهُ:  
(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)»

(Verily, there is a chapter in the Qur'an which contains thirty Ayat that will intercede on behalf of its reciter until he is forgiven. (It is): (Blessed be He in Whose Hand is the dominion.)) This Hadith was collected by At-Tirmidhi and the four Sunan Compilers. At-Tirmidhi said concerning it, "This is a Hasan Hadith." At-Tabarani and Al-Hafiz Ad-Diya' Al-Maqdisi both recorded from Anas that the Messenger of Allah said,

«سُورَةٌ فِي الْقُرْآنِ خَاصَمَتْ عَنْ صَاحِبِهَا حَتَّى  
أَدْخَلَتْهُ الْجَنَّةَ:  
(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ)»

(There is a chapter of the Qur'an that will argue on behalf of its reciter until it causes him to enter into Paradise. (It is): (Blessed be He in Whose Hand is the dominion.))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ- الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ  
أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ- الَّذِي خَلَقَ  
سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ  
مِن تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ-  
ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ  
خَاسِئًا وَهُوَ حَسِيرٌ- وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا  
بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا  
لَهُمْ عَذَابَ السَّعِيرِ-)

(1. Blessed be He in Whose Hand is the dominion; and He is Able to do all things.) (2. Who has created death and life that He may test you which of you is best in deed. And He is the Almighty, the Oft-Forgiving;) (3. Who has created the seven heavens one above the other; you can see no fault in the creation of the Most Gracious. Then look again. Can you see any rifts) (4. Then look again and yet again, your sight will return to you Khasi', and worn out.) (5. And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin, and have prepared for them the torment of the blazing Fire.)

### **Glorification of Allah and mentioning the Creation of Death, Life, the Heavens and the Stars**

Allah the Exalted glorifies His Noble Self and informs that the dominion is in His Hand. This means that He deals with all of His creatures however He wishes and there is none who can reverse His decree. He is not questioned concerning what He does because of His force, His wisdom and His justice. For this reason Allah says,

(وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ)

(and He is Able to do all things.) Then Allah says,

(الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ)

(Who has created death and life) Those who say that death is an existing creation use this Ayah as a proof because it is something that has been created. This Ayah means that He brought creation into existence from nothing in order to test the creatures. He examines them to see which of them will be best in deeds. This is similar to Allah's statement,

(كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ)

(How can you disbelieve in Allah Seeing that you were dead and He gave you life.) (2:28) In this Ayah Allah named the first stage, which is non-existence, "death." Then he named the origin or beginning of existence, "life." This is why Allah says,

(ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ)

(Then He will give death, then again will bring you to life ( on the Day of Resurrection)) (2:28). Concerning Allah's statement,

(لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا)

(He may test you which of you is best in deed.) it means best in deeds. This is as Muhammad bin `Ajlal said. It should be noted that Allah did not say "which of you does the most deeds." Allah then says,

(وَهُوَ الْعَزِيزُ الْغَفُورُ)

(And He is the Almighty, the Oft-Forgiving.) This means that He is the Almighty, the Most Great, the Most Powerful and the Most Honorable. However, along with this He is Most Forgiving to whoever turns to Him in repentance and seeks His pardon after having disobeyed Him and opposed His commandment. Even though Allah is Almighty, He also forgives, shows mercy, pardons and excuses. Then Allah says,

(الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا)

(Who has created the seven heavens one above the other;) meaning stacked one on top of the other. Are they connected to each other, meaning that they are in elevated ascension, some of them being stacked above others, or separated with space between them There are two views concerning this, and the most correct opinion seems to be the latter as is proven in the Hadith of Isra' (the Prophet's Night Journey) and other narrations. Concerning Allah's statement,

(مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفْوُتٍ)

(you can see no fault in the creation of the Most Gracious.) means, it (the creation) is done in a flawless manner, and these are connected with each other so as to forms a straight level, having no disunion, conflict, inconsistency, deficiency, flaw or defect. This is the reason that Allah says,

(فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ)

(Then look again. Can you see any rifts) meaning, look at the sky and pay close attention to it. Do you see any flaw, deficiency, defect or rifts in it Ibn `Abbas, Mujahid, Ad-Dahhak, Ath-Thawri and others said concerning Allah's statement,

(فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ)

(Then look again. Can you see any rifts) that it means cracks. As-Suddi said that,

(هَلْ تَرَى مِنْ فُطُورٍ)

(Can you see any rifts) means any tears. Qatadah said,

(هَلْ تَرَى مِنْ فُطُورٍ)

(Can you see any rifts) means, `do you see any defects O Son of Adam (mankind)' In reference to Allah's statement,

(ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ)

(Then look again and yet again, ) Qatadah said, "It means (look) twice."

(يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا)

(your sight will return to you Khasi',) Ibn `Abbas said that Khasi' means humiliated. Mujahid and Qatadah both said that it means despised.

(وَهُوَ حَسِيرٌ)

(and worn out.) Ibn `Abbas said that this means it will be exhausted. Mujahid, Qatadah and As-Suddi all said that it means broken down fatigue that comes from weakness. Thus, the Ayah means that if you continuously looked, no matter how much you look, your sight will return to you.

(خَاسِئًا)

(Khasi') due to the inability to see any flaw or defect (in Allah's creation).

(وَهُوَ حَسِيرٌ)



(and worn out.) meaning, exhausted and broken down feebleness due to the great amount of repeated looking without being able to detect any deficiency. Then, after Allah negated any deficiency in the creation of the heavens, He explains their perfection and beauty. He says,

(وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ)

(And indeed We have adorned the nearest heaven with lamps, ) This refers to the stars which have been placed in the heavens, some moving and some stationary. In Allah's statement,

(وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ)

(and We have made them (as) missiles to drive away the Shayatin,) The pronoun `them' in His statement, "and We have made them" is the same type of statement as the stars being referred to as lamps. This does not mean that they are actually missiles, because the stars in the sky are not thrown. Rather, it is the meteors beneath them that are thrown and they are taken from the stars. And Allah knows best. Concerning Allah's statement,

(وَأَعْتَدْنَا لَهُمُ عَذَابَ السَّعِيرِ)

(and We have prepared for them the torment of the blazing Fire.) means, `We have made this disgrace for the devils in this life and We have prepared for them the torment of the blazing Fire in the Hereafter.' This is as Allah said in the beginning of Surat As-Saffat,

(إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ - وَحِفْظًا  
مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ - لَا يَسْمَعُونَ إِلَى الْمَلَأِ  
الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ - دُحُورًا وَلَهُمْ  
عَذَابٌ وَأَصِيبٌ - إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ  
شِهَابٌ ثَاقِبٌ )

(Verily, We have adorned the near heaven with the stars (for beauty). And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.) )37:6-7( Qatadah said, "These stars were only created for three purposes: Allah created them as adornment for the heaven (sky), as missiles for the devils and as signs for navigation. Therefore, whoever seeks to interpret any other meanings for them other than these, then verily he has spoken with his own opinion, he has lost his portion and burdened himself with that which he has no knowledge of." Ibn Jarir and Ibn Abi Hatim both recorded this statement.

(وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُومُونَ  
 الْمَصِيرُ - إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ  
 تَفُورٌ - تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ  
 سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَى قَدْ  
 جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ  
 أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ - وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ  
 نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ - فَاعْتَرَفُوا  
 بِذُنُوبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ )

(6. And for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.) (7. When they are cast therein, they will hear its Shahiq while it is simmering.) (8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you") (9. They will say: "Yes, indeed a warner did come to us, but we rejected him and said: `Allah never sent down anything; you are only in great error.'" ) (10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!") (11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!)

### The Description of Hell and Those Who will enter into it

Allah the Exalted says,

(و)

(and) meaning, `and We have prepared,'

(لِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُومُونَ الْمَصِيرُ)

(for those who disbelieve in their Lord is the torment of Hell, and worst indeed is that destination.) This means that this will be the worst end and a terrible destiny.

(إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا)

(When they are cast therein, they will hear its Shahiq) Ibn Jarir said, "This means the sound of shouting."

(وَهِيَ تَفُورُ)

(while it is simmering.) Ath-Thawri said, "It will boil them just as a small number of seeds are boiled in a lot of water." Then Allah says,

(تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ)

(It almost bursts up with fury.) meaning, some parts of it almost break apart from other parts due to the severity of its rage and anger with them.

(تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ )

(Every time a group is cast therein, its keepers will ask: "Did no warner come to you" They will say: "Yes, indeed a warner did come to us, but we rejected him and said: `Allah never sent down anything; you are only in great error.") In these Ayat Allah reminds of His justice in dealing with His creatures and that He does not punish anyone until the proof has been established against them and a Messenger has been sent to them. This is similar to Allah's statement,

(وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا)

(And We never punish until We have sent a Messenger.) )17:15( Allah also says,

(حَتَّى إِذَا جَاءُوهَا فَتَحَتْ أَبْوَابَهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رَسُولٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا بَلَى وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ)

(till when they reach it, the gates thereof will be opened. And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Ayat of your Lord, and warning you of the meeting of this Day of yours" They will say: "Yes," but the Word of torment has been justified against the disbelievers!") 39:71( Thus, they have no recourse but to blame themselves and they will feel remorseful when such remorse will be of no benefit to them. They will say,

(لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ  
السَّعِيرِ)

(Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!) meaning, 'if we would have benefited from our intellects or listened to the truth that Allah revealed, we would not have been disbelieving in Allah and misguided about Him. But we did not have understanding to comprehend what the Messengers came with, and we did not have the intelligence to guide us to following them.' Allah then says,

(فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ )

(Then they will confess their sin. So, away with the dwellers of the blazing Fire!) Imam Ahmad recorded from Abu Al-Bakhtari At-Ta'i that he heard from one of the Companions that the Messenger of Allah said,

«لَنْ يَهْلِكَ النَّاسُ حَتَّى يُعْذِرُوا مِنْ أَنْفُسِهِمْ»

(The people will not be destroyed until they themselves confess their guilt.)

(إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ  
وَأَجْرٌ كَبِيرٌ - وَأَسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ - أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ  
اللطيفُ الخبيرُ - هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ  
ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ  
النُّشُورُ )

(12. Verily, those who fear their Lord unseen, theirs will be forgiveness and a great reward.)

(13. And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.) (14. Should not He Who has created know And He is the Most Kind and

Courteous, All-Aware.) (15. He it is Who has made the earth subservient to you; so walk in the paths thereof and eat of His provision. And to Him will be the resurrection.)

## The Reward of those Who fear their Lord unseen

Allah informs of he who fears standing before his Lord, being frightened about matters between himself and Allah when he is not in the presence of other people. So he refrains from disobedience and he performs acts of obedience when no one sees him except Allah. Allah mentions that this person will have forgiveness and a great reward. This means that his sins will be remitted and he will be rewarded abundantly. This is similar to what has been confirmed in the Two Sahih, s,

«سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ»

(There are seven people whom Allah the Exalted will shade in the shade of His Throne on the Day when there will be no shade except its shade.) Then he mentioned that among those people are:

«دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلًا تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ»

(A man who is tempted by a beautiful woman of high social status, but he says: `Verily, I fear Allah.' Another person from among them is a man who gives charity and he conceals it so that his left hand does not know what his right hand spent.) Then He says, while informing that He is aware of the innermost conscience and secrets,

(وَأَسِرُّوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ )

(And whether you keep your talk secret or disclose it, verily, He is the All-Knower of what is in the breasts.) meaning, that which occurs in the hearts (ideas, thoughts, etc.).

(أَلَا يَعْلَمُ مَنْ خَلَقَ)

(Should not He Who has created know) This means, `doesn't the Creator know'

(وَهُوَ اللَّطِيفُ الْخَبِيرُ)

(And He is the Most Kind and Courteous, All-Aware (of everything).)

### Allah's Favor of subjugating the Earth to His Servants

Then Allah mentions His favor to His creation in subjugating the earth to them, and making it subservient to them. This is by His making it a stable abode and dwelling place. He placed in it mountains and caused water springs to gush forth from it. He fashioned pathways, and placed useful things in it and places fertile for the growth of fruit and vegetation. Allah says,

(هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي  
مَنَاكِبِهَا)

(He it is Who has made the earth subservient to you; so walk in the paths thereof) meaning, travel wherever you wish throughout its regions and frequent its countrysides and all the areas of its domain in your various journeys to seek earnings and trade. And know that your efforts will not benefit you anything unless Allah makes matters easy for you. Allah continues to say,

(وَكُلُوا مِنْ رِزْقِهِ)

(and eat of His provision.) Thus, striving by using the means (to attain something) does not negate the necessity of depending upon Allah (At-Tawakkul). This is similar to what Imam Ahmad recorded from `Umar bin Al-Khattab, that he heard the Messenger of Allah say,

«لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقَكُمْ  
كَمَا يَرْزُقُ الطَّيْرَ، تَعْدُو خِمَاصًا وَتَرُوحُ بِطَانًا»

(If you would trust in Allah as He truly should be trusted in, He would surely provide for you as He provides for the birds. They set out in the morning with empty stomachs and return in the evening with full stomachs.) At-Tirmidhi, An-Nasa'i and Ibn Majah all recorded this Hadith. At-Tirmidhi said, "Hasan Sahih." So this confirms that the bird searches morning and evening for its sustenance while depending upon Allah. For He is the Subduer, the Controller and the One Who causes everything.

(وَإِلَيْهِ النُّشُورُ)

(And to Him will be the resurrection.) meaning, the place of return on the Day of Judgement. Ibn `Abbas, Mujahid, As-Suddi and Qatadah all said that Manakibiha (its paths) means its outermost borders, its roads and its regions.

(أَءَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ  
فَإِذَا هِيَ تَمُورٌ - أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ  
يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ -  
وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ -  
أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَاقِتٍ وَيَقْبِضْنَ مَا  
يُمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ )

(16. Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake) (17. Or do you feel secure that He, Who is over the heaven, will not send against you a Hasib Then you shall know how has been My warning.) (18. And indeed those before them rejected, then how terrible was My reproach) (19. Do they not see the birds above them, spreading out their wings and folding them in None upholds them except the Most Gracious. Verily, He is the All-Seer of everything.)

### **How can You feel Secure against the Punishment of Allah while He is Able to seize You however He wills**

This is another indication of His gentleness and His mercy with His creatures. He is able to punish them because some of them disbelieve in Him and worship others besides Him, yet He is forbearing, He pardons, and He gives respite for an appointed time without hastening. This is as He says,

(وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى  
ظَهْرهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى  
فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا )

(And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allah is Ever All-Seer of His servants.) )35:45( Here Allah says,

(أَمْ مِّنْكُمْ مَّن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ  
فَإِذَا هِيَ تَمُورُ)

(Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you, and then it should quake) meaning, that it would move back and forth, and be disrupted.

(أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ  
حَاصِبًا)

(Or do you feel secure that He, Who is over the heaven, will not send against you a Hasib) meaning, a wind containing gravel that will strike you, as Allah says in another Ayah,

(أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ  
عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا)

(Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm Then, you shall find no trustee.) 17:68( And similarly, here Allah threatens them with His statement,

(فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ)

(Then you shall know how has been My warning.) meaning, 'how is My admonition and what will happen to those who disregard and reject it.' Then Allah says,

(وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ)

(And indeed those before them rejected,) meaning, from the previous nations and the old generations that have passed. Then Allah says,

(فَكَيْفَ كَانَ نَكِيرٍ)

(then how terrible was My reproach) meaning, 'how was My rebuke of them and my punishment of them.' Meaning, it was great, severe and painful.

**The flight of Birds is by the Power of Allah and it is a Proof that He  
sees everything small and large**



Allah says,

(أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَيَقْبِضْنَ)

(Do they not see the birds above them, spreading out their wings and folding them in) meaning, sometimes they spread their wings out in the wind (gliding) and other times they gather and spread (flapping) the wings in flight

(مَا يُمَسِّكُهُنَّ)

(None upholds them) meaning, in the air,

(إِلَّا الرَّحْمَنُ)

(except the Most Gracious.) meaning, Allah holds them up in the air by subjecting the air to them out of His mercy and His gentleness.

(إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ)

(Verily, He is the All-Seer of everything.) means, with what is beneficial and suitable for all of His creatures. This is similar to His statement,

(أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ  
(

(Do they not see the birds held in the midst of the sky None upholds them but Allah. Verily, in this are clear Ayat for people who believe.) )24:79(

(أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ - أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ - أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى

أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ - قُلْ هُوَ  
الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - قُلْ هُوَ الَّذِي ذَرَأَكُمْ  
فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ وَيَقُولُونَ مَتَى هَذَا  
الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ  
وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ  
الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ )

(20. Who is it besides the Most Gracious that can be an army to you to help you The disbelievers are in nothing but delusion.) (21. Who is it that can provide for you if He should withhold His provision Nay, but they continue to be in pride, and flee.) (22. Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path) (23. Say: "It is He Who has created you, and endowed you with hearing and seeing, and hearts. Little thanks you give.") (24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered.") (25. They say: "When will this promise come to pass, if you are telling the truth") (26. Say: "The knowledge is with Allah only, and I am only a plain warner.") (27. But when they will see it approaching, the faces of those who disbelieve will be sad and grievous, and it will be said: "This is what you were calling for!")

### **No One will help You and No One can grant Sustenance except for Allah**

Allah addresses the idolators who worship others besides Him, seeking help and sustenance from them. Allah rebukes them for what they believe, and He informs them that they will not attain that which they hope for. Allah says,

(أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِّنْ دُونِ  
الرَّحْمَنِ)

(Who is it besides the Most Gracious that can be an army to you to help) i meaning, there is no protector or helper for you besides Him. This is the reason that Allah says,

(إِنَّ الْكُفْرُونَ إِلَّا فِي غُرُورٍ)

(The disbelievers are in nothing but delusion.) Then Allah says,

(أَمَّنْ هَذَا الَّذِي يَرِزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ)

(Who is it that can provide for you if He should withhold His provision) meaning, who is it that can provide for you if Allah cuts off your sustenance There is no one who gives, withholds, creates, provides and helps other than Allah alone, Who has no partner. This proves that they know this, yet they still worship others besides Him. Thus, Allah says,

(بَلْ لَجُّوا)

(Nay, but they continue) meaning, they persist in their transgression, lying and misguidance.

(فِي عُتُوٍّ وَنُفُورٍ)

(to be in pride, and flee.) meaning, they continue in obstinance, arrogance and fleeing away from the truth. They do not listen to it nor do they follow it.

### The Parable of the Disbeliever and the Believer

Then Allah says,

(أَفَمَنْ يَمْشِي مُكَبِّاً عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ )

(Is he who walks prone on his face, more rightly guided, or he who walks upright on a straight path) This is a parable which Allah made of the believer and the disbeliever. So the condition of the disbeliever is like one who walks prone on his face. This is like a person walking bent over on his face (with his head down) instead of walking upright. This person does not know where he is going or how. Rather, he is lost, astray and confused. Is this person more guided,

(أَمَّنْ يَمْشِي سَوِيًّا)

(or he who walks upright) meaning, he who stands erect.

(عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ )

(on a straight path) meaning, this person who walks upright is on a clear path, and he is straight within himself while his path is straight as well. This is their likeness in this world, and their likeness will be the same in the Hereafter. So the believer will be gathered (on the Day of Judgement) walking upright upon the straight path and the vast and spacious Paradise will be

opened up for him. However, the disbeliever will be gathered walking down on his face to the Hellfire.

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا  
يَعْبُدُونَ - مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ  
الْجَحِيمِ)

(Assemble those who did wrong, together with their companions and what they used to worship instead of Allah, and lead them on to the way of flaming Fire.) (37:22,23) "Companions" here means those like them. Imam Ahmad recorded from Anas bin Malik that it was said, "O Messenger of Allah! How will the people be gathered on their faces" So the Prophet replied,

«أَلَيْسَ الَّذِي أَمْشَاهُمْ عَلَى أَرْجُلِهِمْ قَادِرًا عَلَى أَنْ  
يَمْشِيَهُمْ عَلَى وُجُوهِهِمْ»

(Is not He who made them to walk on their legs able to make them walk on their faces") This Hadith is also recorded in the Two Sahih.

### Allah's Power to create and It being an Evidence of the Final Abode

Allah says,

(قُلْ هُوَ الَّذِي أَنْشَأَكُمْ)

(Say it is He Who has created you,) meaning, He initiated your creation after you were not even a thing worth mentioning (i.e., nothing). Then He says,

(وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ)

(and endowed you with hearing and seeing, and hearts.) meaning, intellects and powers of reasoning.

(قَلِيلًا مَّا تَشْكُرُونَ)

(Little thanks you give.) meaning, how little you use these abilities that Allah has blessed you with to obey Him, to act according to His commandments, and avoid His prohibitions.

(قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ)

(Say: "It is He Who has created you on the earth...") meaning, He has spread and distributed you all throughout the various regions and areas of the earth with your differing languages, colors, shapes, appearances and forms.

(وَالِيهِ تُحْشَرُونَ)

(and to Him shall you be gathered.) meaning, you all will come together after this separation and division. He will gather you all just as He separated you and He will bring you back again just as He originated you. Then while informing of the disbelievers who reject the final return, and doubt concerning its real occurrence, Allah said;

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ)

(They say: "When will this promise come to pass if you are telling the truth") meaning, 'when will this gathering after separation that you are informing us of, occur'

(قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ)

(Say: "The knowledge is with Allah only...") meaning, 'no one knows the time of the Day of Judgement exactly except Allah, but He has commanded me to inform you that it is real and it will definitely occur, so beware of it.'

(وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ)

(and I am only a plain warner.) meaning, 'I am only obligated to convey, and verily I have performed my duty (of conveying) towards you.' Then Allah says,

(فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا)

(But when they will see it approaching, the faces of those who disbelieve will be sad and grievous.) means, when the Day of Judgement begins, and the disbelievers witness it, and they see that the matter has drawn close, because everything that is to occur will occur, even if it takes a long time. So, when what they denied occurs, it will grieve them because they will know what is awaiting them there (in Hell) of the worst evil. This means that it will surround them and Allah will command what they were not able to reckon or fully comprehend to come to them.

(وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا  
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ

الْقِيَمَةَ وَبَدَا لَهُمْ مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ  
- وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا  
بِهِ يَسْتَهْزِءُونَ )

(and there will become apparent to them from Allah what they had not been reckoning. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.) (39:47,48) This is why it will be said to them in order to scold and reprimand them,

(هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ)

(This is what you were calling for!) meaning, that you were seeking to hasten.

(قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِىَ اللَّهُ وَمَنْ مَعِىَ أَوْ رَحِمَنَا  
فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ - قُلْ هُوَ  
الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ  
هُوَ فِي ضَلَالٍ مُّبِينٍ - قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ  
مَآؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَآءٍ مَّعِينٍ )

(28. Say: "Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment") (29. Say: "He is the Most Gracious, in Him we believe, and upon Him we rely. So, you will come to know who it is that is in manifest error.") (30. Say: "Tell me! If (all) your water were to sink away, who then can supply you with flowing water")

**The Death of the Believer will not save the Disbeliever, so let Him reflect upon His Deliverance**

Allah says,

(قُلْ)

(say) `O Muhammad to these idolators who are associating partners with Allah and denying His favors,'

(أَرَأَيْتُمْ إِنْ أَهْلَكْنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا  
فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ)

(Tell me! If Allah destroys me, and those with me, or He bestows His mercy on us - who can save the disbelievers from a painful torment) meaning, `save yourselves, for verily, there is nothing that can rescue you from Allah except repentance, turning to Him for forgiveness and returning to His religion. Your hopes that torment and exemplary punishment will strike us, will not benefit you. Whether Allah punishes us or has mercy on us, there is no escaping from Allah's punishment and painful torment that you will suffer.' Then Allah says,

(قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا)

(Say: "He is the Most Gracious, in Him we believe, and upon Him we rely.) meaning, `we believe in the Lord of all that exists, the Most Gracious, the Most Merciful, and upon Him we rely in all of our affairs.' This is as Allah says,

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and rely upon Him.) (11:123) Thus, Allah continues saying,

(فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ)

(So, you will come to know who it is that is in manifest error.) meaning, `between Us and you, and to whom the final end (ultimate victory) will be for in this life and in the Hereafter.'

### **Reminding of Allah's Blessing by the springing of Water and the Threat of It being taken away Demonstrating how merciful He is to His creatures,**

Allah says;

(قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا)

(Say: "Tell me! If your water were to sink away...") meaning, if it were to go away, disappearing into the lowest depths of the earth, then it would not be reachable with iron axes nor strong arms. `Gha'ir' (sinking) as used here in the Ayah, is the opposite of springing forth. This is why Allah says,

(فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ)

(who then can supply you with flowing water) meaning, springing forth, flowing, running upon the face of the earth. This means that no one is able to do this except Allah. So, it is merely out of His favor and His grace that He causes water to spring forth for you, and He makes it run to the various regions of the earth in an amount that is suitable for the needs of servants, be it little or abundant. So Allah's is all the praise and thanks. This is the end of the Tafsir of Surat Al-Mulk and all praise and thanks are due to Allah.



## The Tafsir of Surah Nun

(Chapter - 68)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(ن وَالْقَلَمِ وَمَا يَسْطُرُونَ - مَا أَنْتَ بِنِعْمَةِ رَبِّكَ  
بِمَجْنُونٍ - وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ - وَإِنَّكَ  
لَعَلَىٰ خُلُقٍ عَظِيمٍ - فَسَتُبْصِرُ وَيُبْصِرُونَ - بِأَيُّكُمْ  
الْمَقْتُونُ - إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ  
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ )

(1. Nun. By the pen and by what they Yastur.) (2. You, by the grace of your Lord, are not insane.) (3. And verily, for you will be reward that is not Mamnun.) (4. And verily, you are on an exalted character.) (5. You will see, and they will see,) (6. Which of you is afflicted with madness.) (7. Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.) We have already discussed the special letters of the Arabic alphabet at the beginning of Surat Al-Baqarah. Thus, Allah's saying,

(ن)

(Nun), is like Allah's saying,

(ص)

(Sad), and Allah's saying,

(ق)

(Qaf), and similar to them from the individual letters that appear at the beginning of Qur'anic chapters. This has been discussed at length previously and there is no need to repeat it here.

## The Explanation of the Pen Concerning

Allah's statement,

(وَالْقَلَمِ)

(By the pen) The apparent meaning is that this refers to the actual pen that is used to write. This is like Allah's saying,

(اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ  
الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

(Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:3-5) Therefore, this statement is Allah's swearing and alerting His creatures to what He has favored them with by teaching them the skill of writing, through which knowledge is attained. Thus, Allah continues by saying,

(وَمَا يَسْطُرُونَ)

(and by what they Yastur.) Ibn `Abbas, Mujahid and Qatadah all said that this means, "what they write." As-Suddi said, "The angels and the deeds of the servants they record." Others said, "Rather, what is meant here is the pen which Allah caused to write the decree when He wrote the decrees of all creation, and this took place fifty-thousand years before He created the heavens and the earth." For this, they present Hadiths that have been reported about the Pen. Ibn Abi Hatim recorded from Al-Walid bin `Ubadah bin As-Samit that he said, "My father called for me when he was dying and he said to me: `Verily, I heard the Messenger of Allah say,

«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمُ فَقَالَ لَهُ: اكْتُبْ، قَالَ:  
يَا رَبِّ وَمَا أَكْتُبُ؟ قَالَ: اكْتُبِ الْقَدَرَ وَمَا هُوَ  
كَائِنٌ إِلَى الْأَبَدِ»

(Verily, the first of what Allah created was the Pen, and He said to it: "Write." The Pen said: "O my Lord, what shall I write" He said: "Write the decree and whatever will throughout eternity.") This Hadith has been recorded by Imam Ahmad through various routes of transmission. At-Tirmidhi also recorded it from a Hadith of Abu Dawud At-Tayalisi and he (At-Tirmidhi) said about it, "Hasan Sahih, Gharib."

## Swearing by the Pen refers to the Greatness of the Prophet

Allah says,

(مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ )

(You, by the grace of your Lord, are not insane.) meaning -- and all praise is due to Allah -- `you are not crazy as the ignorant among your people claim. They are those who deny the guidance and the clear truth that you have come with. Therefore, they attribute madness to you because of it.'

(وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ )

(And verily, for you will be reward that is not Mamnun.) meaning, `for you is the great reward, and abundant blessings which will never be cut off or perish, because you conveyed the Message of your Lord to creation, and you were patient with their abuse.' The meaning of:

(غَيْرُ مَمْنُونٍ)

(not Mamnun) is that it will not be cut off. This is similar to Allah's statement,

(عَطَاءً غَيْرَ مَجْذُوذٍ)

(a gift without an end.) (11:108) and His statement,

(فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ)

(Then they shall have a reward without end.) (95:6) Mujahid said,

(غَيْرُ مَمْنُونٍ)

(Without Mamnun) means "Without reckoning." And this refers back to what we have said before.

### **The Explanation of the Statement: 'Verily, You are on an Exalted Character.'**

Concerning Allah's statement,

(وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ )

(And verily, you are on an exalted (standard of) character.) Al-`Awfi reported from Ibn `Abbas, "Verily, you are on a great religion, and it is Islam." Likewise said Mujahid, Abu Malik, As-Suddi and Ar-Rabi` bin Anas. Ad-Dahhak and Ibn Zayd also said this. Sa`id bin Abi `Arubah reported from Qatadah that he said concerning Allah's statement,

## (وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ )

(And verily, you are on an exalted (standard of) character.) "It has been mentioned to us that Sa`d bin Hisham asked `A'ishah about the character of the Messenger of Allah , so she replied: `Have you not read the Qur'an' Sa`d said: `Of course.' Then she said: `Verily, the character of the Messenger of Allah was the Qur'an.'" `Abdur-Razzaq recorded similar to this and Imam Muslim recorded it in his Sahih on the authority of Qatadah in its full length. This means that he would act according to the commands and the prohibition in the Qur'an. His nature and character were patterned according to the Qur'an, and he abandoned his natural disposition (i.e., the carnal nature). So whatever the Qur'an commanded, he did it, and whatever it forbade, he avoided it. Along with this, Allah gave him the exalted character, which included the qualities of modesty, kindness, bravery, pardoning, gentleness and every other good characteristic. This is like that which has been confirmed in the Two Sahih's that Anas said, "I served the Messenger of Allah for ten years, and he never said a word of displeasure to me (Uff), nor did he ever say to me concerning something I had done: `Why did you do that' And he never said to me concerning something I had not done: `Why didn't you do this' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allah . And I never smelled any musk or perfume that had a better fragrance than the sweat of the Messenger of Allah." Imam Al-Bukhari recorded that Al-Bara' said, "The Messenger of Allah had the most handsome face of all the people, and he had the best behavior of all of the people. And he was not tall, nor was he short." The Hadiths concerning this matter are numerous. Abu `Isa At-Tirmidhi has a complete book on this subject called Kitab Ash-Shama'il. Imam Ahmad recorded that `A'ishah said, "The Messenger of Allah never struck a servant of his with his hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting Jihad in the cause of Allah. And he was never given the option between two things except that the most beloved of the two to him was the easiest of them, as long as it did not involve sin. If it did involve sin, then he stayed farther away from sin than any of the people. He would not avenge himself concerning anything that was done to him, except if the limits of Allah were transgressed. Then, in that case he would avenge for the sake of Allah." Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah said,

«إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ»

(I have only been sent to perfect righteous behavior.) Ahmad was alone in recording this Hadith. In reference to Allah's statement,

(فَسَتُبْصِرُ وَيُبْصِرُونَ - يَا أَيُّكُمُ الْمَقْتُولُ )

(You will see, and they will see, which of you is afflicted with madness.) then it means, `you will know, O Muhammad -- and those who oppose you and reject you, will know -- who is insane and misguided among you.' This is like Allah's statement,

(سَيَعْلَمُونَ غَدًا مِّنَ الْكَذَّابِ الْأَشِيرِ )

(Tomorrow they will come to know who is the liar, the insolent one!) (54:26) Allah also says,

(وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ )

(And verily (either) we or you are rightly guided or in plain error.) (34:24) Ibn Jurayj reported from Ibn `Abbas, it means "You will know and they will know on the Day of Judgement." Al-`Awfi reported from Ibn `Abbas;

## (بِأَيِّكُمْ الْمَفْتُونُ )

(Which of you is Maftun (afflicted with madness) means which of you is crazy. This was also said by Mujahid and others as well. The literal meaning of Maftun is one who has been charmed or lured away from the truth and has strayed from it. Thus, the entire statement means, `so you will know and they will know,' or `you will be informed and they will be informed, as to which of you is afflicted with madness.' And Allah knows best. Then Allah says,

(إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ  
أَعْلَمُ بِالْمُهْتَدِينَ )

(Verily, your Lord is the best Knower of him who has gone astray from His path, and He is the best Knower of those who are guided.) meaning, `He knows which of the two groups are truly guided among you, and He knows the party that is astray from the truth.'

(فَلَا تُطِعِ الْمُكَذِّبِينَ - وَدُّوا لَوْ يُدْهِنُ فَيْدُهُنُونَ -  
وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ - هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ -  
مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ - عُتُلٌّ بَعْدَ ذَلِكَ زَنِيمٍ - أَنْ  
كَانَ ذَا مَالٍ وَبَنِينَ - إِذَا تُنْذِرَ عَلَيْهِ ءَايَاتُنَا قَالَ  
أَسْطِيرُ الْأُولِينَ - سَنَسِمُهُ عَلَى الْخُرْطُومِ )

(8. So, do not obey the deniers.) (9. They wish that you should compromise with them, so they (too) would compromise with you.) (10. And do not obey every Hallaf Mahin.) (11. A Hammaz, going about with Namim,) (12. Hinderer of the good, transgressor, sinful,) (13. `Utul, and moreover Zanim.) (14. (He was so) because he had wealth and children.) (15. When Our Ayat are recited to him, he says: "Tales of the men of old!") (16. We shall brand him on the snout (nose)!)

### **Prohibition of giving in to the Pressure of the Disbelievers and Their Suggestions, and that They like to meet in the Middle of the Path**

Allah says, `just as We have favored you and given you the upright legislation and great (standard of) character,'

(فَلَا تُطِيعِ الْمُكَذِّبِينَ - وَدُّوْا لَوْ نُذْهِنُ قَيْدَهُنَّ )

(So, do not obey the deniers. They wish that you should compromise with them, so they (too) would compromise with you.) Ibn `Abbas said, "That you would permit them (their idolatry) and they also would permit you (to practice your religion)." Mujahid said,

(وَ دُّوْا لَوْ نُذْهِنُ قَيْدَهُنَّ )

(They wish that you should compromise with them, so they (too) would compromise with you.) "This means that you should be quiet about their gods and abandon the truth that you are upon." Then Allah says,

(وَلَا تُطِيعُ كُلَّ حَالَفٍ مَّهِينٍ )

(And do not obey every Hallaf (one who swears much) Mahin (liar or worthless person).) This is because the liar, due to his weakness and his disgracefulness, only seeks protection in his false oaths which he boldly swears to while using Allah's Names, and he uses them (false oaths) all the time and out of place (i.e., unnecessarily). Ibn `Abbas said, "Al-Mahin means the liar." Then Allah says,

(هَمَّازٍ )

(A Hammaz, ) Ibn `Abbas and Qatadah both said, "This is slander."

(مَشَّاءٍ بِنَمِيمٍ )

(going about with Namim,) This refers to the one who goes around among people instigating discord between them and carrying tales in order to corrupt relations between people when they are good and pleasant. It is confirmed in the Two Sahihis that Mujahid reported from Tawus that Ibn `Abbas said, "The Messenger of Allah once passed by two graves and he said,

«إِنَّهُمَا لِيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ، وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ»

(Verily, these two are being punished, and they are not being punished for something major. One of them was not careful about protecting himself from urine (when relieving himself). The other one used to spread Namimah.)" This Hadith has been recorded by the Group in their books through routes of transmission that are all on the authority of Mujahid. Imam Ahmad recorded that Hudhayfah said, "I heard the Messenger of Allah saying,

«لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ»

(The slanderer will not enter into Paradise.)" This Hadith has been reported by the Group except for Ibn Majah. Concerning Allah's statement,

(مَنَّاعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٌ )

(Hinderer of good, transgressor, sinful,) it means, he refuses to give and withholds that which he has of good.

(مُعْتَدٍ)

(transgressor,) this means, in attaining that which Allah has made permissible for him, he exceeds the legislated bounds.

(أَثِيمٌ)

(sinful,) meaning, he delves into the forbidden things. Concerning Allah's statement,

(عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٌ )

(`Utul, and moreover Zanim.) `Utul means one who is cruel, harsh, strong, greedy and stingy. Imam Ahmad recorded from Al-Harithah bin Wahb that the Messenger of Allah said,

«أَلَا أَنْبِئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ  
أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ. أَلَا أَنْبِئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ  
عُتْلٍ جَوَّازٍ مُسْتَكْبِرٍ»

(Shall I inform you of the people of Paradise (They will be) every weak and oppressed person. When he swears by Allah, he fulfills his oath. Shall I inform you of the people of the Fire Every `Utul (cruel person), Jawwaz and arrogant person.) Al-Waki` said, "It (`Utul) is every Jawwaz, Ja`zari and arrogant person." Both Al-Bukhari and Muslim recorded this in their Two Sahih, as well as the rest of the Group, except for Abu Dawud. All of its routes of transmission are by way of Sufyan Ath-Thawri and Shu`bah who both reported it from Sa`id bin Khalid. The scholars of Arabic language have said that Ja`zari means rude and harsh, while Jawwaz means greedy and stingy. Concerning the word Zanim, Al-Bukhari recorded from Ibn `Abbas that he said concerning the Ayah,

(عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٌ )

(` Utul (cruel), and moreover Zanim.) "A man from the Quraysh who stands out among them like the sheep that has had a piece of its ear cut off." The meaning of this is that he is famous for his evil just as a sheep that has a piece of its ear cut off stands out among its sister sheep. In the Arabic language the Zanim is a person who is adopted among a group of people (i.e., he is not truly of them). Ibn Jarir and others among the Imams have said this. Concerning Allah's statement,

(أَنْ كَانَ ذَا مَالٍ وَبَنِينَ - إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا  
قَالَ أَسْطِيرُ الْأَوَّلِينَ )

((He was so) because he had wealth and children. When Our Ayat are recited to him, he says: "Tales of the men of old!") Allah is saying, `this is how he responds to the favors that Allah has bestowed upon him of wealth and children, by disbelieving in Allah's Ayat and turning away from them while claiming that they are a lie that has been taken from the tales of the ancients.' This is similar to Allah's statement,

(ذُرِّي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا  
مَمْدُودًا - وَبَنِينَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا - ثُمَّ  
يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا -  
سَأَرْهُقُهُ صَعُودًا - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ  
قَدَّرَ - ثُمَّ قَتَلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ  
وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنْ هَذَا إِلَّا  
سِحْرٌ يُؤْتَرُ - إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ - سَأُصْلِيهِ  
سَقْرًا - وَمَا أَدْرَاكَ مَا سَقَرُ - لَا يُبْقَىٰ وَلَا تَدْرُ -  
لَوْ آحَاةٌ لِلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ )

(Leave Me alone (to deal) with whom I created lonely (without any wealth and children etc.). And then granted him resources in abundance. And children to be by his side. And made life smooth and comfortable for him. After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat. I shall oblige him to face a severe torment! Verily, he thought and plotted. So let him be cursed, how he plotted! And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back, and was proud. Then he said: "This is nothing but magic from that of old, this is nothing but the word of a human being!" I will cast him into Hellfire. And what will make you



know what Hellfire is It spares not (any sinner), nor does it leave (anything unburned)! Burning and blackening the skins! Over it are nineteen (angels as keepers of Hell.) )74:11-30( Then Allah said here,

## (سَنَسِمُهُ عَلَى الْخُرْطُومِ )

(We shall brand him on the snout!) Ibn Jarir said, "We will make his matter clear and evident so that they will know him and he will not be hidden from them, just as the branding mark on the snouts (of animals)." Others have said,

## (سَنَسِمُهُ)

(We shall brand him) This is the mark of the people of the Hell-fire; meaning, 'We will blacken his face on the Day of Judgement,' and the face has been referred to here as snout.

(إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا  
لَيَصْرِمُنَّهَا مُصْبِحِينَ - وَلَا يَسْتَنْتُونَ - فَطَافَ  
عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ - فَأَصْبَحَتْ  
كَالصَّرِيمِ - فَتَنَادُوا مُصْبِحِينَ - أَنْ اغْدُوا عَلَيَّ  
حَرَّتِكُمْ إِنْ كُنْتُمْ صَرِمِينَ - فَاَنْطَلِقُوا وَهُمْ  
يَتَخَفَتُونَ - أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ -  
وَغَدُوا عَلَيَّ حَرِدٍ قَدِيرِينَ - فَلَمَّا رَأَوْهَا قَالُوا إِنَّا  
لَضَالُّونَ بَلْ نَحْنُ مَحْرُومُونَ قَالَ أَوْسَطُهُمْ أَلَمْ  
أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ )

قَالُوا سُبْحَانَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ - فَأَقْبَلَ بَعْضُهُمْ  
عَلَى بَعْضٍ يَتْلَوُومُونَ - قَالُوا يَوَيْلَنَا إِنَّا كُنَّا  
طَٰغِينَ - عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَى

رَبَّنَا رَغِبُونَ- كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ  
أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ-

(17. Verily, We have tried them as We tried the People of the Garden, when they swore to pluck the fruits in the morning,) (18. Without (saying: "If Allah wills.)) (19. Then there passed over it a Ta'if from your Lord while they were asleep.) (20. So by the morning, it became like As-Sarim.) (21. Then they called out (one to another as soon) as the morning broke.) (22. Saying: "Go to your tilth in the morning, if you would pluck (the fruits).") (23. So they departed, and they were whispering:) (24. "No poor person shall enter upon you into it today.") (25. And they went in the morning with Hard Qadirin.) (26. But when they saw it, they said: "Verily, we have gone astray.") (27. "Nay! Indeed we are deprived!") (28. The Awsat among them said; "Did I not tell you, `Why do you not Tusabbihun.>") (29. They said: "Glory to Our Lord! Verily, we have been wrongdoers.") (30. Then they turned one against another, blaming.) (31. They said: "Woe to us! Verily, we were Taghin.") (32. "We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.") (33. Such is the punishment, but truly, the punishment of the Hereafter is greater if they but knew.)

### A Parable of the Removal of the Earnings of the Disbelievers

This is a parable that Allah made of the behavior of the Quraysh disbelievers with the great mercy, and tremendous favors He granted them. The mercy and favor of sending of Muhammad to them. But they met him with denial, rejection and opposition. Therefore Allah says,

(إِنَّا بَلَوْنَهُمْ)

(Verily, We have tried them) meaning, `We have tested them.'

(كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ)

(as We tried the People of the Garden,) This refers to a garden containing different types of fruits and vegetation.

(إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ)

(when they swore to pluck the fruits of the (garden) in the morning,) meaning, they vowed between themselves during the night that they would pluck the fruit of the garden in the morning so that poor and the beggars would not know what they were doing. In this way they would be able to keep its fruit for themselves and not give any of it in charity.

(وَلَا يَسْتَتِنُونَ)

(Without (saying: "If Allah wills.)) meaning their vow that they made. Therefore, Allah broke their vow. He then said,

(فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ )

(Then there passed over it a Taif from your Lord while they were asleep. ) meaning, it was afflicted with some heavenly destruction.

(فَأَصْبَحَتْ كَالصَّرِيمِ )

(So by the morning it became like As-Sarim.) Ibn `Abbas said, "Like the dark night." Ath-Thawri and As-Suddi both said, "Like the crop when it is harvested withered and dry."

(فَتَنَادَوْا مُصْبِحِينَ )

(Then they called out (one to another as soon) as the morning broke.) meaning, when it was (early) morning time they called each other so that they could go together to pick the harvest or cut it (its fruits). Then Allah said,

(أَنْ اذْهَبُوا عَلَىٰ حَرْتِكُمْ إِنْ كُنْتُمْ صَرْمِينَ )

((Saying:) "Go to your tilth in the morning, if you would pluck (the fruits).") meaning, `if you want to pluck your harvest fruit.'

(فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ )

(So they departed, and they were whispering:) meaning, they spoke privately about what they were doing so that no one could hear what they were saying. Then Allah, the All-Knower of secrets and private discussions, explained what they were saying in private. He said,

(فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ - أَنْ لَا يَدْخُلَهَا الْيَوْمَ  
عَلَيْكُمْ مَّسْكِينٌ )

(So they departed, and they were whispering: "No poor person shall enter upon you into it today.") meaning, some of them said to others, "Do not allow any poor person to enter upon you in it (the garden) today." Allah then said,

(وَوَدَّعُوا عَلَىٰ حَرْدٍ )

(And they went in the morning with Hard) meaning, with strength and power.

(قَدِيرِينَ )

(Qadirin) meaning, they thought they had power to do what they claimed and what they were desiring.

(فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَّالُّونَ )

(But when they saw it, they said: "Verily, we have gone astray.") meaning, when they arrived at it and came upon it, and it was in the condition which Allah changed from that luster, brilliance and abundance of fruit, to being black, gloomy and void of any benefit. They believed that they had been mistaken in the path they took in walking to it. This is why they said,

(إِنَّا لَضَّالُّونَ)

(Verily, we have gone astray.) meaning, 'we have walked down a path other than the one we were seeking to reach it.' This was said by Ibn `Abbas and others. Then they changed their minds and realized with certainty that it was actually the correct path. Then they said,

(بَلْ نَحْنُ مَحْرُومُونَ )

(Nay! Indeed we are deprived (of the fruits)!) meaning, 'nay, this is it, but we have no portion and no share (of harvest).'

(قَالَ أَوْسَطُهُمْ)

(The Awsat among them said,) Ibn `Abbas, Mujahid, Sa`id bin Jubayr, `Ikrimah, Muhammad bin Ka`b, Ar-Rabi` bin Anas, Ad-Dahhak and Qatadah all said, "This means the most just of them and the best of them."

(أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ)

(Did I not tell you, `Why do you not Tusabbihun') Mujahid, As-Suddi and Ibn Jurayj all said that,

(لَوْلَا تُسَبِّحُونَ)

(Why do you not Tusabbihun) this means "why do you not say, `If Allah wills'" As-Suddi said, "Their making exception due to the will of Allah in that time was by glorifying Allah (Tasbih)." Ibn Jarir said, "It is a person's saying, `If Allah wills.'" It has also been said that it means that the best of them said to them, "Did I not tell you, why don't you glorify Allah and thank Him for what He has given you and favored you with"

(قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ )

(They said: "Glory to Our Lord! Verily, we have been wrongdoers.") They became obedient when it was of no benefit to them, and they were remorseful and confessed when it was not of any use. Then they said,

إِنَّا كُنَّا ظَلِمِينَ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ  
يَتْلَوْمُونَ )

("...Verily, we have been wrongdoers." Then they turned one against another, blaming.) meaning, they started blaming each other for what they had resolved to do, preventing the poor people from receiving their right of the harvested fruit. Thus, their response to each other was only to confess their error and sin.

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا طَٰغِينَ )

(They said: "Woe to us! Verily, we were Taghin.") meaning, 'we have transgressed, trespassed, violated and exceeded the bounds until what this happened to us.'

عَسَى رَبَّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا  
رَٰغِبُونَ )

(We hope that our Lord will give us in exchange better than it. Truly, we hope in our Lord.) It has been said, "They were hoping for something better in exchange in this life." It has also been said, "They were hoping for its reward in the abode of the Hereafter." And Allah knows best. Some of the Salaf mentioned that these people were from Yemen. Sa`id bin Jubayr said, "They were from a village that was called Darawan which was six miles from San`a' (in Yemen)." It has also been said, "They were from the people of Ethiopia whose father had left them this garden, and they were from the People of the Book. Their father used to handle the garden in a good way. Whatever he reaped from it he would put it back into the garden as it needed, and he would save some of it as food for his dependants for the year, and he would give away the excess in charity. Then, when he died, and his children inherited the garden they said, 'Verily, our father was foolish for giving some of this garden's harvest to the poor. If we prevent them from it, then we will have more.' So when they made up their minds to do this they were punished with what was contrary to their plan. Allah took away all of what they possessed of wealth, gain and charity. Nothing remained for them." Allah then says,

كَذَٰلِكَ الْعَذَابُ )

(Such is the punishment,) meaning, such is the punishment of whoever opposes the command of Allah, is stingy with what Allah has given him and favored him with, withholds the right of the poor and needy, and responds to Allah's blessings upon him with ungratefulness (or disbelief).

وَلِ الْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ )

(but truly, the punishment of the Hereafter is greater if they but knew.) meaning, this is the punishment in this life, as you have heard, and the punishment of the Hereafter is even harder.

(إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ - أَفَنَجْعَلُ  
الْمُسْلِمِينَ كَالْمُجْرِمِينَ - مَا لَكُمْ كَيْفَ تَحْكُمُونَ -  
أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ - إِنَّ لَكُمْ فِيهِ لَمَا  
تَخَيَّرُونَ - أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةَ إِلَى يَوْمِ  
الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ - سَلِّمُوا إِلَيْهِمْ بِذَلِكَ  
زَعِيمٌ - أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ  
كَانُوا صَادِقِينَ )

(34. Verily, for those who have Taqwa are Gardens of Delight with their Lord.) (35. Shall We then treat the Muslims like the criminals) (36. What is the matter with you How judge you) (37. Or have you a Book wherein you learn,) (38. That you shall therein have all that you choose) (39. Or have you oaths from Us, lasting until the Day of Judgement, that yours will be what you judge) (40. Ask them, which of them will stand as surety for that!) (41. Or have they "partners" Then let them bring their "partners" if they are truthful!)

(يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا  
يَسْتَطِيعُونَ - خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذِلَّةً وَقَدْ  
كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ - قَدَّرَنِي  
وَمَنْ يُكْذِبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ  
لَا يَعْلَمُونَ وَأَمْلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ أَمْ تَسْأَلُهُمْ  
أَجْرًا فَهُمْ مِّنْ مَّعْرَمٍ مُّثْقَلُونَ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ  
يَكْتُمُونَ )

(42. The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.) (43. Their eyes will be cast down and ignominy will cover

them; they used to be called to prostrate themselves, while they were.) (44. Then leave Me alone with whoever denies this narration. We shall punish them gradually from directions they perceive not.) (45. And I will grant them a respite. Verily, My plan is strong.) (46. Or is it that you ask them a wage, so that they are heavily burdened with debt) (47. Or that the Unseen is in their hands, so that they can write it down)

## The Terror of the Day of Judgement

After Allah mentions that those who have Taqwa, will have Gardens of Delight with their Lord, He explains when this will be, and its actual occurrence. He says,

(يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ )

(The Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they shall not be able to do so.) meaning, the Day of Judgement and the horrors, earthquakes, trials, tests and great matters that will occur during it. Al-Bukhari recorded that Abu Sa' id Al-Khudri said that he heard the Prophet saying,

«يُكْشَفُ رَبَّنَا عَن سَاقِهِ، فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ، وَيَبْقَى مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسُمْعَةً، فَيَذْهَبُ لِيَسْجُدَ، فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا»

(Our Lord will reveal His Shin, and every believing male and female will prostrate to Him. The only people who will remain standing are those who prostrated in the worldly life only to be seen and heard (showing off). This type of person will try to prostrate at that time, but his back will made to be one stiff plate (the bone will not bend or flex).)" This Hadith was recorded in the Two Sahihis and other books from different routes of transmission with various wordings. It is a long Hadith that is very popular. Concerning Allah's statement,

(خَشِيعَةً أَبْصَرُهُمْ تَرَ هَقَّهُمْ ذِلَّةً)

(Their eyes will be cast down and ignominy will cover them;) means, in the final abode, due to their crimes and arrogance in the worldly life. Thus they will be punished with the opposite of what they did. When they were called to prostrate in the worldly life, they refused to do so even though they were healthy and secure. Therefore, they will be punished with the lack of ability to do so in the Hereafter. When the Almighty Lord makes Himself visible (before the believers), then the believers will fall down in prostration to Him, but no one of the disbelievers and hypocrites will be able to prostrate. rather, their backs will become one plate.

Everytime one of them attempts to prostrate, he will bow his neck but will not be able to prostrate. This is just like in the life of this world, when these people were in opposition to what the believers were doing.

### For Whoever denies the Qur'an

Then Allah says,

(فَدْرِنِي وَمَنْ يُكْذِبُ بِهَذَا الْحَدِيثِ)

(Then leave Me alone with such as belie this narration.) meaning, the Qur'an. This is a sever threat which means, 'leave Me alone with this person; I know about him and how I will gradually punish him and increase him in his falsehood. I am giving him respite for a while, then I will seize him with a mighty and powerful punishment.' Thus, Allah says,

(سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ)

(We shall punish them gradually from directions they perceive not.) meaning, and they will not even be aware of it. Rather, they will believe that it is a noble blessing from Allah, but really the same matter is actually a form of humiliation (for them). This is similar to Allah's statement,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ)

(Do they think that in wealth and children with which We expand them, We hasten unto them with good things. Nay, but they perceive not.) (23:55,56) Allah also said,

(فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ  
شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً  
فَإِذَا هُمْ مُبْلِسُونَ)

(So, when they forgot that which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We punished them, and lo! They were plunged into destruction with deep regrets and sorrows.) Therefore, Allah says here,

(وَأْمَلِي لَهُمْ إِنْ كَيْدِي مَتِينٌ)



(And I will grant them a respite. Verily, My plan is strong.) meaning, 'I will delay them, give them respite and extend their time. Yet, this is My plan, and My plot against them.' Thus, Allah says,

(إِنَّ كَيْدِي مَتِينٌ)

(Verily, My plan is strong.) meaning, 'great against whoever opposes My command, rejects My Messengers and dares to disobey Me.' In the Two Sahihis it is recorded from the Messenger of Allah that he said,

«إِنَّ اللَّهَ تَعَالَى لِيُؤَمِّلِي لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يُقَلِّتْهُ»

(Verily Allah the Exalted gives respite to the wrongdoer until He seizes him and he will not be able to escape Him.) Then he recited,

(وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ)

(Such is the punishment of your Lord when He seizes the towns while they are doing wrong. Verily, His punishment is painful (and) severe.) (11:102) In reference to Allah's statement,

(أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَّعْرَمٍ مَّنْقُولُونَ - أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ)

(Or is it that you ask them for a wage, so that they are heavily burdened with debt Or that the Unseen is in their hands, so that they can write it down) the explanation of these two Ayat preceded in Surat At-Tur. The meaning of it is, 'you, O Muhammad, call them to Allah without taking any wages from them. rather, you hope for the reward with Allah. Yet, they reject that which you have brought to them simply due to ignorance, disbelief and obstinacy.'

(فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ)

(لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ  
مَذْمُومٌ - فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ -  
وَإِن يَكَادُ الَّذِينَ كَفَرُوا لِيُزِلُّوكَ بِأَبْصَارِهِمْ لَمَّا  
سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ - وَمَا هُوَ إِلَّا  
ذِكْرٌ لِّلْعَالَمِينَ )

(48. So, wait with patience for the decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while he was Makzum.) (49. Had not a grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.) (50. Then his Lord chose him and made him of the righteous.) (51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he is a madman!") (52. But it is nothing else than a Reminder to all the creatures (Alamin).)

### **The Command to be Patient and to refrain from being Hasty like Yunus was**

Allah says,

(فَاصْبِرْ)

(So wait with patience) `O Muhammad, persevere against the harm your people cause you and their rejection. For verily, Allah will give you authority over them, and make the final victory for you and your followers in this life and the Hereafter.'

(وَلَا تَكُن كَصَحْبِ الْحُوتِ)

(and be not like the Companion of the Fish) meaning, Dhun-Nun, who was Yunus bin Matta, when he went off angry with his people. Various things happened to him, such as riding on a ship at sea, being swallowed by a (large) fish, the fish carrying him off into the ocean, being in the darkness and depth of the sea and hearing the sea's and its dwellers glorification of the Most High, the Most Able (Allah). For He (Allah) is the One Whose execution of divine decree cannot be resisted. After all of this, he (Yunus) called out from the layers of darkness,

أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ  
الظَّالِمِينَ

("That none has the right to be worshipped but You (O Allah), Glorified (and Exalted) are You! Truly, I have been of the wrongdoers.") (21:87) Then Allah said concerning him,

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي  
الْمُؤْمِنِينَ

(So We answered his call, and delivered him from the distress. And thus We do deliver the believers.) (21:88) Allah also says,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ - لَلَبِثَ فِي بَطْنِهِ  
إِلَى يَوْمٍ يُبْعَثُونَ

(Had he not been of them who glorify Allah, he would have indeed remained inside its belly (the fish) till the Day when they are resurrected.) (37:143,144) So here (in this Surah), Allah says,

إِذْ نَادَى وَهُوَ مَكْظُومٌ

(when he cried out (to Us) while he was Makzum.) Ibn `Abbas, Mujahid and As-Suddi, all said, "while he was distressed." Then Allah goes on to say,

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ

(Then his Lord chose him and made him of the righteous.) Imam Ahmad recorded from `Abdullah that the Messenger of Allah said,

«لَا يَبْغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ  
مَتَّى»

(It is not befitting for anyone to say that I am better than Yunus bin Matta.) Al-Bukhari recorded this Hadith and it is in the Two Sahihs reported from Abu Hurayrah. Concerning Allah's statement,

(وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيُزِلْقُونَكَ بِأَبْصَرِهِمْ)

(And verily, those who disbelieve would almost make you slip with their eyes) Ibn `Abbas, Mujahid and others have said,

(لِيُزِلْقُونَكَ)

(would make you slip) "In order to have some effect on you."

(بِأَبْصَرِهِمْ)

(with their eyes) meaning, `they will affect you by looking at you with their eyes (i.e., the evil eye).' This means `they are jealous of you due to their hatred of you, and were it not for Allah's protection of you, defending you against them (then their evil eye would harm you).'

### The Effect of the Evil Eye is Real

this Ayah is a proof that the effect of the evil eye and its affliction by the command of Allah is real. Many Hadiths have been reported concerning this through numerous routes of transmission. The Hadith of Buraydah bin Al-Husayb Abu `Abdullah bin Majah recorded from Buraydah bin Al-Husayb that the Messenger of Allah said,

«لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

(There is no Ruqyah except to cure the evil eye and the sting.) This is how Ibn Majah recorded this Hadith. Imam Muslim also recorded this Hadith in his Sahih on the authority of Buraydah himself, but he did not attribute it to the Prophet . There is a story concerning this incident (as reported by Buraydah in Sahih Muslim), and At-Tirmidhi recorded the Hadith in this manner (like Muslim's version). This Hadith has also been recorded by Imam Al-Bukhari, Abu Dawud and At-Tirmidhi on the authority of `Imran bin Husayn, however, he did not attribute it to the Prophet . `Imran's wording is,

«لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ»

(There is no Ruqyah except to cure the evil eye and the sting.)" Muslim recorded in his Sahih from Ibn `Abbas that the Prophet said,

«الْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْ  
الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَأَغْسِلُوا»

(The evil eye is real. If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.) Muslim was alone in recording this Hadith, as Al-Bukhari did not mention it. It is reported from Ibn ` Abbas that he said, "The Messenger of Allah used to invoke Allah's protection for Al-Hasan and Al-Husayn (his grandsons) by saying,

«أُعِيدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ  
وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ»

(I seek protection for you two by the perfect Words of Allah from every Shaytan, and dangerous creature, and from every eye that is evil.) Then he would say:

«هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّدُ إِسْحَاقَ وَإِسْمَاعِيلَ  
عَلَيْهِمَا السَّلَامَ»

(Thus, did Ibrahim used to seek protection for Ishaq and Isma`il (his sons).)" This Hadith was recorded by Al-Bukhari and the Sunan compilers.

### The Hadith of Abu Umamah As` ad bin Sahl bin Hunayf

Ibn Majah recorded from Abu Umamah As` ad bin Sahl bin Hunayf that ` Amir bin Rabi` ah passed by Sahl bin Hunayf while he was bathing and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today (i.e., commenting on how nice Sahl's skin was)." So he did not leave before he (Sahl) fell down on the ground. So he was brought to the Messenger of Allah and it was said to him (the Prophet ) that Sahl had been afflicted by a seizure. The Prophet then said,

«مَنْ تَتَّهَمُونَ بِهِ؟»

(Who do you blame (or hold responsible) for this) The people replied, ""Amir bin Rabi` ah." Then the Prophet said,

«عَلَّامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ؟ إِذَا رَأَى أَحَدَكُمْ مِنْ  
أَخِيهِ مَا يُعْجِبُهُ فَلْيَدْعُ لَهُ بِالْبَرَكَاتِ»

(Would one of you knowingly kill his brother If one of you sees something of his brother that he likes, then let him supplicate for blessings for him.) Then the Prophet called for some water and he commanded ` Amir to perform Wudu' with the water. So he washed his face, his hands up to his two elbows, his two knees, and the inside of his Izar. Then the Prophet commanded him to pour the water over Sahl. Sufyan said that Ma` mar related from Az-Zuhri that he said, "The Prophet ordered him to turn the water pot over (empty its contents over) him (Sahl) from

behind him." An-Nasa'i recorded this Hadith through different routes from Abu Umamah with the wording, "And he turned the pot over pouring its contents over him (Sahl) from behind him."

### The Hadith of Abu Sa`id Al-Khudri

Ibn Majah recorded that Abu Sa`id Al-Khudri said, "The Messenger of Allah used to seek refuge from the evil eye of the Jinns and the evil eye of humans. Then when the Mu`awwidhatan were revealed, he used them (for seeking protection) and abandoned everything else. This was recorded by At-Tirmidhi, and An-Nasa'i. At-Tirmidhi said, "Hasan."

Ahmad recorded from Abu Sa`id that Jibril came to the Prophet and said, "O Muhammad, are you suffering from any ailment" The Prophet said,

«نَعَمْ»

(Yes)." Then Jibril said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ»

("In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing.") This Hadith has been recorded by Muslim and the Sunan compilers except for Abu Dawud. Imam Ahmad also recorded from Abu Sa`id or Jabir bin `Abdullah that the Messenger of Allah was bothered by some illness, and Jibril came to him and said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللَّهُ يَشْفِيكَ»

(In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allah cure you.)

### Another Hadith from Abu Sa`id

Imam Ahmad recorded from Abu Sa`id that Jibril came to the Prophet and said, "O Muhammad, are you suffering from any ailment" The Prophet said,

«نَعَمْ»

(Yes)." Then Jibril said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، وَمِنْ شَرِّ كُلِّ نَفْسٍ وَعَيْنٍ تَشْنِيكَ، وَاللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ»

("In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from the evil of every soul and every evil eye that hates you, may Allah cure you, in the Name of Allah I pray over you for healing.") This Hadith has been recorded by Muslim and the Sunan compilers except for Abu Dawud. Imam Ahmad also recorded from Abu Sa' id or Jabir bin `Abdullah that the Messenger of Allah was bothered by some illness, and Jibril came to him and said,

«بِاسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ كُلِّ حَاسِدٍ وَعَيْنٍ، اللَّهُ يَشْفِيكَ»

(In the Name of Allah I pray over you for healing (Ruqyah), from everything that bothers you, from every envious person and evil eye, may Allah cure you.)

### The Hadith of Asma' bint `Umays

Imam Ahmad recorded from `Ubayd bin Rifa`ah Az-Zuraqi that Asma' said, "O Messenger of Allah! Verily, Bani Ja`far are afflicted with the evil eye; should I seek to have Ruqyah " The Prophet replied,

«نَعَمْ فَلَوْ كَانَ شَيْءٌ يَسْبِقُ الْقَدَرَ لَسَبَقْتَهُ الْعَيْنُ»

(Yes, for if anything could overcome the divine decree, it would be the evil eye.) This Hadith has been recorded like this by At-Tirmidhi, Ibn Majah, and An-Nasa'i. At-Tirmidhi said concerning it, "Hasan Sahih."

### The Hadith of `A'ishah

Ibn Majah recorded from `A'ishah, may Allah be pleased with her, that the Messenger of Allah ordered her to have Ruqyah performed as a cure against the evil eye. This was reported by Al-Bukhari and Muslim. The Hadith of Sahl bin Hunayf Imam Ahmad recorded from Abu Umamah bin Sahl bin Hunayf that his father informed him that the Messenger of Allah went out on a

journey in the direction of Makkah and they (the Companions) accompanied him until they came to the valley of Kharrar from Al-Juhfah. They stopped there and Sahl took a bath. He (Sahl) was a white man, with a handsome body and nice skin. So the brother of Bani `Adi bin Ka`b, `Amir bin Rabi`ah looked at Sahl while he bathed and he said, "I haven't seen the skin of a beautiful virgin girl nicer than this that I see today." Then Sahl suddenly had a seizure and fell to the ground. So he (Sahl) was brought to the Messenger of Allah and it was said to him, "O Messenger of Allah! Can you do anything for Sahl By Allah, he has not lifted his head nor has he regained consciousness." The Prophet then said,

«هَلْ تَنْهَمُونَ فِيهِ مِنْ أَحَدٍ؟»

(Do you all blame (or hold responsible) anyone for what has happened to him) They said, "`Amir bin Rabi`ah looked at him." So the Prophet called `Amir and he was very angry with him. He said,

«عَلَّامَ يَقْتُلُ أَحَدَكُمْ أَخَاهُ، هَلَّا إِذَا رَأَيْتَ مَا يُعْجِبُكَ  
بَرَكَتَ؟»

(Would one of you knowingly kill his brother Why don't you ask Allah to bless your brother when you see something (of him) that you like) Then the Prophet said,

«اغْتَسِلْ لَهُ»

(Bathe for him.) So he (`Amir) washed his face, his hands, his elbows, his knees, his feet and the inside of his Izar (waist wrapper) in a drinking vessel. Then that water was poured over him (Sahl). A man poured it over Sahl's head and his back from behind him, then the container was turned upside down and emptied behind him. This was done, and afterwards Sahl recovered and left with the people having nothing wrong with him."

### The Hadith of `Amir bin Rabi`ah

Imam Ahmad recorded in his Musnad that `Ubaydullah bin `Amir said, "`Amir bin Rabi`ah and Sahl bin Hanayf went off together intending to bathe. So they went about their business using coverings (to cover their nakedness). So `Amir removed a cloak of wool that he (Sahl) was using to conceal himself. He (`Amir) said, `I looked at him and my eye fell upon him while he was pouring water on himself bathing. Then I heard a loud splash in the water coming from where he was. So I went to him, and I called him three times, but he did not answer me. So I went to the Prophet and informed him. Then, the Prophet came walking, and he was wading in the water. I can still picture the whiteness of his shins. When he came to Sahl (who was unconscious), he hit him on his chest with his hand and said,

«اللَّهُمَّ اصْرِفْ عَنْهُ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا»

(O Allah! Remove from him its heat, its cold and its pain.) He (Sahl) then stood up, and Allah's Messenger said,



«إِذَا رَأَى أَحَدُكُمْ مِنْ أَخِيهِ، أَوْ مِنْ نَفْسِهِ، أَوْ مِنْ مَالِهِ مَا يُعْجِبُهُ، فَلْيُبْرِكْ فَإِنَّ الْعَيْنَ حَقٌّ»

(If one of you sees in his brother, or himself, or his wealth that which pleases him, then he should ask Allah to bless it, for verily, the evil eye is real.)

## The Accusation of the Disbelievers and the Reply to Them

Allah says,

(وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ)

(and they say: "Verily, he is a madman!") meaning, they cut at him with their eyes and attack him with their tongues saying, "Verily, he is a madman." They say this because he came with the Qur'an. Allah then says,

(وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ)

(But it is nothing else but a Reminder to all the creatures ('Alamin).) This is the end of the explanation (Tafsir) of Surah Nun (or Al-Qalam), and all praise and blessing belong to Allah.

## The Tafsir of Surat Al-Haqqah

(Chapter - 69)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(الْحَاقَّةُ - مَا الْحَاقَّةُ - وَمَا أَدْرَاكَ مَا الْحَاقَّةُ -  
كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ - فَأَمَّا ثَمُودُ فَأَهْلِكُوا  
بِالطَّاغِيَةِ - وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ  
عَاتِيَةٍ - سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ

حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ  
نَخْلٍ خَاوِيَةٍ - فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ - وَجَاءَ  
فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ -  
فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً - إِنَّا  
لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ - لِنَجْعَلَهَا  
لَكُمْ تَذْكَرَةً وَتَعِيَهَا أُذُنٌ وَعِيَةٌ )

(1. Al-Haqqah!) (2. What is Al-Haqqah) (3. And what will make you know what Al-Haqqah is) (4. Thamud and `Ad denied the Qari`ah!) (5. As for Thamud, they were destroyed by the Taghiyah!) (6. And as for `Ad, they were destroyed by a wind, Sarsar `Atiyah!) (7. Which Allah imposed on them for seven nights and eight days Husum, so that you could see men lying toppled, as if they were trunks of date palms, Khawiyah!) (8. Do you see any remnants of them) (9. And Fir`awn, and those before him, and the cities overthrown committed Al-Khati'ah.) (10. And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabiya.) (11. Verily, when the water rose beyond its limits, We carried you in the ship.) (12. That We might make it an admonition for you and that it might be retained by the retaining ears.)

### Warning concerning the Greatness of the Day of Judgement

-Haqqah is one of the names of the Day of Judgement, because during it the promise and the threat will inevitably occur. Due to this, Allah has declared the greatness of this matter. So He says,

(وَمَا أَدْرَاكَ مَا الْحَاقَّةُ )

(And what will make you know what Al-Haqqah is)

### Mention of the Destruction of the Nations

Then Allah mentions the destruction of the nations that denied the Resurrection. He says,

(فَأَمَّا تَمُودُ فَأَهْلِكُوا بِالطَّاغِيَةِ )

(As for Thamud, they were destroyed by the Taghiyah!) It is the cry which will silence them, and the quake that will silence them. Qatadah said similar to this when he said, "At-Taghiyah is

the shout." Mujahid said, "At-Taghiyah means the sins." This was also said by Ar-Rabi` bin Anas and bin Zayd. They said that it means transgression. After mentioning this, Ibn Zayd recited the following Ayat as proof for his statement,

(كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا )

(Thamud denied through their transgression.) Then Allah says,

(وَأَمَّا عَادُ فَاهْلَكُوا بِرِيحِ صَرْصَرٍ)

(And as for `Ad, they were destroyed by a wind Sarsar) meaning, a cold wind. Qatadah, As-Suddi, Ar-Rabi` bin Anas and Ath-Thawri all said about,

(عَاتِيَةٍ)

(`Atiyah) "This means severe blowing of the wind." Qatadah said, "It blew fiercely upon them until it pierced their hearts." Ad-Dahhak said,

(صَرْصَرٍ)

(Sarsar) "This means cold, and

(عَاتِيَةٍ)

(`Atiyah) means, it blew fiercely upon them without any mercy or blessing." `Ali and others said, "It blew fiercely upon their stored harvest until it was brought out worthless."

(سَخَّرَهَا عَلَيْهِمْ)

(Which Allah imposed on them) meaning, He made it overpower them.

(سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا)

(for seven nights and eight days Husum,) Husum means, complete, successive and unfortunately evil. Ibn Mas`ud, Ibn `Abbas, Mujahid, `Ikrimah, Ath-Thawri and others all said, "Husum means in succession." It has been reported that `Ikrimah and Ar-Rabi` bin Khuthaym both said, "It means it was unfortunately evil upon them." This is similar to Allah's statement,

(فِي أَيَّامٍ نُّحِسَاتٍ)

(in days of calamity) (41: 16) It has been said that it is that which people now call A`jaz (apparently used to mean evil devastation). It seems as though the people took this term from Allah's statement,

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ  
(خَاوِيَةً)

(so that you could see the people lying toppled, as if they were A`jaz (trunks) of date palms, Khawiyah!) Ibn `Abbas said about,

(خَاوِيَةً)

(Khawiyah) "It means ruined." Others besides him said, "It means dilapidated." This means that the wind would cause one of them (palm tree) to hit the ground, and it will fall down dead on his head. Then his head would shatter and it would remain a lifeless corpse as if it were without branches, motionless. It has been confirmed in the Two Sahihs that the Messenger of Allah said,

«نُصِرْتُ بِالصَّبَا وَأُهْلِكْتُ عَادٌ بِالدَّبُورِ»

(I was helped by an easterly wind and the people of `Ad were destroyed by a westerly wind.)

(فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ )

(Do you see any remnants of them) meaning, `do you find any one of them left or anyone who even attributes himself to being from them' Rather they are all gone, right down to the last of them, and Allah did not make for them any successors. Then Allah says,

(وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ)

(And Fir`awn and those before him committed (sin)) This has been recited with a Kasrah under the letter Qaf (in the word Qabalahu, as Qiblahu), which changes the meaning to those who were with him in his time, and they were his followers who were disbelieving Coptic people. Others recited it with a Fathah over the letter Qaf (as the word Qablahu), which means those nations before him who were similar to him. Concerning Allah's statement,

(وَالْمُؤْتَفِكَةِ)

(the overthrown cities) those nations that rejected their Messengers.

(بِالْخَاطِنَةِ)

(committed Al-Khati'ah.) Al-Khati'ah means their rejection of what Allah revealed. Ar-Rabi` said,

(بِالْخَاطِئَةِ)

(committed Al-Khati'ah.) "This means disobedience." Mujahid said, "They committed errors." Thus, Allah says,

(فَعَصَوْا رَسُولَ رَبِّهِمْ)

(And they disobeyed their Lord's Messenger, ) meaning they were all of the same type, they all denied the Messenger of Allah who was sent to them. As Allah says,

(كُلُّ كَذَّبَ الرَّسُلِ فَحَقَّ وَعِيدِ)

(Everyone of them denied the Messengers, so My threat took effect.) So whoever denies a Messenger, then verily, he denies all of the Messengers. This is as Allah says,

(كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ )

(The people of Nuh belied the Messengers)

(كَذَّبَتْ عَادُ الْمُرْسَلِينَ )

( Ad belied the Messengers.)

(كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ )

(Thamud belied the Messengers.) However, only one Messenger came to every nation. Thus, Allah says here,

(فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً )

(And they disobeyed their Lord's Messenger, so He seized them with a punishment that was Rabi'ah.) Rabi'ah means, great, severe and painful. Mujahid said, "Rabi'ah means severe." As-Suddi said, "It means destructive."

## A Reminder about the Blessing of the Ship

Then, Allah says,

(إِنَّا لَمَّا طَغَا الْمَاءُ)

(Verily, when the water rose beyond its limits,) meaning, it rose up over its shores by the leave of Allah and it overcame all that existed. Ibn `Abbas and others said, "The water rising beyond its boundary means it increased abundantly." This happened due to the supplication of Nuh against his people when they denied him, opposed him and worshipped other than Allah. Therefore, Allah answered his supplication and the people of the earth were covered with the flood except for those who were with Nuh in the ship. Thus, are humans all from the loins of Nuh and his progeny. For this reason Allah reminds humanity of His blessing,

(إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ )

(Verily, when the water rose beyond its limits, We carried you in the ship.) meaning, a ship running along upon the surface of the water.

(لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً)

(That We might make it an admonition for you) The pronoun "it" here refers to the species of the object (ships) due to the general meaning alluding to this. Thus, the meaning is, `We caused its type of creation (ships) to remain (in the earth) for you, so that you ride upon the currents of the water in the seas. ' This is as Allah says,

(وَجَعَلْ لَكُمْ مِّنَ الْفُلْكِ وَالْأَنْعَمِ مَا تَرْكَبُونَ لِيَسْتَوِيَكُمْ عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ)

(and has appointed for you ships and cattle on which you ride; In order that you may mount on their backs, and then may remember the favor of your Lord when you mount thereon) (43:12, 13) And Allah said,

(وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ - وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ )

(And an Ayah for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride.) (36:41,42) Qatadah said, "Allah caused this ship to remain until the first people of this Ummah saw it." However, the first view (that it refers to all ships in general) is the most apparent. Allah continues saying,

(وَتَعْيِبَهَا أُوْدُنٌ وَعَيْبَةٌ)

(and that it might be retained by the retaining ears.) meaning, that a receptive ear may understand and reflect upon this bounty. Ibn ` Abbas said, "This means an ear that is retentive and hearing." Qatadah said,

(أُذُنٌ وَعِيَةٌ)

(by the retaining ears.) means, "An ear that Allah gives intelligence, so it benefits by what it hears from Allah's Book." Ad-Dahhak said,

(وَتَعِيَهَا أُذُنٌ وَعِيَةٌ)

(and that it might be retained by the retaining ears.) (69:12) means, "An ear that hears it and retains it, meaning the person who has sound hearing, and correct intellect." And this is general concerning everyone who understands and retains.

(فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ - وَحُمِلَتِ  
الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً - فَيَوْمَئِذٍ  
وَقَعَتِ الْوَاقِعَةُ - وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ  
وَاهِيَةٌ - وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ  
رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ - يَوْمَئِذٍ تُعْرَضُونَ لَا  
تَخْفَى مِنْكُمْ خَافِيَةٌ )

(13. Then when the Trumpet will be blown with one blowing.) (14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.) (15. Then on that Day shall the Event occur.) (16. And the heaven will be rent asunder, for that Day it will be frail and torn up.) (17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.) (18. That Day shall you be brought to Judgement, not a secret of you will be hidden.)

### A Mention of the Horrors of the Day of Judgement

Allah informs of the horrors that will take place on the Day of Judgement. The first of these events is the blowing of fright (into the Trumpet), which will be followed by the blowing of destruction when everyone in the heavens and the earth will be struck down except whoever Allah wills. Then, after this will be the blowing of standing before the Lord of all that exists, and the resurrection, and the gathering. And this is that blowing. It is emphasized here that it is one blowing, because the command of Allah cannot be opposed or prevented, and it does not need to be repeated or stressed. Thus, Allah goes on to say,

(وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً )

(And the earth and the mountains shall be removed from their places, and crushed with a single crushing.) meaning, they will be stretched out to the extent of the surface (of the earth) and the earth will change into something else other than the earth.

(فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ )

(Then on that Day shall the Event occur.) meaning, the Day of Judgement.

(وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ )

(And the heaven will be rent asunder, for that Day it will be frail and torn up.) Ibn Jurayj said, "This is like Allah's statement,

(وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا )

(And the heaven shall be opened, it will become as gates.) (78:19) Ibn `Abbas said, "It (the sky) will be torn apart and the Throne will be near it."

(وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا )

(And the angels will be on its sides,) The word Malak here is referring to the species of angels (all of them); meaning the angels collectively will be standing on the sides of the heavens. Ar-Rabi` bin Anas said concerning Allah's statement,

(وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا )

(And the angels will be on its sides,) "This means that they will be standing on what has been ground to powder of the heavens looking at the people of the earth.'

### **The Children of Adam being presented before Allah**

Concerning the statement of Allah,

(يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ )

(That Day shall you be brought to Judgement, not a secret of you will be hidden.) meaning, `you will all be presented to the Knower of the secrets and private counsels. He is the One from Whom none of your affairs are hidden. He is the Knower of all things apparent, secret and hidden.' This is the reason that Allah says,



## (لَا تَخْفَى مِنْكُمْ خَافِيَةٌ)

(not a secret of you will be hidden.) Imam Ahmad recorded from Abu Musa that the Messenger of Allah said,

«يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ،  
فَأَمَّا عَرَضَتَانِ فَجِدَالٌ وَمَعَاذِيرٌ، وَأَمَّا الثَّالِثَةُ فَعِنْدَ  
ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَآخِذٌ بِيَمِينِهِ وَآخِذٌ  
بِشِمَالِهِ»

(The people will be exhibited three times on the Day of Judgement. The first two presentations will be (their) arguing and offering excuses. During the third presentation the pages (records) will fly into their hands. Some of them will receive the records in their right hands and some will receive them in their left hands.) Ibn Majah and At-Tirmidhi both recorded this Hadith.

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَآؤُمْ أَقْرَأُ  
كِتَابِي - إِنِّي ظَنَنْتُ أَنِّي مُلِقٌ حِسَابِي - فَهُوَ فِي  
عَيْشَةٍ رَاضِيَةٍ - فِي جَنَّةٍ عَالِيَةٍ - فُطُوفُهَا دَانِيَةٌ -  
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ  
(

(19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!") (20. "Surely, I did believe that I shall meet my account!") (21. So, he shall be in a life, well-pleasing.) (22. In a lofty Paradise,) (23. The fruits in bunches whereof will be low and near at hand.) (24. Eat and drink at ease for that which you have sent on before you in days past!)

### **The Happiness of the Person Who will receive His Book in His Right Hand and His Good Situation**

Allah informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets,

## (هَآؤُمْ اَقْرَوْا كِتَابِيَةَ)

(Here! read my Record!) meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allah replaced their bad deeds (evils) with good deeds. `Abdur-Rahman bin Zayd said, "The meaning of

## (هَآؤُمْ اَقْرَوْا كِتَابِيَةَ)

(Here! read my Record!) is 'Here, read my Book.'... The suffix 'Um' is a grammatical addition." This is what he (`Abdur-Rahman) said. It seems apparent that the suffix 'Um' means here 'you all.' Ibn Abi Hatim recorded that `Abdullah bin `Abdullah bin Hanzalah - and he (Hanzalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allah will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, 'Did you do this?' The servant will respond, 'Yes my Lord.' Then Allah will say to him, 'I will not expose you (or dishonor you) for it, for verily, I have forgiven you.' The person will then say, 'Here (you all) read my Book!'"

## (إِنِّي ظَنَنْتُ أَنِّي مُلِقٌ حِسَابِيَةَ)

(Surely, I did believe that I shall meet my account!) This will be when he (the servant of Allah) will be saved from being disgraced and exposed on the Day of Judgement. In the Sahih, it is recorded from Ibn `Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allah saying,

«يُدْنِي اللَّهُ الْعَبْدَ يَوْمَ الْقِيَامَةِ فَيَقْرُرُهُ بِدُنُوبِهِ كُلِّهَا،  
حَتَّى إِذَا رَأَى أَنَّهُ قَدْ هَلَكَ قَالَ اللَّهُ تَعَالَى: إِنِّي  
سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَعْفِرُهَا لَكَ الْيَوْمَ،  
ثُمَّ يُعْطَى كِتَابَ حَسَنَاتِهِ بِيَمِينِهِ. وَأَمَّا الْكَافِرُ  
وَالْمُنَافِقُ فَيَقُولُ الْأَشْهَادُ

(هُؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ  
عَلَى الظَّالِمِينَ)»

(Allah will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allah will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven

you for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, ("These are those who lied on their Lord, and verily, the curse of Allah is on the wrongdoers.") Allah's statement,

(إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ )

(Surely, I did believe that I shall meet my account!) means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allah says,

(الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ)

((They are those) who are certain that they are going to meet their Lord.) (2:46) Allah then says,

(فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ )

(So he shall be in a life, well-pleasing.) (69:21) meaning, pleasant.

(فِي جَنَّةٍ عَالِيَةٍ )

(In a lofty Paradise,) meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Sahih that the Prophet said,

«إِنَّ الْجَنَّةَ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»

(Verily, Paradise has one hundred levels and between each level is a distance like the distance between the earth and the sky.) Then Allah says,

(قُطُوفُهَا دَانِيَةٌ )

(The fruits in bunches whereof will be low and near at hand.) Al-Bara' bin `Azib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed." More than one person has said this. Then Allah says,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ )

(Eat and drink at ease for that which you have sent on before you in days past!) meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Sahih that the Messenger of Allah said,

«اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا  
مِنْكُمْ لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّةَ»

(Work deeds, strive, seek to draw near (to Allah) and know that none of you will be admitted into Paradise because of his deeds.) They (the Companions) said, "Not even you O Messenger of Allah" He replied,

«وَلَا أَنَا إِلَّا أَنْ يَتَّغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ»

(Not even me, except if Allah covers me with mercy from Himself and grace. )

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلِيَّتَنِي لَمْ  
أُوتَ كِتَابِيَةَ - وَلَمْ أُدْرَ مَا حِسَابِيَةَ - يَلِيَّتَهَا كَانَتْ  
الْقَاضِيَةَ - مَا أَغْنَى عَنِّي مَالِيَةَ - هَلَكَ عَنِّي  
سُلْطَانِيَةَ - خُدُوهُ فَعُذُّوهُ - ثُمَّ الْجَحِيمَ صَلُّوهُ - ثُمَّ  
فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ - إِنَّهُ  
كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ - وَلَا يَحْضُرُ عَلَى  
طَعَامِ الْمِسْكِينِ - فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ -  
وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ - لَا يَأْكُلُهُ إِلَّا  
الْخَاطِئُونَ )

(25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!") h(26. "And that I had never known how my account is!") (27. "Would that it had been my end!") (28. "My wealth has not availed me;") (29. "My power has gone from me!") (30. (It will be said): "Seize him and fetter him;") (31. "Then throw him in the blazing Fire.") (32. "Then fasten him on a chain whereof the length is seventy cubits!") (33. Verily, he used not to believe in Allah, the Most Great,) (34. And urged not the feeding of the poor.) (35.

So, no friend has he here this Day,) (36. Nor any food except filth from Ghislin.) (37. None will eat it except the Khati'un.)

### The Bad Condition of Whoever is given His Record in His Left Hand

These Ayat inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allah. At this time he will be very remorseful.

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَمْ  
أُوتَ كِتَابِيَةَ - وَلَمْ أَدْرَ مَا حِسَابِيَةَ - يَلَيْتَهَا كَانَتْ  
الْقَاضِيَةَ )

((He) will say: "I wish that I had not been given my Record! And that I had never known how my account is! Would that it had been my end!..." Ad-Dahhak said, "Meaning a death which is not followed by any life." Likewise said Muhammad bin Ka`b, Ar-Rabi` and As-Suddi. Qatadah said, "He will hope for death even though in the worldly life it was the most hated thing to him."

(مَا أَغْنَىٰ عَنِّي مَالِيَةَ - هَلَاكَ عَنِّي سُلْطَانِيَةَ )

(My wealth has not availed me; my power has gone from me.) means, 'my wealth and my honor did not protect me from the punishment of Allah and His torment. Now the matter has ended with me alone and I have no helper nor anyone to save me.' At this Allah says,

(حُدُوهُ فَعُلُوهُ - ثُمَّ الْجَحِيمَ صَلُّوهُ )

(Seize him and fetter him; then throw him in the blazing Fire.) meaning, He will command the guardians of Hell to forcibly remove him from the gathering place, fetter him - meaning put iron collars on his neck - then carry him off to Hell and cast him into it, meaning they will submerge him in it. Allah said,

(ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ )

(Then fasten him on a chain whereof the length is seventy cubits!) Ka`b Al-Ahbar said, "Every ring of it will be equal to the entire amount of iron found in this world." Al-`Awfi reported that Ibn `Abbas and Ibn Jurayj both said, "Each cubit will be the forearm's length of an angel." Ibn Jurayj reported that Ibn `Abbas said,

(فَاسْلُكُوهُ)

(Then fasten him) "It will be entered into his buttocks and pulled out of his mouth. Then they will be arranged on this (chain) just like locusts are arranged on a stick that is being roasted." Al-`Awfi reported from Ibn `Abbas that he said, "It will be ran into his behind until it is brought out of his two nostrils so he will not be able to stand on his two feet." Imam Ahmad recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«لَوْ أَنَّ رَصَاصَةً مِثْلَ هَذِهِ وَأَشَارَ إِلَى جُمُجْمَةٍ  
أُرْسِلَتْ مِنَ السَّمَاءِ إِلَى الْأَرْضِ، وَهِيَ مَسِيرَةٌ  
خَمْسِمِائَةَ سَنَةٍ، لَبَلَّغَتْ الْأَرْضَ قَبْلَ اللَّيْلِ وَلَوْ  
أَنَّهَا أُرْسِلَتْ مِنْ رَأْسِ السَّلْسِلَةِ لَسَارَتْ أَرْبَعِينَ  
خَرِيفًا اللَّيْلَ وَالنَّهَارَ قَبْلَ أَنْ تَبْلُغَ قَعْرَهَا أَوْ  
أَصْلَهَا»

(If a drop of lead like this - and he pointed to a skull bone - were sent from the heaven to the earth, and it is a distance of five hundred years travel, it would reach the earth before night. And if it (the same drop of lead) were sent from the head of the chain (of Hell), it would travel forty fall seasons, night and day, before it would reach its (Hell's) cavity or base.) At-Tirmidhi also recorded this Hadith and he said, "This Hadith is Hasan." Concerning Allah's statement,

(إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ - وَلَا يَحْضُ  
عَلَى طَعَامِ الْمَسْكِينِ )

(Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of the poor.) meaning, he did not establish the right of Allah upon him, of obedience to Him and performing His worship. He also did not benefit Allah's creation nor did he give them their rights. For verily, Allah has a right upon the servants that they worship Him alone and not associate anything with Him. The servants of Allah also have a right upon each other to good treatment and assistance in righteousness and piety. For this reason, Allah commanded performance of the prayer and the payment of Zakah. When the Prophet was (in his last moments) near death he said,

«الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

(The prayer (As-Salah) and your right hand possessions (i.e., slaves).) Allah says,

(فَلَيْسَ لَهُ الْيَوْمَ هَهُنَا حَمِيمٌ - وَلَا طَعَامٌ إِلَّا مِنْ  
غَسْلِينَ - لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ )

(So no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat it except the Khati'un.) meaning, there is no one today who can save him from the punishment of Allah, nor any close friend or intercessor whose request would be honored. He will have no food here except for the filthy washing of wounds. Qatadah said, "It will be the worst food of the people of the Hellfire." Ar-Rabi` and Ad-Dahhak both said, "It (Ghislin) is a tree in Hell." Shabib bin Bishr reported from `Ikrimah that Ibn `Abbas said, `Ghislin will be the blood and fluid that will flow from their flesh." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, `Ghislin is the pus of the people of the Hellfire."

(فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ - وَمَا لَا تُبْصِرُونَ - إِنَّهُ  
لَقَوْلُ رَسُولٍ كَرِيمٍ - وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا  
مَّا تُؤْمِنُونَ - وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذْكُرُونَ  
تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ )

(38. So, I swear by whatsoever you see,) (39. And by whatsoever you see not,) (40. That this is verily the word of an honored Messenger.) (41. It is not the word of a poet, little is that you believe!) (42. Nor is it the word of a soothsayer, little is that you remember!) (43. This is the revelation sent down from the Lord of all that exists.)

### The Qur'an is the Speech of Allah

Allah swears by His creation, in which some of His signs can be seen in His creatures. These also indicate the perfection of His Names and Attributes. He then swears by the hidden things that they cannot see. This is an oath swearing that the Qur'an is His Speech, His inspiration and His revelation to His servant and Messenger, whom He chose to convey His Message, and the Messenger carried out this trust faithfully. So Allah says,

(فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ - وَمَا لَا تُبْصِرُونَ - إِنَّهُ  
لَقَوْلُ رَسُولٍ كَرِيمٍ )

(So I swear by whatsoever you see, and by whatsoever you see not, that this is verily the word of an honored Messenger.) meaning, Muhammad . Allah gave this description to him, a description which carries the meaning of conveying, because the duty of a messenger is to convey from the sender. Therefore, Allah gave this description to the angelic Messenger in Surat At-Takwir, where he said,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ  
مَكِينٍ مُطْعَمٌ تَمَّ أَمِينٌ )

(Verily, this is the Word of (this Qur'an brought by) a most honorable messenger. Owner of power (and high rank) with Allah, the Lord of the Throne. Obeyed and trustworthy.) (81:19-21) And here, it refers to Jibril. Then Allah says,

(وَمَا صَاحِبُكُمْ بِمَجْنُونٍ )

(and your companion is not a madman. ) (81:22) meaning, Muhammad .

(وَلَقَدْ رَءَاهُ بِالْأَفُقِ الْمُبِينِ )

(And indeed he saw him in the clear horizon.) (81:23) meaning, Muhammad saw Jibril in his true form in which Allah created him.

(وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ )

(And he is not Danin with the Unseen.) (81:24) meaning, suspicious.

(وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ )

(And it (the Qur'an) is not he word of the outcast Shaytan.) (81:25) This is similar to what is being said here.

(وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمِنُونَ - وَلَا  
بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ )

(It is not the word of a poet, little is that you believe! Nor is it the word of soothsayer, little is that you remember!) So in one instance Allah applies the term messenger to the angelic Messenger and in another instance He applies it to the human Messenger (Muhammad ). This is because both of them are conveying from Allah that which has been entrusted to them of Allah's revelation and Speech. Thus, Allah says,

(تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ )

(This is the revelation sent down from the Lord of all that exists.)



(وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لِأَخَذْنَا مِنْهُ  
 بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ - فَمَا مِنْكُمْ مِّنْ  
 أَحَدٍ عَنْهُ حَاجِزِينَ - وَإِنَّهُ لَتَذَكَّرَةٌ لِلْمُتَّقِينَ - وَإِنَّا  
 لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ - وَإِنَّهُ لَحَسْرَةٌ عَلَى  
 الْكَافِرِينَ - وَإِنَّهُ لَحَقُّ الْيَقِينِ فَسَبِّحْ بِاسْمِ رَبِّكَ  
 الْعَظِيمِ )

(44. And if he had forged a false saying concerning Us,) (45. We surely would have seized him by his right hand,) (46. And then We certainly would have cut off Al-Watin from him,) (47. And none of you could have prevented it from him.) (48. And verily, this is a Reminder for those who have Taqwa.) (49. And verily, We know that there are some among you that deny.) (50. And indeed it will be an anguish for the disbelievers. (51. And verily, it (this Qur'an) is an absolute truth with certainty.) (52. So, glorify the Name of your Lord, the Most Great.)

### If the Prophet forged anything against Allah, then Allah would punish Him

Allah says,

(وَلَوْ تَقَوَّلَ عَلَيْنَا)

(And if he had forged a false saying concerning Us,) meaning, `if Muhammad forged something against Us, as they claim, and added or removed anything from the Message, or said anything from himself while attributing it to Us, then We would surely be swift in punishing him. And of course, Muhammad did not do any of this (as the disbelievers claimed).' Thus, Allah says,

(لِأَخَذْنَا مِنْهُ بِالْيَمِينِ )

(We surely would have seized him by his right hand,) It has been said that this means, `We would seize him by the right hand because it is more stronger in grabbing.'

(ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ )

(And then We certainly would have cut off Al-Watin from him,) Ibn `Abbas said, "It (Al-Watin) refers to the artery of the heart, and it is the vein that is attached to the heart." This has also been said by `Ikrimah, Sa`id bin Jubayr, Al-Hakim, Qatadah, Ad-Dahhak, Muslim Al-Batin and

Abu Sakhr Humayd bin Ziyad. Muhammad bin Ka`b said, "It (Al-Watin) is the heart, its blood, and whatever is near it." Concerning Allah's statement,

(فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ )

(And none of you could have prevented it from him.) means, `none of you would be able to come between Us and him if We wanted to do any of this to him.' The meaning behind all of this is to say that he (Muhammad ) is truthful, righteous and guided because Allah determined what he is to convey from Him, and Allah helps him with fantastic miracles and definite proofs. Then Allah says,

(وَإِنَّهُ لَتَذِكْرَةٌ لِّلْمُتَّقِينَ )

(And verily, this (Qur'an) is a Reminder for those who have Taqwa.) meaning, the Qur'an. This is just as Allah says,

(قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى )

(Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'an) is blindness for them.") Then Allah says,

(وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ )

(And verily, We know that there are some among you that deny (this Qur'an). ) meaning, with this explanation and clarification, there will still be among you those who reject the Qur'an. Then Allah says,

(وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ )

(And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).) Ibn Jarir said, "And verily this rejection will be anguish for the disbelievers on the Day of Judgement." He (Ibn Jarir) also mentioned a similar statement from Qatadah. It is possible that the meaning of the pronoun (it) may also refer to the Qur'an, in which case the verse would mean that the Qur'an and belief in it are a cause of anguish for the disbelievers. This is as Allah says,

(كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ لَا يُؤْمِنُونَ  
بِهِ )

(Thus have We caused it (the denial of the Qur'an) to enter the hearts of the criminals. They will not believe in it.) (26:200,201) And Allah said,

(وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ)

(And a barrier will be set between them and that which they desire) (34:54). Therefore, Allah says here,

(وَإِنَّهُ لَحَقُّ الْيَقِينِ )

(And verily, it (this Qur'an) is an absolute truth with certainty.) meaning, the right and truthful news in which there is no doubt, suspicion or confusion. Then Allah says,

(فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ )

(So glorify the Name of your Lord, the Most Great.) meaning, He Who sent down this magnificent Qur'an. This is the end of the explanation (Tafsir) of Surat Al-Haqqah. And to Allah belong all praise and blessings.

### The Tafsir of Surah Sa'ala Sa'il

(Chapter - 70)

Which was revealed in Makkah

(اللَّهُ الرَّحْمَنُ الرَّحِيمُ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ - لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ  
- مِّنَ اللَّهِ ذِي الْمَعَارِجِ - تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ  
إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ -  
فَاصْبِرْ صَبْرًا جَمِيلًا - إِنَّهُمْ يَرَوْنَهُ بَعِيدًا - وَنَرَاهُ  
قَرِيبًا )

(1. A questioner asked concerning a torment about to befall) (2. Upon the disbelievers, which none can avert,) (3. From Allah, the Lord of the ways of ascent.) (4. The angels and the Ruh

ascend to Him in a Day the measure whereof is fifty thousand years.) (5. So be patient, with a good patience.) (6. Verily, they see it (the torment) afar off.) (7. But We see it near.)

### A Request to hasten the Day of Judgement

(سَأَلَ سَائِلٌ بِعَذَابٍ وَقِيعٍ)

(A questioner asked concerning a torment about to befall) This Ayah contains an assumed meaning that is alluded to by the letter "Ba". It is as though it is saying, a questioner requested to hasten on the torment that is about to fall. It is similar to Allah's statement,

(وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ)

(And they ask you to hasten on the torment! And Allah fails not His promise.) (22:47) meaning, that its torment will occur and there is no avoiding it. Al-`Awfi reported from Ibn `Abbas concerning the Ayah,

(سَأَلَ سَائِلٌ بِعَذَابٍ وَقِيعٍ)

(A questioner asked concerning a torment about to befall) "That is the questioning of the disbelievers about the torment of Allah and it will occur to them." Ibn Abi Najih reported from Mujahid that he said concerning Allah's statement

(سَأَلَ سَائِلٌ)

(A questioner asked), "A person called out (requesting) for the torment that will occur in the Hereafter to happen." Then he said, "This is their saying,

(اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ)

(O Allah! If this is indeed the truth from you, then rain down stones on us from the sky or bring on us a painful torment.)" (8:32) Allah's statement,

(وَأَقِمْ كُفْرِينَ)

(about to befall (Waqi` ) upon the disbelievers,) means, it is waiting in preparation for the disbelievers. Ibn `Abbas said, "Waqi` means coming."

(لَيْسَ لَهُ دَافِعٌ)

(which non can avert) meaning, there is no one who can repel it if Allah wants it to happen. Thus, Allah says,

(مِّنَ اللَّهِ ذِي الْمَعَارِجِ)

(From Allah, the Lord of the ways of ascent (Al-Ma`arij).)

### The Tafsir of 'Lord of the ways of ascent

Ali bin Abi Talhah reported from Ibn `Abbas, "Lord of the ways of ascent means loftiness and abundance." Mujahid said, "Lord of the ways of ascent means the ways of ascension into the heavens." Concerning Allah's statement,

(تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ)

(The angels and the Ruh Ta`ruju to Him) `Abdur-Razzaq reported from Ma`mar from Qatadah that Ta`ruju means to ascend. In reference to the Ruh, Abu Salih said, "They are creatures from the creation of Allah that resemble humans but they are not humans." It could be that here it means Jibril, and this is a way of connecting the specific to the general (other angels). It could also be referring to the name of the souls (Arwah) of the Children of Adam (humans). For verily, when they (the human souls) are taken at death, they are lifted up to the heavens just as the Hadith of Al-Bara' proves.

### The Meaning of "a Day the measure whereof is fifty thousand years

Concerning Allah's statement,

(فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) This refers to the Day of Judgement. Ibn Abi Hatim recorded from Ibn `Abbas that he said concerning the Ayah,

(فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ)

(in a Day the measure whereof is fifty thousand years.) "It is the Day of Judgement." The chain of narration of this report (to Ibn `Abbas) is authentic. Ath-Thawri reported from Simak bin Harb from `Ikrimah that he said concerning this verse, "It is the Day of Judgement." Ad-Dahhak and Ibn Zayd both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas concerning the Ayah,

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
خَمْسِينَ أَلْفَ سَنَةٍ )

(The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.)  
"It is the Day of Judgement that Allah has made to be the measure of fifty thousand years for the disbelievers. " Many Hadiths have been reported with this same meaning. Imam Ahmad recorded from Abu `Umar Al-Ghudani that he said, "I was with Abu Hurayrah when a man from Bani `Amir bin Sa`sa`ah passed and it was said: `This man is the wealthiest man of Bani `Amir.' So Abu Hurayrah said, `Bring him back to me.' So they brought the man back to Abu Hurayrah. Then Abu Hurayrah said, `I have been informed that you are a man of great wealth.' The man from Bani `Amir replied, `Yes, by Allah. I have one hundred red-colored camels, one hundred brown-colored camels...' and so on he counted numerous colored camels, the races of the slaves and the types of fetters for his horses that he owned. So Abu Hurayrah said, `Beware of the hooves of the camels and the cloven hooves of the cattle.' He continued repeating that to him until the color of the man began to change. Then the man said, `O Abu Hurayrah what is this' Abu Hurayrah replied, `I heard the Messenger of Allah say,

«مَنْ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا  
وَرَسَلِهَا»

(Whoever has camels and does not give their due (Zakah) in their Najdah and their Risl...) We interrupted saying, `O Messenger of Allah! What is their Najdah and Risl' He said,

«فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ  
كَأَغْدٍ مَا كَانَتْ وَأَكْثَرَهُ وَأَسْمَنِهِ وَأَشْرَهُ، ثُمَّ يُبْطَحُ  
لَهَا بِقَاعِ قَرْقَرٍ فَتَطْوُهُ بِأَخْفَافِهَا، فَإِذَا جَاوَزَتْهُ  
أَخْرَاهَا أُعِيدَتْ عَلَيْهِ أَوْلَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ  
خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى  
سَبِيلَهُ. وَإِذَا كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي  
نَجْدَتِهَا وَرَسَلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغْدٍ مَا  
كَانَتْ وَأَكْثَرَهُ وَأَسْمَنِهِ وَأَشْرَهُ، ثُمَّ يُبْطَحُ لَهَا بِقَاعِ

قَرَقِرَ، فَتَطَوَّاهُ كُلُّ ذَاتِ ظِلْفٍ يَظْلِفُهَا وَتَتَطَحُّهُ كُلُّ  
 ذَاتِ قَرْنٍ يَقرُنُهَا، لَيْسَ فِيهَا عَقْصَاءٌ وَلَا  
 عَضْبَاءٌ، إِذَا جَاوَزْتَهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ  
 أَوْلَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ  
 حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ. وَإِذَا كَانَتْ  
 لَهُ غَنَمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرَسَلَهَا فَأَتَتْهَا  
 تَأْتِي يَوْمَ الْقِيَامَةِ كَأَعْدُ مَا كَانَتْ وَأُسْمَنَهُ وَأَشْرَهُ  
 حَتَّى يُبْطِحَ لَهَا بِقَاعِ قَرَقِرٍ فَتَطَوَّاهُ كُلُّ ذَاتِ ظِلْفٍ  
 يَظْلِفُهَا وَتَتَطَحُّهُ كُلُّ ذَاتِ قَرْنٍ يَقرُنُهَا، لَيْسَ فِيهَا  
 عَقْصَاءٌ وَلَا عَضْبَاءٌ إِذَا جَاوَزْتَهُ أُخْرَاهَا أُعِيدَتْ  
 عَلَيْهِ أَوْلَاهَا، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ  
 سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ»

(It is their difficulty and their ease, for verily, they will come on the Day of Resurrection healthier than before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him with their hooves. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he had cows that he did not pay the Zakah in their ease and their difficult times, then they will come on the Day of Judgement healthier than they were before. They will be more in number, fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has cloven hooves will trample him with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell). If he has any sheep that he does not pay the due Zakah in their difficulty and their ease, then they will come on the Day of Judgement healthier than they were before. They will be more (in number) fatter and more lively and unruly. Then a soft, level plain will be spread out for them and they will trample him. Every one of them that has a cloven hoof will trample him

with its hooves, and every one of them that has a horn will butt him with its horn. There will not be any hornless or bent horned animals among them. When the last of them has passed over him, the first of them will return to trample him again during a day whose measure will be fifty thousand years. This will continue until the case of all the people is decided between them. Then he (the withholder of Zakah) will see his path (i.e., either to Paradise or Hell).) Then, the man from Bani `Amir said, `What is the due of the camel, O Abu Hurayrah' Abu Hurayrah said, `It is that you give (in your Zakah payment) from your most valuable camels, that you lend a milking she-camel, that you lend your mount for riding, that you give the milk (to the people) for drinking, and you lend the male camel for breeding.'" This Hadith was also recorded by Abu Dawud and An-Nasa'i.

### A Different Version of this Hadith

Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«مَا مِنْ صَاحِبِ كَنْزٍ لَّا يُؤَدِّي حَقَّهُ إِلَّا جُعِلَ صَفَائِحَ، يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَى بِهَا جَبْهُهُ وَجَنْبُهُ وَظَهْرُهُ، حَتَّى يَحْكَمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يَرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ»

(There is not any owner of treasure who does not pay its due except that it will be made into heated metal plates and branded upon him in the fire of Hell. His forehead, side and back will be scorched with these metal plates. This will continue until Allah judges between His servants on a Day whose measure is fifty thousand years of what you count. Then he will see his path, either to Paradise or to the Fire.) Then he (Abu Hurayrah) mentions the rest of the Hadith about the sheep and camels just as mentioned before. In this narration (of Ahmad) the Prophet also added,

«الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ»

(The horse is for three (on the Day of Judgement): for one man it is a reward, for another man it is a shield (protection), and upon another man it is a burden.) And the Hadith continues. Muslim also recorded this Hadith in its entirety even though Al-Bukhari did not mention it. The intent behind mentioning this here is the Prophet's statement,



«حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
خَمْسِينَ أَلْفَ سَنَةٍ»

(Until Allah judges between His servants on a day whose measurement is fifty thousand years.)

### Instructing the Prophet to have Patience Then

Allah says,

(فَاصْبِرْ صَبْرًا جَمِيلًا )

(So be patient, with a good patience.) meaning, 'be patient, O Muhammad, with your people's rejection and their seeking to hasten the torment since they think it will not occur.' Allah says in another Ayah,

(يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ  
ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ)

(Those who believe not therein seek to hasten it, while those believe are fearful of it, and know that it is the very truth.) (42:18) Thus, Allah says,

(إِنَّهُمْ يَرَوْنَهُ بَعِيدًا )

(Verily, they see it (the torment) afar off.) meaning, the happening of the torment and the establishment of the Hour (Day of Judgement). The disbelievers see this as something that is farfetched. The word "Ba`id" here means that which is impossible to occur.

(وَنَرَاهُ قَرِيبًا )

(But We see it (quite) near.) meaning, the believers believe that its occurrence is near, even though its time of occurrence is unknown and no one knows when it will be except Allah. All of what is approaching then it is near and it will definitely happen.

(يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ - وَتَكُونُ الْجِبَالُ  
كَالْعِهْنِ - وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا - يُبْصِرُونَهُمْ

يَوْمَ الْمُجْرِمِ لَوْ يَقْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بِبَنِيهِ -  
 وَصَحْبَتِهِ وَأَخِيهِ - وَقَصِيئَتِهِ الَّتِي تُؤَيِّهِ - وَمَنْ  
 فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ - كَلَّا إِنَّهَا لَأُظَى -  
 نَزَّاعَةً لِلشَّوَى - تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ  
 فَأَوْعَى )

(8. The Day that the sky will be like the Al-Muhl.) (9. And the mountains will be like `Ihn.) (10. And no friend will ask a friend,) (11. Though they shall be made to see one another, the criminal would desire to ransom himself from the punishment of that Day by his children.) (12. And his wife and his brother,) (13. And his Fasilah who sheltered him,) (14. And all that are in the earth, so that it might save him.) (15. By no means! Verily, it will be the fire of Hell,) (16. Nazza` ah the Shawa!) (17. Calling (all) such as turn their backs and turn away their faces.) (18. And collect (wealth) and hide it (from spending it in the cause of Allah).)

### Terrors of the Day of Judgement

Allah says that the torment will befall the disbelievers.

(يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ )

(The Day that the sky will be like the Al-Muhl.) Ibn `Abbas, Mujahid, `Ata, Sa`id bin Jubayr, `Ikrimah, As-Suddi and others have all said, "Like the residue of oil."

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ )

(And the mountains will be like `Ihn.) meaning, like fluffed wool. This was said by Mujahid, Qatadah and As-Suddi. This Ayah is similar to Allah's statement,

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ )

(And the mountains will be like carded wool.) (101:5) Concerning Allah's statement,

(وَلَا يَسْأَلُ حَمِيمٌ حَمِيماً يُبْصَرُونَهُمْ )

(And no friend will ask a friend, though they shall be made to see one another.) Meaning, no close friend will ask his close friend about his condition while he sees him in the worst of conditions. He will be worried about himself and will not be able to think of others. Al-`Awfi

reported from Ibn `Abbas, "Some of them will know others and they will be acquainted with each other. Then, they will flee from each other after that, as Allah says,

(لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ )

(Every man that Day will have enough to make him careless of others.)" (80:37) This honorable Ayah is similar to Allah's statement,

(يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاحْشَوْا يَوْمًا لَّا يَجْزِي  
وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ  
شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ)

(O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, and nor a son avail aught for his father. Verily the promise of Allah is true.) (31:33) and He also says,

(وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ  
وَلَوْ كَانَ ذَا قُرْبَىٰ)

(And if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin.) (35:18) and He says,

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا  
يَتَسَاءَلُونَ )

(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.) (23:101) and similarly He says,

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -  
وَصَحْبَتِهِ وَبَنِيهِ - لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ  
يُغْنِيهِ )

(That day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man that Day will have enough to make him careless of others.) (80:34-37) Then Allah's saying here

(يُبَصَّرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ  
يَوْمِئذٍ بَنِيهِ - وَصَحْبَتِهِ وَأَخِيهِ - وَفَصِيلَتِهِ الَّتِي  
تُؤْيِيهِ - وَمَنْ فِي الْأَرْضِ جَمِيعاً ثُمَّ يُنْجِيهِ كَلًّا)

(the criminal would desire to ransom himself from the punishment of the Day by his children, and his wife and his brother, and his Fasilah (kindred) who sheltered him, and all that are in the earth, so that it might save him. By no means!) means, no ransom will be accepted from him even if he brought all of the people of the earth (as ransom), and the greatest wealth that he could find, even if it was enough gold to fill the entire earth. Even the child that he had who was dearer to him than the last beat of his heart in the life of this world, he would wish to use the child as a ransom for himself against the torment of Allah on the Day of Judgement when he sees the horrors. However, even this child would not be accepted from him (as a ransom). Mujahid and As-Suddi both said,

(وَفَصِيلَتِهِ)

(and his Fasilah) "This means his tribe and his kin." `Ikrimah said, "This means the subdivision of his tribe that he is from." Ashhab reported from Malik that he said, "His Fasilah is his mother." Allah said,

(إِنَّهَا لَطِي)

(Verily, it will be the fire of Hell,) Here He is describing the Hell- fire and the severity of its heat.

(نَزَّاعَةً لِّلشَّوَى)

(Nazza` ah the Shawa!) Ibn `Abbas and Mujahid both said, "It is the skin of the head." Al-Hasan Al-Basri and Thabit Al-Bunani both said,

(نَزَّاعَةً لِّلشَّوَى)

(Nazza` ah the Shawa!) "This means respectable parts of the face." Qatadah said,

(نَزَّاعَةً لِّلشَّوَى)

(Nazza` ah the Shawa!) "This means removing his important organs, and the respectable parts of his face, his creation and his limbs." Ad-Dahhak said, "This means it will scrape the flesh and the skin off of the bone until it leaves nothing of it remaining." Ibn Zayd said, "The Shawa is the marrow of the bones." As for,

## (نَزَاعَةٌ)

(Nazza` ah) Ibn Zayd said, "It is cutting their bones and transformation of their skins and their form." Concerning Allah's statement,

## (تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى - وَجَمَعَ فَأَوْعَى )

(Calling (all) such as turn their backs and turn away their faces. And collect and hide it.) meaning, the Fire will call out to its children whom Allah created for it, determining that they will perform the deeds deserving of it in the worldly life. So it will call them on the Day of Judgement with an eloquent and articulate tongue. Then it will pick them out from the people of the gathering just as birds pick seeds. This is because they were, as Allah said, of those who turned their backs and turned away. This means they denied with their hearts and abandoned the performance of deeds with their limbs.

## (وَجَمَعَ فَأَوْعَى )

(And collect and hide it.) meaning, he gathered wealth piling it up, and he concealed it, meaning he hid it and refused to give the obligatory right of Allah that was due on it of spending and paying the Zakah. It has been recorded in a Hadith that the Prophet said,

## «لَا تُوعِي فَيُوعِيَ اللَّهُ عَلَيْكَ»

(Do not hold back (your wealth) or else Allah will hold back from you.)

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا - إِذَا مَسَّهُ الشَّرُّ جَزُوعًا - وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا - إِلَّا الْمُصَلِّينَ - الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ - وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ - لِلسَّائِلِ وَالْمَحْرُومِ - وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ - وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُونَ - إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنْ

ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأَوْلِيكَ هُمُ الْعَادُونَ وَالَّذِينَ هُمْ  
لَأَمْنَتِهِمْ وَعَهْدِهِمْ رِعُونَ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ  
قَائِمُونَ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ  
أَوْلِيكَ فِي جَنَّتٍ مُّكْرَمُونَ )

(19. Verily, man was created very impatient;) (20. Apprehensive when evil touches him;) (21. And suppressive when good touches him.) (22. Except those who are devoted to Salah.) (23. Those who with their Salah are Da'imun;) (24. And those in whose wealth there is a recognized right.) (25. For the one who asks, and for the deprived.) (26. And those who believe in the Day of Recompense.) (27. And those who fear the torment of their Lord.) (28. Verily, the torment of their Lord is that before which none can feel secure.) (29. And those who guard their private part (chastity).) (30. Except from their wives or their right hand possessions -- for (then) they are not blameworthy.) (31. But whosoever seeks beyond that, then it is those who are trespassers.) (32. And those who keep their trusts and covenants.) (33. And those who stand firm in their testimonies.) (34. And those who are with their Salah, Yuhafizun.) (35. Such shall dwell in the Gardens, honored)

### **Man is Impatient Allah informs about man and his inclination to corrupt his behavior.**

Allah says,

(إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا )

(Verily, man was created very impatient;) Then, Allah explains this statement by saying,

(إِذَا مَسَّهُ الشَّرُّ جَزُوعًا )

(Apprehensive when evil touches him;) meaning, whenever any harm touches him he is frightful, worried and completely taken back due to the severity of his terror and his despair that he will receive any good after it.

(وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا )

(And suppressive when good touches him.) meaning, if he attains any blessing from Allah, he is stingy with it, not sharing it with others. He will withhold the right of Allah with that blessing. Imam Ahmad said that Abu `Abdur-Rahman informed them that Musa bin `Ali bin Rabah told them that he heard his father narrating from `Abdul-`Aziz bin Marwan bin Al-Hakim that he heard Abu Hurayrah saying, "The Messenger of Allah said,

«شَرُّ مَا فِي رَجُلٍ: شُحُّ هَالِعٌ وَجُبْنٌ خَالِعٌ»

(The worst thing that can be in a man is greedy impatience and unrestrained cowardice.) Abu Dawud recorded this Hadith from `Abdullah bin Al-Jarrah on the authority of Abu `Abdur-Rahman Al-Muqri', and this is the only Hadith through `Abdul-`Aziz with him.

### The Exclusion of Those Who pray from what has preceded and an Explanation of Their Deeds and Their Prayer

Then Allah says,

(إِلَّا الْمُصَلِّينَ )

(Except those who are devoted to Salah.) meaning, man is described with blameworthy characteristics except for He whom Allah protects, helps and guides to good, making its means easy for him -- and these are those people who perform Salah.

(الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ )

(Those who with their Salah are Da'imun;) It has been said that this means they guard its times and the elements obligatory in it. This has been said by Ibn Mas`ud, Masruq and Ibrahim An-Nakha`i. It has also been said that it means tranquility and humble concentration (in the prayer). This is similar to Allah's statement,

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ - الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَشِعُونَ )

(Successful indeed are the believers. Those who with their Salah are Khashi`un.) (23:1-2) This was said by `Uqbah bin `Amir. From its meanings is the same terminology used to describe standing (still) water (Al-Ma' Ad-Da'im). This proves the obligation of having tranquility in the prayer. For verily, the one who does not have tranquility (stillness of posture) in his bowing and prostrating, then he is not being constant (Da'im) in his prayer. This is because he is not being still in it and he does not remain (in its positions), rather he pecks in it (quickly) like the pecking of the crow. Therefore, he is not successful in performing his prayer. It has also been said that the meaning here refers to those who perform a deed and are constant in its performance and consistent in it. This is like the Hadith that has been recorded in the Sahih on the authority of `A'ishah that the Messenger of Allah said,

«أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ»

(The most beloved deeds to Allah are those that are most consistent, even if they are few.)  
Then Allah says,

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ - لِّلسَّائِلِ  
وَالْمَحْرُومِ )

(And those in whose wealth there is a recognized right. For the one who asks, and for the deprived.) meaning, in their wealth is a determined portion for those who are in need. Concerning Allah's statement,

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ )

(And those who believe in the Day of Recompense.) meaning, they are sure of the Final Return (to Allah), the Reckoning and the Recompense. Therefore, they perform the deeds of one who hopes for the reward and fears the punishment. For this reason Allah says,

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ )

(And those who fear the torment of their Lord. ) meaning, they are fearful and dreadful.

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ )

(Verily, the torment of their Lord is that before which none can feel secure.) meaning, no one is safe from it (Allah's torment) of those who understand the command from Allah, except by the security of Allah Himself. Then Allah says,

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ )

(And those who guard their private part (chastity).) meaning, they keep their private parts away from that which is forbidden and they prevent their private parts from being put into other than what Allah has allowed them to be in. This is why Allah says,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ )

(Except from their wives or their right hand possessions) meaning, from their female slaves.

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ  
غَيْرُ مَلُومِينَ - فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْعَادُونَ )



(for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers.) The explanation of this has already preceded at the beginning of Surat Al-Mu'minun, and therefore does not need to be repeated here. Allah said,

(وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ )

(And those who keep their trusts and covenants.) meaning, if they are given a trust they do not deceit and when they make a covenant they do not break it. These are the characteristics of the believers which are opposite of the characteristics of the hypocrites. This is like what is reported in the authentic Hadith,

«آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ»

(The signs of the hypocrites are three. When he speaks he lies, when he promises he breaks his promise, and when he is given a trust he behaves treacherously (with it).) In another narration it states,

«إِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ»

(When he speaks he lies, when he makes a covenant he breaks it, and when he argues he is abusive.) Concerning Allah's statement,

(وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ )

(And those who stand firm in their testimonies.) This means that they guard their testimonies. They do not add or decrease from what they testify to nor do they conceal their testimonies. Allah says in another Ayah,

(وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ)

(Who hides it, surely, his heart is sinful.) (2:283) Then Allah says,

(وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ )

(And those who are with their Salah, Yuhafizun.) meaning, they maintain its proper times, its pillars, its obligations and its recommended acts. So Allah begins this discussion (of the believers' attributes) with prayer and He concludes it with prayer. This proves the importance of it and the praise of its noble status, just as what preceded at the beginning of Surat Al-Mu'minun. It is exactly the same discussion. This is why Allah says there (in Al-Mu'minun),

(أُولَئِكَ هُمُ الْوَارِثُونَ - الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ  
هُم فِيهَا خَالِدُونَ )

(These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.) (23:10-11) And He says here,

(أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ )

(Such shall dwell in the Gardens, honored.) meaning, they will be honored with various types of pleasures and delights.

(فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ - عَنِ الْيَمِينِ  
وَعَنِ الشَّمَالِ عِزِينَ - أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ  
أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ - كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ  
- فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا  
لَقَادِرُونَ - عَلَى أَنْ نُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ  
بِمَسْبُوقِينَ قَدْرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا  
يَوْمَهُمُ الَّذِي يُوعَدُونَ يَوْمَ يَخْرُجُونَ مِنْ  
الْأُجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ  
خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي  
كَانُوا يُوعَدُونَ )

(36. So, what is the matter with those disbelievers, before you Muhti`in) (37. On the right and on the left, `Izin.) (38. Does every man of them hope to enter the Paradise of Delight) (39. But no! Verily, We have created them out of that which they know!) (40. But no! I swear by the Lord of the easts and the wests that surely We are Able) (41. To replace them by (others) better than them; and We are not to be outrun.) (42. So, leave them to plunge in vain talk and play about, until they meet their Day which they are promised.) (43. The Day when they will come out of the graves quickly as racing to a Nusub,) (44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!)

## The Rebuke of the Disbelievers and the Threat against Them

Allah rebukes the disbelievers who, in the time of the Prophet , saw him and the guidance Allah sent him with. They witnessed the magnificent miracles Allah aided him with. Then, after all of this they fled from him and separated themselves from him. They fled right and left, group by group and party by party. This is as Allah says,

(فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ - كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ )

(Then what is wrong with them that they run away from admonition As if they were (frightened) wild donkeys. Fleeing from a beast of prey.) (74:49-51) This is the example of disbeliever. And this Ayah is similar. As Allah says,

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ )

(So what is the matter with those disbelievers, before you Muhti`in) meaning, ` what is wrong with these disbelievers who are with you, O Muhammad Why are they Muhti`in, meaning hastily running away from you' This is as Al-Hasan Al-Basri said, "Muhti`in means departing."

(عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ )

(On the right and on the left, `Izin.) The singular of `Izin is `Izah, which means separating. meaning in their separating and their differing. Al-`Awfi reported from Ibn `Abbas about the Ayah;

(فَمَا لَ الَّذِينَ كَفَرُوا قِبَلِكَ مُهْطِعِينَ )

(So what is the matter with those disbelievers, before you Muhti`in.) "They are looking in your direction." Then the Ayah;

(عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ )

(On the right and on the left, `Izin.) he (Ibn `Abbas) said, "Al-`Izin is a group among the people. On the right and on the left means they are turning away (right and left) from him (the Prophet ) and mocking him." Jabir bin Samurah narrated that the Messenger of Allah came out to them while they were sitting in circles. So the Messenger of Allah said,

«مَا لِي أَرَاكُمْ عِزِينَ؟»

(Why do I see you all `Izin (in groups).) Ahmad, Muslim, Abu Dawud, An-Nasa'i and Ibn Jarir all recorded this Hadith. Then, concerning Allah's statement,

(أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ  
كَلَّا)

(Does every man of them hope to enter the Paradise of Delight But no!) meaning, is this their wish, yet they flee from the Messenger in aversion to the truth Are they hoping that they will be admitted into the Gardens of Delight Nay, rather their abode is Hell. Then Allah affirms the occurrence of the Final Abode and the torment that will befall them that they are denying its existence and claiming it to be something farfetched. As a proof against them, Allah mentions the initiation of creation, and that repeating the process is something easier than performing it the first time. This is something that they themselves confess to. Allah says,

(إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ)

(Verily, We have created them out of that which they know!) meaning, from despised semen. This is as Allah says,

(الْمَ نَخَلَقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ )

(Did We not create you from a despised water (semen)) (77:20) Allah also says,

(فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ - خُلِقَ مِنْ مَّاءٍ دَافِقٍ -  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ - إِنَّهُ عَلَى  
رَجْعِهِ لَقَادِرٌ - يَوْمَ تُبْلَى السَّرَائِرُ - فَمَا لَهُ مِنْ  
قُوَّةٍ وَلَا نَاصِرٍ )

(So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily He is able to bring him back! The Day when all the secrets will be examined. Then he will have no power, nor any helper.) (86:5-10) Then Allah says,

(فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ)

(But no! I swear by the Lord of the easts and the wests) meaning, the One Who created the heavens and the earth and made the east and the west. He is the One Who subjected the stars causing them to appear in the eastern parts of the sky and vanish in the western parts of it. The point of this statement is that the matter is not as the disbelievers claim: that there is no

final return, no reckoning, no resurrection and no gathering. Rather all of this will occur and come to pass. There is no way of avoiding it. This is the reason that Allah has stated a negation at the beginning of this oath. This shows that He is swearing by a denial of their claim. This is a refutation of their false claim of rejecting the Day of Judgement. They already witnessed the greatness of Allah's power in what is more convincing than the Day of Judgement, that is the creation of the heavens and the earth, and the subjection of the creatures in them, the animals, the inanimate objects and the other types of creatures that exist. This is why Allah says,

(لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ )

(The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.) (40:57) Allah also says,

(أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضِ وَلَمْ يَعْزُبْ عَنْهُ خَلْقُهُمْ بِقَادِرِ عَلَى أَنْ يُحْيِيَ  
الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ )

(Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead Yes, He surely is Able to do all things.) (46:33) Allah says in another Ayah,

(أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ  
عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ -  
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ )

(Is not He Who created the heavens and the earth, able to create the like of them Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His command, when He intends a thing, is only that He says to it, "Be!"-- and it is!) (36:81,82) So here He says,

(فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ  
عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ )

(But no! I swear by the Lord of the easts and the wests that surely We are Able --to replace them by (others) better than them..) meaning, `on the Day of Judgement We will bring them

back (to life) in bodies that are better than these bodies that they have now.' For verily, Allah's power is suitable (able) to do that.

(وَمَا نَحْنُ بِمَسْبُوقِينَ)

(and We are not to be outrun.) meaning, 'We are not unable.' This is as Allah says,

(أَيَحْسَبُ الْإِنْسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ - بَلَى  
قَدَرِينَ عَلَى أَنْ نُسَوِّيَ بَنَانَهُ )

(Does man think that We shall not assemble his bones Yes, We are able to put together in perfect order the tips of his fingers.) (75:3,4) Allah also says,

(نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ -  
عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئْكُمْ فِي مَا لَا تَعْلَمُونَ  
(

(We have decreed death to you all, and We are not outstripped. To transfigure you and create you in (forms) that you know not.) (56:60,61) Ibn Jarir preferred the meaning to be: 'a nation who will obey Us and not disobey Us.' He (Ibn Jarir) interpreted it in the same way as Allah's statements,

(عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ)

(To replace them by (others) better than them..) and:

(الْفُقَرَاءُ وَإِنْ تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا  
يَكُونُوا)

(And if you turn away, He will exchange you for some other people and they will not be like you.) (47:38) However, the first interpretation is more obvious since the other Ayat support that, and Allah the Most High knows best. Then Allah says,

(قَدْ رَهُمْ)

(So leave them) meaning, 'O Muhammad!'

(يَخُوضُوا وَيَلْعَبُوا)

(to plunge in vain talk and play about,) meaning, leave them in their denial, disbelief and obstinance.

(حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ)

(until they meet their Day which they are promised.) meaning, they are going to know the outcome of that and taste its evil consequences.

(يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاعًا كَانَهُمْ إِلَىٰ نُصْبٍ يُؤْفَضُونَ)

(The Day when they will come out of the graves quickly as racing to a Nusub.) meaning, they will stand up out of their graves when the Lord, Blessed be He the Most High, calls them to the place of the reckoning. They will rise up quickly as if they were rushing towards some monumental object. Ibn `Abbas, Mujahid and Ad-Dahhak, all said, "As if they were rushing towards a flag." Abu `Aliyah and Yahya bin Abi Kathir both said, "As if they were rushing towards a goal." The majority of reciters recited this word as "Nasb" (instead of Nusub) with a Fathah over the letter Nun and a Sukun over the letter Sad. This (Nasb) is a verbal noun meaning something that is erected. Al-Hasan Al-Basri recited it as "Nusub" with a Dammah over both the letter Nun and Sad. This (Nusub) means an idol. With this recitation the Ayah means, as if their rushing to this place was like when they used to hurry in the worldly life to the idol when they saw it. They would rush hurriedly to see who would be the first of them to touch it. This has been reported from Mujahid, Yahya bin Abi Kathir, Muslim Al-Batin, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, Abu Salih, `Asim bin Bahdalah, Ibn Zayd and others. Concerning Allah's statement,

(خَشِعَةً أَبْصَرُهُمْ)

(With their eyes lowered in fear) meaning humbled.

(تَرَاهُمْ ذِلَّةً)

(covering them with humility.) meaning, in return for how they behaved arrogantly in the worldly life by refusing to be obedient (to Allah).

(ذَلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ)

(That is the Day which they were promised!) This is the end of the Tafsir of Surah Sa'ala Sa'il. And all praise and thanks are due to Allah.

**The Tafsir of Surah Nuh**

## (Chapter - 71)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ - أَنْ اعْبُدُوا اللَّهَ وَانْتَفَوْهُ وَأَطِيعُونَ - يَعْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ )

(1. Verily, We sent Nuh to his people (saying): "Warn your people before there comes to them a painful torment.") (2. He said: "O my people! Verily, I am a plain warner to you,") (3. "That you should worship Allah, and have Taqwa of Him, and obey me,") (4. "He will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but know.")

### Nuh's Invitation to His People

Allah says concerning Nuh that He sent him to his people commanding him to warn them of the punishment of Allah before it befell them. He was to tell them that if they would repent and turn to Allah, then the punishment would be lifted from them. Due to this Allah says,

(إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ - قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ )

("Warn your people before there comes to them a painful torment." He said: "O my people! Verily, I am a plain warner to you.") meaning, clarity of the warning, making the matter apparent and clear.

(أَنْ اعْبُدُوا اللَّهَ وَانْتَفَوْهُ)



(That you should worship Allah, and have Taqwa of Him,) meaning, `abandon those things that He has forbidden and avoid that which He has declared to be sinful.'

(وَأَطِيعُونَ)

(and obey me,) `In that which I command you to do and that which I forbid you from.'

(يَغْفِرُ لَكُمْ مِّنْ ذُنُوبِكُمْ)

(He will forgive you of your sins) meaning, `if you do what I command you to do and you believe in what I have been sent with to you, then Allah will forgive you for your sins.'

(وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى)

(and respite you to an appointed term.) meaning, `He will extend your life span and protect you from the torment that He would have made befall you if you did not stay away from His prohibitions.' This Ayah is used as proof by those who say that obedience (to Allah), righteousness and maintaining the family ties truly increase the life span of a person. This is like that which has been reported in the Hadith,

«صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ»

(Maintaining the family ties increases the life span.) Concerning Allah's statement,

(إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ)

(Verily, the term of Allah when it comes, cannot be delayed, if you but know.) means, hasten to the obedience (of Allah) before the coming of His vengeance. For verily, if He commands that to happen, it cannot be repulsed or prevented. For He is the Great One Who compels everything, and He is the Almighty Whose might all of creation succumbs to.

(قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا - فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا - وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْصِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرَوْا وَاسْتَكْبَرُوا وَاسْتَكْبَارًا - ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا - ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ

لَهُمْ إِسْرَارًا - فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ  
غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مُمْرَارًا - وَيَمْدِدْكُمْ  
بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ  
أَنْهَارًا - مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا - وَقَدْ  
خَلَقَكُمْ أَطْوَارًا - أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ  
سَمَوَاتٍ طِبَاقًا - وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ  
الشَّمْسَ سِرَاجًا - وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا -  
ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا - وَاللَّهُ جَعَلَ  
لَكُمْ الْأَرْضَ بِسَاطًا - لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا )

(5. He said: O my Lord! Verily, I have called to my people night and day,) (6. But all my calling added nothing but to (their) flight.) (7. 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, and magnified themselves in pride.) (8. Then verily, I called to them openly (aloud).) (9. Then verily, I proclaimed to them in public, and I have appealed to them in private.) (10. I said (to them): Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) (11. He will send rain to you Midrar,) (12. And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.) (13. What is the matter with you, that you do not hope for any Waqar from Allah) (14. While He has created you (in) Atwar (stages).) (15. See you not how Allah has created the seven heavens in tiers) (16. And has made the moon a light therein, and made the sun a lamp) (17. And Allah has brought you forth from the (dust of) earth) (18. Afterwards He will return you into it (the earth), and bring you forth.) (19. And Allah has made for you the earth a wide expanse.) (20. That you may go about therein in broad roads.)

### Nuh complains about his Encounter with His People

Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said,

(رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا)

(O my Lord! Verily, I have called to my people night and day,) meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

(فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا )

(But all my calling added nothing but to (their) flight.) meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

(وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْبِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ)

(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,) meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allah said about the disbelievers of the Quraysh.

(وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْءَانِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ )

(And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome.") (41:26)

(وَاسْتَغْشَوْا ثِيَابَهُمْ)

(covered themselves up with their garments,) Ibn Jarir recorded from Ibn `Abbas that he said, "They concealed themselves under false pretences from him so that he would not recognize them." Sa`id bin Jubayr and As-Suddi both said, "They covered their heads so that they could not hear what he was saying."

(وَأَصْرَوْا)

(and persisted,) meaning, they continued in what they were upon of associating partners with Allah and great disbelief.

(وَاسْتَكْبَرُوا اسْتِكْبَارًا)

(and magnified themselves in pride.) meaning, they were turned away from following the truth and submitting to it.

(ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا )

(Then verily, I called to them openly.) meaning, openly among the people.

(ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ )

(Then verily, I proclaimed to them in public,) meaning, with open speech and a raised voice.

(وَأَسْرَرْتُ لَهُمْ إِسْرَارًا )

(and I have appealed to them in private.) meaning, in discussions with them. So he tried various types of propagation to be more effective with them.

### What Nuh said when He called His People to Allah

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) meaning, `return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ  
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,) meaning, continuous rain. Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah. This has been reported from the Commander of the faithful, `Umar bin Al-Khattab. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ  
السَّمَاءَ عَلَيْكُمْ مِدْرَارًا )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar, disbelievers of the Quraysh. Qu ?s????A ?Nuh complains about his Encounter with His People Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this

long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said,

(رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا)

(O my Lord! Verily, I have called to my people night and day,) meaning, 'I did not abandon calling them night and day, carrying out Your command and in obedience to You.'

(قَلَمَ يَزِدُّهُمْ دُعَائِي إِلَّا فِرَارًا)

(But all my calling added nothing but to (their) flight.) meaning, 'the more I called them to come to the truth, the more they fled from it and avoided it.'

(وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْبِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ)

(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,) meaning, 'they closed up their ears so that they could not hear what I was calling them to.' This is similar to what Allah said about the disbelievers of the Quraysh. n?A h complains about his Encounter with His People Allah tells about His servant and Messenger, Nuh, and that he complained to his Lord about the response he received from his people, and how he was patient with them for this long period of time -- which was nine hundred and fifty years. He complained due to his explaining and clarifying matters for them and his calling them to guidance and the straightest path. So he (Nuh) said, NnA ?What Nuh said when He called His People to Allah

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving;) meaning, 'return to Him and turn away from what you are involved in. Repent to Him soon, for verily, He is Most Accepting of the repentance of those who turn to Him in repentance. He will accept repentance no matter what the sin is, even if it is disbelief and polytheism.' Thus, he said,

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا - يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا)

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you Midrar,) meaning, continuous rain. Thus, it is recommended to recite this Surah in the prayer for rain due to this Ayah. This has been reported from the Commander of the faithful, 'Umar bin Al-Khattab. He ascended the Minbar to perform the prayer for rain, and he did not do more than seeking Allah's forgiveness and reciting the Ayat that mention seeking Allah's forgiveness. Among these Ayat:

(فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً - يُرْسِلِ  
السَّمَاءَ عَلَيْكُمْ مُمْرَاراً )

(I said: Ask forgiveness from your Lord, verily, He is Oft-Forgiving; He will send rain to you (Midrar,) Then he (Umar) said, "Verily, I have sought rain with the keys of the sky which cause the rain to descend." Ibn `Abbas and others have said, "It (Midrar) means some of it (rain) following others." Concerning Allah's statement,

(وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ  
وَيَجْعَلْ لَكُمْ أَنْهَاراً )

(And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.) meaning, `if you repent to Allah, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the blessings of the earth and crops to grow for you. He will increase your live stock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens.' This is the position of the invitation with encouragement. Then He made it balanced for them by using intimidation. He said,

(مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَاراً )

(What is the matter with you, that you do not hope for any Waqar from Allah) meaning, great majesty. This has been said by Ibn `Abbas, Mujahid and Ad-Dahhak. Ibn `Abbas said, "That you all do not magnify Allah in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."

(وَقَدْ خَلَقَكُمْ أَطْوَاراً )

(While He has created you (in) Atwar (stages).) It has been said that this means from a drop of sperm, then from a hanging clot, then from a lump of flesh. Ibn `Abbas, `Ikrimah, Qatadah, Yahya bin Rafi`, As-Suddi and Ibn Zayd, all said this. Concerning Allah's statement,

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقاً )

(See you not how Allah has created the seven heavens in tiers) meaning, one above another. Can this be comprehended simply by hearing it only or is it of the matters that actually can be perceived with the senses which are known about the movements (of the heavenly bodies) and the eclipses. It is known that they (the scholars) have many different opinions about these matters that we will not discuss here. The only intent here is that Allah

(أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا -  
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا )

(Allah has created the seven heavens in tiers and has made the moon a light therein, and made the sun a lamp) meaning, He made a distinction between them (the sun and moon) in reference to their lighting. He made each one of them in a set manner with a distinct quality so that the night and day may be known. They (the night and day) are known by the rising and setting of the sun. He also determined fixed stations and positions for the moon, and He made its light vary so that sometimes it increases until it reaches a maximum, then it begins to decrease until it is completely veiled. This shows the passing of months and years. This is as Allah said,

(هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا  
وَقَدَّرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ مَا  
خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ  
يَعْلَمُونَ )

(It is He Who made the sun a shining thing and the moon as a light and measured out for its stages that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat in detail for people who have knowledge.) (10:5) Concerning Allah's statement,

(وَاللَّهُ أَنْبَتَكُمْ مِّنَ الْأَرْضِ نَبَاتًا )

(And Allah has brought you forth from the (dust of) earth) This (Nabat) is a verbal noun (for emphasis) and its usage here is most excellent.

(ثُمَّ يُعِيدُكُمْ فِيهَا)

(Afterwards He will return you into it (the earth),) (71:18) meaning, when you die.

(وَيُخْرِجُكُمْ إِخْرَاجًا)

(And bring you forth.) meaning, on the Day of Judgement He will repeat your creation just as He first originated you.

(وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا )

(And Allah has made for you the earth a wide expanse.) meaning, He spread it out, leveled it, settled it, and stabilized it with firm and lofty mountains.

(لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا )

(That you may go about therein in broad roads.) meaning, He created it so that you may settle in it and travel in it wherever you wish, from its different sides, areas and regions. All of this is from what Nuh informed them of concerning Allah's power and His greatness in creating the heavens and the earth. It demonstrates the favor that He did for them by making both heavenly benefits and earthly benefits. For He is the Creator and the Sustainer Who made the heaven as a building and the earth as a bed, and He enlarged His provisions for His creatures. Therefore, He is the One Who it is obligatory to worship, and accept as One God. No one should be associated with Him as a partner, because He has no equal, peer, rival, coequal, mate, son, minister or advisor, rather He is the Most High, the Most Great.

(قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ  
يَزِدْهُ مَالَهُ وَوَلَدُهُ إِلَّا خَسَارًا - وَمَكْرُوهًا مَكْرًا  
كُبَّرًا - وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا  
وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا - وَقَدْ  
أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا )

(21. Nuh said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.") (22. "And they have plotted a mighty plot.") (23. "And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.' ") (24. "And indeed they have led many astray. And (O Allah): `Grant no increase to the wrongdoers save error.'")

### Nuh complains to His Lord about His People's Response

Allah says that Nuh turned to Allah to inform Allah - the All Knowing from Whom nothing escapes - that he presented the clear call, as mentioned previously, and the comprehensive invitation in various ways. He called them sometimes by encouragement and sometimes by intimidating warnings. Yet, they disobeyed him, opposed him, denied him and followed the children of the world. They were those who were heedless of the command of Allah and they possessed delights of wealth and children. However, these things (worldly benefits) were also for gradual punishment and temporary respite, not for honor or blessing. Thus, Allah says,

(وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدُهُ إِلَّا خَسَارًا)



(and followed one whose wealth and children give him no increase but loss.) The meaning of Allah's statement,

(وَمَكْرُوا مَكْرًا كُبَّارًا )

(And they have plotted a mighty plot.) is that they plotted a deceptive plot for their followers tricking them into believing that they were following the truth and correct guidance. This is like what they will say to them on the Day of Judgement,

(بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ  
وَنَجْعَلَ لَهُ أَنْدَادًا)

(Nay, but it was your plotting by night and day: when you orderd us to disbelieve in Allah and set up rivals to Him!) (34:33) For this reason He says here,

### The Idols of the People of Nuh and what happened to Him

(وَمَكْرُوا مَكْرًا كُبَّارًا - وَقَالُوا لَا تَدْرُنَّ ءَالِهَتَكُمْ  
وَلَا تَدْرُنَّ وِدًّا وَلَا سُوعَاً وَلَا يَعُوثَ وَيَعُوقَ  
وَنَسْرًا )

(And they have plotted a mighty plot. And they have said: `You shall not leave your gods, nor shall you leave Wadd, nor Suwa`, nor Yaghuth, and Ya`uq and Nasr.') These are the names of their idols which they used to worship besides Allah. Al-Bukhari recorded from Ibn `Abbas that he said, "The idols that were among the people of Nuh wound up among the Arabs afterwards. In reference to Wadd, it became the idol of the people of Kalb in the area of Dawmat Al-Jandal. Suwa` became the idol of the people of Hudhayl. Yaghuth became the idol of the people of Murad, then the people of Bani Ghutayf at Al-Juruf in the area of Saba' worshipped it after them. Ya`uq became the idol of the people of Hamdan. Nasr became the idol of the people of Himyar for the family of Dhu Kala`. These idols were all named after righteous men from the people of Nuh. Then when these men died, Shaytan inspired his (Nuh's) people to erect statues in honor of them at their gathering places where they used to come and sit, and to name these statues after these men (with their names). So they did this (as Shaytan suggested), but these statues were not worshipped until after those people (the ones who built them) had died and the knowledge was lost. Then, those statues were later worshipped." This has also been similarly reported from `Ikrimah, Ad-Dahhak, Qatadah and Ibn Ishaq. `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "These are statues that were worshipped in the time of Nuh." Ibn Jarir recorded from Muhammad bin Qays that he said concerning Yaghuth, Ya`uq and Nasr, "They were righteous people between the time of Adam and Nuh, and they had followers who used to adhere to their guidance. Then, when they died, their companions who used to follow them said, `If we make images of them, it will increase our desire to perform worship when we remember them.' So they made images of them. Then, when those

people died and other people came after them, Iblis approached them and said, `They (your predecessors) used to worship these statues and they were granted rain by their worship of them.' Thus, they (the latter people) worshipped them."

## The Supplication of Nuh against His People and for whoever believed in Him

Allah then says,

(وَقَدْ أَضَلُّوا كَثِيرًا)

(And indeed they have led many astray.) meaning, by the idols that they took for worship, they misled a large number of people. For verily, the worship of those idols continued throughout many generations until our times today, among the Arabs, the non-Arabs and all the groups of the Children of Adam. Al-Khalil (Prophet Ibrahim) said in his supplication,

(وَاجْتَنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ  
أَضَلُّنَا كَثِيرًا مِّنَ النَّاسِ)

(And keep me and my sons away from worshipping idols."O my Lord! They have indeed led astray many among mankind...") (14:35,36) Allah then says,

(وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا)

(Grant no increase to the wrongdoers save error.) This is a supplication from him (Nuh) against his people due to their rebellion, disbelief and obstinacy. This is just as Musa supplicated against Fir`awn and his chiefs in his statement,

(رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ  
فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ)

(Our Lord ! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.) (10:88) Verily, Allah responded to the supplication of both of these Prophets concerning their people and He drowned their nations due to their rejection of what he (that Prophet) had come with.

(مَّمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا  
لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا - وَقَالَ نُوحٌ رَبِّ لَا

تَدْرُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا - إِنَّكَ إِنْ  
تَدْرَهُمْ يُضِلُّوْا عِبَادَكَ وَلَا يَلِدُوْا إِلَّا فَاجِرًا كَفَّارًا  
- رَبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيْ مُؤْمِنًا  
وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِيْنَ إِلَّا  
تَبَارًا )

(25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allah.) (26. And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!") (27. "If You leave them, they will mislead Your servants, and they will beget none but wicked disbelievers.") (28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the wrongdoers grant You no increase but destruction!") Allah says,

(مَّمَّا خَطِيئَتِهِمْ)

(Because of their sins) It also has been recited as; (خطاياهم) (their errors.)

(أَغْرَقُوا)

(they were drowned,) meaning, for their numerous sins, rebellion, persistence in disbelief and opposition to their Messengers.

(أَغْرَقُوا فَأَدْخِلُوا نَارًا)

(they were drowned, then were made to enter the Fire.) meaning, they will be carried from the flood of the seas to the heat of the Fire.

(فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا)

(And they found none to help them instead of Allah.) meaning, they will have no helper, assistant, or savior who can rescue them from the punishment of Allah. This is similar to Allah's statement,

(لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ)

(This day there is no savior from the decree of Allah except him on whom He has mercy.)  
(11:43)

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنْ  
الْكَافِرِينَ دَيَّارًا )

(And Nuh said: "My Lord! Leave not one of the disbelievers on the earth Dayyar!") meaning, do not leave a single one of them on the face of the earth, not even a lone individual. This is a method of speaking that gives emphasis to the negation. Ad-Dahhak said, "Dayyar means one." As-Suddi said, "Dayyar is the one who stays in the home." So Allah answered his supplication and He destroyed all of those on the face of the earth who were disbelievers. He (Allah) even destroyed Nuh's (biological) son from his own loins, who separated himself from his father (Nuh). He (Nuh's son) said,

سَأْوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا  
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ  
بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ )

(I will betake myself to some mountain, it will save me from the water. Nuh said: "This day there is no savior from the decree of Allah except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.) (11:43) Allah saved the people of the ship who believed with Nuh, and they were those whom Allah commanded Nuh to carry with him. Allah said,

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ )

(If You leave them, they will mislead Your servants,) meaning, 'if You leave a single one of them they will lead your servants astray.' This refers to those whom He will create after them.

وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا )

(and they will beget none but wicked disbelievers.) meaning, wicked in their deeds and disbelieving in their hearts. He (Nuh) said this due to what he knew about them since he remained among them for nine hundred and fifty years. Then he said,

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا )

(My Lord! Forgive me, and my parents, and him who enters my home as a believer,) Ad-Dahhak said, "This means, my Masjid." However, there is no harm in understanding the Ayah according to its apparent meaning, which would be that he (Nuh) supplicated for every person who entered his house who was a believer. Then he said,

## (وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ)

(and all the believing men and women.) He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate like this, in following the example of Nuh, and that which has been reported in the narrations and well-known, legislated supplications. Then, he said,

## (وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا)

(And to the wrongdoers, grant You no increase but destruction!) As-Suddi said, "But destruction." Mujahid said, "But loss." This means in both this life and in the Hereafter. This is the end of the Tafsir of Surat Nuh. And all praise and thanks are due to Allah.

### The Tafsir of Surat Al-Jinn

(Chapter - 72)

Which was revealed in Makkah

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا  
إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا - يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا  
بِهِ وَلَنُشْرِكَ بِرَبِّنَا أَحَدًا - وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا  
مَا اتَّخَذَ صَحَابَةً وَلَا وِلْدًا - وَأَنَّهُ كَانَ يَقُولُ  
سَفِيهُنَا عَلَى اللَّهِ شَطَطًا - وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ  
الْإِنْسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا - وَأَنَّهُ كَانَ رَجَالٌ  
مِّنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ

رَهَقًا - وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ  
أَحَدًا )

(1. Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation!") (2. `It guides to the right path, and we have believed therein, and we shall never join anything with our Lord.') (3. `And He, exalted be the Jadd of our Lord, has taken neither a wife nor a son.') (4. `And that the foolish among us used to utter against Allah that which was an enormity in falsehood.') (5. `And verily, we thought that men and Jinn would not utter a lie against Allah.') (6. `And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.') (7. `And they thought as you thought, that Allah will not send any Messenger.'))

### The Jinns listening to the Qur'an and Their Belief in It

Allah commands His Messenger to inform his people that the Jinns listened to the Qur'an, believed in it, affirmed its truthfulness and adhered to it. So Allah says,

(قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا  
إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ)

(Say: "It has been revealed to me that a group of Jinn listened. They said: `Verily, we have heard a wonderful Recitation! It guides to the right path") meaning, to what is correct and success.

(فَأَمَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا)

(and we have believed therein, and we shall never join anything with our Lord.) This position (that they took) is similar to what Allah said,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ  
الْقُرْءَانَ)

(And when We sent towards you a group of the Jinns listening to the Qur'an.) (46:29) We have already presented the Hadiths that have been narrated concerning this, so there is no need to repeat them here. Concerning Allah's statement,

(وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا)

(And He, exalted be the Jadd of our Lord,) `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

(جَدُّ رَبِّنَا)

(the Jadd of our Lord,) "This means, His actions, His commands and His power." Ad-Dahhak reported from Ibn `Abbas that he said, "Allah's Jadd is His blessings, His power and His favor upon His creation." It has been reported from Mujahid and `Ikrimah that they said, "It (Jadd) is the magnificence of our Lord." Qatadah said, "Exalted is His magnificence, His greatness and His command." As-Suddi said, "Exalted is the command of our Lord." It has been reported from Abu Ad-Darda', Mujahid and Ibn Jurayj that they said, "Exalted is His remembrance (Dhikr)."

## The Jinns Affirmation that Allah does not have a Wife and Children

Allah says,

(مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا)

(He has taken neither a wife nor a son.) meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islam and believed in the Qur'an they professed Allah's magnificence above having taken a spouse and a child (or a son). Then they said,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا )

(And that the foolish among us used to utter against Allah that which was an enormity in falsehood.) Mujahid, `Ikrimah, Qatadah and As-Suddi, all said,

(سَفِيهُنَا)

(the foolish among us) "They were referring to Iblis."

(شَطَطًا)

(that which was an enormity in falsehood.) As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا)

(And that the foolish among us used to utter) meaning, and He, eeA ? The Jinns Affirmation that Allah does not have a Wife and Children Allah says,

(مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا)

(He has taken neither a wife nor a son.) meaning, far exalted is He above taking a mate and having children. This means that when the Jinns accepted Islam and believed in the Qur'an they professed Allah's magnificence above having taken a spouse and a child (or a son). Then they said,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا )

(And that the foolish among us used to utter against Allah that which was an enormity in falsehood.) Mujahid, `Ikrimah, Qatadah and As-Suddi, all said,

(سَفِيهُنَا)

(the foolish among us) "They were referring to Iblis."

(شَطَطًا)

(that which was an enormity in falsehood.) As-Suddi reported from Abu Malik that he said, "This means a transgression." Ibn Zayd said, "A great injustice." The foolish (Safih) also carries the meaning of everyone in the category who claims that Allah has a spouse or a son. This is why Allah says here,

(وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا)

(And that the foolish among us used to utter) meaning, before his acceptance of Islam.

(عَلَى اللَّهِ شَطَطًا)

(against Allah that which was an enormity in falsehood.) meaning, falsehood and a lie. Thus, Allah says,

(وَأَنَّا ظَنَنَّا أَن لَّن نَّقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ  
كَذِبًا )

(And verily, we thought that men and Jinn would not utter a lie against Allah.) meaning, `we did not think that humans and Jinns would join each other in lying about Allah by attributing a spouse and a son to Him. So when we heard this Qur'an we believed in it and we knew that they (Jinns and men) had been lying about Allah in this matter.'



## Among the Causes of the Transgression of the Jinns were that Humans sought Refuge with Them

Allah says,

(وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ  
الْجِنِّ فَزَادُوهُمْ رَهَقًا )

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, `we used to think that we had some virtuous status over mankind because they used to seek refuge with us whenever they (men) would settle in a valley or any place in the wilderness, the open country steppes and other places.' This was the custom of the Arabs in the pre-Islamic days of ignorance. They used to seek refuge with the greatest Jinn of a particular place so that no harm or evil would afflict them. Like one would do if he entered into the land of his enemies, in the vicinity of a great and powerful man, he would seek the protection and guardianship of that man. So when the Jinns saw that the humans were seeking refuge with them due to their fear of them, they increased them in Rahaq which means fear, terror and fright. They did this so that the people would be more afraid of them and seek refuge with them even more. As Qatadah said concerning this Ayah,

(فَزَادُوهُمْ رَهَقًا)

(but they increased them in Rahaq.) means, "the Jinns were courageous and increased in insolence against them." As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, `I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'" Qatadah said, "When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that." Ibn Abi Hatim recorded from `Ikrimah that he said, "The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, `We seek refuge with the leader of the inhabitants of this valley.' So the Jinns said, `We see these people fleeing from us just like we flee from them.' Thus, the Jinns started coming near the humans and afflicting them with insanity and madness." Thus, Allah said,

(وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ  
الْجِنِّ فَزَادُوهُمْ رَهَقًا )

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, in sin. Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said,

(رَهَقًا)

(in Rahaq) "This means in fear." Mujahid said, "The disbelievers would increase in transgression." Concerning Allah's statement,

(وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا )

(And they thought as you thought,) means, "the Jinns were courageous and increased in insolence against them." As-Suddi said, "A man used to set out with his family (on a journey) until he came to a piece of land where he would settle. Then he would say, 'I seek refuge with the master (Jinn) of this valley from the Jinns, or that myself, my wealth, my child or my animals are harmed in it.'" Qatadah said, "When they sought refuge with them instead of Allah, the Jinns would overcome them with harm because of that." Ibn Abi Hatim recorded from `Ikrimah that he said, "The Jinns used to fear humans just like humans fear them, or even worse. So whenever humans would come to a valley the Jinns would flee. So the leader of the people would say, 'We seek refuge with the leader of the inhabitants of this valley.' So the Jinns said, 'We see these people fleeing from us just like we flee from them.' Thus, the Jinns started coming near the humans and afflicting them with insanity and madness." Thus, Allah said,

(وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا )

(And verily, there were men among mankind who took shelter with the males among the Jinn, but they increased them in Rahaq.) meaning, in sin. Abu `Aliyah, Ar-Rabi` and Zayd bin Aslam, all said,

(رَهَقًا)

(in Rahaq) "This means in fear." Mujahid said, "The disbelievers would increase in transgression." Concerning Allah's statement,

(وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا )

(And they thought as you thought, that Allah will not send any Messenger.) meaning, Allah would never send a Messenger after this long period of time. This was said by Al-Kalbi and Ibn Jarir.

(وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مُلْتًا حَرَسًا شَدِيدًا  
وَشُهْبًا - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ  
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا - وَأَنَّا لَا نَدْرَى

أَشْرُّ أُرِيدَ يَمَنَ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ  
رَشْدًا )

(8. `And we have sought to reach the heaven; but we found it filled with stern guards and flaming fires.')(9. `And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.')(10. `And we know not whether evil is intended for those on the earth, or whether their Lord intends for them guidance.')

### **The Jinns stealing Information from the Sky before the the Messenger was sent and striking Them with flaming Fire after His Coming**

Allah informs about the Jinns when He sent His Messenger Muhammad and revealed the Qur'an to him. Among the ways He protected it (the Qur'an) was by filling sky with stern guards guarding it from all of its sides. The devils were then expelled from the places where they used to sit prior to that. This was so that they could not steal anything from the Qur'an and tell it to the soothsayers, thereby causing matters to be confused and mixed up. If this happened it would not be known who was being truthful. Allah did this out of His kindness to His creation, His mercy upon His servants and His protection of His Mighty Book (the Qur'an). This is why the Jinns said,

(وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مَلِيئَةً حَرَسًا شَدِيدًا  
وَشُهَبًا - وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدَ لِلسَّمْعِ فَمَنْ  
يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا )

(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 any who listens now will find a flaming fire watching him in ambush.) meaning, whoever would like to steal some information by listening, he will find a flaming fire waiting in ambush for him. It will not pass him or miss him, but it will wipe him out and destroy him completely.

(وَأَنَّا لَا نَدْرِي أَشْرُّ أُرِيدَ يَمَنَ فِي الْأَرْضِ أَمْ  
أَرَادَ بِهِمْ رَبُّهُمْ رَشْدًا )

(And we know not whether evil is intended for those on earth, or whether their Lord intends for them guidance.) meaning, `we do not know if this -- the matter which has occurred in the sky -- is intended for those who are in the earth or if their Lord intends some guidance for them.' They stated this in such a manner out of their etiquette in phrasing their speech,

because they did not attribute the doing of evil to anyone and they attributed the good to Allah. Verily, it has been recorded in the Sahih,

«وَالشَّرُّ لَيْسَ إِلَيْكَ»

(And evil is not attributed to You (Allah).) It used to be that shooting stars (meteors) occurred before this, however it did not happen much, rather only occasionally. As was reported in the Hadith of Ibn `Abbas when he said, "While we were sitting with the Messenger of Allah a shooting star flashed in the sky. So the Prophet said,

«مَا كُنْتُمْ تَقُولُونَ فِي هَذَا؟»

(What did you all used to say about this) We replied, "We used to say that a great person has been born and a great person has died." The Prophet said,

«لَيْسَ كَذَلِكَ، وَلَكِنَّ اللَّهَ إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ»

(This is not so, rather whenever Allah decrees a matter in the heaven...)" and then he went on to narrate the rest of the Hadith which we have already mentioned in its entirety in Surah Saba'. This is what caused them to seek the reason for this occurrence. So they set out searching in the east and the west. Then they found the Messenger of Allah reciting (the Qur'an) while leading his Companions in prayer. Thus, they knew that this Qur'an was the reason for the sky being guarded. Therefore, some among them believed in it and the others became more rebellious in their transgression. A discussion of this has preceded in a Hadith of Ibn `Abbas concerning Allah's statement in Surat Al-Ahqaf,

(وَإِذْ صَرَفْنَا إِلَيْكَ نَفْرًا مِّنَ الْجِنَّ يَاسْتَمِعُونَ  
الْقُرْءَانَ)

(And (remember) when We sent towards you (Muhammad) a group of the Jinn (quietly) listening to the Qur'an.) (46:29) There is no doubt that when so many shooting stars began appearing in the sky, it horrified humans and Jinns alike. They were very disturbed and alarmed by it. They thought that it was the destruction of the world. As-Suddi said, "The sky was never guarded except if there was a Prophet in the earth or the religion of Allah was victorious and dominant in the earth." So the devils before the time of Muhammad had taken sitting stations for themselves in the heaven of this world and they would listen to the matters that occurred in the heaven. But when Allah sent Muhammad as a Prophet and Messenger, they were suddenly pelted one night (with the flaming, shooting stars). So the people of Ta'if were frightened because of this and they began to say, 'The dwellers of the sky have been destroyed.' This was because they saw the severe fires in the sky and the shooting flames. They began freeing their servants and abandoning their luxuries. So `Abd Yalayl bin `Amr bin `Umayr said to them and he was referred to for judgement among them "Woe to you O people of Ta'if! Hold on to your wealth and look at these guiding stars in the sky. If you see them remaining in their place, then the dwellers of the sky have not been destroyed, rather this has

happened because of Ibn Abi Kabshah (-- meaning Muhammad ). And if you look and see that you can no longer see these stars, then verily the dwellers of the sky have been destroyed." So, they looked and saw that the stars still remained, and thus, they kept their wealth. The devils also were frightened during that night. They went to Iblis and informed him of what happened to them. So he (Iblis) said, "Bring me a handful of dirt from every land so that I may smell it." So they brought it and he smelled it and said, "It is your friend in Makkah." Then he sent a group of seven Jinns to Makkah, and they found the Prophet of Allah standing in prayer in Al-Masjid Al-Haram while reciting the Qur'an. They drew near to him eager to hear the Qur'an, until their chests almost pressed against him. Then they accepted Islam and Allah revealed their matter to His Messenger . We have mentioned this chapter in its entirety in the first section of the Kitab As-Srah with lengthy discussion. Allah knows best and unto Him is all praise and blessings.

(وَأَنَا مِنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ  
قِدْدًا - وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ  
وَلَنْ نُعْجِزَهُ هَرَبًا - وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا  
بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا -  
وَأَنَا مِنَ الْمُسْلِمِينَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ  
فَأُولَئِكَ تَحَرَّوْا رَشَدًا - وَأَمَّا الْقَاسِطُونَ فَكَانُوا  
لِجَهَنَّمَ حَطَبًا - وَالْوَالِدُ اسْتَقَمُوا عَلَى الطَّرِيقَةِ  
لَأَسْقِينَهُمْ مَاءً غَدَقًا - لَنُقَاتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ  
عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا )

(11. `There are among us some that are righteous, and some the contrary; we are groups having different ways.')(12.`And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.')(13. `And indeed when we heard the Guidance, we believed therein, and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.')(14. `And of us some are Muslims, and of us some are Al-Qasitun. And whosoever has embraced Islam, then such have sought the right path.' ") (15. And as for the Qasitun, they shall be firewood for Hell.) (16. If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance.) (17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa` ad torment.)

## The Jinns testify that among Them there are Believers, Disbelievers, Misguided and Guided

Allah says that the Jinns said about themselves,

(وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ)

(There are among us some that are righteous, and some the contrary;) meaning, other than that.

(كُنَّا طَرَائِقَ قِدْدًا)

(We are groups having different ways.) meaning, on numerous differing paths and having different thoughts and opinions. Ibn `Abbas, Mujahid and others have said,

(كُنَّا طَرَائِقَ قِدْدًا)

(We are groups having different ways.) "This means among us are believers and among us are disbelievers." Ahmad bin Sulayman An-Najjad reported in his (book of) Amali that he heard Al-A`mash saying, "A Jinn came to us, so I said to him, `What is the most beloved food to your kind' He replied, `Rice.' So we brought them some rice and I saw the morsels being lifted but I did not see a hand lifting it. So I asked him, `Do you have these desires (religious innovations) among your kind as we have among ours' He replied, `Yes.' Then I said, `Who are the Rafidah among you' He said, `They are the worst of us.'" I presented this chain of narration to our Shaykh, Al-Hafiz Abi Al-Hajjaj Al-Mizzi and he said its chain is authentic to Al-A`mash.

## The Jinns confess to Allah's Perfect Power

Concerning Allah's statement,

(وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نُعْجِزَهُ هَرَبًا)

(And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.) meaning, `we know that the power of Allah is decisive over us and that we cannot escape Him in the earth. Even if we try to flee, we know that He has complete control over us and that none of us can escape Him.'

(وَأَنَا لَمَّا سَمِعْنَا الْهُدَى ءَامَنَّا بِهِ)

(And indeed when we heard the Guidance, we believed therein,) They were proud of this, and it is something for them to be proud of, as well as a great honor for them and a good characteristic. Concerning their statement,

(فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا)

(and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.) Ibn `Abbas, Qatadah and others said, "This means, he should not fear that the reward for his good deeds will be decreased or that he will be burdened with anything other than his sins." This is as Allah says,

(فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا)

(Then he will have no fear of injustice, nor of any curtailment.) (20:112)

(وَأَنَا مِمَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ)

(And of us some are Muslims, and of us some are Al-Qasitun.) meaning, `among us there is the Muslim and the Qasit.' The Qasit is he who behaves unjustly with the truth and deviates from it. This is the opposite of the Muqsit, the one who is just.

(فَمَنْ أَسْلَمَ فَأَوْلِيكَ تَحَرَّوْا رَشَدًا)

(And whosoever has embraced Islam, then such have sought the right path.) meaning, they sought salvation for themselves.

(وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا )

(And as for the Qasitun, they shall be firewood for Hell.) meaning, fuel, for they will be used to kindle it (the Fire). Concerning Allah's statement,

(وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً  
غَدَقًا لِنَقْتَنَهُمْ فِيهِ)

(If they had believed in Allah, and went on the way, We would surely have bestowed on them water in abundance. That We might try them thereby.) The commentators have differed over the explanation of this. There are two views concerning it. The First View That if the deviant ones would stand firmly upon the path of Islam, being just upon it and remaining upon it,

(لَأَسْقَيْنَهُمْ مَاءً غَدَقًا)

(We would surely have bestowed on them water in abundance.) meaning, a lot. The intent behind this is to say that they would be given an abundance of sustenance. With this, the meaning of Allah's statement,

(لِنَقْتَنَّهُمْ فِيهِ)

(That We might try them thereby.) is that, 'We will test them.' As Malik reported from Zayd bin Aslam, he said, "That We might try them - means, so that We may test them to see who will remain upon the guidance from those who will turn back to sin."

### Mentioning Those Who held this View

Al-`Awfi reported similar to this from Ibn `Abbas, and likewise said Mujahid, Sa`id bin Jubayr, Sa`id bin Al-Musayyib, `Ata, As-Suddi, Muhammad bin Ka`b Al-Qurazi, Qatadah and Ad-Dahhak. Muqatil said, "This Ayah was revealed about the disbelievers of the Quraysh when they were deprived of rain for seven years." The Second View

(وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ)

(If they had believed in Allah, and went on the way,) meaning, of misguidance.

(لَأَسْقَيْنَهُمْ مَاءً غَدَقًا)

(We would surely have bestowed on them water in abundance.) meaning, 'then We would have increased their sustenance to allow a gradual respite.' As Allah says,

(فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ )

(So, when they forgot that with which they had been reminded, We opened for them the gates of everything, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them, and lo! They were plunged into destruction with deep regrets and sorrows. ) (6:44) Allah also says,

(أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )



(Do they think that in wealth and children with which We expand them. We hasten unto them with good things. Nay, but they perceive not.) (23:55,56) This is the view of Abu Mijlaz and it agrees with the opinion of Ibn Humayd. For verily, he (Ibn Humayd) said concerning Allah's statement,

(وَأَلَّوْا اسْتَقَمُوا عَلَى الطَّرِيقَةِ)

(If they had believed in Allah, and went on the way,) "This means the path of misguidance." Ibn Jarir and Ibn Abi Hatim both recorded this. Al-Baghawi also mentioned it from Ar-Rabi` bin Anas, Zayd bin Aslam, Al-Kalbi and Ibn Kaysan. It seems that he (Al-Baghawi) took this position. And it is supported by Allah's saying, "That We might try them thereby." Concerning Allah's statement,

(وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا)

(And whosoever turns away from the Reminder of his Lord, He will cause him to enter in a Sa`ad torment.) meaning, a harsh, severe, agonizing and painful punishment. Ibn `Abbas, Mujahid, `Ikrimah, Qatadah and Ibn Zayd, all said,

(عَذَابًا صَعَدًا)

(in a Sa`ad torment.) "This means harsh having no relaxation in it." It has also been reported from Ibn `Abbas that he said, "It is a mountain in Hell." It has been related from Sa`id bin Jubayr that he said, "It is a well in Hell."

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا - وَأَنَّهُ  
لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا -  
قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا - قُلْ إِنِّي  
لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا - قُلْ إِنِّي لَنْ  
يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا -  
إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً وَمَنْ يَعْصِ اللَّهَ  
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا -

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ  
أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا )

(18. And the Masjids are for Allah, so invoke not anyone along with Allah.) (19. And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) (20. Say: "I invoke only my Lord, and I associate none as partners along with Him.") (21. Say: "It is not in my power to cause you harm, or to bring you to the right path.") (22. Say: "None can protect me from Allah's punishment, nor can I find refuge except in Him.") (23. "(Mine is) but conveyance from Allah and His Messages, and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.") (24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.)

### The Command to worship Allah Alone and shun Shirk

Allah commands His servants to single Him out alone for worship and that none should be supplicated to along with Him, nor should any partners be associated with Him. As Qatadah said concerning Allah's statement,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا )

(And the Masjids are for Allah, so invoke not anyone along with Allah.) "Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allah. Thus, Allah commanded His Prophet to tell them that they should single Him out alone for worship." Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning this verse,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا )

(And the Masjids are for Allah, so invoke not anyone along with Allah.) "The Jinns said to the Prophet of Allah , `How can we come to the Masjid while we are distant - meaning very far away - from you And how can we be present for the prayer while we are far away from you' So Allah revealed this Ayah,

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا )

(And the Masjids are for Allah, so invoke not anyone along with Allah.)" The Jinns crowding together to hear the Qur'an Allah said,

(وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ  
لِبَدًا )

(And when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) Al-`Awfi reported from Ibn `Abbas, "When they heard the Prophet reciting the Qur'an they almost mounted on top of him due to their zeal. When they heard him reciting the Qur'an they drew very near to him. He was unaware of them until the messenger (i.e., Jibril) came to him and made him recite,

(قُلْ أَوْحَىٰ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ)

(Say: "It has been revealed to me that a group of Jinn listened.") (72:1) They were listening to the Qur'an." This is one opinion and it has been reported from Az-Zubayr bin Al-`Awwam. Ibn Jarir recorded from Ibn `Abbas that he said, "The Jinns said to their people,

(لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ  
لِبَدًا)

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.)" This is the second view and it has also been reported from Sa`id bin Jubayr. Al-Hasan said, "When the Messenger of Allah stood up and said none has the right to be worshipped except Allah, and he called the people to their Lord, the Arabs almost crowded over him together (against him)." Qatadah said concerning Allah's statement,

(وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ  
لِبَدًا)

(when the servant of Allah stood up invoking Him in prayer they just made round him a dense crowd as if sticking one over the other.) "Humans and Jinns both crowded together over this matter in order to extinguish it. However, Allah insisted upon helping it, supporting it and making it victorious over those who opposed it." This is the third view and it has also been reported from Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Ibn Zayd. It was also the view preferred by Ibn Jarir. This view seems to be the most apparent meaning of the Ayah due to Allah's statement which follows it,

(قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا)

(Say: "I invoke only my Lord, and I associate none as partners along with Him.") meaning, when they harmed him, opposed him, denied him and stood against him in order to thwart the truth he came with, and to unite against him, the Messenger said to them

(إِنَّمَا أَدْعُو رَبِّي)

(I invoke only my Lord,) meaning, 'I only worship my Lord alone, and He has no partners. I seek His help and I put my trust in Him.'

(وَلَا أُشْرِكُ بِهِ أَحَدًا)

(and I associate none as partners along with Him.)

### **The Messenger does not have Power to harm or give Guidance**

Concerning Allah's statement,

(قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا)

(Say: "It is not in my power to cause you harm, or to bring you to the right path.") meaning, `say: I am only a man like you all and I have received revelation. I am only a servant among the servants of Allah. I have no control over the affairs of your guidance or your misguidance. Rather all of these things are referred to Allah.' Then he (the Prophet) says about himself that no one can save him from Allah either. This means, `if I disobey Allah, then no one would be able to rescue me from His punishment.'

(وَلَنْ أجدَ مِنْ دُونِهِ مُتَحَدًّا)

(and nor can I find refuge except in Him.) Mujahid, Qatadah and As-Suddi all said, "No place to escape to."

### **It is only obligatory upon the Messenger to convey the Message**

Concerning Allah's statement,

(إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَتِهِ)

((Mine is) but conveyance from Allah and His Messages,) This is an exception related to the previous statement,

(لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ)

(None can protect me from Allah's punishment,) meaning, `nothing can save me from Him and rescue me except my conveyance of the Message that He has obligated me to carry out.' This is as Allah says,

يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ  
لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ  
النَّاسِ

(O Messenger! Proclaim which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind.) (5:67) Then Allah says,

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ  
خَالِدِينَ فِيهَا أَبَدًا

(and whosoever disobeys Allah and His Messenger, then verily, for him is the fire of Hell, he shall dwell therein forever.) meaning, 'I will convey unto you all the Messages of Allah, so whoever disobeys after that, then his reward will be the fire of Hell wherein he will abide forever.' This means, they will not be able to avoid it nor escape from it. Then Allah says,

(حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ  
أُضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا )

(Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.) meaning, until these idolators from the Jinns and humans see what has been promised to them on the Day of Judgement. Then on that day, they will know who's helpers are weaker and fewer in number -- them or the believers who worship Allah alone. This means that the idolators have no helper at all and they are fewer in number than the soldiers of Allah.

(قُلْ إِنْ أَدْرَىٰ أَقْرَبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ  
رَبِّي أَمَدًا - عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ  
أَحَدًا - إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْأَلُكَ  
مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا - لِيَعْلَمَ أَنْ قَدْ

أَبْلَغُوا رَسَلَتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْصَى  
كُلَّ شَيْءٍ عَدَدًا )

(25. Say: "I know not whether that which you are promised is near or whether my Lord will appoint for it a distant term.") (26. "The All-Knower of the Unseen, and He reveals to none His Unseen.") (27. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.) (28. Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)

### The Messenger of Allah does not know when the Hour will be

Allah commands His Messenger to say to the people that he has no knowledge of when the Hour will be and he does not know whether its time is near or far.

قُلْ إِنْ أَدْرَى أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ  
رَبِّي أَمَدًا )

(Say: "I know not whether which you are promised is near or whether my Lord will appoint for it a distant term.") meaning, a long period of time. In this noble Ayah is an evidence that the Hadith that many of the ignorant people often circulate, which says that the Prophet will not remain under the earth more than one thousand years (i.e., the Hour will be before that period) is a baseless lie. We have not seen it in any of the Books (of Hadith). Verily, the Messenger of Allah was asked about the time of the Hour and he would not respond. When Jibril appeared to him in the form of a bedouin Arab, one of the questions he asked the Prophet was, "O Muhammad! Tell me about the Hour" So the Prophet replied,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.) On another occasion when a bedouin Arab called out to the Prophet in a loud voice saying, "O Muhammad! When will be the Hour" The Prophet said,

«وَيْحَاكَ إِنَّهَا كَانَتْ، فَمَا أَعَدَدْتَ لَهَا؟»

(Woe unto you. Verily, it will occur so what have you prepared for it) The man replied, "I have not prepared much for it of prayers and fasting, but I love Allah and His Messenger." The Prophet then replied,

«فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»

(Then you will be with whomever you love.) Anas said, "The Muslims were not happier with anything like they were upon (hearing) this Hadith." Concerning Allah's statement,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ  
ارْتَضَى مِنْ رَسُولٍ)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger) This is similar to Allah's statement,

(وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ)

(And they will never compass any thing of His knowledge except that which He wills.) (2:255) Similarly, Allah says here that He knows the unseen and the seen and that no one of His creation can attain any of His knowledge except that which Allah allows him to have. Thus, Allah says,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنْ  
ارْتَضَى مِنْ رَسُولٍ)

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen,) This includes the angelic Messenger and the human Messenger. Then Allah says,

(فَإِنَّهُ يَسْأَلُكُم مِّن بَيْن يَدَيْهِ وَمِمَّنْ خَلْفَهُ رَصَدًا)

(and then He makes a band of watching guards to march before him and behind him.) meaning, He particularly gives him additional guardian angels who protect him by the command of Allah and they accompany him with that which is with him of Allah's revelation. Thus, Allah says,

(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولًا رَّبَّهُمْ وَأَحَاطَ بِمَا  
لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا )

(Till he knows that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.) The pronoun `he' which is in His statement,

(لِيَعْلَمَ)

(Till he knows) refers to the Prophet . Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning the Ayah,

(عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا - إِلَّا مَنْ  
ارْتَضَى مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ  
وَمِنْ خَلْفِهِ رَصَدًا )

(The All-Knower of the Unseen, and He reveals to none His Unseen. Except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.) "These are four guardians among the angels along with Jibril,

(لِيَعْلَمَ)

(Till he knows) This means Muhammad ,

(أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ  
وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا)

(that they have conveyed the Messages of their Lord. And He surrounds all that which is with them, and He keeps count of all things.)" This was recorded by Ibn Abi Hatim. It has also been reported by Ad-Dahhak, As-Suddi and Yazid bin Abi Habib. `Abdur-Razzaq reported from Ma`mar, from Qatadah,

(لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ)

(Till he knows that they have conveyed the Messages of their Lord.) "So that the Prophet of Allah would know that the Messengers had conveyed their Messages from Allah and that the angels have protected them and defended them." This has also been reported by Sa`id bin Abi `Arubah from Qatadah, and Ibn Jarir preferred this interpretation. Al-Baghawi said, "Ya`qub recited it as, (لِيَعْلَمَ) (in order to be known) this means, so that the people may know that the Messengers had conveyed the Message." It also could carry the meaning that the pronoun refers to Allah (i.e., So that He (Allah) may know). This opinion has been mentioned by Ibn Al-Jawzi in Zad Al-Masir. The meaning of this is that He protects His Messengers through His angels so that they will be able to convey His Messages. He protects what He reveals to them of revelation so that He will know that they have indeed conveyed the Messages of their Lord. This is like His statement,

(وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ  
يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ)



(And We made the Qiblah which you used to face, only that We know who followed the Messenger from those who would turn on their heels.) (2:143) Allah also said,

(وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلْيَعْلَمَنَّ الْمُنْفِقِينَ )

(Verily, Allah knows those who believe, and that He knows the hypocrites.) (29:11) It should be added to these examples that from Allah's knowledge is that He knows all things before they occur, and this is something definite and certain. Therefore, He says after this,

(وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا)

(And He surrounds all that which is with them, and He keeps count of all things.) This is the end of the Tafsir of Surat Al-Jinn, and all praises and thanks are due to Allah.

### The Tafsir of Surat Al-Muzzammil

(Chapter - 73)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

(يَأْيُهَا الْمُزَّمِّلُ - فَمِ الْيَلِّ إِلَّا قَلِيلًا - نُصَفَهُ أَوْ  
انْقَصَ مِنْهُ قَلِيلًا - أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْءَانَ  
تَرْتِيلًا - إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا - إِنَّ نَاشِئَةَ  
الْيَلِّ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً - إِنَّ لَكَ فِي النَّهَارِ  
سَبْحًا طَوِيلًا - وَادْكُرْ اسْمَ رَبِّكَ وَتَبَيَّلْ إِلَيْهِ تَبْتِيلًا  
(

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكَيلاً )

(1. O you wrapped up!) (2. Stand (to pray) all night, except a little.) (3. Half of it or less than that, a little.) (4. Or a little more. And Fattil the Qur'an Tartil.) (5. Verily, We shall send down to you a Word Tha qil.) (6. Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) (7. Verily, for you in the day is lengthy Sabh.) (8. And remember the Name of your Lord and (Tabattil) devote yourself to Him with complete devotion.) (9. Lord of the east and the west; La ilaha illa Huwa, so take Him as a trustee.)

### The Command to stand at Night (in Prayer)

Allah commands His Messenger to cease being wrapped up, and this means to be covered during the night. He commands him to get up and stand in prayer to His Lord. This is as Allah says,

(تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ )

(Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.) (32:16) Thus, the Prophet did as Allah ordered him, by standing for prayer at night. This was obligatory upon him alone, as Allah said,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا )

(And in some parts of the night offer the Salah with it (the Qur'an), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) Here Allah explains how much prayer he should perform. Allah says,

(يَأْيُهَا الْمُزْمَلُ - فَمِ اللَّيْلِ إِلَّا قَلِيلًا )

(O you wrapped up! Stand all night, except a little.) Ibn ` Abbas, Ad-Dahhak and As-Suddi all said,

(يَأْيُهَا الْمُزْمَلُ )

(O you wrapped up!) "This means, O you who are asleep." Qatadah said, "The one who is wrapped up in his garments." Concerning Allah's statement,

(نُصْفَهُ)

(Half of it) means, instead of the whole night.

(أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ)

(A little less than that, or a little more.) meaning, ` We have commanded you to stand in prayer for half of the night, either a little more than it or a little less. There is no hardship on you concerning that (slight increase or decrease).

## The Way of reciting the Qur'an

Concerning Allah's statement,

(وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً)

(And Rattil the Qur'an Tartil.) meaning, recite it slowly, for that will help in understanding the Qur'an and contemplating it. This is how the Prophet used to recite. `A'ishah said, "He (the Prophet) used to recite the chapter slowly, so much so that it would be longer than chapters that were actually longer than it." In Sahih Al-Bukhari, it is recorded from Anas that he was asked about the recitation of the Messenger of Allah , so he replied, "He used to elongate the letters." Then he (Anas) recited,

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.) (1:1) and he elongated "In the Name of Allah," and he elongated "The Most Gracious," and he elongated "The Most Merciful." Ibn Jurayj reported from Ibn Abi Mulaykah, who narrated from Umm Salamah that she was asked about the recitation of the Messenger of Allah , so she said, "He used to pause in his recitation, verse by verse.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ - الرَّحْمَنِ الرَّحِيمِ - مَلِكِ يَوْمِ الدِّينِ)

(In the Name of Allah, the Most Gracious, the Most Merciful. All praise is Allah's, the Lord of all that exists. The Most Gracious, the Most Merciful. The Only Owner of the Day of Recompense.) (1:1-4) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

«زَيِّئُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

(Beautify the Qur'an with your voices.) and the Hadith,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

(He is not of us who does not chant nicely with the recitation of the Qur'an.) and the Hadith,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(Verily, he has been given this windpipe from the windpipes of the family of Dawud.) Referring to Abu Musa. Abu Musa replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ud that he said, "Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi. Al-Bukhari recorded from Abi Wa'il that he said, "A man came to Ibn Mas'ud and said, 'I read the Mufassal chapters (from Qaf to An-Nas) last night in one unit of prayer.' Ibn Mas'ud said, 'This is rushing like the haste of reciting poetry. the Most Merciful. The Only Owner of the Day of Recompense.) (1:1-4) This was recorded by Ahmad, Abu Dawud and At-Tirmidhi. We have already mentioned the Hadiths which prove the recommendation of slow rhythmic recitation and beautification of the voice while reciting at the beginning of this Tafsir. For example, the Hadith which states,

«زَيَّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»

(Beautify the Qur'an with your voices.) and the Hadith,

«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ»

(He is not of us who does not chant nicely with the recitation of the Qur'an.) and the Hadith,

«لَقَدْ أُوتِيَ هَذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ»

(Verily, he has been given this windpipe from the windpipes of the family of Dawud.) Referring to Abu Musa. Abu Musa replied, "If I knew that you had been listening to my recitation, I would have truly beautified it for you." It has been narrated from Ibn Mas'ud that he said, "Do not scatter the (recitation of) Qur'an out like the scattering of sand, and do not rush through it like the hasty recitation of poetry. Stop at its amazing parts and make your heart move with it. None of you should let his concern be to reach the end of the chapter." This has been recorded by Al-Baghawi. Al-Bukhari recorded from Abi Wa'il that he said, "A man came to Ibn Mas'ud and said, 'I read the Mufassal chapters (from Qaf to An-Nas) last night in one unit of prayer.' Ibn Mas'ud said, 'This is rushing like the haste of reciting poetry.

## The Magnificence of the Qur'an

Allah then said,

(إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا )

(Verily, We shall send down to you a Word Thaqil.) Al-Hasan and Qatadah both said, "The actions with it." It has also been said that it means it will be heavy at the time of its revelation due to its magnificence. This is similar to what Zayd bin Thabit said. He said, "The Messenger of

Allah received some revelation while his thigh was on top of my thigh, and my thigh was almost crushed due to it." Imam Ahmad recorded from `Abdullah bin `Amr that he said, "I asked the Prophet , `O Messenger of Allah! Do you feel anything when revelation comes (to you)' The Messenger of Allah replied,

«أَسْمَعُ صَلَاصِيلَ ثُمَّ أَسْكُتُ عِنْدَ ذَلِكَ، فَمَا مِنْ  
مَرَّةٍ يُوحَى إِلَيَّ إِلَّا ظَنَنْتُ أَنَّ نَفْسِي تُقْبَضُ»

(I hear a ringing and then I remain quiet when that occurs. There has not been a single time that revelation has come to me except that I thought that my soul was about to be taken (death).)" Ahmad was alone in narrating this. In the beginning of Sahih Al-Bukhari, it is recorded from `Aishah that Al-Harith bin Hisham asked the Messenger of Allah , "How does the revelation come to you" The Prophet replied,

«أَحْيَانًا يَأْتِي فِي مِثْلِ صَلَاصِلَةِ الْجَرَسِ وَهُوَ  
أَشَدُّ عَلَيَّ، فَيُقْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا قَالَ،  
وَأَحْيَانًا يَتَمَثَّلُ لِي الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا  
يَقُولُ»

(Sometimes it comes to me like the ringing of a bell, and it is most severe upon me. Then this state passes away from me after I have grasped what is inspired. Sometimes the angel comes to me in the form of a man and talks to me and I grasp whatever he says.) `Aishah added, "Verily, I saw him receiving revelation and I noticed the sweat dropping from his forehead on a very cold day as the revelation ended." This is the wording recorded by Al-Bukhari. Imam Ahmad recorded from `Aishah that she said, "If the Messenger of Allah received any revelation while he was on his riding animal, it would begin moving its Jiran intensely." The Jiran is the bottom of the neck. Ibn Jarir chose the interpretation that it (the revelation) is heavy in both ways simultaneously. This is as `Abdur-Rahman bin Zayd bin Aslam said, "Just as it is heavy in this world, it will also be heavy on the Day of Judgement in the Scales."

### The Virtue of standing at Night for Prayer

Allah says,

(إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً )

(Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) `Umar, Ibn `Abbas and Ibn Zubayr, all said, "The entire night is Nashi'ah." Mujahid and others said the same. It is said "Nasha'a" when a person stands at night to pray. In one narration from Mujahid he said, "(It is) after `Isha' (prayer)." This was also said by Abu Mijlaz,

Qatadah, Salim, Abu Hazim and Muhammad bin Al-Munkadir. The point is that Nashi'ah of the night refers to its hours and its times, every hour of it is called Nashi'ah, so it refers to the periods of time. The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allah says,

(هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً)

(is better for understanding and more suitable for speech (recitation).) meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively. Al-Hafiz Abu Ya` la Al-Mawsili said, "Ibrahim bin Sa`id Al-Jawhari told us that Abu Usamah told us that Al-A`mash informed us that Anas bin Malik recited this Ayah as: (قِيلاً وَأَصْوَبُ أَشَدُّ هِيَ اللَّيْلُ نَاشِئَةٌ إِنَّ) (Verily, rising at night is better for understanding and more correct for the speech.) So a man said to him, `We recite it;

(وَأَقْوَمُ قِيلاً)

(more suitable for speech).' So Anas said to him, `Most correct (Aswab), most suitable (Aqwm), the best for preparation (Ahya) and similar words are all the same (in meaning)." Thus, Allah continues saying,

(إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا )

(Verily, for you in the day is lengthy Sabh.) Ibn `Abbas, `Ikrimah and "Ata' bin Abi Muslim, all said, "Leisure time and sleep." Abu Al-`Aliyah, Mujahid, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Sufyan Ath-Thawri, all said, "A long amount of leisure time." Qatadah said, "Leisure, aspirations and activities." `Abdur-Rahman bin Zayd bin Aslam said concerning the statement,

(إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا )

(Verily, for you in the day is lengthy Sabh.) "This means for your needs. Therefore, leave the night open for your religious devotion. Allah said this when the (voluntary) night prayer was obligatory. Then, Allah blessed His servants, lightened the matter and removed its obligation." Then he recited,

(قُمِ اللَّيْلَ إِلَّا قَلِيلًا )

(Stand (to pray) all night, except a little.) to the end of the Ayah, then he recited,

(إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ  
وَنِصْفَهُ)

(Verily, your Lord knows that you do stand less than two-thirds of the night, or half of it.) (73:20) until he reached,

(مَا تيسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite of it what is easy.) (73:20) and Allah says,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا )

(And Tahajjud in some parts of the night (also offer the Salah with it), as an additional prayer for you. It may be that your Lord will raise you to Maqam Mahmud.) (17:79) In fact, this is as true as what he (Abdur-Rahman) said, The proof for this view is what Imam Ahmad recorded in his Musnad, that Sa`id bin Hisham divorced his wife and then traveled to Al-Madinah in order to sell some property he had with her. He intended to use its money to buy an animal and a weapon and then go for Jihad against the Romans until he died. In the process of this he met a group of his people and they informed him that a group of six men from his people had intended that in the time of the Messenger of Allah , upon which he said,

«أَلَيْسَ لَكُمْ فِيَّ أُسْوَةٌ حَسَنَةٌ؟»

(Is there not for you all an excellent example in me) So he forbade them from that and made them testify that they would take their wives back. Then he (Sa`id) returned to us and informed us that he went to Ibn `Abbas and asked him about the Witr (prayer). Ibn `Abbas said, "Shall I not inform you of the person who is the most knowledgeable person on the earth about the Witr prayer of the Messenger of Allah " He said, "Yes." Ibn `Abbas then said, "Go to `Aishah and ask her, then return to me and inform me of what she tells you." He said, "Then I went to Hakim bin Aflah and requested him to go with me to her. But he said, `I do not want to be near her. Verily, I forbade her from saying anything concerning these two parties (the parties of `Ali and Mu`awiyah), but she refused and continued being involved with them (in their conflict).' So I adjured him by Allah, so he came with me and we entered upon her (in her house)." So she said, "Is this the Hakim that I know" He (Hakim) said, "Yes." Then she said, "Who is this that is with you" He said, "Sa`id bin Hisham." She said, "Who is Hisham" He said, "He is Ibn `Amir." She then asked Allah to have mercy upon him (Amir). Then she said, "Yes, `Amir was a true man." Then I (Sa`id) said, "O Mother of the believers! Inform me about the character of the Messenger of Allah ." She replied, "Have you not read the Qur'an" I said, "Of course." Then she said, "Verily, the character of the Messenger of Allah was the Qur'an." I was about to stand and leave, but then I remembered to ask about the night prayer of the Messenger of Allah . I said, "O Mother of the believers! Inform me about the night prayer of the Messenger of Allah ." She said, "Have you not read the Surah,

(يَأْتِيهَا الْمُزْمَلُ )

(O you wrapped up.) I said, "Of course." She then said, "Verily, Allah made standing at night (for prayer) obligatory at the beginning of this Surah. So the Messenger of Allah and his Companions stood for an entire year during the night (in prayer) until their feet swelled. Allah held back the revelation of the end of this Surah for twelve months. Then, Allah revealed the

lightening of this burden at the end of this Surah. Then, the standing for night prayer became voluntary after it used to be obligatory." I was about to leave when I remembered to ask her about the Witr prayer of the Messenger of Allah . So I said, "O Mother of the believers! Inform me about the Witr prayer of the Messenger of Allah ." She said, "We used to prepare his Swak (toothstick) for him and his ablution water, and Allah would awaken him whenever He wished to awaken him during the night. Then, he would clean his teeth with the Swak and perform ablution. Then, he would pray eight (Pak`ahs) units of prayer and he would not sit during them except at the end of the eighth one. At this point he would sit and remember his Lord the Most High, and supplicate to Him. Afterwards he would stand without saying the greeting of peace (Taslim). He would then pray a ninth unit of prayer and then sit. He would remember Allah Alone and then supplicate to Him (during this sitting). Then, he would say the greetings of peace (to conclude the prayer) making it audible to us. Then, he would pray two more units of prayer after this salutation of peace, while he would be sitting. So these are eleven units of prayer, O my son. Then, when he became older and heavier, he would perform Witr prayer with seven units of prayer, and then he would pray two extra units of prayer after them while sitting after the salutation of peace. So these are nine units of prayer, O my son. Whenever the Messenger of Allah used to pray a particular prayer, he liked to remain consistent in its performance. If he would ever be preoccupied from performing the night prayer by oversleeping, pain or illness, he would pray twelve units of supererogatory prayer during the day. I do not know of Allah's Prophet ever reciting the entire Qur'an in one night before morning nor did he fast an entire month other than the month of Ramadan." So I went to Ibn `Abbas and told him what she had said. Ibn `Abbas then said, "She has spoken truthfully and if I had went to her house I would have remained until she spoke directly to me and I could see her lips moving." This is how Imam Ahmad recorded this narration in its entirety. Muslim also recorded similarly in his Sahih. Ibn Jarir recorded from Abu `Abdur-Rahman that he said, "When the Ayah

(يَأْيَهَا الْمَزْمَلُ)

(O you wrapped.) (73:1) was revealed, the people stood in night prayer for an entire year until their feet and shins swelled. This continued until Allah revealed,

(مَا تَيْسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite of it what is easy.) (73:20) Then the people relaxed." Al-Hasan Al-Basri and As-Suddi both said the same. `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning Allah's statement,

(قُمِ اللَّيْلَ إِلَّا قَلِيلًا - نَصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا)

(Stand (to pray) all night, except a little. Half of it or less than that, a little.) (73:2,3) "This became difficult on the believers. Then Allah lightened the matter for them and had mercy on them when He revealed after this,

(أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى وَعَاخِرُونَ يَضْرِبُونَ  
فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَعَاخِرُونَ)



(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty.) until Allah says,

(مَا تيسَّرَ مِنْهُ وَأَقِيمُوا)

(So, recite you of the Qur'an as much as may be easy for you.) (73:20) So Allah made the matter easy - and unto Him is due all praise - and he did not make matters difficult." Then Allah says,

(وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً )

(And remember the Name of your Lord and (Tabattal) devote yourself to Him with complete devotion.) meaning, make much remembrance (Dhikr) of Him, devote yourself to Him and spend your time worshipping Him when you have completed your occupations and what you need from the affairs of your worldly matters. This is as Allah says,

(فَإِذَا فَرَغْتَ فَانصَبْ )

(So when you have finished (your occupation), devote yourself for Allah's worship.) (94:7) meaning, when you have completed your tasks and occupations, then busy yourself in His obedience and His worship so that you will have free time for leisure. The meaning of this was said by Ibn Zayd, or close to its meaning. Ibn `Abbas, Mujahid, Abu Salih, `Atiyah, Ad-Dahhak and As-Suddi, all said,

(وَتَبَتَّلْ إِلَيْهِ تَبْتِيلاً)

(And (Tabattal) devote yourself to Him with complete devotion.) "This means, make your worship solely for Him alone." Al-Hasan said, "Strive and devote yourself to Him." Ibn Jarir said, "A devout worshipper is called Mutabattil. An example of this is the reported Hadith that he (the Prophet ) forbade At-Tabattul, which means total devotion to worship while avoiding getting married." Allah said,

(رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ  
وَكِيلاً )

(Lord of the east and the west; La ilaha illa Huwa. So take Him a trustee.) meaning, He is the Owner and Controller of affairs in the eastern regions and the western regions. He is the One except whom there is no deity worthy of worship. Just as you single Him out for worship, you should also single Him out for reliance. Therefore, take Him as a guardian and trustee. This is as Allah says in another Ayah,

(فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ)

(So worship Him and rely upon him.) (11:123) It is also similar to His statement,

(إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ )

(You (Alone) we worship, and you (Alone) we ask for help.) (1:5) The Ayat with this meaning are numerous. They contain the command to make worship and acts of obedience exclusively for Allah, and to rely solely upon Him.

(وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا  
جَمِيلًا - وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ  
قَلِيلًا - إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا - وَطَعَامًا ذَا  
غُصَّةٍ وَعَذَابًا أَلِيمًا - يَوْمَ تَرْجُفُ الْأَرْضُ  
وَالجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا - إِنَّا أَرْسَلْنَا  
إِلَيْكُمْ رَسُولًا شَهِيدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى  
فِرْعَوْنَ رَسُولًا - فَعَصَى فِرْعَوْنُ الرَّسُولَ  
فَأَخَذْنَاهُ أَخْذًا وَبِيلاً - فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ  
يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا - السَّمَاءُ مَنفَطِرٌ بِهِ كَانَ  
وَعَدُهُ مَفْعُولًا )

(10. And be patient with what they say, and keep away from them in a good way.) (11. And leave Me alone to deal with the deniers, those who are in possession of good things of life. And give them respite for a little.) (12. Verily, with Us are Ankal, and Jahim.) (13. And a food that chokes, and a painful torment.) (14. On the Day when the earth and the mountains will (Tarjufu) shake, and the mountains will be a heap of sand poured out.) (15. Verily, We have sent to you a Messenger to be a witness over you, as We did send a Messenger to Fir`awn.) (16. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.) (17. Then how can you protect yourselves from the punishment, if you disbelieve, on a Day that will make the children gray-headed) (18. Whereon the heaven will be cleft asunder His promise is certainly to be accomplished.)

**The Command to be Patient with the Harms of the Disbelievers and  
a Discussion of what They will receive because of it**

Allah commands His Messenger to be patient with what the foolish who reject him among his people say. Allah also commands him to keep away from them in a nice way. This means in a way that is not blameworthy. Then Allah says to him, as a threat and a warning to his people - and He (Allah) is the Most Great, Whose anger nothing can stand before,

(وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ)

(And leave Me alone to deal with the deniers, those who are in possession of good things of life.) meaning, 'leave Me to deal with the rich rejectors, who own great wealth.' For verily, they are more able to obey than others besides them, and they are requested to give the rights (to people) because they have what others do not have.

(وَمَهْلَهُمْ قَلِيلًا)

(And give them respite for a little.) meaning, for a little while. This is as Allah says,

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little, then in the end We shall oblige them to (enter) a great torment.) (31:24) Thus, Allah says,

(إِنَّ لَدَيْنَا أَنْكَالًا)

(Verily, with Us are Ankal,) and these are fetters. Ibn `Abbas, `Ikrimah, Tawus, Muhammad bin Ka`b, `Abdullah bin Buraydah, Abu `Imran Al-Jawni, Abu Mijlaz, Ad-Dahhak, Hammad bin Abi Sulayman, Qatadah, As-Suddi, Ibn Al-Mubarak, Ath-Thawri and others have all said this.

(وَجَحِيمًا)

(and Jahim.) This is a blazing fire.

(وَطَعَامًا ذَا غُصَّةٍ)

(And a food that chokes,) Ibn `Abbas said, "This means it will get stuck in the throat and it will not enter or come out."

(وَعَذَابًا أَلِيمًا يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ)

(and a painful torment. On the Day when the earth and the mountains will (Tarjuf) shake,) meaning, they will quake.

(وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا)

(And the mountains will be a heap of sand poured out.) meaning, they will become like hills of sand after they had been firm rocks. Then they will be utterly destroyed and nothing will remain of them. This will occur until the entire earth becomes a flat land and no curvature will be seen in it. Thus, there will be no valleys and no hills. This means that no part of it will be low or elevated.

## **Your Messenger is like the Messenger to Fir`awn, and You know what happened to Fir`awn**

Then addresses the disbelievers of the Quraysh, and along with them the rest of mankind,

(إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ)

(Verily, We have sent to you a Messenger to be a witness over you,) meaning, witnessing your deeds.

(إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا - فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً )

(as We did send a Messenger to Fir`awn. But Fir`awn disobeyed the Messenger; so We seized him with a severe punishment.)

(أَخْذًا وَبِيلاً)

(severe punishment) Ibn Abbas, Mujahid, Qatadah, As-Suddi, and Ath-Thawri said that this means severe. This means, `you should beware of denying this Messenger, lest you be afflicted by that which befell Fir`awn. Allah seized him with the seizing of One Mighty and Powerful.' This is as Allah says,

(فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ )

(So Allah seized him with punishment for his last and first transgression.) (79:25) `Therefore, you will be even more deserving of destruction and ruin if you deny your Messenger, because your Messenger is more noble and a greater than Prophet Musa, the son of `Imran.' This has been reported from Ibn `Abbas and Mujahid.

## **The Threat of the Day of Judgement**

Allah says,

(فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا  
(

(Then how can you protect yourselves from the punishment, if you disbelieved, on a Day that will make the children gray-headed) Ibn Jarir quoted in the recitation of Ibn Mas'ud: "How can you, O people, fear a Day that makes the children grey-headed, if you disbelieve in Allah and do not testify to Him" So the first interpretation would mean, 'how can you attain safety for yourselves from the Day of this great horror if you disbelieve' It could imply the meaning, 'how can you all attain piety if you disbelieve in the Day of Judgement and reject it.' Both of these meanings are good. However, the first interpretation is closer to the truth. And Allah knows best. The meaning of Allah's statement,

(يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا)

(On a Day that will make the children gray-headed) is that this will happen due to the severity of its horrors, its earth- quakes and its distur- bing confusion. This is when Allah will say to Adam, "Send a group to the Fire." Adam will say, "How many" Allah will then reply, "From every thousand, nine hundred and ninety-nine to the Fire, and one to Paradise." Then Allah says,

(السَّمَاءُ مُنْفَطِرٌ بِهِ)

(Whereon the heaven will be cleft asunder) Al-Hasan and Qatadah both said, "This means, because of it (the Day of Judge- ment), due to its severity and its horror." Then Allah says,

(كَانَ وَعَدُّهُ مَفْعُولًا)

(His promise is certainly to be accomplished.) meaning, the promise of this Day will be fulfilled. This means it will occur and there is no way around it, and it will come to pass and there is no avoiding it.

(إِنَّ هَذِهِ تَذْكَرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا -  
إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ  
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ  
الَّيْلَ وَالنَّهَارَ عِلْمَ اللَّيْلِ إِنَّ تُحْصُوهُ فَتَابَ عَلَيْكُمْ  
فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ إِنَّ عَلِيمًا أَن سَيَكُونُ

مِنْكُمْ مَّرْضَىٰ وَءَاخِرُونَ يَضْرِبُونَ فِي الْأَرْضِ  
يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَءَاخِرُونَ يُقَاتِلُونَ فِي  
سَبِيلِ اللَّهِ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ  
وَأَتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا وَمَا  
تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ  
خَيْرٌ وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ

(19. Verily, this is an admonition, therefore whosoever wills, let him take a path to His Lord!)  
(20. Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause. So recite as much of the Qur'an as may be easy,

### This is a Surah that Men of Sound Understanding receive Admonition from

Allah says,

(إِنَّ هَذِهِ)

(Verily, this) meaning, this Surah.

(تَذَكِرَةٌ)

(an admonition,) meaning, men of understanding receive admonition from it. Thus, Allah says,

(فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا)

(therefore whosoever wills, let him take a path to His Lord.) meaning, from those whom Allah wills that they be guided. This is similar to the stipulation that Allah mentions in another Surah,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا  
حَكِيمًا )

(But you cannot will, unless Allah wills. Verily Allah is Ever All-Knowing, Al-Wise.) (76:30)

### Abrogation of the Obligation to offer the Night Prayer and a Mention of its Valid Excuses

Then Allah says,

(إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ  
وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ)

(Verily, your Lord knows that you do stand a little less than two-thirds of the night, or half the night, or a third of the night, and also a party of those with you.) meaning, sometimes like this and sometimes like that, and all of these are done unintentionally. However, you all are not able to be consistent with the night prayer Allah has commanded you, because it is difficult for you. Thus, Allah says,

(وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ)

(And Allah measures the night and the day.) meaning, sometimes the night and day are equal, and sometimes one of them will be longer or shorter than the other.

(عَلِمَ أَنْ تُحْصُوهُ فَتَابَ)

(He knows that you are unable to pray the whole night,) meaning, the obligation which He prescribed for you.

(مَا تيسَّرَ مِنَ الْقُرْآنِ عَلِمَ)

(So, recite you of the Qur'an as much as may be easy.) meaning, without specification of any set time. This means, stand and pray during the night as much as is easy (for you). Allah uses the term recitation (Qira'ah) to mean prayer (Salah). This is as Allah says in Surah Subhan (Al-Isra'),

(وَلَا تَجْهَرُ بِصَلَاتِكَ)

(And offer your Salah neither aloud) (17:110) meaning, your recitation.

(وَلَا تُخَافِتْ بِهَا)

(Nor in low voice.) (17:110) Then Allah says,

(أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ وَعَآخِرُونَ يَضْرِبُونَ  
فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَعَآخِرُونَ  
يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَآقِرَءُوا)

(He knows that there will be some among you sick, others traveling through the land, seeking of Allah's bounty, yet others fighting in Allah's cause.) meaning, He knows that there will be people of this nation who will have excuses for not praying the (voluntary) night prayer. They are those who are ill and therefore they are not able to perform it, and those who are traveling in the land seeking the bounty of Allah in business and trade, and others who will be busy with that which is more important to them. An example of this is going on expeditions to fight in the way of Allah. This Ayah, rather, this entire Surah was revealed in Makkah even though fighting was not legislated until after it was revealed. Thus, it is among the greatest of the signs of prophethood, because it informs about unseen matters of the future. Thus, Allah says,

(مَا تيسَّرَ مِنْهُ وَأَقِيمُوا)

(So recite as much of the Qur'an as may be easy,) meaning, stand and pray at night whatever is easy for you to do of it. Allah said;

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ)

(and perform Salah and give Zakah,) meaning, establish your obligatory prayers and pay your obligatory Zakah. This is a proof for those who say that Zakah was made obligatory in Makkah, but the various amounts of Nisab and how much was to be given was clarified in Al-Madinah. And Allah knows best. Ibn `Abbas, `Ikrimah, Mujahid, Al-Hasan, Qatadah and others from the Salaf have said, "Verily, this Ayah abrogated the standing for prayer at night that Allah previously made obligatory for the Muslims." It has been confirmed in the Two Sahihis that the Messenger of Allah said to a man,

«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»

(Five obligatory prayers during a day and a night (are obligatory).)" The man said, "Is there anything other than this (of prayer) that is obligatory upon me" The Messenger of Allah replied,

«لَا، إِلَّا أَنْ تَطَوَّعَ»

(No, except what you may do voluntarily.)



## The Command to give Charity and do Good Deeds

Allah says,

(اللَّهُ قَرْضًا حَسَنًا وَمَا)

(and lend to Allah a handsome loan.) meaning, from charitable donations. For verily, Allah will reward for this the best and most abundant of rewards. This is as Allah says,

(مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ  
لَهُ أَضْعَافًا كَثِيرَةً)

(Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times) (2:245) Then Allah says,

(تُقَدِّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ  
خَيْرٌ وَأَعْظَمُ أَجْرًا وَاسْتَغْفِرُوا)

(And whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward.) meaning, for all that you send before yourselves, you will get it (back) and it will be better than what you kept for yourselves in the worldly life. Al-Hafiz Abu Ya`la Al-Mawsili reported from Al-Harith bin Suwayd, from `Abdullah that Messenger of Allah said,

«أَيُّكُمْ مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارْتِهِ؟»

(Which of you hold his wealth to be more beloved to him than the wealth of his heir) rThey said, "O Messenger of Allah! There is not a single one of us who does not hold his wealth to be more beloved to him than the wealth of his heir." The Messenger of Allah then said,

«اعْلَمُوا مَا تَقُولُونَ»

(Know what you are saying!) They replied, "What do we know other than this, O Messenger of Allah" He then said,

«إِنَّمَا مَالٌ أَحَدِكُمْ مَا قَدَّمَ، وَمَالٌ وَارْتِهِ مَا أُخِّرَ»

(The wealth of one of you is only that which he sends forth, and the wealth of his heir is that which he leaves behind.) Al-Bukhari also recorded this Hadith. Then Allah says,

# (وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ)

(And seek forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.) meaning, remember Him and seek forgiveness from Him often for all of your matters. For verily, He is Most Forgiving, Most Merciful to whoever seeks His forgiveness. This is the end of the Tafsir of Surat Al-Muzzammil, and all praise and blessings are due to Allah.

## The Tafsir of Surat Al-Muddaththir

(Chapter - 74)

Which was revealed in Makkah

# (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(يَأْيُهَا الْمُدَّثِّرُ - فَمُ فَأَنْذِرْ - وَرَبِّكَ فَكَبِّرْ - وَثِيَابَكَ  
فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُن تَسْتَكْثِرُ -  
وَلِرَبِّكَ فَاصْبِرْ - فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ  
يَوْمَئِذٍ يَوْمٌ عَسِيرٌ - عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ )

(1. O you enveloped in garments!) (2. Arise and warn!) (3. And magnify your Lord!) (4. And purify your garments!) (5. And keep away from Ar-Rujz!) (6. And give not a thing in order to have more.) (7. And be patient for the sake of your Lord!) (8. Then, when the Naqur is sounded.) (9. Truly, that Day will be a Hard Day.) (10. Far from easy for the disbelievers.)

## The First Ayat to be revealed after `Read!

It has been confirmed in the Sahih Al-Bukhari and Sahih Muslim on the authority of Abu Salamah that Jabir bin `Abdullah informed him that he heard the Messenger of Allah speaking about the time period (of the pause in) revelation. The Prophet said,

«قَبِينَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ  
فَرَفَعْتُ بَصْرِي قِبَلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي  
جَاءَنِي بِحِرَاءِ، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ

وَالْأَرْضِ، فَجِئْتُ مِنْهُ حَتَّى هَوَيْتُ إِلَى الْأَرْضِ،  
فَجِئْتُ إِلَى أَهْلِي فَقُلْتُ: زَمَّوْنِي زَمَّوْنِي  
فَزَمَّوْنِي. فَأَنْزَلَ (اللَّهُ تَعَالَى):  
(يَأَيُّهَا الْمُدَّيِّرُ - قُمْ فَأَنْذِرْ )

علا

(فَاهْجُرْ)

ثُمَّ حَمِي الْوَحْيُ وَتَتَابَعُ»

(While I was walking I heard a voice from the sky. So I lifted my gaze towards the sky and saw the same angel who had come to me at the cave of Hira'. He was sitting on a chair between the sky and the earth. So I fled from him (in fear) until I fell down to the ground. Then, I went to my family and I said, `Wrap me up, wrap me up. So, they wrapped me up! So Allah revealed, (O you wrapped up! Arise and warn!) until (And keep away) )Here, Abu Salamah added, `Ar-Rujz means idols.' (After this, the revelation started coming strongly and frequently in succession.) This is the wording of Al-Bukhari. The way this Hadith is narrated necessitates that revelation had descended before this. This is due to the Prophet's statement,

«فَإِذَا الْمَلِكُ الَّذِي جَاءَنِي بِحِرَاءِ»

(The same angel who had come to me at the cave of Hira'.)" That angel was Jibril, who had come to him with Allah's statement,

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ  
عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ -  
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ )

(Read! In the Name of your Lord Who has created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) (96:1-5) After this first occurrence (in the cave) there was a period of time that passed, then the angel descended again. Imam Ahmad recorded from Abu Salamah bin `Abdur-Rahman that Jabir bin `Abdullah informed him that he heard the Messenger of Allah saying,

«ثُمَّ قَتَرَ الْوَحْيُ عَنِّي قِثْرَةً، فَبَيْنَا أَنَا أَمْشِي سَمِعْتُ صَوْتًا مِّنَ السَّمَاءِ، فَرَفَعْتُ بَصَرِي قَبْلَ السَّمَاءِ، فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي، قَاعِدٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجِئْتُ مِنْهُ فَرَقًا حَتَّى هَوَيْتُ إِلَى الْأَرْضِ، فَجِئْتُ أَهْلِي فَقُلْتُ لَهُمْ: زَمِّلُونِي زَمِّلُونِي فَزَمَّلُونِي، فَأَنْزَلَ اللَّهُ تَعَالَى:

(يَأْيُهَا الْمُدَّتِّرُ - قُمْ فَأَنْذِرْ - وَرَبِّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ )

ثُمَّ حَمِيَ الْوَحْيُ وَتَتَابَعُ»

(Then the revelation ceased coming to me for a period of time. Then, while I was walking, I heard a voice from the sky. So I lifted my gaze towards the sky to see the same angel who had come to me, sitting on a chair between the sky and the earth. So I fled from him a short distance before I fell down to the ground. Then I came to my family and said to them, `Wrap me up, wrap me up! So, they wrapped me up! Then Allah revealed, (O you wrapped up! Arise and warn! And magnify your Lord. And purify your garments. And keep away from Ar-Rujz!)( After this, the revelation started coming strongly and frequently in succession.) They both (Al-Bukhari and Muslim) recorded this Hadith by way of Az-Zuhri. At-Tabarani recorded from Ibn `Abbas that he said, "Verily, Al-Walid bin Al-Mughirah prepared some food for the Quraysh. So when they had eaten from it he said, `What do you have to say about this man' Some of them said, `He is a magician.' Others said, `He is not a magician.' Then some of them said, `He is a soothsayer.' But others said, `He is not a soothsayer.' Some of them said, `He is a poet.' But others said, `He is not a poet.' Some of them said, `This is magic from that of old.' Thus, they eventually all agreed that it was magic from ancient times. Then, when this news reached the Prophet , he became grieved, covered his head and wrapped himself up. This is when Allah revealed,

(يَأْيُهَا الْمُدَّتِّرُ - قُمْ فَأَنْذِرْ - وَرَبِّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - وَلَا تَمْنُن تَسْتَكْثِرُ - وَلِرَبِّكَ فَاصْبِرْ )

(O you enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e., perform your duty to Allah!)) Concerning Allah's statement,

(قُمْ فَأَنْذِرْ)

(Arise and warn!) means, prepare to go forth with zeal and warn the people. With this the Prophet attained messengership just as he attained prophethood with the first revelation.

(وَرَبَّكَ فَكَبِّرْ)

(And magnify your Lord!) to declare the greatness of Him. Al-`Awfi reported from Ibn `Abbas;

(وَتِيَابِكَ فَطَهِّرْ)

(And purify your garments!) "This means, do not let your garments that you wear be from earnings that are unlawful." It has also been said, "Do not wear your clothes in disobedience." Muhammad bin Srin said,

(وَتِيَابِكَ فَطَهِّرْ)

(And purify your garments!) "This means clean them with water." Ibn Zayd said, "The idolators would not clean themselves, so Allah commanded him to clean himself and his garments." This view was preferred by Ibn Jarir. Sa`id bin Jubayr said,

(وَتِيَابِكَ فَطَهِّرْ)

(And purify your garments!) "This means purify your heart and your intentions." Muhammad bin Ka`b Al-Qurazi and Al-Hasan Al-Basri both said, "And beautify your character." Concerning Allah's statement,

(وَالرُّجْزَ فَاهْجُرْ)

(And keep away from Ar-Rujz!) `Ali bin Abi Talhah reported from Ibn `Abbas, "Ar-Rujz are idols, so keep away from them." Similar to this was said by Mujahid, `Ikrimah, Qatadah, Az-Zuhri and Ibn Zayd, "Verily, it is the idols." This is like Allah's statement,

(يَأْيُهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ  
وَالْمُنَافِقِينَ)

(O Prophet! have Taqwa of Allah, and obey not the disbelievers and the hypocrites.) (33:1) and Allah's statement,

(وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي  
وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ)

(And Musa said to his brother Harun: "Replace me among my people, act well and follow not way of the corrupters.") (7:142) Then Allah says,

(وَلَا تَمُنُّ بِتَمَنُّكَ تَسْتَكْثِرُ)

(And give not a thing in order to have more.) Ibn ` Abbas said, "Do not give any gift seeking to get (back in return) more than it." Khusayf reported from Mujahid;

(وَلَا تَمُنُّ بِتَمَنُّكَ تَسْتَكْثِرُ)

(And give not a thing (Tamnun) in order to have more.) "Do not slacken in seeking more good. Tamnun in the language of the Arabs means to become weak." Concerning Allah's statement,

(وَلِرَبِّكَ فَاصْبِرْ)

(And be patient for the sake of your Lord!) meaning, make your patience with their harms be for the Face of your Lord, the Mighty and Majestic. This was stated by Mujahid. Ibrahim An-Nakha`i said, "Be patient in your giving for the sake of Allah, the Mighty and Majestic."

### Reminding of the Day of Judgement

Concerning Allah's statement,

(فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ يَوْمٌ عَسِيرٌ -  
عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ)

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers) Ibn ` Abbas, Mujahid, Ash-Sha`bi, Zayd bin Aslam, Al-Hasan, Qatadah, Ad-Dahhak, Ar-Rabi` bin Anas, As-Suddi and Ibn Zayd, all said,

(النَّاقُورِ)

(Naqur) "It is the Trumpet." Mujahid said, "It is in the shape of a horn." Ibn Abi Hatim narrated that Abu Sa'id Al-Ashaj told them that Asbat bin Muhammad related to them from Mutarrif, from `Atiyah Al-`Awfi, from Ibn `Abbas,

(فَإِذَا نُقِرَ فِي النَّاقُورِ )

(Then, when the Trumpet is sounded.) The Messenger of Allah said,

«كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ التَّقَمَ الْقَرْنَ  
وَحَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى يُؤْمَرُ فَيَنْفُخُ؟»

(How can I be comfortable when the one with the horn has placed it in his mouth, leaned his forehead forward, and is waiting to be commanded so that he can blow) The Companions of the Messenger of Allah said, "What do you command us, O Messenger of Allah" He replied,

«قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللَّهِ  
تَوَكَّلْنَا»

(Say: "Allah is sufficient for us, and what an excellent Trustee He is. We put our trust in Allah.") It has been recorded like this by Imam Ahmad on the authority of Asbat. Concerning Allah's statement,

(فَذَلِكَ يَوْمٌ مِّنْ يَوْمٍ عَسِيرٍ )

(Truly, that Day will be a Hard Day.) meaning, severe.

(عَلَى الْكَافِرِينَ غَيْرٌ يَسِيرٍ )

(Far from easy for the disbelievers.) meaning, it will not be easy for them. This is as Allah says,

(يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٍ )

(The disbelievers will say: "This a Hard Day.") (54:8) We have reported from Zurarah bin Awfa, the judge of Al-Basrah, that he lead the people in the morning prayer and he recited this Surah. Then, when he reached Allah's statement,

(فَإِذَا نُقِرَ فِي النَّاقُورِ - فَذَلِكَ يَوْمٌ مِّنْ يَّوْمٍ عَسِيرٍ -  
عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ )

(Then, when the Naqur is sounded. Truly, that Day will be a Hard Day -- far from easy for the disbelievers.) he made a moaning sound and then he fell down dead. May Allah have mercy on him.

(ذُرْنِي وَمَنْ خَلَقْتُ وَحِيدًا - وَجَعَلْتُ لَهُ مَالًا  
مَّمْدُودًا - وَبَنِينَ شُهُودًا - وَمَهَّدْتُ لَهُ تَمْهِيدًا - ثُمَّ  
يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا -  
سَأَرْهُقُهُ صَعُودًا - إِنَّهُ فَكَّرَ وَقَدَّرَ - فَقَتَلَ كَيْفَ  
قَدَّرَ - ثُمَّ قَاتَلَ كَيْفَ قَدَّرَ - ثُمَّ نَظَرَ - ثُمَّ عَبَسَ  
وَبَسَرَ - ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ - فَقَالَ إِنِّ هَذَا إِلَّا  
سِحْرٌ يُؤْتَرُ - إِنِّ هَذَا إِلَّا قَوْلُ الْبَشَرِ - سَأُصْلِيهِ  
سَقْرًا - وَمَا أَدْرَاكَ مَا سَقْرٌ - لَا تُبْقِي وَلَا تَذَرُ )  
لَوْ آحَةَ لِلْبَشَرِ - عَلَيْهَا تِسْعَةَ عَشَرَ -)

(11. Leave Me alone (to deal) with whom I created lonely.) (12. And then granted him resources in abundance.) (13. And children attending.) (14. And made life smooth and comfortable for him.) (15. After all that he desires that I should give more.) (16. Nay! Verily, he has been opposing Our Ayat.) (17. I shall force him to Sa`ud!) (18. Verily, he thought and plotted.) (19. So let him be cursed, how he plotted!) (20. And once more let him be cursed, how he plotted!) (21. Then he thought.) (22. Then he frowned and he looked in a bad tempered way;) (23. Then he turned back, and was proud.) (24. Then he said: "This is nothing but magic from that of old,) (25. "This is nothing but the word of a human being!") (26. I will cast him into Saqar.) (27. And what will make you know (exactly) what Saqar is) (28. It spares not, nor does it leave (anything)!) (29. Scorching for the humans!) (30. Over it are nineteen.)

**A Threat for Whoever claims that the Qur'an is Magic**



Allah threatens this wicked person whom He has favored with the blessings of this world, yet he is ungrateful for the blessings of Allah and he meets them with disbelief (in Allah) and rejection of His Ayat. He invents lies against Allah's Ayat and claims that they are the words of a man. Allah recounts to him His favors upon him when He says,

(ذَرْنِي وَمَنْ خَلَقْتُ وَحِيداً )

(Leave Me alone (to deal) with whom I created lonely.) meaning, he came out of the womb of his mother alone, without any wealth or children. Then, Allah provided him with

(مَالاً مَّذُوداً)

(resources in abundance.) meaning, vast and abundant. Allah then made for him,

(وَبَنِينَ شُهُوداً )

(And children attending.) Mujahid said, "They are not absent." This means that they are present with him. They do not travel for business and trade. Father, their servants and hired workers handle all of that for them while they are sitting with their father. He enjoys their company and delights in being with them.

(وَمَهَّدْتُ لَهُ تَمْهِيداً )

(And made life smooth and comfortable for him.) meaning, 'I made possible for him to amass wealth, luxuries and other than that.'

(ثُمَّ يَطْمَعُ أَنْ أَزِيدَ - كَلَّا إِنَّهُ كَانَ لِأَيْتِنَا عَنِيداً )

(After all that he desires that I should give more. Nay! Verily, he has been opposing Our Ayat.) meaning, obstinate. This refers to his ungratefulness for his blessings after knowing (these blessings). Allah says,

(سَأَرْهُقُهُ صَعُوداً )

(I shall force him to Sa`ud!) Qatadah reported from Ibn `Abbas that he said, "Sa`ud is a rock in Hell that the disbeliever will be dragged across on his face." As-Suddi said, "Sa`ud is a slippery rock in Hell that he will be forced to climb." Mujahid said,

(سَأَرْهُقُهُ صَعُوداً )

(I shall force him to Sa`ud!) "This is a harsh portion of the torment." Qatadah said, "It is a torment that contains no relaxation (break for relief)." Concerning Allah's statement,

(إِنَّهُ فَكَّرَ وَقَدَّرَ )

(Verily, he thought and plotted.) meaning, `We only caused him to face the grievous torment of Sa`ud, that is Our bringing him close to the harsh torment, because he was far away from faith.' This was because he thought and plotted, meaning he contemplated what he should say about the Qur'an when he was asked about it. So he deliberated over what statement he should invent against it.

(وَقَدَّرَ)

(and plotted.) meaning, he contemplated.

(فَقُتِلَ كَيْفَ قَدَّرَ - ثُمَّ قُتِلَ كَيْفَ قَدَّرَ )

(So let him be cursed, how he plotted! And once more let him be cursed, how he plotted!) This is a supplication against him.

(ثُمَّ نَظَرَ )

(Then he thought.) meaning, he thought again and deliberated.

(ثُمَّ عَبَسَ)

(Then he frowned) meaning, he contracted his eyebrows together and frowned.

(وَبَسَرَ)

(and he looked in a bad tempered way.) meaning, he scowled and was disgusted. Concerning Allah's statement,

(ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ )

(Then he turned back, and was proud.) meaning, he turned away from the truth and arrogantly refused to accept and submit to the Qur'an.

(فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ )

(Then he said: "This is nothing but magic from that of old.") meaning, `this is magic that Muhammad received from those who were before him, and he is merely saying what he got from them.' This is why he said,

## (إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ )

(This is nothing but the word of a human being!) meaning, it is not the Words of Allah. The person who is mentioned in this discussion is Al-Walid bin Al-Mughirah Al-Makhzumi. He was one of the chiefs of the Quraysh -- may Allah curse him. Among the narrations about this is what was reported by Al-`Awfi from Ibn `Abbas. He (Ibn `Abbas) said, "Al-Walid bin Al-Mughirah entered the house of Abu Bakr bin Abi Quhafah and asked him about the Qur'an. When Abu Bakr informed him about it, he left and went to the Quraysh saying, `What a great thing this is that Ibn Abi Kabshah is saying. I swear by Allah that it is not poetry, nor magic, nor the prattling of insanity. Verily, his speech is from the Words of Allah!' So when a group of the Quraysh heard this they gathered and said, `By Allah, if Al-Walid converts (to Islam) all of the Quraysh will convert.' When Abu Jahl bin Hisham heard this he said, `By Allah, I will deal with him for you.' So he went to Al-Walid's house and entered upon him. He said to Al-Walid, `Don't you see that your people are collecting charity for you' Al-Walid replied, `Don't I have more wealth and children than they do' Abu Jahl answered, `They are saying that you only went to Ibn Abi Quhafah's house so that you can get some of his food.' Al-Walid then said, `Is this what my tribe is saying Nay, by Allah, I am not seeking to be close to Ibn Abi Quhafah, nor `Umar, nor Ibn Abi Kabshah. And his speech is only inherited magic of old.' So Allah revealed to His Messenger ,

## (ذَرْنِي وَمَنْ خَلَقْتُ وَحِيداً )

(Leave me alone with whom I created lonely.) until His statement,

## (لَا تُبْقِي وَلَا تَذَرُ )

(It spares not, nor does it leave (anything)!)" Qatadah said, "They claim that he (Al-Walid) said, `By Allah, I thought about what the man says, and it is not poetry. Verily, it has a sweetness and it is truly elegant. Verily, it is exalted and it is not overcome. And I have no doubt that it is magic.' So Allah revealed,

## (فَقُتِلَ كَيْفَ قَدَّرَ )

(So let him be cursed, how he plotted!)

## (ثُمَّ عَبَسَ وَبَسَرَ )

(Then he frowned and he looked in a bad tempered way.) He contracted his eyes together and scowled." Allah says,

## (سَأَصْلِيهِ سَقَرًا )

(I will cast him into Saqar.) meaning, `I will engulf him in it from all his sides.' Then Allah says,

(وَمَا أَدْرَاكَ مَا سَقَرُ )

(And what will make you know (exactly) what Saqar is) This is to give fright and emphasis to its matter. Then Allah explains this by His saying,

(وَمَا أَدْرَاكَ مَا سَقَرُ )

(It spares not, nor does it leave (anything)!) meaning, it eats their flesh, veins, nerves and their skins. Then their organs will be changed into something else. They will remain in this (form), not living or dying. This was stated by Ibn Buraydah, Abu Snan and others. Concerning Allah's statement,

(لَوَّاحَةٌ لِلْبَشَرِ )

(Scorching for the humans!) Mujahid said, "This means for the skin." Qatadah said,

(لَوَّاحَةٌ لِلْبَشَرِ )

(Scorching for the humans!) "This means burning the skin." Ibn ` Abbas said, "Burning the skin of man." Concerning Allah's statement,

(عَلَيْهَا تِسْعَةَ عَشَرَ )

(Over it are nineteen.) meaning, the first of the guardians of Hell. They are magnificent in (their appearance) and harsh in their character.

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا  
عِدَّتَهُمُ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ وَيَزْدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا وَلَا يَرْتَابَ  
الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي  
قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا  
مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ  
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى

لِلْبَشَرِ - كَلًّا وَالْقَمَرَ - وَاللَّيْلَ إِذْ أَدْبَرَ - وَالصُّبْحَ  
إِذَا أَسْفَرَ - إِنَّهَا لِإِحْدَى الْكُبَرِ - نَذِيرًا لِلْبَشَرِ -  
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَّقِدَّمَ أَوْ يَتَّخَّرَ )

(31. And We have set none but angels as guardians of the Fire. And We have fixed their number only as a trial for the disbelievers, in order that the People of the Scripture may arrive at a certainty and that the believers may increase in faith, and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease and the disbelievers may say: "What does Allah intend by this example" Thus Allah leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this is nothing but a reminder to mankind.) (32. Nay! And by the moon.) (33. And by the night when it withdraws.) (34. And by the dawn when it brightens.) (35. Verily, it is but one of the greatest (signs).) (36. A warning to mankind) (37. To any of you that chooses to go forward, or to remain behind.)

### **The Number of Guardians of Hell and what the Disbelievers said about that**

Allah says,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ)

(And We have set none as (Ashab) guardians of the Fire) meaning, its guardians.

(إِلَّا مَلَائِكَةً)

(but angels.) Guardian angels, stern and severe. This is a refutation of the idolators of the Quraysh when they mentioned the number of guardian angels. Abu Jahl said, "O people of Quraysh! Are not every ten among you able to defeat one of them" So Allah said,

(وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً)

(And We have set none but angels as guardians of the Fire.) meaning, extremely strong in their creation. They cannot be stood against nor defeated. It has been said that Abu Al-Ashaddayn, and his name was Kaladah bin Usayd bin Khalaf, said, "O people of Quraysh! You defend me against two of them and I will defend you against seventeen of them." He said this thinking himself to be very great. For they claimed that he achieved such strength that he would stand on a skin of cow hide and ten people would try to pull it out from under his feet, but the skin would be torn to pieces and still not be removed from under him. Concerning Allah's statement,

(وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا)

(And We have fixed their number only as a trial for the disbelievers,) meaning, 'We only have mentioned their number as being nineteen as a test from Us for mankind.'

(لَيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ)

(In order that the People of the Scripture may arrive at a certainty) meaning, so that they may know that this Messenger is true. For he speaks according to the same thing that they have with them of heavenly revealed Scriptures that came to the Prophets before him. Concerning Allah's statement,

(وَيَزِدَادَ الَّذِينَ ءَامَنُوا إِيمَانًا)

(and that the believers may increase in faith.) meaning, to their faith. This is due to what they witness from the truthfulness of the information of their Prophet, Muhammad .

(وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ  
وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ)

(and that no doubt may be left for the People of the Scripture and the believers, and that those in whose hearts is a disease) meaning, among the hypocrites.

(وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا)

(and the disbelievers may say: "What does Allah intend by this example") meaning, they say, "What is the wisdom in mentioning this here" Allah says,

(كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ)

(Thus Allah leads astray whom He wills and guides whom He wills.) meaning, by way of examples like this, faith becomes firm in the hearts of some people and it is shaken with others. This has a profound wisdom and it is an irrefutable proof. None knows the Soldiers of Allah except Him Allah says,

(وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ)

(And none can know the hosts of your Lord but He.) meaning, none knows their number and their count except Allah. This is so that one does not make the mistake of thinking that they are only nineteen in all. It has been confirmed in the Hadith concerning Al-Isra' that is reported in the Two Sahihs and other collections, that the Messenger of Allah said in describing the Frequented House (Al-Bayt Al-Ma`mur), which is in the seventh heaven,

«فَإِذَا هُوَ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَّا  
يَعُودُونَ إِلَيْهِ آخِرَ مَا عَلَيْهِمْ»

(Seventy thousand angels enter into it every day and they do not return to it as it is all that is due upon them (one visit in their lifetime).) Concerning Allah's statement,

(وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ)

(And this is nothing but a reminder to mankind.) Mujahid and others said,

(وَمَا هِيَ)

(And this is not.) "This means the Hellfire which has been described."

(إِلَّا ذِكْرَى لِلْبَشَرِ)

(but a reminder to mankind. ) Then Allah says,

(كَلَّا وَالْقَمَرَ - وَاللَّيْلَ إِذَا أَدْبَرَ )

(Nay! And by the moon. And by the night when it withdraws.) meaning, when it withdraws.

(وَالصُّبْحَ إِذَا أَسْفَرَ )

(And by the dawn when it brightens.) meaning, when it shines.

(إِنَّهَا لِإِحْدَى الْكُبَرِ )

(Verily, it is but one of the greatest (signs).) meaning, the great things. This refers to the Hellfire. Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak and others of the Salaf, all said this.

(نَذِيرًا لِلْبَشَرِ - لِمَن شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ )  
(

(A warning to mankind -- to any of you that chooses to go forward, or to remain behind.) meaning, for whoever wishes to accept the warning and be guided to the truth, or hold back from accepting it, turn away from it and reject it.

(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ - إِلَّا أَصْحَابَ  
الْيَمِينِ - فِي جَنَّاتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ -  
مَا سَلَكَكُمْ فِي سَقَرٍ - قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ -  
وَلَمْ نَكُ نَطْعِمِ الْمَسْكِينِ - وَكُنَّا نَخُوضُ مَعَ  
الْخَائِضِينَ - وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ - حَتَّى أَتَانَا  
الْيَقِينُ - فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ - فَمَا لَهُمْ  
عَنِ التَّذْكَرَةِ مُعْرِضِينَ - كَانَتْهُمْ حُمُرٌ مُسْتَنْفِرَةٌ -  
فَرَّتْ مِنْ قَسْوَرَةٍ - بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ  
يُؤْتَى صُحُفًا مُّنشَرَةً - كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ  
- كَلَّا إِنَّهُ تَذَكُّرَةٌ - فَمَنْ شَاءَ ذَكَرْهُ - وَمَا  
يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ  
الْمَعْفِرَةِ )

(38. Every person is a pledge for what he has earned,) (39. Except those on the Right.) (40. In Gardens they will ask one another.) (41. About criminals (and they will say to them):) (42. "What has caused you to enter Hell") (43. They will say: "We were not of those who used to offer the Salah,") (44. "Nor did we feed the poor;") (45. "And we used to speak falsehood with vain speakers.") (46. "And we used to deny the Day of Recompense,") (47. "Until Al-Yaqin came to us.") (48. So no intercession of intercessors will be of any use to them.) (49. Then what is wrong with them that they turn away from admonition) (50. As if they were wild donkeys.) (51. Fleeing from a Qaswarah.) (52. Nay, everyone of them desires that he should be given pages spread out.) (53. Nay! But they fear not the Hereafter.) (54. Nay, verily, this is an admonition.) (55. So, whosoever will receives admonition from it!) (56. And they will not receive admonition unless Allah wills; He is the One, deserving of the Taqwa and He is the One Who forgives.)

### What will take place in the Discussion between the People of Paradise and the People of the Hellfire

Allah informs that,



(كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ )

(Every person is a pledge for what he has earned,) meaning, bound to his deed on the Day of Judgement. Ibn ` Abbas and others have said this.

(إِلَّا أَصْحَابَ الِئْمِينِ )

(Except those on the Right.) For verily, they will be

(فِي جَنَّاتٍ يَتَسَاءَلُونَ - عَنِ الْمُجْرِمِينَ )

(In Gardens they will ask one another, about criminals (and they will say to them)) meaning, while they are in lofty rooms they will ask the criminals, who will be in the lowest levels (of Hell), saying to them,

(مَا سَلَكَكُمْ فِي سَقَرٍ - قَالُوا لَمْ نَكُ مِنَ الْمَصَلِينَ -  
وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ )

("What has caused you to enter Hell" They will say: "We were not of those who used to offer the Salah, nor did we feed the poor.") meaning, ` we did not worship Allah, nor did we do good to His creatures of our own species (i. e., other people).'

(وَكُنَّا نَحُورُ مَعَ الْخَائِضِينَ )

(And we used to speak falsehood with vain speakers.) meaning, ` we used to speak about what we had no knowledge of.' Qatadah said, "It means that every time someone went astray we would go astray with them."

(وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ - حَتَّىٰ أَتَانَا الْيَقِينُ )

(And we used to deny the Day of Recompense, until the certainty (Al-Yaqin) came to us.) meaning, death. This is as Allah says,

(وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ )

(And worship your Lord until there comes unto you the certainty.) (15:99) The Messenger of Allah said,

«أَمَّا هُوَ يَعْنِي عَثْمَانَ بْنَ مِطْعُونَ فَقَدْ جَاءَهُ  
الْيَقِينُ مِنْ رَبِّهِ»

(Concerning him verily, Al-Yaqin (death) came to him from his Lord.)" Allah then says,

(فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ )

(So no intercession of intercessors will be of any use to them.) meaning, whoever has these characteristics, then the intercession of whoever tries to intercede for him will be of no benefit on the Day of Judgement. This is because intercession is only useful if the conditions for it are met. However, whoever comes before Allah as a disbeliever on the Day of Judgement, then he will get the Hellfire and there is no way of avoiding it. He will abide in it (Hell) forever.

### The Disapproval of the Disbelievers' Rejection and Their Position

Then Allah says,

(فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ )

(Then what is wrong with them that they turn away from admonition) meaning, 'what is wrong with these disbelievers who are turning away from what you are calling them to and reminding them of'

(كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ - فَرَّتْ مِنْ قَسْوَرَةٍ )

(As if they were wild donkeys. Fleeing from a Qaswarah.) meaning, as if they were fleeing from the truth and turning away from it, like a wild donkey when it flees from something that is trying to catch it, like a lion. This was said by Abu Hurayrah. Hammad bin Salamah reported from `Ali bin Zayd who reported from Yusuf bin Mihran who narrated that Ibn `Abbas said, "It (Qaswarah) is the lion in the Arabic language. It is called Qaswarah in the Abyssinian language, Sher in the Persian language and Awba in the Nabtiyyah (Nabatean) language." Concerning Allah's statement,

(بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا  
مُنشَرَّةً )

(Nay, everyone of them desires that he should be given pages spread out.) meaning, each one of these idolators wants to have a book revealed to him as Allah revealed to the Prophet . Mujahid and others have said this. This is similar to Allah's statement,

(وَإِذَا جَاءَهُمْ ءَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ)

(And when there comes to them a sign they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received." Allah knows best with whom to place His Message.) (6:124) It is reported in a narration from Qatadah that he said, "They want to be declared innocent (on the Day of Judgement) without having to do any deeds." Then Allah says,

(كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ )

(Nay! But they fear not the Hereafter.) meaning, they were only corrupted by their lack of faith in it and their rejection of its occurrence.

### The Qur'an is a Reminder

Then Allah says,

(كَلَّا إِنَّهُ تَذَكِرَةٌ )

(Nay, verily, this is an admonition.) meaning, truly the Qur'an is a reminder.

(فَمَنْ شَاءَ ذَكَرْهُ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;) This is similar to Allah's statement,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(And you cannot will unless Allah wills.) (81:29) Concerning Allah's statement,

(هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَعْرِفَةِ)

(He is the One, deserving the Taqwa and He is the One Who forgives.) This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatadah. This is the end of the Tafsir of Surat Al-Muddathhir, all praise and thanks are due to Allah. ffer the Salah, nor did we feed the poor.") meaning, `we did not worship Allah, nor did we do good to His creatures of our own species (i.e., other people).'

(وَكُنَّا نَحُورُ مَعَ الْخَائِضِينَ )

(And we used to speak falsehood with vain speakers. speakersieA ۞ The Qur'an is a Reminder Then Allah says,

(كَلَّا إِنَّهُ تَذَكِرَةٌ )

(Nay, verily, this is an admonition.) meaning, truly the Qur'an is a reminder.

(فَمَنْ شَاءَ ذَكَرْهُ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(So, whosoever wills receives admonition (from it)! And they will not receive admonition unless Allah wills;) This is similar to Allah's statement,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(And you cannot will unless Allah wills.) (81:29) Concerning Allah's statement,

(هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ)

(He is the One, deserving the Taqwa and He is the One Who forgives.) This means that He deserves to be feared and He is eligible to forgive the sin of whoever turns to Him and repents. This was said by Qatadah. This is the end of the Tafsir of Surat Al-Muddathhir, all praise and thanks are due to Allah.

## The Tafsir of Surat Al-Qiyamah

(Chapter - 75)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ - وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ  
- أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ - بَلَى

قَدْرِينَ عَلَى أَنْ تُسَوَّى بَنَانَهُ - بَلْ يُرِيدُ الْإِنْسَانُ  
 لِيَقْجُرَ أَمَامَهُ - يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَامَةِ - فَإِذَا بَرِقَ  
 الْبَصَرُ - وَخَسَفَ الْقَمَرُ - وَجُمِعَ الشَّمْسُ وَالْقَمَرُ  
 - يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ - كَلَّا لَا وَزَرَ -  
 إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ - يُنَبِّأُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا  
 قَدَّمَ وَأَخَّرَ - بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ -  
 وَلَوْ أَلْقَى مَعَاذِيرَهُ )

(1. Nay! I swear by the Day of Resurrection.) (2. And nay! I swear by An-Nafs Al-Lawwamah.) (3. Does man think that We shall not assemble his bones) (4. Yes, We are able to put together in perfect order the tips of his fingers.) (5. Nay! Man desires to break out ahead of himself.) (6. He asks: "When will be this Day of Resurrection") (7. So, when Bariqa the sight.) (8. And the moon will be eclipsed.) (9. And the sun and moon will be joined together.) (10. On that Day man will say: "Where (is the refuge) to flee") (11. No! There is no refuge!) (12. Unto your Lord will be the place of rest that Day.) (13. On that Day man will be informed of what he sent forward, and what he left behind.) (14. Nay! Man will be well informed about himself,) (15. Though he may put forth his

### The Oath about the Final Return on the Day of Resurrection and the Refutation against the Plots of the Thinkers

It has been mentioned previously on more than one occasion that if the thing that is being sworn about is something that is being negated, then it is permissible to use the word "La" (Nay) before the oath to emphasize the negation. Here, what is being sworn about is the affirmation of the final abode and the refutation against the claim of the ignorant that the resurrection of bodies will not occur. This is why Allah says,

(لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ - وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ )  
 (

(Nay! I swear by the Day of Resurrection. And nay! I swear by An-Nafs Al-Lawwamah.) Qatadah said, "This means, I swear by both of these things." This has also been reported from Ibn ` Abbas and Sa`id bin Jubayr. Concerning the Day of Judgement, it is well known what it is. In reference to An-Nafs Al-Lawwamah, Qurrah bin Khalid reported from Al-Hasan Al-Basri that he said about this Ayah, "Verily, by Allah, we think that every believer blames himself. He says (questioning himself), `What did I intend by my statement What did I intend by my eating What did I intend in what I said to myself' However, the sinner proceeds ahead and he does not

blame himself." Ibn Jarir recorded from Sa`id bin Jubayr that he said concerning Allah's statement,

(وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ )

(And nay! I swear by An-Nafs Al-Lawwamah) "He criticizes himself in good and bad." Similar has been reported from `Ikrimah. Ibn Abi Najih reported from Mujahid: "He is sorry for what he missed (of good deeds) and he blames himself for it." Allah said;

(أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ )

(Does man think that We shall not assemble his bones) meaning, `on the Day of Judgement does he think that We are not able to return his bones and gather them from their various places'

(بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ )

(Yes, We are able to put together in perfect order the tips of his fingers.) meaning, `does man think that We will not gather his bones Surely, We will gather them and We are quite able to put together his fingertips. This means Our power is suitable to gather (and recreate) them, and if We wished We could surely resurrect him with more than what he originally had. We could make his Banan, which are the tips of his fingers, all equal (in length).' Concerning Allah's statement,

(بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ )

(Nay! Man desires to break out ahead of himself.) Sa`id reported from Ibn `Abbas that he said, "This means to proceed forward." Mujahid said about,

(لِيَفْجُرَ أَمَامَهُ)

(to break out ahead of himself.) "This means that he wants to proceed ahead following his own whims." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "This refers to the disbeliever who denies the Day of Reckoning." Ibn Zayd said the same thing. Thus, Allah says after this,

(يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ )

(He asks: "When will be this Day of Resurrection") meaning, he says when will the Day of Judgement be His question is only a question of denying its occurrence, and rejecting its existence. This is as Allah says,

(وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ قُل لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَحْزِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ )

(And they say: "When is this promise if you are truthful" Say: "The appointment to you is for a Day, which you cannot put back for an hour nor put forward.") (34:29-30) Here Allah says,

(فَإِذَا بَرِقَ الْبَصَرُ )

(So, when Bariqa the sight.) Abu `Amr bin Al-`Ala' recited this Ayah as Bariqa with a Kasrah under the letter Fa, which means to be diminished. That which he (Abu `Amr) has said resembles the statement of Allah,

(لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ )

(Their gaze returning not towards them.) (14:43) meaning, they will be looking this way and that way in horror. Their gaze will not be able to rest upon anything due to the severity of the terror on that Day. Others recited it as Baraqa with a Fathah over the letter Fa, and its meaning is close to the first recitation (Bariqa). The intent here is that the eyes will be dazzled, humbled, diminished, and humiliated on the Day of Judgement due to the severity of the horrors and the greatness of the matters that they will witness on that Day. Concerning Allah's statement,

(وَخَسَفَ الْقَمَرُ )

(And the moon will be eclipsed.) meaning, its light will go away.

(وَجُمِعَ الشَّمْسُ وَالْقَمَرُ )

(And the sun and moon will be joined together.) Mujahid said, "They will be rolled up." In explaining this Ayah, Ibn Zayd recited the following Ayat,

(إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انْكَدَرَتْ )

(When the sun is wound round and its light is lost and is overthrown, and when the stars fall.) (81:1,2) It has been reported from Ibn Mas`ud that he recited the Ayah as, (وَالْقَمَرُ الشَّمْسُ بَيْنَ جُمِعَ وَ) (and the sun and the moon will be joined between each other.) Allah said,

(يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ )

(On that Day man will say: "Where (is the refuge) to flee") meaning, the human will see these horrors on the Day of Judgement and he will want to flee. He will say, "Where (is the place) to flee to" This means, where is the escape or refuge Allah then says,

(كَلَّا لَا وَزَرَ - إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(No! There is no refuge! Unto your Lord will be the place of rest that Day.) Ibn Mas'ud, Ibn `Abbas, Sa`id bin Jubayr and several others of the Salaf said, "There will be no salvation." This Ayah is similar to Allah's statement,

(مَا لَكُمْ مِّن مَّلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِّن نَّكِيرٍ)

(You will have no refuge on that Day nor there will be for you any denying.) (42:47) meaning, `there will be no place for you to hide.' This is like what Allah says here,

(لَا وَزَرَ)

(There is no refuge.) meaning, `there will be no place for you to seek shelter.' Thus, Allah says,

(إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ)

(Unto your Lord will be the place of rest that Day.) meaning, the place of return and the final destination. The Deeds of Man will be placed before Him on the Day of Judgement Then Allah says,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) meaning, he will be informed of all of his deeds, the old of them and the recent of them, the first of them and the last of them, the small of them and the large of them. This is as Allah says,

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا)

(And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (18:49) Likewise, Allah says here,



(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ - وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ)

(Nay! Man will be well informed about himself, though he may put forth his excuses.) meaning, he will be a witness against himself, knowing full well what he did, even though he will try to make excuses and deny it. This is as Allah says,

(اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا )

((It will be said to him): "Read your book. You are sufficient as a reckoner against yourself this Day.") `Ali bin Abi Talhah reported that Ibn `Abbas said,

(بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ )

(Nay! Man will be well informed about himself.) "His hearing, his sight, his two hands, his two legs and his limbs." Qatadah said, "This means he is a witness against himself." In another narration from Qatadah he said, "By Allah! If you wish to see him, you would see him as someone who sees the shortcomings of the people and their sins, yet he is heedless of his own sins." It used to be said, "Verily, it is written in the Injil: `O Son of Adam, do you see the small splinters in the eye of your brother and disregard the tree stump that is in your eye, so you do not see it'" Mujahid said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ )

(Though he may put forth his excuses.) "This means, even though he argues in defense of it, he is a witness against it." Qatadah said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ )

(Though he may put forth his excuses.) "Even though he will try to make false excuses on that Day, they will not be accepted from him." As-Suddi said,

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ )

(Though he may put forth his excuses.) "This means his argument." This is as Allah says,

(ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا  
مُشْرِكِينَ )

(There will then be no Fitnah for them but to say: "By Allah, our Lord, we were not those who joined others in worship with Allah.") (6:23) Allah also says,

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ  
لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ  
الْكَذِبُونَ )

(On the Day when Allah will resurrect them all together; then they will swear to Him as they swear to you (O Muslims). And they think that they have something. Verily, they are liars!) (58:18) Al-`Awfi reported from Ibn `Abbas:

(وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ )

(Though he may put forth his excuses.) "This is apologizing. Haven't you heard that Allah said,

(لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ)

(The Day when their excuses will be of no profit to wrongdoers.) (40:52) and He says,

(وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَامَ)

(And they will offer submission to Allah on that Day.) (16:87) and He says,

(فَأَلْقُوا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ)

(Then they will (falsely) submit: "We used not to do any evil.") (16:28) and their statement,

(وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ)

(By Allah, our Lord, we were not those who joined others in worship with Allah.) (6:23)"

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ  
وَقُرْءَانَهُ - فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْءَانَهُ - ثُمَّ إِنَّ عَلَيْنَا  
بَيَانَهُ - كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذَرُونَ الْآخِرَةَ

- وَجُوهُ يَوْمَئِذٍ نَّاضِرَةٌ - إِلَىٰ رَبِّهَا نَاظِرَةٌ -  
وَوَجُوهُ يَوْمَئِذٍ بَاسِرَةٌ - تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (

(16. Move not your tongue concerning to make haste therewith.) (17. It is for Us to collect it and that it be recited.) (18. And when We have recited it to you, then follow its recitation.) (19. Then it is for Us to make it clear.) (20. But no! Rather you love the present life of this world,) (21. And neglect the Hereafter.) (22. Some faces that Day shall be Nadirah.) (23. Looking at their Lord.) (24. And some faces that Day will be Basirah,) (25. Thinking that some calamity is about to fall on them.)

### How the Prophet received the Revelation

This is Allah teaching His Messenger how to receive the revelation from the angel. For verily, he (the Prophet ) was rushing in his attempts to grasp the revelation and he would be reciting the revelation with the angel while he was reciting it. Therefore, Allah commanded him that when the angel brings some revelation to him he should just listen. Allah would make sure to collect it in his chest, and He would make it easy for him to recite it in the same way that it was revealed to him. Allah would explain it, interpret it and clarify it for him. So the first phase was gathering it in his chest, the second phase was recitation and the third phase was its explanation and clarification of its meaning. Thus, Allah says,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ )

(Move not your tongue concerning to make haste therewith.) meaning, with the Qur'an. This is as Allah says,

(وَلَا تَعْجَلْ بِالْقُرْءَانِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا)

(And be not in haste with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge.") (20:114) Then Allah says,

(إِنَّ عَلَيْنَا جَمْعَهُ)

(It is for Us to collect it) meaning, `in your chest.'

(وَقُرْءَانَهُ)

(and that it be recited.) meaning, `that you recite it.'

(فَإِذَا قَرَأْتَهُ)

(And when We have recited it to you,) meaning, 'when the angel has recited it to you from Allah,'

(فَاتَّبِعْ قُرْءَانَهُ)

(then follow its recitation.) meaning, 'listen to it then recite it as he taught you to recite it.'

(ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Then it is for Us to make it clear.) meaning, 'after memorizing it and reciting it, We will explain it to you, clarify it and inspire you with its meaning according to what We intended and legislated.' Imam Ahmad recorded from Ibn `Abbas that he said that the Messenger of Allah used to struggle very hard to grasp the revelation and he used to move his lips (rapidly with the recitation). The narrator, Sa`id, then said, "Ibn `Abbas said to me, 'I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'" Then, the subnarrator said, "And Sa`id said to me, 'I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'" Then Allah revealed,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ  
وَقُرْءَانَهُ)

(Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited.) Ibn `Abbas said, "This means He will collect it in his chest to recite it.

(فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْءَانَهُ)

(And when We have recited it to you, then follow its recitation.) meaning, listen to it and pay attention.

(ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ)

(Then it is for Us to make it clear (to you).) So after this, when Jibril would leave, he would recite it as Jibril had taught him to recite it." This has also been recorded by Al-Bukhari and Muslim. Al-Bukhari's wording says, "So whenever Jibril would come to him he would be silent, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him."

**The Cause of rejecting the Day of Judgement is Love of the World  
and Heedlessness of the Hereafter**

Concerning Allah's statement ,

(كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذُرُونَ الْآخِرَةَ )

(But no! Rather you love the present life of this world. And neglect the Hereafter.) meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter. nt, and when Jibril had left he would recite it just as Allah, the Mighty and Sublime had promised him." sed to move his lips (rapidly with the recitation). The narrator, Sa`id, then said, "Ibn `Abbas said to me, `I will move my lips like the Messenger of Allah used to move his lips (in order to show you).'" Then, the subnarrator said, "And Sa`id said to me, `I will move my lips like I saw Ibn `Abbas moving his lips (in order to show you).'" Then Allah revealed,

(لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ - إِنَّ عَلَيْنَا جَمْعَهُ  
وَقُرْءَانَهُ )

(Move not your tongue concerning to make haste therewith. It is for Us to collect it and that it be recited. rec:KA ? The Cause of rejecting the Day of Judgement is Love of the World and Heedlessness of the Hereafter Concerning Allah's statement,

(كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ - وَتَذُرُونَ الْآخِرَةَ )

(But no! Rather you love the present life of this world. And neglect the Hereafter.) meaning, the only thing that has caused them to reject the Day of Judgement and oppose the true revelation and the Mighty Qur'an Allah revealed to His Messenger is that their only concern is the present worldly life. They are preoccupied and distracted from the Hereafter.

### Seeing Allah in the Hereafter

Then Allah says,

(وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ )

(Some faces that Day shall be Nadirah.) which comes from the word Nadarah, which means splendid, radiant, glowing, delighted with goodness.

(إِلَى رَبِّهَا نَاظِرَةٌ )

(Looking at their Lord.) meaning, they will see Him with their very eyes. This is just as was recorded by Al-Bukhari in his Sahih,

«إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عِيَانًا»

(Verily, you all will see your Lord with your own eyes.) The believers seeing Allah in the abode of the Hereafter has been confirmed in the authentic Hadiths from numerous routes of transmission with the scholars of Hadith. It is not possible to deny this or refuse it. Examples would be the Hadiths of Abu Sa`id and Abu Hurayrah, and they are both recorded in the Two Sahihs. They both mentioned that some people said, "O Messenger of Allah! Will we see our Lord on the Day of Judgement" The Prophet said,

«هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْسَ  
دُونَهُمَا سَحَابٌ؟»

(Are you harmed by seeing the sun and the moon when there are no clouds beneath them) They replied, "No." The Prophet then said,

«فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَذَلِكَ»

(Then you will surely see your Lord like that.) In the Two Sahihs it is recorded from Jabir that he said, "The Messenger of Allah looked at the moon on a night when it was full, and he said,

«إِنَّكُمْ تَرَوْنَ رَبَّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، فَإِنْ  
اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ  
الشَّمْسِ وَلَا قَبْلَ غُرُوبِهَا، فَافْعَلُوا»

(Verily, you will see your Lord just as you see this moon! So if you are able to avoid missing a prayer before the rising of the sun (Fajr prayer) or before its setting (Asr prayer) then do so.)" Among the Hadiths, which Muslim was alone in recording, is a narration from Suhayb that the Prophet said,

«إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ قَالَ يَقُولُ اللَّهُ تَعَالَى:  
تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ نُبَيِّضْ  
وُجُوهَنَا؟ أَلَمْ نُدْخِلْنَا الْجَنَّةَ وَنُنَجِّنَا مِنَ النَّارِ؟ قَالَ:

فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ  
مِنَ النَّظَرِ إِلَى رَبِّهِمْ، وَهِيَ الزِّيَادَةُ»

(When the people of Paradise enter the Paradise, Allah will say, `Do you want me to give you anything extra' They will say, `Haven't you whitened our faces Haven't you entered us into Paradise and saved us from the Fire' Then He will remove the veil and they will not be given anything more beloved to them than looking at their Lord, and that will be the extra (Ziyadah).) Then he recited this Ayah,

(لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ)

(For those who have done good is the best and extra (Ziyadah).) (10:26) Also among the Hadiths, which Muslim was alone in recording, is the Hadith of Jabir in which the Prophet said,

«إِنَّ اللَّهَ يَتَجَلَّىٰ لِلْمُؤْمِنِينَ يَضْحَكُ»

(Verily, Allah will appear before the believers while He is laughing.) This will take place on the open plains of the Resurrection place. In some of these Hadiths, it mentions that the believers will be looking at their Lord on the open plains and some mention that this will occur in the Gardens of Paradise. If it were not due to fear of taking up a lot of space, we would present all of these Hadiths with their routes of transmission and wordings from those that are in the Sahih collections, the collections of good narrations, the Musnad collections and the Sunan collections. However, we have mentioned this in separate places in this Tafsir, and Allah is the Giver of success. This issue is something that the Companions, the Successors and the Salaf of this nation have agreed upon, and all praise is due to Allah. It is something that is agreed upon between the Imams of Islam and the guides of all mankind.

## Blackening of the Faces of the Disobedient People on the Day of Judgement

Allah says,

(وَوَجُوهٌ يَوْمَئِذٍ بِاسِرَةٍ - تَتَّظَنُّنَّ أَنْ يُقْعَلَ بِهَا فَاقِرَةٌ  
(

(And some faces that Day will be Basirah. Thinking that some calamity is about to fall on them.) These are the faces of the sinners that will be Basirah on the Day of Judgement. Qatadah said, "This means gloomy." As-Suddi said, "Their (the faces) color will change."

(تَتَّظَنُّنَّ)

(Thinking) meaning, they will be certain.

(أَنْ يُفَعَلَ بِهَا فَاقِرَةٌ)

(that some calamity is about to fall on them.) Mujahid said, "A disaster." Qatadah said, "An evil." As-Suddi said, "They will be certain that they are going to be destroyed." Ibn Zayd said, "They will think that they are going to enter into the Hellfire." This situation is similar to Allah's statement,

(يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ)

(On the Day when some faces will become white and some faces will become black.) (3:106)  
Similarly Allah says,

(وُجُوهٌُ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ -  
وَوُجُوهٌُ يَوْمَئِذٍ عَلَيَّهَا غَبْرَةٌ - تَرَهَقَهَا قَتْرَةٌ -  
أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجْرَةُ )

(Some faces that Day will be bright. Laughing, rejoicing at the good news. And other faces, that Day will be dust-stained; darkness will cover them, such will be the disbelieving, wicked.) (80:38-42) Allah also says,

(وُجُوهٌُ يَوْمَئِذٍ خٰشِعَةٌ - عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى  
نَارًا حَامِيَةً )

(Some faces, that Day will be humiliated. Laboring, weary. They will enter in the hot blazing Fire.) (88:2-4) until Allah says,

(وُجُوهٌُ يَوْمَئِذٍ نَّاعِمَةٌ - لَّسَعِيهَا رَاضِيَةٌ فِي جَنَّةٍ  
عَالِيَةٍ )

((Other) faces that Day will be joyful. Happy with their endeavor. In a lofty Paradise.) (88:8-10)  
And there are other similar Ayat and discussions (in the Qur'an).



(كَلَّا إِذَا بَلَغَتِ النَّرَاقِيَ - وَقِيلَ مَنْ رَاقٍ - وَظَنَّ  
 أَنَّهُ الْفِرَاقُ - وَالتَّتَقَّتِ السَّاقُ بِالسَّاقِ - إِلَى رَبِّكَ  
 يَوْمَئِذٍ الْمَسَاقُ - فَلَا صَدَقَ وَلَا صَلَّى - وَلَكِنْ  
 كَذَّبَ وَتَوَلَّى - ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى - أَوْلَى  
 لَكَ فَأَوْلَى - ثُمَّ أَوْلَى لَكَ فَأَوْلَى - أَيَحْسَبُ  
 الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى - أَلَمْ يَكُنْ نُطْفَةً مِّنْ مَّنِيٍّ  
 يُمْنَى - ثُمَّ كَانَ عِلْقَةً فَخُلِقَ فَسَوَّى - فَجَعَلَ مِنْهُ  
 الذَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى - أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَى  
 أَنْ يُحْيِيَ الْمَوْتَى )

(26. Nay, when it reaches to the collarbones.) (27. And it will be said: "Who can cure him")  
 (28. And he will think that it was the parting;) (29. And one shank will be joined with another  
 shank.) (30. The drive will be on that Day to your Lord!) (31. So, he neither believed nor  
 prayed!) (32. But on the contrary, he denied and turned away!) (33. Then he walked in conceit  
 to his family admiring himself!) (34. Woe to you! And then woe to you!) (35. Again, woe to you!  
 And then woe to you!) (36. Does man think that he will be left neglected) (37. Was he not a  
 Nutfah of semen emitted) (38. Then he became an `Alaqah; then shaped and fashioned in due  
 proportion.) (39. And made of him two sexes, male and female.) (40. Is it not so then, that He  
 would be able to give life to the dead)

### **Certainty will occur at the Time of Death Allah informs of the condition at the time of death and what terrors it contains.**

May Allah make us firm at that time with the Firm Statement. Allah says,

(كَلَّا إِذَا بَلَغَتِ النَّرَاقِيَ )

(Nay, when it reaches to the collarbones.) If we make the word "Kalla" negative, then this Ayah  
 means, `O son of Adam! You are not able to deny that which I informed you of at that time  
 (death). This will become something witnessed by you with your own eyes.' If we consider the  
 word "Kalla" to be a word of affirmation, then this would be the most obvious meaning. In this  
 case it would mean that it is certainly true when the soul reaches the collarbones - meaning,  
 `your soul will be pulled out of your body and it will reach your collarbones.' This is similar to  
 Allah's statement,

(فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ - وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ  
- وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ -  
فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ - تَرْجِعُونَهَا إِنْ كُنْتُمْ  
صَادِقِينَ )

(Then why do you not (intervene) when (the soul of the dying person) reaches the throat And you at the moment are looking on, but We are nearer to him than you, but you see not, then why do you not if you are exempt from the reckoning and recompense, bring back the soul, if your are truthful) (56:83-87) Thus, Allah similarly says here,

(كَلَّا إِذَا بَلَغَتِ النَّرَاقِيَ - وَقِيلَ مَنْ رَاقٍ )

(Nay, when it reaches to the collarbones. And it will be said: "Who can cure him) `Ikrimah reported from Ibn `Abbas that he said, "Meaning, who is the person who recites divine prayers of healing so that he may come and cure him" Abu Qilabah made a similar statement when he said,

(وَقِيلَ مَنْ رَاقٍ )

(And it will be said: "Who can cure him) "This means who is the doctor that can cure him" Qatadah, Ad-Dahhak and Ibn Zayd all have similar statements. `Ali bin Abi Talhah reported from Ibn `Abbas that he said concerning the Ayah,

(وَأَلْتَقَّتِ السَّاقُ بِالسَّاقِ )

(And one shank will be joined with another shank.) "This is the last day of the days of this world and the first day of the days of the Hereafter. So there will be hardships that will meet (more) hardships, except for he whom Allah has mercy upon." `Ikrimah said,

(وَأَلْتَقَّتِ السَّاقُ بِالسَّاقِ )

(And one shank will be joined with another shank.) "The great matter (will be joined) with the great matter." Mujahid said, "A test (will be joined) with a test." Al-Hasan Al-Basri said concerning Allah's statement,

(وَأَلْتَقَّتِ السَّاقُ بِالسَّاقِ )

(And one shank will be joined with another shank. ) "These are your two shins when they are bound together." In another narration from him (Al-Hasan) he said, "His two legs have died and they will not carry him while he used to walk around on them." Concerning Allah's statement,

(إِلَى رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ )

(The drive will be on that Day to your Lord!) meaning, the place of return and the destination. This is that the soul ascends into the heavens and Allah says, "Return my servant to the earth, for verily, I have created them from it, I return them into it, and from it I will bring them out at another time." This has been reported in the lengthy Hadith of Al-Bara'. Verily, Allah says,

(وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً  
حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّقَهُ رُسُلُنَا وَهُمْ لَا  
يُفْرَطُونَ - ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَهُمُ الْحَقُّ أَلَا لَهُ  
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ )

(He is the Irresistible (Supreme), over His servants, and He sends guardians over you, until when death approaches one of you, Our messengers take his soul, and they never neglect their duty. Then they are returned to Allah, their True Master. Surely, for Him is the judgement and He is the swiftest in taking account.) (6:61,62)

### Mentioning the Case of the Denier

Allah says,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى )

(So, he neither believed nor prayed! But on the contrary, he denied and turned away!) This is to inform about the disbeliever who used to deny the truth in his heart in the abode of this worldly life, and he used to turn away from acting according to its way. Thus, there is no good in him, internally or externally. Therefore, Allah says,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى - ثُمَّ  
ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى )

(So he neither believed nor prayed! But on the contrary, he denied and turned away! Then he walked in conceit (full pride) to his family admiring himself!)(75:31-33) meaning, stubborn, cruel, obstinate, wanton, lazy, having no concern and doing no deeds. This is similar to Allah's statement,

(وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ )

(And when they returned to their own people, they would return jesting.) (83:31) Allah also says,

(إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا - إِنَّهُ ظَنَّ أَن لَّن يَحُورَ )

(Verily, he was among his people in joy! Verily, he thought that he would never come back (to Us)!) (84:13,14) meaning, return.

(بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا )

(Yes! Verily, his Lord has been ever beholding him!) (84:15) Ad-Dahhak reported from Ibn `Abbas that he said,

(ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى )

(Then he walked in conceit to his family admiring himself!) "This means arrogantly." Qatadah and Zayd bin Aslam both said, "Strutting." Allah then says,

(أُولَىٰ لَكَ فَأُولَىٰ - ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ )

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!) This is a definite warning and threat from Allah to those who disbelieve in Him and strut about when walking. This means, `you deserve to strut like this while you have disbelieved in your Creator and Maker.' This is what is commonly said in this type of situation in order to mock and intimidate (someone). This is as Allah says,

(ذُوقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ )

(Taste you (this)! Verily you were (pretending to be) the mighty, the generous!) (44:49) Similarly, Allah says,

(كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ )

(Eat and enjoy yourselves for a little. Verily, you are criminals.) (77:46) Allah also says,

(فَاعْبُدُوا مَا شِئْتُمْ مِّنْ دُونِهِ )

(So worship what you like besides Him.) (39:15) And like Allah's statement,

(اعْمَلُوا مَا شِئْتُمْ)

(Do what you will.) (41:40) There are other examples of this as well. Abu `Abdur-Fahman An-Nasa'i recorded from Sa`id bin Jubayr that he said, "I mentioned to Ibn `Abbas,

(أُولَى لَكَ فَأُولَى - ثُمَّ أُولَى لَكَ فَأُولَى )

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!) He (Ibn `Abbas) replied, `The Messenger of Allah said this to Abu Jahl, then Allah, the Mighty and Sublime, revealed this Ayah.'" Ibn Abi Hatim recorded from Qatadah that he said concerning Allah's statement,

(أُولَى لَكَ فَأُولَى - ثُمَّ أُولَى لَكَ فَأُولَى )

(Woe to you! And then woe to you! Again, woe to you! And then woe to you!) "It is a threat followed by a threat, just as you hear it. They claim that the Prophet of Allah grabbed the clothes of the enemy of Allah, Abu Jahl. The Prophet then said to him, `Woe to you! And then (again) woe to you! Again woe to you! And then (again) woe to you!' At this the enemy of Allah, Abu Jahl, said, `Are you threatening me, O Muhammad By Allah! Neither you nor your Lord are able to do anything, and verily, I am the mightiest person walking between its (Makkah's) two mountains.'"

### Man will not be left neglected

Allah says,

(أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى )

(Does man think that he will be left neglected) As-Suddi said, "Meaning not resurrected." Mujahid, Ash-Shafi`i and `Abdur-Fahman bin Zayd bin Aslam, all said, "Meaning, he will not be commanded and prohibited." Apparently the Ayah includes both meanings. This means that he will not be left neglected in this worldly life, without being commanded and prohibited. He also will not be left neglected in his grave unattended to without being resurrected. Rather he will be commanded and prohibited in this life, and gathered back to Allah in the abode of the Hereafter. The intent here is to affirm the existence of the abode of the final return and to refute whoever rejects it from the people of deviance, ignorance and stubbornness. Thus, Allah uses the beginning of creation as a proof for the repetition of the creation in His saying,

(أَلَمْ يَكُ نُطْفَةً مِّن مَّنَىٰ يُمْنَىٰ )

(Was he not a Nutfah of semen emitted) meaning, was not man a weak drop of sperm from a despoised fluid known as semen, that is emitted from the loins into the wombs

(ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى )

(Then he became an `Alaqah; then shaped and fashioned in due proportion.) meaning, he became a clot, then a lump of flesh, then he was formed and the soul was blown into him. Then he became a perfect creation with healthy limbs, as either a male or a female by the permission and decree of Allah. Thus, Allah says,

(فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى )

(And made of him two sexes, male and female.) Then Allah says,

(أَلَيْسَ ذَلِكَ بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى )

(Is it not so then, that He would be able to give life to the dead) meaning, is not He Who made this perfect creation from this weak drop of sperm able to repeat that as He did originally And "the ability to repeat that" either refers to the origination only, or to both that and the process of perfecting it, according to two different views, as in Allah's saying;

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; this is easier for Him.) (30:27) The first view is more popular, and Allah knows best.

### Supplication upon completing this Surah

Abu Dawud recorded from Musa bin Abi `A'ishah that he said, "A man used to pray on top of his house and whenever he recited,

(أَلَيْسَ ذَلِكَ بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى )

(Is it not so then, that He would be able to give life to the dead) he would say, `Glory to You, of course.' So the people asked him about that and he said, `I heard it from the Messenger of Allah.'" Abu Dawud was alone in transmitting this Hadith and he did not mention who this Companion was, but there is no harm in that. This is the end of the Tafsir of Surat Al-Qiyamah, all praise and thanks are due to Allah.

### The Tafsir of Surat Al-Insan

(Chapter - 76)

Which was revealed in Makkah

It has been mentioned previously that it is recorded in Sahih Muslim from Ibn `Abbas that the Messenger of Allah used to recite in the Morning prayer on Friday:

(الم تَنْزِيلَ)

(Alif Lam Mim. The revelation...)(32) and;

(هَلْ أَتَى عَلَى الْإِنْسَانِ)

(Has there not been over man...) (76)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ  
شَيْئًا مَّذْكُورًا- إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ  
نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا- إِنَّا هَدَيْنَاهُ السَّبِيلَ  
إِمَّا شَاكِرًا وَإِمَّا كَفُورًا-)

(1. Has there not been over man a period of time, when he was not a thing worth mentioning)  
(2. Verily, We have created man from Nutfah Amshaj, in order to try him, so, We made him  
hearer and seer.) (3. Verily, We guided him to the way, whether he be grateful or ungrateful.)

### Allah created Man after He did not exist

Allah informs that He brought man into existence after he was not even a thing worth mentioning, due to his lowliness and weakness. Allah says,

(هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ  
شَيْئًا مَّذْكُورًا )

(Has there not been over man a period of time, when he was not a thing worth mentioning)  
Then Allah explains this by saying,

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ)

(Verily, We have created man from Nutfah Amshaj,) meaning, mixed. The words Mashaj and Mashij mean something that is mixed together. Ibn `Abbas said concerning Allah's statement,

(مِنْ نُّطْفَةٍ أَمْشَاجٍ)

(from Nutfah Amshaj,) "This means the fluid of the man and the fluid of the woman when they meet and mix." Then man changes after this from stage to stage, condition to condition and color to color. `Ikrimah, Mujahid, Al-Hasan and Ar-Rabi` bin Anas all made statements similar to this. They said, "Amshaj is the mixing of the man's fluid with the woman's fluid." Concerning Allah's statement,

(نَبِّئْهُ)

(in order to try him,) means, `We test him.' It is similar to Allah's statement,

(لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا)

(That He may test you which of you is best in deed.) (67:2) Then Allah says,

(فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا)

(so, We made him hearer and seer.) meaning, `We gave him the faculties of hearing and sight so that he would be able to use them for obedience and disobedience.'

### **Allah guided Him to the Path, so Man is either Grateful or Ungrateful**

Allah says,

(إِنَّا هَدَيْنَاهُ السَّبِيلَ)

(Verily, We guided to him the way,) meaning, `We explained it to him, made it clear to him and showed it to him.' This is as Allah says,

(وَأَمَّا تَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى  
الهُدَىٰ)



(And as for Thamud, We guided them but they preferred blindness to guidance.) (41:17) Allah also said,

(وَهَدَيْنَاهُ النَّجْدَيْنِ )

(And We guided him to the two ways.) (90:10) meaning, 'We explained to him the path of good and the path of evil.' This is the statement of `Ikrimah, `Atiyah, Ibn Zayd and Mujahid from what is well-known from him and the majority. Allah then says,

(إِمَّا شَاكِرًا وَإِمَّا كَفُورًا)

(Whether he be grateful or ungrateful.) This is his decree. Thus, with this he is either wretched or happy. This is like what has been recorded by Muslim in a Hadith from Abu Malik Al-Ash`ari. He said that the Messenger of Allah said,

«كُلُّ النَّاسِ يَعْدُو قَبَائِعُ نَفْسِهِ، فَمُوقِفَهَا أَوْ  
مُعْتِقَهَا»

(All of mankind wakes up in the morning the merchant of his own soul. So he either imprisons it or sets it free. )

(إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا -  
إِنَّ الْأُبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا  
كَفُورًا - عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا  
تَفْجِيرًا - يُوفُونَ بِالْأَنْدَرِ وَيَخْفُونَ يَوْمًا كَانَ شَرُّهُ  
مُسْتَطِيرًا - وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا  
وَيَتِيمًا وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ  
مِنْكُمْ جَزَاءً وَلَا شُكُورًا - إِنَّا نَخَافُ مِنْ رَبِّنَا  
يَوْمًا عَبُوسًا قَمْطَرِيرًا - فَوَقَّهُمُ اللَّهُ شَرَّ ذَلِكَ

الْيَوْمَ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا - وَجَزَاءَهُمْ بِمَا  
صَبَرُوا جَنَّةً وَحَرِيرًا )

(4. Verily, We have prepared for the disbelievers iron chains, iron collars, and Sa`ir.) (5. Verily, the Abrar (righteous believers) shall drink of a cup mixed with Kafur.) (6. A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.) (7. They fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.) (8. And they give food, inspite of their love for it, to the poor, the orphan and the captive.) (9. (Saying): "We feed you seeking Allah's Face only. We wish for no reward, nor thanks from you.") (10. "Verily, We fear from our Lord a Day that is `Abus and Qamtarir.") (11. So, Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.) (12. And their recompense shall be Paradise, and silken garments, because they were patient.)

### The Recompense of the Disbelievers and the Righteous

Allah informs of what he has waiting for those who disbelieve in Him from His creatures of chains, iron collars and Sa`ir. Sa`ir is the flame and fire of the Hell. This is as Allah says,

إِذِ الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ - فِي  
الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ )

(When iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the boiling water, then they will be burned in the Fire.) (40:71,72) After mentioning the blazing Fire He has prepared for these wretched people, Allah goes on to say,

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا  
كَفُورًا )

(Verily, the Abrar (righteous believers) shall drink of a cup mixed with Kafur.) The properties of the Kafur (camphor) are well known; cooling, having a nice fragrance and in addition to this its taste will be delicious in Paradise. Al-Hasan said, "The coolness of the camphor will be in the pleasantness of ginger." Thus Allah said,

(عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا )

(A spring wherefrom the servants of Allah will drink, causing it to gush forth abundantly.) meaning, this (drink) that will be mixed for these righteous people will be taken from Kafur, which is a spring that Allah's close servants will drink directly from, without it being mixed with anything, and they will drink to their fill from it. The word Yashrabu (to drink) includes the meaning of Yarwa (to quench one's thirst). Allah then says,

(يُفَجِّرُونَهَا تَفْجِيرًا)

(causing it to gush forth abundantly (Tafjir).) meaning, they will have control of it however and wherever they wish. They will have access to it from their castles, their homes, their sitting rooms and their residences. At-Tafjir means to cause to gush forth or flow out. This is as Allah says,

(وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ الْأَرْضِ  
يَنْبُوعًا )

(And they say: "We shall not believe in you until you cause a spring to gush forth from the earth for us.) (17:90) And Allah says,

(وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا)

(We caused a river to gush forth in the midst of them.) (18:33) Mujahid said,

(يُفَجِّرُونَهَا تَفْجِيرًا)

(causing it to gush forth abundantly.) "This means that they will divert it to wherever they wish." `Ikrimah and Qatadah both made similar statements. Ath-Thawri said, "They will cause it to flow wherever they wish."

### The Deeds of these Righteous People

Allah says,

(يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ  
مُسْتَطِيرًا )

(They fulfill vows, and they fear a Day whose evil will be wide-spreading.) meaning, they devote to worship Allah using that which He made obligatory upon them from actions of obligatory obedience that is based on Islamic legislation. They also worship Him by fulfilling their vows. Imam Malik reported from Talhah bin `Abdul-Malik Al-Ayli, who reported from Al-Qasim bin Malik, from `A'ishah that the Messenger of Allah said,

«مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعهُ، وَمَنْ نَذَرَ أَنْ  
يَعْصِيَ اللَّهَ فَلَا يَعْصِه»

(Whoever makes a vow to obey Allah, then he should obey Him. And whoever makes a vow to disobey Allah, then he should not disobey Him.) Al-Bukhari also recorded this Hadith from Malik. These people also abandon those forbidden things which He (Allah) has prohibited for them, due to their fear of having an evil reckoning on the Day of Return. This is the Day when the evil will spread out among all people except for those upon whom Allah has had mercy. Ibn `Abbas said, "Spreading." Qatadah said, "By Allah! The evil of that Day will spread until it fills the heavens and the earth." Concerning Allah's statement,

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ)

(And they give food, in spite of their love for it,) It has been said that this means the love of Allah, the Most High. In their view the pronoun refers to Allah. However, the most apparent meaning is that the pronoun refers to the food. This would mean, they give food while they themselves love it and desire it. This was stated by Mujahid and Muqatil, and it was the preferred opinion of Ibn Jarir. This is similar to Allah's statement,

(وَأَتَى الْمَالَ عَلَى حُبِّهِ)

(And gives his wealth, in spite of love for it.) (2:177) Allah also says,

(لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ)

(By no means shall you attain Al-Birr unless you spend of that which you love.) (3:92) In the Sahih, there is a Hadith which states,

«أَفْضَلُ الصَّدَقَةِ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ  
شَحِيحٌ، تَأْمَلُ الْغِنَى وَتَخْشَى الْفَقْرَ»

(The best charity is that which you give while you are healthy, covetous, hoping for wealth and fearing poverty.) This means in the condition of your love for wealth, your eagerness for it and your need for it. Thus, Allah says,

(وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا  
وَأَسِيرًا)

(And they give food, inspite of their love for it, to the poor, the orphan and the captive,) Concerning the poor person and the orphan, an explanation of them and their characteristics has already preceded. In reference to the captive, Sa`id bin Jubayr, Al-Hasan and Ad-Dahhak all said, "He is the captive among the people of the Qiblah (i.e., the Muslims)." Ibn `Abbas said, "At that time (when this Ayah was revealed) their (the Muslims') captives were idolators." Proof for this is that on the day of Badr the Messenger of Allah commanded his Companions to treat the captives respectfully. They (the Companions) would give them preference over themselves when eating their meals. `Ikrimah said, "They (captives) are the slaves." Ibn Jarir preferred this opinion since the Ayah generally refers to both the Muslim and the idolators. Sa`id bin Jubayr, `Ata', Al-Hasan and Qatadah all made similar statements. The Messenger of Allah advised treating servants well in more than one Hadith. This held such importance with him that the last statement of advice that he gave (before dying) was his saying,

«الصَّلَاةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ»

(The prayer (As-Salah) and what your right hand possesses (slaves).) Mujahid said, "He (the captive) is the prisoner." This means that these (righteous) people give food to others even though they themselves desire it and love it, saying at the same time,

إِنَّمَا نَطْعِمُكُمْ لِرُجَاةِ اللَّهِ

(We feed you seeking Allah's Face only.) meaning, hoping for the reward of Allah and His pleasure.

لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

(We wish for no reward, nor thanks from you.) meaning, `we do not seek any reward from you in return for it. We also are not seeking for you to thank us in front of the people.' Mujahid and Sa`id bin Jubayr both said, "By Allah! They do not say this with their tongues, but rather, Allah knows it in their hearts and He commends them for it. Every seeker should seek after this."

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا

(Verily, We fear from our Lord a Day that is `Abus and Qamtarir.) meaning, `we only do this so that perhaps Allah may have mercy on us and treat us with gentleness on the Day that is `Abus and Qamtarir.' `Ali bin Abi Talhah reported from Ibn `Abbas, "`Abus means difficult and Qamtarir means long." `Ikrimah and others said from Ibn Abbas,

يَوْمًا عَبُوسًا قَمْطَرِيرًا

(a Day that is `Abus and Qamtarir (hard and distressful, that will make the faces look horrible from extreme dislike to it.)) "The disbeliever will frown on that day until sweat will flow between his eyes like tar." Mujahid said, "Abus `Abis means (frowning with) the two lips and Qamtarir means drawing up the face in a scowl." Sa`id bin Jubayr and Qatadah said, "Faces will be made to frown due to dismay. Qamtarir is the contraction of the forehead and what is between the two eyes due to dismay." Ibn Zayd said, "`Abus is the evil and Qamtarir is the severity."

## Some Details concerning the Reward of the Righteous in Paradise and what it contains of Delights

Allah says,

(فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً  
وَسُرُورًا)

(So, Allah saved them from the evil of that Day, and gave them Nadrah (a light of beauty) and joy.) This is used as a way of eloquence in stating similarity (i.e., two similar things).

(فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ)

(So, Allah saved them from the evil of that Day,) meaning, He protects them from that which they fear of it.

(وَلَقَّهْمُ نَضْرَةً)

(and gave them Nadrah (a light of beauty)) meaning, in their faces.

(وَسُرُورًا)

(And joy) in their hearts. Al-Hasan Al-Basri, Qatadah, Abu `Aliyah and Ar-Rabi` bin Anas all stated this. This is similar to Allah's statement,

(وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ)

(Some faces that Day will be bright, laughing, rejoicing at good news.) This is because if the heart is happy, then the face will be enlightened. As Ka`b bin Malik said in his lengthy Hadith about Allah's Messenger, whenever he was happy, then his face will be radiant until it will be as if it is a piece of the moon. `A'ishah said, "The Messenger of Allah entered into my home happy and his facial expression was glowing." And the Hadith continues. dAllah then says,

(وَجَزَاءُ مَا صَبَرُوا)

(And their recompense because they were patient) meaning, due to their patience He will give them, bestow upon them and accommodate them with Paradise and silken garments. This means a home that is spacious, a delightful life and fine clothing. Al-Hafiz Ibn `Asakir said in his biography of Hisham bin Sulayman Ad-Darani, "Surat Al-Insan was recited to Abu Sulayman Ad-Darani, and when the reciter reached the Ayah where Allah says,

## (وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا )

(And their recompense shall be Paradise, and silken garments, because they were patient.) he (Abu Sulayman) said, "Because they were patient in leaving off their desires in the world."

(مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا  
وَلَا زَمْهَرِيرًا - وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ  
فُطُوفُهَا تَذَلِيلًا - وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ  
وَأَكْوَابٍ كَانَتْ قَوَارِيرًا - قَوَارِيرًا مِّنْ فِضَّةٍ  
قَدَّرُوهَا تَقْدِيرًا - وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ  
مِزَاجُهَا زَنْجَبِيلًا - عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا -  
وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ  
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا - وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ  
نَعِيمًا وَمُلْكًا كَبِيرًا - عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ  
وَإِسْتَبْرَقٌ وَحُلُوعٌ أُسَاوِرَ مِنْ فِضَّةٍ وَسَقَّاهُمْ رَبُّهُمْ  
شَرَابًا طَهُورًا - إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ  
سَعْيُكُمْ مَّشْكُورًا )

(13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.) (14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.) (15. And among them will be passed round vessels of silver and cups of crystal --) (16. (Qawarir) Crystal-clear, made of silver. They will determine the measure thereof.) (17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger).) (18. A spring there, called Salsabil.) (19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) (20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.) (21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.) (22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.")

## The raised Couches and the lack of Heat and Cold

Allah tells us about the people of Paradise and the eternal delights they will experience, as well as the comprehensive favors that they will be given. Allah says,

(مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ)

(Reclining therein on raised couches.) This has already been discussed in Surat As-Saffat and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated We have also mentioned that the Al-Ara'ik are couches beneath curtained canopies. Concerning Allah's statement,

(لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا)

(they will see there neither the excessive heat, nor the excessive bitter cold.) meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

## The Shade and Fruit Clusters will be near

(وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا)

(And the shade thereof is close upon them.) meaning, the branches will be close to them.

(وَدُلَّتْ قُطُوفُهَا تَدْلِيًا)

(And the bunches of fruit thereof will hang low within their reach.) meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys. This is as Allah says in another Ayah,

(وَجَنَى الْجَنَّتَيْنِ دَانٍ)

(And fruits of the two gardens will be near at hand.) (55:54) Allah also says,

(قُطُوفُهَا دَانِيَةٌ)

(The fruits in bunches whereof will be low and near at hand.) (69:23) Mujahid said,

(وَدُلَّتْ قُطُوفُهَا تَدْلِيًا)



(And the bunches of fruit thereof will hang low within their reach.) "If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it. So this is Allah's statement,

(تَدْلِيلاً)

(will hang low within their reach). " Qatadah said, "No thorn or distance will repel their hands away from it (the fruit)."

### Vessels of Silver and Drinking Cups

Allah says,

(وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ)

(And among them will be passed round vessels of silver and cups of crystal) meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts. Then Allah says,

(قَوَارِيرَ أَقْوَارٍ مِّنْ فِضَّةٍ)

((Qawarir) Crystal-clear, made of silver.) Ibn `Abbas, Mujahid, Al-Hasan Al-Basri and others have all said, "It (Qawarir) is the whiteness of silver in the transparency of glass." Qawarir is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass). This is among the things of which there is nothing like in this world. Allah said,

(قَدَّرُوهَا تَقْدِيرًا)

(They will determine the measure thereof.) meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers. This is the meaning of the statement of Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Ibn Abza, `Abdullah bin `Ubayd bin `Umayr, Ash-Sha`bi and Ibn Zayd. This was stated by Ibn Jarir and others. This is the most excellent provision, distinction and honor.

### The Ginger Drink and the Drink of Salsabil

Allah says,

(وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا)

(And they will be given to drink there of a cup mixed with Zanjabil (ginger),) meaning, they -- the righteous -- will also be given a drink from these cups.

(كَأْسًا)

(a cup) meaning, a drink of wine.

(كَانَ مِزَاجُهَا زَنْجَبِيلًا)

(mixed with Zanjabil (ginger),) So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced. However, those who are nearest to Allah, they will drink from all of it however they wish, as Qatadah and others have said. The statement of Allah has already preceded which says,

(عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ)

(A spring wherefrom the servants of Allah will drink.) (76:6) And here Allah says,

(عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا)

(A spring there, called Salsabil.) `Ikrimah said, "It (Salsabil) is the name of a spring in Paradise." Mujahid said, "It is called this due to its continuous flowing and the severity of its current."

## The Boys and Servants

Allah says,

(وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ  
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا)

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.) meaning, young boys from the boys of Paradise will go around serving the people of Paradise.

(مُخَلَّدُونَ)

(everlasting youth.) meaning, in one state forever which they will be never changing from, they will not increase in age. Those who have described them as wearing earrings in their ears have

only interpreted the meaning in such a way because a child is befitting of this description and not an adult man. Concerning Allah's statement,

(إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا)

(If you see them, you would think them scattered pearls.) meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls. There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place. Allah says,

(وَإِذَا رَأَيْتَ)

(And when you look) meaning, `when you see it, O Muhammad.'

(نَمَّ)

(there) meaning, there. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

(رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا)

(You will see a delight, and a great dominion.) meaning, there will be a great kingdom that belongs to Allah and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

«إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا»

(verily, you will have similar to the world and ten worlds like it (in addition to it).") If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah , nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed. This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

(رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا)

(You will see a delight, and a great dominion.) meaning, there will be a great kingdom that belongs to Allah and a dazzling, splendid dominion. It has been confirmed in the Sahih that Allah will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

«إِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا»

(verily, you will have similar to the world and ten worlds like it (in addition to it).") If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah

## The Garments and Ornaments

Allah says,

(عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ)

(Their garments will be of fine green silk, and Istabraq.) meaning, among the garments of the people of Paradise is silk and Sundus, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments. Concerning Istabraq (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

(وَحُلُّوْاْ أَسَاوِرَ مِنْ فِضَّةٍ)

(They will be adorned with bracelets of silver,) This is a description of the righteous. In reference to those who will be near to Allah, then their description is as Allah says,

(يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا  
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ)

(Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (22:23) After Allah mentions the outward beautification with silk and ornaments, He then says,

(وَسَقَّوْهُمْ رَبُّهُمْ شَرَابًا طَهُورًا)

(and their Lord will give them a purifying drink.) meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, `Ali bin Abi Talib, that he said, "When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allah will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allah informs of their outward condition and their inner beauty." Allah then says,

(إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا )

(Verily, this is a reward for you, and your endeavor has been accepted.) meaning, this will be said to them in honor of them and as a goodness towards them. This is as Allah says,

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ  
(

(Eat and drink at ease for that which you have sent forth before you in days past!) (69:24) Allah also says,

(وَيُؤَدُّوْنَ أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ  
تَعْمَلُونَ)

(And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.") (7:43) Then Allah says,

(وَكَانَ سَعْيُكُمْ مَشْكُورًا)

(and your endeavor has been accepted) meaning, 'Allah the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

(إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا - فَاصْبِرْ  
لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا -  
وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا - وَمِنَ اللَّيْلِ  
فَأَسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا - إِنَّ هَؤُلَاءِ  
يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا -  
نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا  
أَمْثَلَهُمْ تَبْدِيلًا إِنَّ هَذِهِ تَذَكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَى

رَبِّهِ سَيِّئًا وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ  
كَانَ عَلِيمًا حَكِيمًا يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ  
وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا )

(23. Verily, it is We Who have sent down the Qur'an to you by stages.) (24. Therefore be patient with constancy to the command of your Lord, and obey neither a sinner nor a disbeliever among them.) (25. And remember the Name of your Lord every morning and afternoon.) (26. And during the night, prostrate yourself to Him, and glorify Him a long night through.) (27. Verily, these love the present life of this world, and put behind them a heavy Day.) (28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.) (29. Verily, this is an admonition, so whosoever wills, let him take a path to his Lord.) (30. But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.) (31. He will admit to His mercy whom He wills and as for the wrongdoers -- He has prepared a painful torment.)

### **Mention of the Qur'an's Revelation and the Command to be Patient and remember Allah**

Allah reminds His Messenger of how He blessed him by revealing the Magnificent Qur'an to him.

(فَاصْبِرْ لِحُكْمِ رَبِّكَ)

(Therefore be patient with constancy to the command of your Lord.,) meaning, 'just as you have been honored by what has been revealed to you, then be patient with His decree and decision and know that He will handle your affairs in a good manner.'

(وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا)

(And obey neither a sinner (Athim) nor a disbeliever (Kafur) among them.) meaning, 'do not obey the disbelievers and the hypocrites if they wish to deter you from what has been revealed to you. Rather convey that which has been revealed to you from your Lord and put your trust in Allah, for verily, Allah will protect you from the people.' The Athim is the sinner in his deeds and the Kafur is the disbeliever in his heart.

(وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا )

(And remember the Name of your Lord every morning and afternoon.) meaning, at the beginning of the day and at its end.

(وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا )

(And during the night, prostrate yourself to Him, and glorify Him a long night through.) This is similar to Allah's statement,

(وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا )

(And in some parts of the night offer the Salah with it (the Qur'an), as an additional prayer (Tajhajjud) for you. It may be that you Lord will raise you to Maqam Mahmud.) (17:79) Similarly, Allah also says,

(يَأْيُهَا الْمُرْمَلُ - فَمِ اللَّيْلِ إِلَّا قَلِيلًا - نُصِفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا - أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا )

(O you wrapped! Stand all night, except a little. Half of it or a little less than that, or a little more. And recite the Qur'an Tartil.) (73:1-4)

### **The Censure of Love for the World and informing about the Day of the Final Return**

Allah reprimands the disbelievers and those similar to them who love the world and are devoted and dedicated to it, who put the abode of the Hereafter behind them in disregard. He says;

(إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا )

(Verily, these love the present life of this world, and put behind them a heavy Day.) meaning, the Day of Judgement. Then Allah says,

(لَّحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ)

(It is We Who created them, and We have made them of strong build.) Ibn ` Abbas, Mujahid and others have said, "This means their creation."

(وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا)

(And when We will, We can replace them with others like them with a complete replacement.) meaning, `when We wish, We will resurrect them on the Day of Judgement and change them, repeating their creation in a new form.' Here the beginning of their creation is a proof for the repetition of their creation. Ibn Zayd and Ibn Jarir both said,

(وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا)

(And when We will, We can replace them with others like them with a complete replacement.) "This means, if We wish We can bring another group of people besides them (in their place)." This is like Allah's statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا )

(If He wills, He can take you away, O people, and bring others. And Allah is capable over that.) (4:133) This is also like His statement,

(إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَٰلِكَ عَلَىٰ اللَّهِ بِعَزِيزٍ )

(If He wills, He can remove you and bring a new creation! And for Allah that is not hard or difficult.) (14:19-20)

### **The Qur'an is a Reminder, and Guidance comes from the Help of Allah**

Allah then says,

(إِنَّ هَٰذِهِ تَذْكِرَةٌ)

(Verily, this is an admonition,) meaning, this Surah is a reminder.

(فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا)

(so whosoever wills, let him take a path to his Lord.) meaning, a path and a way. This means, whoever wishes to be guided by the Qur'an. This is similar to Allah's statement,

(وَمَا ذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ)



(And what loss have they if they had believed in Allah and in the Last Day.) (4:39) Then Allah says,

(وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ)

(But you cannot will, unless Allah wills.) meaning, no one is able to guide himself, enter into faith or bring about any benefit for himself,

(إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.) meaning, He is Most Knowledgeable of who deserves to be guided. So, He makes guidance easy for him and He predestines for him that which will be a cause for it. However, whoever deserves misguidance, He averts guidance from him. Unto Him belongs the most excellent wisdom and the most irrefutable argument. Thus, He says,

(إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا)

(Verily, Allah is Ever All-Knowing, All-Wise.) Then He says,

(يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا )

(He will admit to His mercy whom He wills and as for the wrongdoers -- He has prepared a painful torment.) meaning, He guides whomever He wishes and He leads astray whomever He wishes. Whoever He guides, there is no one who can lead him astray; and whoever He leads astray, there is no one who can guide him. This is the end of the Tafsir of Surat Al-Insan. And all praise and thanks are due to Allah.

## The Tafsir of Surat Al-Mursalat

(Chapter - 77)

Which was revealed in Makkah

### The Revelation of this Surat and its Recitation in the Maghrib Prayer

-Bukhari recorded from `Abdullah - that is Ibn Mas`ud -- that he said, "While we were with the Messenger of Allah in a cave at Mina,

(وَالْمُرْسَلَاتِ)

(By the Mursalat.) was revealed to him. He was reciting it and I was learning it from his mouth. Verily, his mouth was moist with it when a snake leaped out at us. The Prophet said,

«اقْتُلُوهَا»

(Kill it!) So we quickly went after it, but it got away. Then the Prophet said,

«وَقِيَّتْ شَرِّكُمْ، كَمَا وَقِيْتُمْ شَرِّهَا»

(It was saved from your harm just as you all were saved from its harm.)" Muslim also recorded this Hadith by way of Al-A`mash. Imam Ahmad recorded from Ibn `Abbas, who reported from his mother that she heard the Prophet reciting

(وَالْمُرْسَلَتِ عُرْفَاً )

(By the Mursalat.) in the Maghrib prayer. In a report from Malik on the authority of Ibn `Abbas, he narrated that Umm Al-Fadl (his mother) heard him (Ibn `Abbas) reciting

(وَالْمُرْسَلَتِ عُرْفَاً )

(By the Mursalat `Urfa.) (77:1) so she said, "O my son! You reminded me with your recitation of this Surat. Verily, it is the last thing I heard from the Messenger of Allah . He recited it in the Maghrib prayer (i.e., before he died)." Both Al-Bukhari and Muslim recorded this report in the Two Sahihs by way of Malik.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالْمُرْسَلَتِ عُرْفَاً- فَالْعَصِيفَتِ عَصْفَاً-  
وَالنَّشِيرَتِ نَشْرَاً- فَالْفَرَقَتِ فَرَقَاً- فَالْمُلْقِيَتِ  
ذِكْرَاً- عُذْرَاً أَوْ نُذْرَاً- إِنَّمَا تُوعَدُونَ لَوَاقِعٌ- فَإِذَا  
النُّجُومُ طُمِسَتْ- وَإِذَا السَّمَاءُ فُرْجَتْ- وَإِذَا  
الْجِبَالُ نُسِيفَتْ- وَإِذَا الرُّسُلُ أُقْتَتَتْ- لَآيَ يَوْمٍ  
أَجَلَتْ- لِيَوْمِ الْفَصْلِ- وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ-  
وَيَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ-)

(1. By the Mursalat `Urfa.) (2. The `Asifat `Asfa.) (3. And the Nashirat Nashra.) (4. The Fariqat that separate.) (5. The Mulqiyat that remind,) (6. Excusing or warning.) (7. Surely, what you are promised will occur.) (8. Then when the stars lose their lights.) (9. And when Furijat the heaven.) (10. And when the mountains are blown away.) (11. And when the Messengers are Uqqitat.) (12. For what Day are these signs postponed) (13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).) (14. And what will explain to you what is the Day of Sorting Out) (15. Woe that Day to the deniers (of the Day of Resurrection)!)

## Allah's swearing by Different Creatures about the Occurrence of the Hereafter

Ibn Abi Hatim recorded that Abu Hurayrah said,

(وَالْمُرْسَلَاتِ عُرْفًا )

(By the Mursalat `Urfa.) "The angels." From Masruq, Abu Ad-Duha, Mujahid in one narrations from him, As-Suddi and Ar-Rabi` bin Anas, statements similar to this have been reported. It has been reported from Abu Salih that he said, "These are the Messenger." In another narration from him (Abu Salih) he said that it means the angels. Abu Salih has also said the meaning of Al-`Asifat, An-Nashirat, Al-Fariqat and Al-Mulqiyat, that they all refer to the angels. Ath-Thawri narrated from Salamah bin Kuhayl, who reported from Muslim Al-Batin, who reported from Abu Al-`Ubaydayn that he asked Ibn Mas`ud about the meaning of Al-Mursalat `Urfa, and he (Ibn Mas`ud) said, "The wind." He said the same about Al-`Asifat `Asfa and An-Nashirat Nashra, that they all refer to the wind. Ibn `Abbas, Mujahid and Qatadah all said the same. Ibn Jarir confidently affirmed that Al-`Asifat `Asfa means the wind just as Ibn Mas`ud and those who followed him said. However, he (Ibn Jarir) did not affirm whether An-Nashirat Nashra are the angels or the wind as has preceded. It has been reported from Abu Salih that An-Nashirat Nashra is the rain. The most obvious meaning is as Allah says,

(وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ)

(And we send the winds fertilizing.) (15:22) He also says,

(وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرَىٰ بَيْنَ يَدَيْ  
رَحْمَتِهِ)

(And it is He Who sends the winds as heralds of glad tidings, going before His mercy (rain).) (7:57) Similarly, Al-`Asifat are winds. It is said (in Arabic) that the winds `Asifat when they make noise with their blowing. Likewise, An-Nashirat are the winds that scatter into clouds in the horizons of the sky according to the will of the Lord. Allah then says,

(فَالْفَرِيقَاتِ فَرَقًا - فَاَلْمُلْقِيَاتِ ذِكْرًا - عُذْرًا أَوْ  
نُذْرًا )

(The Fariqat that separate, the Mulqiyat that remind, excusing or warning.) meaning, the angels. This was said by Ibn Mas`ud, Ibn `Abbas, Masruq, Mujahid, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Ath-Thawri. There is no difference of opinion here, because they (the angels) are the ones who descend with Allah's command to the Messengers, separating between the truth and falsehood, guidance and misguidance, and the lawful and the forbidden. They bring the revelation to the Messengers, which contains exemption or absolvment for the creatures and a warning for them of Allah's torment if they oppose His command. Allah said,

(إِنَّمَا تُوعَدُونَ لَوَاقِعٌ )

(Surely, what you are promised will occur.) This is the subject of these oaths. This means, what you all have been promised concerning the establishment of the Hour (Judgement Day), the blowing of the horn, the resurrection of the bodies, the gathering of those of old and those of latter times on one common ground and the rewarding of every doer of a deed based upon his deed. If he did good, then his reward will be good, and if he did evil, then his reward will be evil. All of this will occur, meaning it will come to pass and there is no avoiding it.

### **A Mention of some of what will occur on the Day of Judgement**

Then Allah says,

(فَإِذَا النُّجُومُ طُمِسَتْ )

(Then when the stars lose their lights.) meaning, their light will leave. This is similar to Allah's statement,

(وَإِذَا النُّجُومُ انكَدَرَتْ )

(And when the star fall.) (81:2) It is also similar to His statement,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ )

(And when the stars have fallen and scattered.) (82:2) Then Allah says,

(وَإِذَا السَّمَاءُ فُرِجَتْ )

(And when Furijat the heaven.) meaning, it is cleft asunder, becomes split, its sides fall and its edges become weak.

(وَإِذَا الْجِبَالُ تُسْفَتُ )

(And when the mountains are blown away.) meaning, they will be removed and no sight or trace of them will remain. This is as Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا )

(And they ask you concerning the mountains: Say, "My Lord will blast them and scatter them as particles of dust.") (20:105) Allah also says,

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً  
وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا )

(And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a leveled plain, and we shall gather them all together so as to leave not one of them behind.) (18:47) Then He says,

(وَإِذَا الرُّسُلُ أُقِّتَتْ )

(And when the Messengers are Uqqitat.) Al-`Awfi narrated from Ibn `Abbas that he said that Uqqitat means "Gathered." Ibn Zayd said, "This is similar to Allah's statement,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ)

(On the Day when Allah will gather the Messengers together.) Mujahid said,

(أُقِّتَتْ)

(Uqqitat.) "This means postponed." Ath-Thawri narrated from Mansur, who narrated from Ibrahim that he said concerning the word,

(أُقِّتَتْ)

(Uqqitat.) "This means promised." It seems as though he holds this to be similar to Allah's statement,

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ  
وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ  
وَهُمْ لَا يُظْلَمُونَ )

(And the earth will shine with the light of its Lord: and the Book will be produced; and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.) (39:69) Then Allah says,

(لَأَيِّ يَوْمٍ أُجِّلَتْ - لِيَوْمِ الْفَصْلِ - وَمَا أَدْرَاكَ مَا  
يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا - وَمَا أَدْرَاكَ مَا  
يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا - وَمَا أَدْرَاكَ مَا  
يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا )

(For what Day are these signs postponed For the Day of Sorting Out. And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers!) Allah is saying, `for which day are the Messengers postponed and their matter expected, so that the Hour will be established' This is as Allah says,

(فَلَا تَحْسَبَنَّ اللَّهَ مُخَلَّفًا وَعَدِّهِ رَسُولُهُ إِنَّ اللَّهَ  
عَزِيزٌ ذُو انتِقَامٍ - يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ  
الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ )

(So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is Almighty, All-Able of Retribution. On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible.) (14:47, 48) This is the Day of Sorting Out, as Allah says,

(لِيَوْمِ الْفَصْلِ )

(the Day of Sorting Out.) Then Allah says, in magnifying its matter,

(وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا - وَمَا أَدْرَاكَ مَا  
يَوْمُ الْفَصْلِ - وَيَلُومُ الَّذِينَ كَفَرُوا )

(And what will explain to you what is the Day of Sorting Out Woe that Day to the deniers.) meaning, woe unto them from Allah's torment that is coming in the future.

(أَلَمْ نُهْلِكِ الْأَوَّلِينَ - ثُمَّ نُتَّبِعُهُمُ الْآخِرِينَ - كَذَلِكَ  
 نَفْعَلُ بِالْمُجْرِمِينَ وَيَلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ أَلَمْ نَخْلُقْكُمْ  
 مِنْ مَّاءٍ مَّهِينٍ فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ إِلَى قَدَرٍ  
 مَّعْلُومٍ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ وَيَلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ  
 أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءَ وَأَمْوتًا وَجَعَلْنَا  
 فِيهَا رَوَاسِيَ شِمَخَتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا وَيَلُ  
 يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(16. Did We not destroy the ancients) (17. So shall We make later generations to follow them.)  
 (18. Thus do We deal with the criminals.) (19. Woe that Day to the deniers!) (20. Did We not  
 create you from a despised water) (21. Then We placed it in a place of safety,) (22. For a  
 known period) (23. So We did measure; and We are the best to measure.) (24. Woe that Day to  
 the deniers!) (25. Have We not made the earth Kifat (a receptacle)) (26. For the living and the  
 dead) (27. And have placed therein fixed towers, and have given you Furat water) (28. Woe  
 that Day to the deniers!)

## The Call to contemplate the various Manifestations of Allah's Power

Allah says,

(أَلَمْ نُهْلِكِ الْأَوَّلِينَ )

(Did We not destroy the ancients) meaning, those who rejected the Messengers and opposed  
 what they came to them with.

(ثُمَّ نُتَّبِعُهُمُ الْآخِرِينَ )

(So shall We make later generations to follow them.) meaning, from those who are similar to  
 them. Thus, Allah says,

(كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ وَيَلُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Thus do We deal with the criminals. Woe that Day to the deniers!) Ibn Jarir said this. Then  
 Allah reminding His creatures of His favor, and using the beginning of creation to support the  
 idea of repeating it, He says:

(أَلَمْ نَخْلُقْكُمْ مِّنْ مَّاءٍ مَّهِينٍ )

(Did We not create you from a despised water) meaning, weak and despised in comparison to the power of the Creator. This is similar to what has been reported in the Hadith of Busr bin Jahhash (that Allah says),

«ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟»

("(O) Son of Adam ! How can you think that I am unable, and yet I created you from something like this (i.e., semen)")

(فَجَعَلْنَاهُ فِي قَرَارٍ مَّكِينٍ )

(Then We placed it in a place of safety,) meaning, `We gathered him in the womb, where the fluid of the man and the woman settles. The womb has been prepared for this, as a protector of the fluid deposited in it. Allah said:

(إِلَى قَدَرٍ مَّعْلُومٍ )

(For a known period) meaning, for a fixed period of time, which is from six months to nine months. Thus, Allah says,

(فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(So We did measure; and We are the best to measure. Woe that Day to the deniers!) Then Allah says,

(أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا - أَحْيَاءً وَأَمْوتًا )

(Have We not made the earth Kifat for the living and the dead) Ibn `Abbas said, "Kifat means a place of shelter." Mujahid said, "It holds the dead so that nothing is seen of it." Ash-Sha' bi said, "Its interior is for your dead and its surface is for your living." Mujahid and Qatadah also said this.

(وَجَعَلْنَا فِيهَا رَوَاسِيَ شِمَخَاتٍ)

(And have placed therein fixed towers,) meaning, the mountains. The earth is held in place with them so that it does not shake and sway.



(وَأَسْقَيْنَكُم مَّاءً فُرَاتًا)

(and have given you Furat water) meaning, cold and delicious water from the clouds or from what He causes to gush forth from the springs of the earth.

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Woe that Day to the deniers!) meaning, woe to whoever reflects upon these created things which demonstrate the greatness of their Creator, then after that continues to reject Him and disbelieve in Him.

(انطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوا إِلَى  
ظِلٍّ ذِي ثَلَاثِ شُعَبٍ - لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ  
اللَّهَبِ - إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ - كَأَنَّهُ جِمَلَةٌ  
صُفْرٌ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ هَذَا يَوْمٌ لَا يَنْطِقُونَ  
وَلَا يُؤَدُّنَ لَهُمْ فِعْزَتَهُمْ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ  
هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ إِن كَانَ لَكُمْ  
كَيْدٌ فَكِيدُونَ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(29. (It will be said to the disbelievers): "Depart you to that which you used to deny!") (30. "Depart you to a shadow in three columns,") (31. "Neither shady nor of any use against the fierce flame of the Fire.") (32. Verily, it (Hell) throws sparks (huge) as Al-Qasr,) (33. As if they were Sufr camels.) (34. Woe that Day to the deniers (of the Day of Resurrection)!) (35. That will be a Day when they shall not speak (during some part of it),) (36. And they will not be permitted to put forth any excuse.) (37. Woe that Day to the deniers (of the Day of Resurrection)!) (38. That will be a Day of Decision! We have brought you and the men of old together!) (39. So, if you have a plot, use it against Me (Allah)!) (40. Woe that Day to the deniers (of the Day of Resurrection)!)

### **The driving of the Criminals to their Final Abode in Hell and how it will be done**

Allah informs about the disbelievers who deny the final abode, the recompense, Paradise, and the Hellfire. On the Day of Judgement it will be said to them:

انطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ - انطَلِقُوا إِلَى  
ظِلِّ ذِي ثَلَاثِ شُعَبٍ )

(Depart you to that which you used to deny! Depart you to a shadow in three columns,) meaning, a flame of fire when it rises and ascends with smoke. So due to its severity and strength, it will have three columns.

(لَا ظِلِّيلٍ وَلَا يُعْنِي مِنَ الْهَبِّ )

(Neither shady nor of any use against the fierce flame of the Fire.) meaning, shade of the smoke that comes from the flame -- which itself will not have a shade, nor will it benefit against the flame. This means it will not protect them from the heat of the flame. Allah said,

(إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ )

(Verily, it throws sparks as Al-Qasr,) meaning, its sparks will shoot out from its flame like huge castles. Ibn Mas`ud said, "Like forts." Ibn `Abbas, Mujahid, Qatadah and Malik who reported from Zayd bin Aslam and others said, "This means the trunk of trees."

(كَأَنَّهُ جِمَلَةٌ صُفْرٌ )

(As if they were Sufur camels.) means, black camels. This is the view of Mujahid, Al-Hasan, Qatadah, and Ad-Dahhak, and Ibn Jarir favored this view. Ibn `Abbas Mujahid, and Sa`id bin Jubayr said about,

(جِمَلَةٌ صُفْرٌ )

(Sufur camels.) "Meaning ropes of ships."

(إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ )

(Verily, it (Hell) throws sparks as Al-Qasr.) Imam Al-Bukhari recorded from Ibn `Abbas that he said: "We were directed to the timber a length of three cubits or more in order to use it for construction of buildings. We used to call it Al-Qasr."

(كَأَنَّهُ جِمَلَةٌ صُفْرٌ )

(As if they were Sufur camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ )

(Woe that Day to the deniers!)

### The Inability of the Criminals to speak, make Excuses, or step forward on the Day of Judgement

Then Allah says,

(هَذَا يَوْمٌ لَا يَنْطِقُونَ )

(That will be a Day when they shall not speak,) meaning, they will not speak.

(وَلَا يُؤَدِّنُ لَهُمْ فَيَعْتَذِرُونَ )

(And they will not be permitted to put forth any excuse.) meaning, they will not be able to speak, nor will they be granted permission to speak so that they can make excuses. Rather, the proof will be established against them, and they will be called upon to speak about the wrong that they did, but they will not be able to say anything. The courts of the Day of Judgement will occur in stages. Sometimes the Lord informs of this stage and sometimes He informs of that stage. This is to show the terrors and calamities of that Day. Thus, after all the details of this discussion, He says:

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ )

(Woe that Day to the deniers!) Then Allah says,

(هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَئِينَ - فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونَ )

(That will be a Day of Decision! We have brought you and the men of old together! So if you have a plot, use it against Me!) This is an address from the Creator to His servants. He says to them,

(هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَئِينَ )

(That will be a Day of Decision! We have brought you and the men of old together!) meaning, He will gather all of them by His power on one common plane, He will make them hear the caller and He will cause them to see. Then He says,

(فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا )

(So, if you have a plot, use it against Me!) This is a serious threat and a harsh warning. It means, 'if you are able to save yourselves from being seized by Me, and rescue yourselves from My ruling, then do so. But you are certainly not able to do so.' This is as Allah says,

(يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا  
مِنْ أَقْطَرِ السَّمَوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ  
إِلَّا بِسُلْطَانٍ )

(O assembly of Jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!) (55:33) Allah also says,

(وَلَا تَضُرُّوهُ شَيْئًا)

(And you will not harm Him in the least.) (11:57) It is narrated in a Hadith (that Allah said),

«يَا عِبَادِي، إِنَّكُمْ لَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، وَلَنْ  
تَبْلُغُوا ضَرِّي فَتَضُرُّونِي»

("O My servants! You all can never attain My benefit and thereby benefit Me, and you all can never attain My harm and thereby harm Me.")

(إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ - وَفَوْكِهِ مِمَّا  
يَشْتَهُونَ كُلُّوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّا  
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَيَلُوكَ يَوْمَئِذٍ لِلْمُكَذِّبِينَ  
كُلُّوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ وَيَلُوكَ يَوْمَئِذٍ  
لِلْمُكَذِّبِينَ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ وَيَلُوكَ  
يَوْمَئِذٍ لِلْمُكَذِّبِينَ فَبَأَى حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ )

(41. Verily, those who had Taqwa, shall be amidst shades and springs.) (42. And fruits, such as they desire.) (43. "Eat and drink comfortably for that which you used to do.") (44. Verily, thus We reward the Muhsinin.) (45. Woe that Day to the deniers!) (46. Eat and enjoy yourselves for a little while. Verily, you are criminals.) (47. Woe that Day to the deniers!) (48. And when it is said to them: "Bow down yourself!" They bow not down.) (49. Woe that Day to the deniers!) (50. Then in what statement after this will they believe) r camels.) These (Jimalat) are ropes of ships that are bundled until they resemble the intestines of men."

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Woe that Day to the deniers!) esuA ? Verily, those who had Taqwa, shall be amidst shades and springs.) (42. And fruits, such as they desire.) (43. "Eat and drink comfortably for that which you used to do.") (44. Verily, thus We reward the Muhsinin.) (45. Woe that Day to the deniers!) (46. Eat and enjoy yourselves for a little while. Verily, you are criminals.) (47. Woe that Day to the deniers!) (48. And when it is said to them: "Bow down yourself!" They bow not down.) (49. Woe that Day to the deniers!) (50. Then in what statement after this will they believe)

### The Final Abode for Those Who have Taqwa

Allah informs that His servants who have Taqwa and worship Him by performing the obligations and abandoning the forbidden things, will be in gardens and springs on the Day of Judgement. This means they will be in the opposite condition of the wretched people, who will be in shades of Al-Yahmum, which is purrid, black smoke. Allah says,

(وَفَوْكِهِ مِمَّا يَشْتَهُونَ )

(And fruits, such as they desire.) meaning, and from other types of fruits, they will have whatever they request.

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ )

(Eat and drink comfortably for that which you used to do.) meaning, this will be said to them out of kindness for them. Reestablishing what He has previously mentioned, Allah says;

(إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ )

(Verily, thus We reward the Muhsinin.) meaning, `this is Our reward for whoever does good deeds.'

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Woe that Day to the deniers!)

## A Threat for Whoever denies the Day of Judgement

Allah says,

(كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ )

(Eat and enjoy yourselves for a little while. Verily, you are criminals.) This is an address to the deniers of the Day of Judgement. It is commanding them with a command of threat and intimidation. Allah says, s

(كُلُوا وَتَمَتَّعُوا قَلِيلًا)

(Eat and enjoy yourselves for a little while.) meaning, for a period of time that is short, small and brief.

(إِنَّكُمْ مُجْرِمُونَ)

(Verily, you are criminals.) meaning, then you all will be driven to the fire of Hell which has already been mentioned.

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ )

(Woe that Day to the deniers!) This is similar to Allah's statement,

(نُتَمَتَّتُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ )

(We let them enjoy for a little while, then in the end We shall oblige them to a great torment.) (31:24) Allah also says,

(قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ - مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ )

(Verily, those who invent a lie against Allah, will never be successful. (A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve.) (10:69,70) Then Allah says,

(وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ )

(And when it is said to them: "Bow down yourself!" They bow not down.) meaning, when these ignorant disbelievers are ordered to pray with the congregation (of believers), they refuse and turn away from it arrogantly. Thus, Allah says,

(وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ )

(Woe that Day to the deniers!) Then Allah says,

(فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ )

(Then in what statement after this will they believe) meaning, if they do not believe in this Qur'an, then what talk will they believe in This is as Allah says,

(فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ يُؤْمِنُونَ )

(Then in which speech after Allah and His Ayat will they believe) (45: 6) This is the end of the Tafsir of Surat Al-Mursalat, and all praise and thanks are due to Allah. He is the Giver of success and security.

## The Tafsir of Surat An-Naba

(Chapter - 78)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Beneficent, the Most Merciful.

(عَمَّ يَتَسَاءَلُونَ - عَنِ النَّبِيِّ الْعَظِيمِ - الَّذِي هُمْ فِيهِ  
مُخْتَلِفُونَ - كَلَّا سَيَعْلَمُونَ - ثُمَّ كَلَّا سَيَعْلَمُونَ -  
أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا - وَالْحِبَالَ أُوتَادًا -  
وَخَلَقْنَاكُمْ أَزْوَاجًا - وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا - وَجَعَلْنَا  
الَّيْلَ لِبَاسًا - وَجَعَلْنَا النَّهَارَ مَعَاشًا - وَبَنَيْنَا فَوْقَكُمْ  
سَبْعًا شِدَادًا - وَجَعَلْنَا سِرَاجًا وَهَّاجًا - وَأَنْزَلْنَا

مِنَ الْمُعْصِرَاتِ مَاءً تَجَّاجًا - لَنُخْرِجَ بِهِ حَبًّا  
وَنَبَاتًا - وَجَنَّتِ الْأَفَافَا )

(1. What are they asking about) (2. About the great news,) (3. About which they are in disagreement.) (4. Nay, they will come to know!) (5. Nay, again, they will come to know!) (6. Have We not made the earth as a bed,) (7. And the mountains as pegs) (8. And We have created you in pairs.) (9. And We have made your sleep as a thing for rest.) (10. And We have made the night as a covering,) (11. And We have made the day for livelihood.) (12. And We have built above you seven strong,) (13. And We have made (therein) a shining lamp.) (14. And We have sent down from the Mu` sirat water Thajjaj.) (15. That We may produce therewith grains and vegetations,) (16. And gardens that are Alfaf.)

### Refutation against the Idolators' Denial of the Occurrence of the Day of Judgement

In rejection of the idolators' questioning about the Day of Judgement, due to their denial of its occurrence, Allah says,

(عَمَّ يَتَسَاءَلُونَ - عَنِ النَّبَاِ الْعَظِيمِ )

(What are they asking about About the great news,) meaning, what are they asking about They are asking about the matter of the Day of Judgement, and it is the great news. Meaning the dreadful, horrifying, overwhelming information.

(الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ )

(About which they are in disagreement.) meaning, the people are divided into two ideas about it. There are those who believe in it and those who disbelieve in it. Then Allah threatens those who deny the Day of Judgement by saying,

(كَلَّا سَيَعْلَمُونَ - ثُمَّ كَلَّا سَيَعْلَمُونَ )

(Nay, they will come to know! Nay, again, they will come to know!) This is a severe threat and a direct warning.

### Mentioning Allah's Power, and the Proof of His Ability to resurrect the Dead

Then, Allah begins to explain His great ability to create strange things and amazing matters. He brings this as a proof of His ability to do whatever He wishes concerning the matter of the Hereafter and other matters as well. He says,



(أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا )

(Have We not made the earth as a bed,) meaning, an established, firm and peaceful resting place that is subservient to them.

(وَالجِبَالَ أَوْتَادًا )

(And the mountains as pegs) meaning, He made them as pegs for the earth to hold it in place, make it stable and firm. This is so that it may be suitable for dwelling and not quake with those who are in it. Then Allah says,

(وَخَلَقْنَاكُمْ أَزْوَاجًا )

(And We have created you in pairs.) meaning, male and female, both of them enjoying each other, and by this means procreation is achieved. This is similar to Allah's statement,

(وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً)

(And among His signs is this that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.) (30:21)

(وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا )

(And We have made your sleep as a thing for rest.) meaning, a cessation of movement in order to attain rest from the frequent repetition and going about in search of livelihood during the day. A similar Ayah has been mentioned previously in Surat Al-Furqan.

(وَجَعَلْنَا اللَّيْلَ لِبَاسًا )

(And We have made the night as a covering,) meaning, its shade and darkness covers the people. This is as Allah says,

(وَاللَّيْلِ إِذَا يَغْشَاهَا )

(By the night as it conceals it.) (91:4) Qatadah commented;

(وَجَعَلْنَا اللَّيْلَ لِبَاسًا )

(And We have made the night as a covering,) meaning, a tranquil residence. Concerning Allah's statement,

(وَجَعَلْنَا النَّهَارَ مَعَاشًا )

(And We have made the day for livelihood.) meaning, `We made it radiant, luminous, and shining so that the people would be able to move about in it.' By it they are able to come and go for their livelihood, earning, business dealings and other than that as well. In reference to Allah's statement,

(وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا )

(And We have built above you seven strong,) meaning, the seven heavens in their vastness, loftiness, perfection, precision, and adornment with both stable and moving stars. Thus, Allah says,

(وَجَعَلْنَا سِرَاجًا وَهَّاجًا )

(And We have made (therein) a shining lamp.) meaning, the radiant sun that gives light to all of the world. Its light glows for all of the people of the earth. Allah then says,

(وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا )

(And We have sent down from the Mu` sirat water Thajjaj.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "From the Mu` sirat means from the clouds." This was also stated by `Ikrimah, Abu Al-`Aliyah, Ad-Dahhak, Al-Hasan, Ar-Rabi` bin Anas, Ath-Thawri, and it is preferred by Ibn Jarir. Al-Farra' said, "They are the clouds that are filled with rain, but they do not bring rain. This is like the woman being called Mu` sir when (the time of) her menstrual cycle approaches, yet she does not menstruate." This is as Allah says,

(اللَّهُ الَّذِي يُرْسِلُ الرِّيْحَ فَتُنْفِثُ سَحَابًا فَيَبْسُطُهُ  
فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى  
الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ)

(Allah is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst!) (30:48) meaning, from its midst. Concerning Allah's statement,

(مَاءً ثَجَّاجًا)

(water Thajjaj) Mujahid, Qatadah, and Ar-Rabi` bin Anas all said, "Thajjaj means poured out." At-Thawri said, "Continuous." Ibn Zayd said, "Abundant." In the Hadith of the woman with prolonged menstrual bleeding, when the Messenger of Allah said to her,

«أُنْعَتُ لَكَ الْكُرْسُفُ»

(I suggest you to make an absorbent cloth for yourself.)" Meaning, `dress the area with cotton.' The woman replied, "O Messenger of Allah! It (the bleeding) is too much for that. Verily, it flows in profusely (Thajja)." This contains an evidence for using the word Thajj to mean abundant, continuous and flowing. And Allah knows best. Allah said,

(لُنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا - وَجَبَّتِ أَلْفَاةً )

(That We may produce therewith corn and vegetation, and gardens that are Alfaf.) meaning, `so that We may bring out great abundance, goodness, benefit, and blessing through this water.'

(حَبًّا)

(grains) This refers to that which is preserved for (the usage) of humans and cattle.

(وَنَبَاتًا)

(and vegetations) meaning, vegetables that are eaten fresh.

(وَجَبَّتِ)

(And gardens) meaning, gardens of various fruits, differing colors, and a wide variety of tastes and fragrances, even if it is ingathered at one location of the earth. This is why Allah says

(وَجَبَّتِ أَلْفَاةً )

(And gardens that are Alfaf.) Ibn `Abbas and other said, "Alfaf means gathered." This is similar to Allah's statement,

(وَفِي الْأَرْضِ قِطْعٌ مُتَّجِرَاتٌ وَجَبَّتُ مِنْ  
أَعْنَبٍ وَزَرْعٌ وَنَخِيلٌ صِنُونٌ وَغَيْرُ صِنُونٍ

يُسْقَى بِمَاءٍ وَاحِدٍ وَنُقِضَلُ بَعْضَهَا عَلَى بَعْضٍ فِي  
الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ )

(And in the earth are neighboring tracts, and gardens of vines, and green crops, and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Ayat for the people who understand.) (13:4)

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَتًا - يَوْمَ يُنْفَخُ فِي  
الصُّورِ فَتَأْتُونَ أَفْوَاجًا - وَفُتِحَتِ السَّمَاءُ فَكَانَتْ  
أَبْوَابًا - وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا - إِنَّ جَهَنَّمَ  
كَانَتْ مِرْصَادًا - لِلطَّغْيِينِ مَابًا - لَيْثِينَ فِيهَا  
أَحْقَابًا - لَا يَدْخُلُونَ فِيهَا بَرْدًا وَلَا شَرَابًا - إِلَّا  
حَمِيمًا وَغَسَّاقًا - جَزَاءً وَفَقًا - إِنَّهُمْ كَانُوا لَا  
يَرْجُونَ حِسَابًا - وَكَذَّبُوا بِآيَاتِنَا كِذَابًا )

(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا - فَذُوقُوا فَلَنْ نَّزِيدَكُمْ  
إِلَّا عَذَابًا )

(17. Verily, the Day of Decision is a fixed time,) (18. The Day when the Trumpet will be blown, and you shall come forth in crowds.) (19. And the heaven shall be opened, and it will become as gates.) (20. And the mountains shall be moved away from their places and they will be as if they were a mirage.) (21. Truly, Hell is a place of ambush) (22. A dwelling place for the Taghun,) (23. They will abide therein Ahqab.) (24. Nothing cool shall they taste therein, nor any drink.) (25. Except Hamim, and Ghassaq) (26. An exact recompense (according to their evil crimes).) (27. For verily, they used not to look for a reckoning.) (28. But they denied Our Ayat Kidhdhaba.) (29. And all things We have recorded in a Book.) (30. So taste you. No increase shall We give you, except in torment.)

**Explaining the Day of Decision and what occurs during it**

Allah says about the Day of Decision -- and it is the Day of Judgement -- that it is at a fixed time, with a set appointment. Its time cannot be added to or decreased. No one knows its exact time except Allah. This is as Allah says,

(وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ )

(And We delay it only for a term fixed.) (11:104)

(يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا )

(The Day when the Trumpet will be blown, and you shall come forth in crowds.) Mujahid said, "Groups after groups." Ibn Jarir said, "This means that each nation will come with its Messenger. It is similar to Allah's statement,

(يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ)

(The Day when We shall call together all human beings with their Imam.) (17:71)" Al-Bukhari reported concerning the explanation of Allah's statement,

(يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا )

(The Day when the Trumpet will be blown, and you shall come forth in crowds.) Abu Hurayrah said that the Messenger of Allah said,

«مَا بَيْنَ النَّفْخَتَيْنِ أَرْبَعُونَ»

(That which is between the two blowings is forty.) Someone asked, "Is it forty days, O Abu Hurayrah" But he (Abu Hurayrah) refused to reply, saying "no comment." They then asked, "Is it forty months" But he (Abu Hurayrah) refused to reply, saying "no comment." They asked again, "Is it forty years" But he (Abu Hurayrah) refused to reply, saying "no comment." (Abu Hurayrah added:) "Then the Prophet went on to say,

«ثُمَّ يُنَزِّلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَيَّبُونَ كَمَا يَيَّبُتُ  
الْبَقْلُ، لَيْسَ مِنَ الْإِنْسَانِ شَيْءٌ إِلَّا يَبَلَى، إِلَّا عَظْمًا  
وَاحِدًا، وَهُوَ عَجْبُ الدَّنْبِ، وَمِنْهُ يُرَكَّبُ الْخَلْقُ  
يَوْمَ الْقِيَامَةِ»

(Then Allah will send down a rain from the sky and the dead body will sprout just as a green plant sprouts. Every part of the last person will deteriorate except for one bone, and it is the coccyx bone (tailbone). From it the creation will be assembled on the Day of Judgement.)"

(وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا )

(And the heaven shall be opened, and it will become as gates.) meaning, paths, and routes for the descending of the angels.

(وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا )

(And the mountains shall be moved away from their places and they will be as if they were a mirage.) This is similar to Allah's statement,

(وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمْرٌ مَرَّةً  
السَّحَابِ)

(And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds.) (27:88) He also says,

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ )

(And the mountain will be like carded wool.) (101:5) And Allah says here,

(فَكَانَتْ سَرَابًا)

(As if they were a mirage.) meaning, they appear to the one who looks at them as if they are something, but they are actually nothing. After this they will be completely removed. Nothing will be seen of them, and there will be neither base nor trace of them. This is as Allah says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -  
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا  
أَمْتًا )

(And they ask you concerning the mountains, say: "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.") (20:105-107) And He says,

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً )

(And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47) Allah then says,

( إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا )

(Truly, Hell is a place of ambush) meaning, it is waiting in preparation.

(لِلطَّغِينِ)

(for the Taghun) These are the disobedient rejectors who oppose the Messengers.

(مَابًا)

(A dwelling place) meaning, a place of return, final destination, final outcome, and residence. Allah said,

(لَيَبِثْنَ فِيهَا أَحْقَابًا )

(They will abide therein Ahqab.) meaning, they will remain in it for Ahqab, which is the plural of Huqb. Huqb means a period of time. Khalid bin Ma` dan said, "This Ayah, and the Ayah,

(إِلَّا مَا شَاءَ رَبُّكَ)

except your Lord wills. )11:107( both refer to the people of TawhJ0d. Ibn Jar0r recorded this statement. Ibn Jar0r also recorded from Sa0lim that he heard Al-HJasan being asked about Alla0h s statement,

(لَيَبِثْنَ فِيهَا أَحْقَابًا )

(They will abide therein Ahqab) "In reference to Ahqab, it has no specific amount of time other than its general meaning of eternity in the Hellfire. However, they have mentioned that the Huqb is seventy years, and every day of it is like one thousand years according to your reckoning (in this life)." Sa` id reported from Qatadah that he said, "Allah says,

(لَيَبِثْنَ فِيهَا أَحْقَابًا )

(They will abide therein Ahqab.) (78:23) And it is that which has no end to it. Whenever one era comes to an end, a new era follows it. It has been mentioned to us that the Huqb is eighty years." Ar-Rabi` bin Anas said,

(لَيْثِينَ فِيهَا أَحْقَابًا )

(They will abide therein Ahqab) "No one knows how much time this Ahqab is, except for Allah, the Mighty and Sublime. It has been mentioned to us that one Huqb is eighty years, and the year is three hundred and sixty days, and each day is equivalent to one thousand years according to your reckoning (in this life)." Ibn Jarir has recorded both of these statements. Allah's statement:

(لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا )

(Nothing cool shall they taste therein, nor any drink.) meaning, they will not find any coolness in Hell for their hearts, nor any good drink for them to partake of. Thus, Allah says,

(إِلَّا حَمِيمًا وَغَسَّاقًا )

(Except Hamim, and Ghassaq) Abu Al-`Aliyah said, "The Hamim has been made an exception to the coolness, and Ghassaq is the exception to the drink." This has also been said by Ar-Rabi` bin Anas. In reference to the Hamim, it is the heat that has reached its maximum temperature and point of boiling. The Ghassaq is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. May Allah save us from that by His beneficence and grace. Then He continues,

(جَزَاءً وَفَقًا )

(An exact recompense.) meaning, that which will happen to them of this punishment is in accordance with their wicked deeds, which they were doing in this life. Mujahid, Qatadah, and others have said this. Then Allah said,

(إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا )

(For verily, they used not to look for a reckoning.) (78:27) meaning, they did not believe that there would be an abode in which they would be taken to account.

(وَكَذَّبُوا بِآيَاتِنَا كِذَابًا )

(But they denied Our Ayat Kidhdhaba.) meaning, they used to deny the evidences of Allah and His proofs for His creation, which He revealed to His Messengers. So they met these proofs with rejection and obstinance. His statement,

(كِذَابًا)

(Kidhdhaba) it means rejection, and it is considered a verbal noun that does not come from a verb. Allah said;



(وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا )

(And all things We have recorded in a Book.) meaning, 'surely We know the deeds of all of the creatures, and We have written these deeds for them. We will reward them based upon this.' If their deeds were good then their reward will be good, and if their deeds were evil their reward will be evil. Allah then says,

(فَذُوقُوا فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا )

(So taste you. No increase shall We give you, except in torment.) This means that it will be said to the people of the Hellfire, "Taste that which you were in. We will never increase you in anything except torment according to its type (of sin), and something else similar to it." Qatadah reported from Abu Ayyub Al-Azdi, who reported from `Abdullah bin `Amr that he said, "Allah did not reveal any Ayah against the people of the Hellfire worse than this Ayah,

(فَذُوقُوا فَلَنْ نُّزِيدَكُمْ إِلَّا عَذَابًا )

(So taste you. No increase shall We give you, except in torment.)" Then he said, "They will continue increasing in torment forever."

(إِنَّ لِلْمُتَّقِينَ مَفَازًا - حَدَائِقَ وَأَعْنَابًا - وَكَوَاعِبَ  
أَثْرَابًا - وَكَأْسًا دِهَاقًا - لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا  
كِذْبًا - جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا )

(31. Verily, for those who have Taqwa, there will be a success;) (32. Hada'iq and vineyards,) (33. And Kawa'ib Atrab,) (34. And a cup Dihaq.) (35. No Laghw shall they hear therein, nor lying;) (36. Rewarded from your Lord with a sufficient gift.)

### The Great Success will be for Those Who have Taqwa

Allah informs about the happy people and what He has prepared for them of esteem, and eternal pleasure. Allah says,

(إِنَّ لِلْمُتَّقِينَ مَفَازًا )

(Verily, for those who have Taqwa, there will be a success;) Ibn `Abbas and Ad-Dahhak both said, "A place of enjoyable recreation." Mujahid and Qatadah both said, "They are successful and thus, they are saved from the Hellfire." The most obvious meaning here is the statement of Ibn `Abbas, because Allah says after this,

(حَدَائِقَ)

(Hada'iq) And Hada'iq are gardens of palm trees and other things.

(حَدَائِقَ وَأَعْنَبًا - وَكَوَاعِبَ أَثْرَابًا)

(And vineyards, and Kawa`ib Atrab,) meaning, wide-eyed maidens with fully developed breasts. Ibn `Abbas, Mujahid and others have said,

(كَوَاعِبَ)

(Kawa`ib) "This means round breasts. They meant by this that the breasts of these girls will be fully rounded and not sagging, because they will be virgins, equal in age. This means that they will only have one age." The explanation of this has already been mentioned in Surat Al-Waqi`ah. Concerning Allah's statement,

(وَكَأْسًا دِهَاقًا)

(And a cup Dihaq.) Ibn `Abbas said, "Continuously filled." `Ikrimah said, "Pure." Mujahid, Al-Hasan, Qatadah, and Ibn Zayd all said,

(دِهَاقًا)

(Dihaq) "This means completely filled." Then Allah says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدْبًا)

(No Laghw shall they hear therein, nor lying;) This is similar to Allah's statement,

(لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(Free from any Laghw, and free from sin.) (52:23) meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allah then says,

(جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا)

(Rewarded from your Lord with a sufficient gift.) meaning, `this that We have mentioned to you is what Allah will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allah is sufficient for me."

(رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا - يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا - ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ انْخِذْ إِلَىٰ رَبِّهِ مَآبًا - إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا )

(37. The Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak.) (38. The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak except him whom Ar-Rahman allows, and he will speak what is right.) (39. That is the True Day. So, whosoever wills, let him seek a place with His Lord!) (40. Verily, We have warned you of a near torment -- the Day when man will see that which his hands have sent forth, and the disbeliever will say: "Woe to me! Would that I were dust!")

### **No one will dare to speak before Allah -- not even the Angels - without first receiving Permission**

Allah informs of His magnificence and His majesty, and that He is the Lord of the heavens and the earth, and whatever is in them and between them. He explains that He is the Most Gracious, Whose mercy covers all things. Then He says,

(لَا يَمْلِكُونَ مِنْهُ خِطَابًا)

(With Whom they cannot dare to speak.) meaning, no one is able to begin addressing Him except by His permission. This is as Allah says,

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)

(Who is he that can intercede with Him except with His permission) (2:255) It is also similar to His statement,

(يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ)

(On the Day when it comes, no person shall speak except by His leave.) (11:105)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ

(The Day that Ar-Ruh and the angels will stand forth in rows, they will not speak) (78:38) The word Ruh here is referring to the angel Jibril. This has been said by Ash-Sha`bi, Sa`id bin Jubayr and Ad-Dahhak. This is as Allah says,

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ  
الْمُنذِرِينَ

(Which the trustworthy Ruh has brought down. Upon your heart that you may be of the warners.) (26:193-194) Muqatil bin Hayyan said, "The Ruh is the noblest of the angels, the closest of them to the Lord, and the one who delivers the revelation." Allah said;

إِلَّا مَنْ أَدْنَىٰ لَهُ الرَّحْمَنُ

(except him whom Ar-Rahman allows,) This is similar to Allah's statement,

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ

(On the Day when it comes, no person shall speak except by His leave.) (11:105) This is similar to what has been confirmed in the Sahih, that the Prophet said,

«وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ»

(And none will speak on that Day except the Messengers.)" Allah said,

وَقَالَ صَوَابًا

(and he will speak what is right.) meaning, the truth. And from the truth is the fact that there is no god worthy of worship except Allah. This is as Abu Salih and `Ikrimah both said. In reference to Allah's statement,

ذَلِكَ الْيَوْمُ الْحَقُّ

(That is the True Day.) meaning, it will come to pass and there is no avoiding it.

فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَآبًا

(So, whosoever wills, let him seek a place with His Lord!) meaning, a place of return, a path that leads to Him, and a way that he may pass by to get to Him.

## The Day of Judgement is Near

Allah said,

(إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا)

(Verily, We have warned you of a near torment) meaning, the Day of Judgement. It is mentioned here to emphasize the fact that its occurrence has become close, because everything that is coming will certainly come to pass.

(يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ)

(the Day when man will see that which his hands have sent forth,) meaning, all of his deeds will be presented to him -- the good and bad, and the old and new. This is similar to Allah's statement,

(وَوَجَدُوا مَا عَمِلُوا حَاضِرًا)

(And they will find all that they did, placed before them.) (18:49) t It is also similar to His statement,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ)

(On that Day man will be informed of what he sent forward, and what he left behind.) (75:13) Then Allah says,

(وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا)

(and the disbeliever will say: "Woe to me! Would that I were dust!") meaning, the disbeliever on that Day will wish that he had only been dust in the worldly life.

He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allah and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels. It has been said that he will only wish for that when Allah passes judgement between all of the animals that were in the worldly life. He will rectify matters between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns.

Then, when the judgement between them is finished, He (Allah) will say to them (the animals), "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say,

## (يَلَيْتَنِي كُنْتُ تُرْبًا)

(Would that I were dust!) meaning, 'I wish I was an animal so that I would be returned to dust.' Something of similar meaning to this has been reported in the well-known Hadith about the Sur. There are also narrations recorded from Abu Hurayrah, `Abdullah bin `Amr, and others concerning this. This is the end of the Tafsir of Surat An-Naba'. And all praise and thanks are due to Allah. He is the Giver of success and protection from error.

### The Tafsir of Surat An-Nazi` at

(Chapter - 79)

Which was revealed in Makkah

## (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالنَّزَعَاتِ غَرَقًا - وَالنَّشِيطَاتِ نَشْطًا -  
وَالسَّيِّحَاتِ سَبْحًا - فَالسَّيِّقَاتِ سَبْقًا - فَالْمُدَبِّرَاتِ  
أَمْرًا - يَوْمَ تَرْجُفُ الرَّاجِفَةُ - تَتَّبِعُهَا الرَّادِفَةُ -  
قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ - أَبْصَرُهَا خَشِيعَةٌ - يَقُولُونَ  
أَعِنَّا لَمَرَدُودُونَ فِي الْحَفِيرَةِ - أَعِدَّا كُنَّا عِظْمًا  
نَّخْرَةً - قَالُوا تِلْكَ إِذًا كَرَّةٌ خَسِرَةٌ - فَإِنَّمَا هِيَ  
زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ )

(1. By those who pull out, drowning.) (2. By those who free briskly.) (3. And by the swimmers, swimming.) (4. And by the racers, racing.) (5. And by those who arrange affairs.) (6. On the Day the Rajifah shakes,) (7. Followed by the Radifah.) (8. Hearts that Day will tremble.) (9. Their vision humiliated.) (10. They say: "Shall we indeed be brought back from Al-Hafirah") (11. "Even after we are bones Nakhirah") (12. They say: "It would in that case, be a return with loss!") (13. But it will be only a single Zajrah.) (14. When behold, they are at As-Sahirah.)

**Swearing by Five Characteristics that the Day of Judgement will occur**

Ibn Mas`ud, Ibn `Abbas, Masruq, Sa`id bin Jubayr, Abu Salih, Abu Ad-Duha and As-Suddi all said,

(وَالنَّزَعَتِ غَرَقًا )

(By those who pull out, drowning.) "These are the angels who remove the souls from the Children of Adam." Among them are those whose souls are removed by the angels with difficulty, as if he is being drowned during its removal. There are those people whose souls the angels remove with ease, as if they were unraveling him (i.e., his soul from him) due to their briskness. This is the meaning of Allah's statement,

(وَالنَّشِطَتِ نَشْطًا )

(By those who free briskly.) This has been mentioned by Ibn `Abbas. In reference to Allah's statement,

(وَالسَّيِّحَتِ سَبْحًا )

(And by the swimmers, swimming.) Ibn Mas`ud said, "They are the angels." Similar statements have been reported from `Ali, Mujahid, Sa`id bin Jubayr, and Abu Salih. Concerning Allah's statement,

(فَالسَّيِّقَتِ سَبْقًا )

(And by the racers, racing.) It has been narrated from `Ali, Masruq, Mujahid, Abu Salih, and Al-Hasan Al-Basri that this means the angels. Then Allah says,

(فَالْمُدَبِّرَاتِ أَمْرًا )

(And by those who arrange affairs.) `Ali, Mujahid, `Ata', Abu Salih, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, and As-Suddi all said, "They are the angels." Al-Hasan added, "They control the affairs from the heaven to the earth, meaning by the command of their Lord, the Mighty and Majestic."

## The Description of the Day of Judgement, the People, and what They will say

Then Allah says,

(يَوْمَ تَرْجُفُ الرَّاجِفَةُ - تَتَّبِعُهَا الرَّادِفَةُ )

(On the Day the Rajifah shakes, followed by the Radifah.) Ibn `Abbas said, "These are the two blasts (of the Trumpet) -- the first and the second." Mujahid, Al-Hasan, Qatadah, Ad-Dahhak

and others have made similar statements. It has been reported from Mujahid that he said, "In reference to the first, it is the statement of Allah,

(يَوْمَ تَرْجُفُ الرَّاجِفَةُ )

(On the Day the Rajifah shakes,) This is similar to Allah's statement,

(يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ)

(On the Day the earth and the mountains shake.) (73:14) The second is Ar-Radifah, and it is like the Allah's statement,

(وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً )

(And the earth and mountains shall be removed from their places, and crushed with a single crushing.) (69:14)" Concerning Allah's statement,

(قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ )

(Hearts that Day will tremble.) Ibn `Abbas said, "This means afraid." Mujahid and Qatadah also said this.

(أَبْصَرُهَا خَشِيعَةً )

(Their vision humiliated.) meaning, the eyes of the people. It means that the eyes will be lowly and disgraced from what they will witness of terrors. Allah then says,

(يَقُولُونَ أَيْنَا لِمَرَدُّوْنَ فِي الْحَفِرَةِ )

(They say: "Shall we indeed be brought back from Al-Hafirah") meaning, the idolators of the Quraysh and whoever rejects the Hereafter as they did. They consider the occurrence of the resurrection after being placed in Al-Hafirah -- which are the graves -- as something farfetched. This has been said by Mujahid. They feel that this is something impossible after the destruction of their physical bodies and the disintegration of their bones and their decaying. Thus, Allah says,

(أَعْدَا كُنَّا عِظْمًا نَّخِرَةً )

(Even after we are bones Nakhirah) It has also been recited: (نَاخِرَةً) (Nakhirah) Ibn `Abbas, Mujahid and Qatadah, all said, "This means decayed." Ibn `Abbas said, "It is the bone when it has decayed and air enters into it." Concerning their saying,



(تِلْكَ إِذَا كَرَّهَ خَسِرَةٌ)

(It would in that case be a return with loss.) (79:12) Muhammad bin Ka`b said that the Quraysh said, "If Allah brings us back to life after we die, then surely we will be losers." Allah then says,

(فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ - فَإِذَا هُمْ بِالسَّاهِرَةِ )

(But it will be only a single Zajrah. When behold, they are at As-Sahirah.) meaning, this is a matter that is from Allah that will not occur twice, nor will there be any opportunity to affirm it or verify it. The people will be standing and looking. This will be when Allah commands the angel Israfil to blow into the Sur, which will be the blowing of the resurrection. At that time the first people and the last people will all be standing before their Lord looking. This is as Allah says,

(يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا )

(On the Day when He will call you, and you will answer with His praise and obedience, and you will think that you have stayed but a little while!) (17:52) Allah has also said,

(وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ )

(And our commandment is but one as the twinkling of an eye.) (54:50) Allah also says,

(وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ)

(And the matter of the Hour is not but as a twinkling of the eye, or even nearer.) (16:77) Allah then says,

(فَإِذَا هُمْ بِالسَّاهِرَةِ )

(When behold, they are at As-Sahirah.) Ibn `Abbas said, "As-Sahirah means the entire earth." Sa`id bin Jubayr, Qatadah and Abu Salih have all said this as well. `Ikrimah, Al-Hasan, Ad-Dahhak, and Ibn Zayd have all said, "As-Sahirah means the face of the earth." Mujahid said, "They will be at its (the earth's) lowest part, and they will be brought out to highest part." Then he said, "As-Sahirah is a level place." Ar-Rabi` bin Anas said,

(فَإِذَا هُمْ بِالسَّاهِرَةِ )

(When behold, they are at As-Sahirah.) "Allah says,

(يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ  
وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ )

(On the Day when the earth will be changed to another earth and so will be the heavens, and they will appear before Allah, the One, the Irresistible.) (14:48) and He says,

(وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا -  
فَيَذَرُهَا قَاعًا صَفْصَفًا - لَا تَرَى فِيهَا عِوَجًا وَلَا  
أَمْتًا )

(And they ask you concerning the mountains: say, "My Lord will blast them and scatter them as particles of dust. Then He shall leave them as a level smooth plain. You will see therein nothing crooked or curved.) (20:105-107) and Allah says,

" وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً )

(And the Day We shall cause the mountains to pass away, and you will see the earth as a leveled plain.) (18:47) and the earth will be brought forth which will have mountains upon it, and it will not be considered from this earth (of this life). It will be an earth that no sin will be performed on it, nor will any blood be shed upon it."

(هَلْ أَتَاكَ حَدِيثُ مُوسَى - إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ  
الْمُقَدَّسِ طُوًى اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُلْ  
هَلْ لَكَ إِلَى أَنْ تَزَكَّى وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى  
فَأَرَاهُ الْآيَةَ الْكُبْرَى فَكَذَّبَ وَعَصَى ثُمَّ أُذْبِرَ  
يَسْعَى فَحَشَرَ فَنَادَى فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى فَأَخَذَهُ  
اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ  
يَخْشَى )

(15. Has there come to you the story of Musa) (16. When his Lord called him in the holy valley of Tuwa,) (17. Go to Fir`awn; verily, he has transgressed all bounds.) (18. And say to him:

"Would you purify yourself") (19. "And that I guide you to your Lord, so you should fear Him") (20. Then he showed him the great sign.) (21. But he denied and disobeyed.) (22. Then he turned back, striving.) (23. So he gathered and called out,) (24. Saying: "I am your lord, most high.") (25. So Allah seized him with punishing example for the Hereafter and the first (life).) (26. In this is a lesson for whoever fears.)

## Mentioning the Story of Musa and that it is a Lesson for Those Who fear Allah

Allah informs His Messenger Muhammad about His Messenger Musa. He mentions that he sent Musa to Fir`awn and He aided him with miracles. Yet, even after this, Fir`awn continued in his disbelief and transgression until Allah seized him with a mighty and powerful punishment. Thus is the punishment of whoever opposes you (Muhammad) and rejects that which you have been sent with. This is why Allah says at the end of the story,

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى )

(In this is a Lesson for whoever fears.) Allah begins by saying,

(هَلْ أَتَاكَ حَدِيثُ مُوسَى )

(Has there come to you the story of Musa) meaning, have you heard of his story

(إِذْ نَادَاهُ رَبُّهُ)

(When his Lord called him) meaning, He called out speaking to him.

(بِالْوَادِ الْمُقَدَّسِ)

(in the holy valley) meaning purified

(طُوًى)

(Tuwa) According to what is correct, it is the name of a valley, as preceded in Surah Ta Ha. So, He said to him:

(اذهبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى )

(Go to Fir`awn; verily, he has transgressed all bounds.) meaning, he has become haughty, rebellious and arrogant.

(فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ )

(And say to him: "Would you purify yourself") meaning, say to him, "Will you respond to the path and way that will purify you" This means, `will you submit (accept Islam) and be obedient'

(وَأَهْدِيكَ إِلَىٰ رَبِّكَ)

(And that I guide to your Lord,) meaning, `I will guide you to the worship of your Lord.'

(فَتَخَشَىٰ)

(so that you fear) meaning, `so that your heart will become humble, obedient, and submissive to Him after it was hard, evil, and far away from goodness.'

(فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ )

(Then he showed him the great sign.) This means that Musa showed him -- along with this truthful call -- a strong evidence and a clear proof of the truthfulness of what he had come up with from Allah.

(فَكَذَّبَ وَعَصَىٰ )

(But he denied and disobeyed.) meaning, he (Fir`awn) rejected the truth and opposed what Musa commanded him with of obedience. So what happened with him was that his heart disbelieved, and Musa (i.e., his call) could not internally or externally affect it. Along with this, his knowledge that what Musa had come to him with was the truth, did not necessitate his being a believer in it. This is because recognition is the knowledge of the heart, and faith is its action. And it (faith) is to comply with the truth and submit to it. Concerning Allah's statement,

(ثُمَّ أَدْبَرَ يَسْعَىٰ )

(Then he turned back, striving.) meaning, in responding to the truth with falsehood. This was by his gathering the group of magicians in order to confront that which Musa had come up with of spectacular miracles.

(فَحَشَرَ فَنَادَىٰ )

(So he gathered (his people) and called out) meaning, among his people.

(فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ )

(Saying; I am your lord, most high.") Ibn ` Abbas and Mujahid both said, "This is the word which Fir`awn said after he said,

(مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي)

(" I have not known of any other god for you all other than me) for the past forty years." Allah then says,

(فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى )

(So Allah seized him with a punishing example for the Hereafter and the first (life). ) meaning, Allah avenged Himself against him with a severe vengeance, and He made an example and admonition of him for those rebellious people in the world who are like him.

(وَيَوْمَ الْقِيَمَةِ يُسَّ الرَّفْدُ الْمَرْفُودُ)

(And on the Day of Resurrection, evil indeed is the gift gifted )i.e., the curse (in this world) pursued by another curse (in the Hereafter)(.) (11:99) This is as Allah says,

(وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَمَةِ لَا يُنصَرُونَ )

(And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.) (28:41) Allah said;

(إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى )

(In this is a lesson for whoever fears.)

(أَعَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا - رَفَعَ سَمَكَهَا  
فَسَوَّاهَا - وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا -  
وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا - أَخْرَجَ مِنْهَا مَاءَهَا  
وَمَرْعَاهَا - وَالْحِبَالَ أَرْسَاهَا - مَتَّعًا لَكُمْ  
وَلَأَنْعَمَكُمْ )

(27. Are you more difficult to create or is the heaven that He constructed) (28. He raised its height, and has perfected it.) (29. Its night He covers and He brings out its forenoon.) (30. And after that He spread the earth,) (31. And brought forth therefrom its water and its pasture.) (32. And the mountains He has fixed firmly,) (33. As provision and benefit for you and your cattle.)

## Creating the Heavens and the Earth is more difficult than repeating Creation

in refutation of the claim rejecting resurrection due to the renewal of creation after its original state, Allah says;

(ءَأَنْتُمْ)

(Are you) `O people'

(أَشَدُّ خَلْقًا أَمْ السَّمَاءُ)

(more difficult to create or is the heaven...) meaning, `rather the heaven is more difficult to create than you.' As Allah said;

(لَخَلْقِ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ)

(the creation of the heavens and the earth is greater than the creation of mankind;) (40:57) And His saying;

(أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ مِنْهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ)

(Is not the One Who created the heavens and the earth, capable of creating the similar to them. Yes, indeed! He is the Supreme Creator, the All-Knowing.) (36:81) Then Allah says,

(بَنَاهَا)

(He constructed) He explains this by His statement,

(رَفَعَ سَمَكَهَا فَسَوَّاهَا)

(He raised its height, and has perfected it.) meaning, He made it a lofty structure, vast in its space, with equal sides, and adorned with stars at night and in the darkness. Then Allah says,

(وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا )

(Its night He covers and He brings out its forenoon.) meaning, He made its night dark and extremely black, and its day bright, luminous, shining and clear. Ibn `Abbas said, "He did Aghtasha of its night means that He made it dark." Mujahid, `Ikrimah, Sa`id bin Jubayr and a large group have said this as well. In reference to Allah's statement,

(وَأَخْرَجَ ضُحَاهَا)

(And He brings out its forenoon.) meaning, He illuminated its day. Then Allah says,

(وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا )

(And after that He spread the earth,) He explains this statement by the statement that follows it,

(أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا )

(And brought forth therefrom its water and its pasture.) It already has been mentioned previously in Surat Ha Mim As-Sajdah that the earth was created before the heaven was created, but it was only spread out after the creation of the heaven. This means that He brought out what was in it with a forceful action. This is the meaning of what was said by Ibn `Abbas and others, and it was the explanation preferred by Ibn Jarir. In reference to the statement of Allah,

(وَالجِبَالَ أَرْسَاهَا )

(And the mountains He has fixed firmly,) meaning, He settled them, made them firm, and established them in their places. And He is the Most Wise, the All-Knowing. He is Most Kind to His creation, Most Merciful. Allah then says,

(مَتَاعًا لَكُمْ وَلِأَنْعَمِكُمْ )

(As provision and benefit for you and your cattle.) meaning, He spread out the earth, caused its springs to gush forth, brought forth its hidden benefits, caused its rivers to flow, and caused its vegetation, trees, and fruits to grow. He also made its mountains firm so that it (the earth) would be calmly settled with its dwellers, and He stabilized its dwelling places. All of this is a means of beneficial enjoyment for His creatures (mankind) providing them of what cattle they need, which they eat and ride upon. He has granted them these beneficial things for the period that they need them, in this worldly abode, until the end of time and the expiration of this life.

(فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى - يَوْمَ يَتَذَكَّرُ  
الْإِنْسَانُ مَا سَعَى - وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى -  
فَأَمَّا مَنْ طَغَى - وَءَاثَرَ الْحَيَاةَ الدُّنْيَا - فَإِنَّ  
الْجَحِيمَ هِيَ الْمَأْوَى - وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ  
وَنَهَى النَّفْسَ عَنِ الْهَوَى - فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى  
- يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا - فِيمَ أَنْتَ  
مِنْ ذِكْرَاهَا - إِلَى رَبِّكَ مُنْتَهَاهَا - إِنَّمَا أَنْتَ مُنذِرٌ  
مَنْ يَخْشَاهَا - كَانَتْهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبِثُوا إِلَّا  
عَشِيَّةً أَوْ ضُحَاهَا )

(34. But when there comes the Greatest Catastrophe) (35. The Day when man shall remember what he strove for.) (36. And Hell shall be made apparent for whoever sees.) (37. Then for him who transgressed) (38. And preferred the life of this world.) (39. Verily, his abode will be the Hell;) (40. But as for him who feared standing before his Lord, and forbade himself from desire.) (41. Verily, Paradise will be his abode.) (42. They ask you about the Hour when will be its appointed time) (43. What do you have to mention of it.) (44. To your Lord it is limited.) (45. You are only a warner for those who fear it,) (46. The Day they see it (it will be) as if they had not tarried (in this world) except an (Ashiyyah) afternoon or its (Duha) morning.)

### **The Day of Judgement, its Pleasures and Hell, and that its Time is not known**

Allah says,

(فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى )

(But when there comes the Great Catastrophe) This refers to the Day of Judgement. This has been said by Ibn `Abbas. It has been called this because it will overcome every matter. It will be frightful and horrifying. As Allah says,

(وَالسَّاعَةُ أَذْهَى وَأَمْرٌ)



(And the Hour will be more grievous and more bitter.) (54:46) Then Allah says,

(يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى )

(The Day when man shall remember what he strove for.) meaning, at that time the Son of Adam will reflect upon all of his deeds, both the good and the evil. This is as Allah says,

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى )

(On the Day will man remember, but how will that remembrance avail him) (89:23) Then Allah says,

(وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى )

(And Hell shall be made apparent for whoever sees.) meaning, it will become apparent for the onlookers, so the people will see it with their own eyes.

(فَأَمَّا مَنْ طَغَى )

(Then for him who transgressed) meaning, who rebels and behaves arrogantly.

(وَأَثَرَ الْحَيَاةِ الدُّنْيَا )

(And preferred the life of this world,) meaning, he gives it precedence over the matters of his religion and his Hereafter.

(فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى )

(Verily his abode will be the Hell;) meaning, his final destination will be Hell, his food will be from the tree of Zaqqum, and his drink will be from Hamim.

(وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى )

(But as for him who feared standing before his Lord and forbade himself from desire.) meaning, he fears the standing before Allah, he fears Allah's judgement of him, he prevents his soul from following its desires, and he compels it to obey its Master.

(فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى )

(Verily Paradise will be his abode.) meaning, his final abode, his destination, and his place of return will be the spacious Paradise. Then Allah says,

(يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا - فِيمَ أَنْتَ  
مِنْ ذِكْرَاهَا - إِلَى رَبِّكَ مُنْتَهَاهَا )

(They ask you about the Hour -- when will be its appointed time What do you have to mention of it. To your Lord it is limited.) meaning, its knowledge is not with you, nor with any creature. Rather the knowledge of it is with Allah. He is the One Who knows the exact time of its occurrence.

(تَقُلْتُ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْثَةً  
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ  
اللَّهِ)

(Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden. They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah.") (7:187) Allah says here,

(إِلَى رَبِّكَ مُنْتَهَاهَا )

(To your Lord it is limited.) Thus, when Jibril asked the Messenger of Allah about the time of the last Hour he said,

«مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ»

(The one questioned about it knows no more than the questioner.) Allah said,

(إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا )

(You are only a warner for those who fear it,) meaning, `I sent you to warn mankind and caution them to beware of the torment and punishment of Allah. So whoever fears Allah, fears standing before Him, and His threat, then he will follow you, and thus be successful and victorious. However, whoever denies you and opposes you, then he will only suffer loss and failure.' Allah then says,

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا  
(

(The Day they see it (it will be) as if they had not tarried (in this world) except an (Ashiyyah) afternoon or its (Duha) morning.) meaning, when they stand up from their graves to go to the place of Gathering, they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. Juwaybir reported from Ad-Dahhak from Ibn `Abbas:

(كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا  
(

(The Day they see it (it will be) as if they had not tarried (in this world) except an (Ashiyyah) afternoon or its (Duha) morning.) "As for `Ashiyyah, it is the time between noon until the setting of the sun.

(أَوْ ضُحَاهَا)

(Or its (Duha) morning) what is between sunrise and midday (noon)." Qatadah said, "This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter." This is the end of the Tafsir of Surat An-Nazi`at. And to Allah belongs all praise and thanks.

### The Tafsir of Surah `Abasa

(Chapter - 80)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(عَبَسَ وَتَوَلَّى - أَنْ جَاءَهُ الْأُغْمَى - وَمَا يُدْرِيكَ  
لَعَلَّهُ يَزَّكَّى - أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذُّكْرَى - أَمَّا مَنْ  
اسْتَعْنَى - فَأَنْتَ لَهُ تَصَدَّى - وَمَا عَلَيْكَ إِلَّا يَزَّكَّى  
- وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى - فَأَنْتَ

عَنْهُ تَلَهَّى - كَلَّا إِنَّهَا تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرَهُ فِي  
صُحُفٍ مُّكْرَمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ  
كِرَامٍ بَرَرَةٍ )

(1. He frowned and turned away.) (2. Because there came to him the blind man.) (3. And how can you know that he might become pure) (4. Or he might receive admonition, and the admonition might profit him) (5. As for him who thinks himself self-sufficient,) (6. To him you attend;) (7. What does it matter to you if he will not become pure) (8. But as for him who came to you running,) (9. And is afraid.) (10. Of him you are neglectful and divert your attention to another.) (11. Nay; indeed it is an admonition.) (12. So, whoever wills, let him pay attention to Him (it).) (13. In Records held in honor,) (14. Exalted, purified.) (15. In the hands of ambassadors (Safarah),) (16. Honorable and obedient.)

### The Prophet being reprimanded because He frowned at a Weak Man

More than one of the scholars of Tafsir mentioned that one day the Messenger of Allah was addressing one of the great leaders of the Quraysh while hoping that he would accept Islam. While he was speaking in direct conversation with him, Ibn Umm Maktum came to him, and he was of those who had accepted Islam in its earliest days. He (Ibn Umm Maktum) then began asking the Messenger of Allah about something, urgently beseeching him. The Prophet hoped that the man would be guided, so he asked Ibn Umm Maktum to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktum and turned away from him in order to face the other man. Thus, Allah revealed,

(عَبَسَ وَتَوَلَّى - أَنْ جَاءَهُ الْأَعْمَى - وَمَا يُدْرِيكَ  
لَعَلَّهُ يَزْكَى )

(He frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure) meaning, he may attain purification and cleanliness in his soul.

(أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى )

(Or he might receive admonition, and the admonition might profit him) meaning, he may receive admonition and abstain from the forbidden.

(أَمَّا مَنْ اسْتَعْنَى - فَأَنْتَ لَهُ تَصَدَّى )

(As for him who thinks himself self-sufficient. To him you attend;) meaning, 'you face the rich person so that perhaps he may be guided.'

(وَمَا عَلَيْكَ أَلَّا يَزَّكَّى )

(What does it matter to you if he will not become pure) meaning, `you are not responsible for him if he does not attain purification.'

(وَأَمَّا مَنْ جَاءَكَ يَسْعَى - وَهُوَ يَخْشَى )

(But as for him who came to you running. And is afraid.) meaning, `he is seeking you and he comes to you so that he may be guided by what you say to him.'

(فَأَنْتَ عَنْهُ تَلَهَّى )

(Of him you are neglectful and divert your attention to another.) meaning, `you are too busy.' Here Allah commands His Messenger to not single anyone out with the warning. Rather, he should equal warn the noble and the weak, the poor and the rich, the master and the slave, the men and the women, the young and the old. Then Allah will guide whomever He chooses to a path that is straight. He has the profound wisdom and the decisive proof. Abu Ya`la and Ibn Jarir both recorded from `A'ishah that she said about,

(عَبَسَ وَتَوَلَّى )

(He frowned and turned away.) was revealed." At-Tirmirdhi recorded this Hadith but he did not mention that it was narrated by `A'ishah. I say it is reported like this in Al-Muwatta' as well.

## The Characteristics of the Qur'an

Allah says,

(كَلَّا إِنَّهَا تَذْكِرَةٌ )

(Nay; indeed it is an admonition.) meaning, this Surah, or this advice in conveying knowledge equally among people, whether they are of noble or low class. Qatadah and As-Suddi both said,

(كَلَّا إِنَّهَا تَذْكِرَةٌ )

(Nay; indeed it is an admonition.) "This means the Qur'an."

(فَمَنْ شَاءَ ذَكَرْهُ )

(So, whoever wills, let him pay attention to Him (it).) meaning, so whoever wills, he remembers Allah in all of his affairs. The pronoun could also be understood to be referring to the revelation since the conversation is alluding to it. Allah said:

(فِي صُحُفٍ مُّكَرَّمَةٍ - مَّرْفُوعَةٍ مُّطَهَّرَةٍ )

(In Records held in honor, exalted, purified.) meaning, this Surah or this admonition. Both meanings are connected to each other. Actually, all of the Qur'an is in honored pages, meaning respected and revered.

(مَّرْفُوعَةٍ)

(exalted) meaning, elevated in status.

(مُطَهَّرَةٍ)

(purified) meaning, from impurity, additions and deficiency. Concerning Allah's statement,

(بِأَيْدِي سَفَرَةٍ )

(In the hands of ambassadors (Safarah),) Ibn `Abbas, Mujahid, Ad-Dahhak, and Ibn Zayd, all said, "These are the angels." Al-Bukhari said, "Safarah (ambassadors) refers to the angels. They travel around rectifying matters between themselves. The angels when they descend with the revelation of Allah, bringing it like the ambassador who rectifies matters between people." Allah said,

(كِرَامٍ بَرَرَةٍ )

(Honorable and obedient.) meaning, they are noble, handsome, and honorable in their creation. Their character and their deeds are righteous, pure and perfect. Here it should be noted that it is necessary for one who carries the Qur'an (i.e., the angel) to be following righteousness and guidance. Imam Ahmad recorded from `Aishah that the Messenger of Allah said,

«الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ  
الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُهُ وَهُوَ عَلَيْهِ شَاقٌّ، لَهُ  
أُجْرَانِ»

(He who recites the Qur'an proficiently, will be with the noble, righteous, ambassador angels, and the one who recites it with difficulty will receive two rewards.) This Hadith was reported by the group.

(قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ - مِنْ أَى شَىءٍ خَلَقَهُ -  
 مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ - ثُمَّ السَّبِيلَ يَسَّرَهُ - ثُمَّ  
 أَمَاتَهُ فَأَقْبَرَهُ - ثُمَّ إِذَا شَاءَ أَنْشَرَهُ - كَلَّا لَمَّا يَقْضِ  
 مَا أَمَرَهُ - فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ - أَنَا  
 صَبَبْنَا الْمَاءَ صَبًّا - ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا -  
 فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا - وَزَيْتُونًا وَنَخْلًا  
 - وَحَدَائِقَ غُلْبًا - وَفَكْهَةً وَأَبًا مَتَعًا لَكُمْ  
 وَلِأَنْعَمِكُمْ )

(17. Qutila mankind! How ungrateful he is!) (18. From what thing did He create him) (19. From a Nutfah He created him and then set him in due proportion.) (20. Then He made the path easy for him.) (21. Then He causes him to die and puts him in his grave.) (22. Then when it is His will, He will resurrect him.) (23. Nay, but has not done what He commanded him.) (24. Then let man look at his food:) (25. We pour forth water in abundance.) (26. And We split the earth in clefts.) (27. And We cause therein Habb to grow,) (28. And grapes and Qadb,) (29. And olives and date palms,) (30. And Ghulb Hada'iq,) (31. And fruits (Fakihah) and herbage (Abb).) (32. A provision and benefit for you and your cattle.)

### The Refutation against Whoever denies Life after Death

Allah rebukes those who deny the Resurrection and the Final Gathering.

(قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ )

(Qutila mankind!) Ad-Dahhak reported from Ibn ` Abbas that he said,

(قَتَلَ الْإِنْسَانَ)

(Qutila mankind!) "May man be cursed." Abu Malik also made a similar statement. He said, "This refers to the rejecting type of man, due to his abundant denial without any supporting argument. Rather he denies simply because he thinks it is farfetched and because he lacks knowledge of it." Ibn Jurayj said,

(مَا أَكْفَرَهُ)

(How ungrateful he is!) "This means none is worse in disbelief than he is." Qatadah said,

(مَا أَكْفَرَهُ)

(How ungrateful he is!) "This means none is more cursed than he is." Then Allah explains how He created him from something despised and that He is able to bring him back to life just as He created him initially. Allah says,

(مِنْ أَى شَىءٍ خَلَقَهُ - مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ)

(From what thing did He create him From a Nutfah He created him, and then set him in due proportion.) meaning, He decreed his life span, his sustenance, his deeds, and whether he would be miserable or happy.

(ثُمَّ السَّيْلَ يَسَّرَهُ)

(Then He made the path easy for him.) Al-`Awfi reported from Ibn `Abbas, "Then He made his coming out of his mother's belly easy for him." This was also said by `Ikrimah, Ad-Dahhak, Abu Salih, Qatadah, As-Suddi, and it was the explanation preferred by Ibn Jarir. Mujahid said, "This is similar to Allah's statement,

(إِنَّا هَدَيْنَاهُ السَّيْلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا)

(Verily, We guided him on the path, he is either grateful or ungrateful.) (76:3) meaning, We explained it to him, clarified it, and made it easy for him to act upon." Al-Hasan and Ibn Zayd both said the same. This is the most correct view and Allah knows best. Concerning Allah's statement,

(ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ)

(Then He causes him to die and puts him in his grave.) After creating man, Allah causes him to die and makes him the inhabitant of a grave. Allah said;

(ثُمَّ إِذَا شَاءَ أَنْشُرَهُ)

(Then when it is His will, He will resurrect him.) meaning, He resurrects him after his death and this is called Al-Ba`th (resurrection) and An-Nushur (resuscitation).



وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ  
تَنْتَشِرُونَ )

(And among His signs is this that He created you from dust, and then behold, you are human beings scattered.) (30:20)

وَأَنْظِرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا  
لَحْمًا)

(And look at the bones, how We bring them together and clothe them with flesh.) (2:259) In the Two Sahihis it is narrated by way of Al-A' mash from Abu Salih, from Abu Hurayrah that the Prophet said,

«كُلُّ ابْنِ آدَمَ يَبْلَى إِلَّا عَجَبَ الدَّنْبِ، مِنْهُ خُلِقَ،  
وَفِيهِ يُرَكَّبُ»

(All of the Sons of Adam (men) will decay except for the bone of coccyx (tailbone). From it he (man) was created and by it he will be reconstructed.)" Concerning Allah's statement,

(كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ )

(Nay, but has not done what He commanded him.) Ibn Jarir said, "Allah is saying, `Nay, the matter is not as this disbelieving man says. He claims that he has fulfilled Allah's right upon him regarding himself and his wealth.

(لَمَّا يَقْضِ مَا أَمَرَهُ)

(But he has not done what He commanded him.) Allah is saying that man has not fulfilled for his Lord the obligations that were imposed upon him." What seems apparent to me of its actual meaning -- and Allah knows best -- is that the Ayah

(ثُمَّ إِذَا شَاءَ أَنْشَرَهُ )

(Then when it is His will, He will resurrect him.) means, He will resurrect him.

(كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ )

(Nay! But he has not done what He commanded him.) means, He has not done it (resurrected them) as of yet, until the time period has expired and the extent of the earthly life of humanity is complete, according to the lives of all whom Allah has written it to exist from the time they are brought into existence into the world. Verily, Allah has decreed the existence of mankind, and its duration, therefore, when that is finished with Allah, He resurrects the creatures and repeats their creation just as He initially created them.

## The Growth of the Seed and Other Things is a Proof of Life after Death

(فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ )

(Then let man look at his food) This is a call to reflect upon Allah's favor. It also contains an evidence in the vegetation's coming to life from the lifeless earth, that the bodies can be brought to life after being decayed bones and scattered dust.

(أَنَّا صَبَبْنَا الْمَاءَ صَبًّا )

(We pour forth water in abundance.) meaning, `We sent it down from the sky to the earth.'

(ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا )

(And We split the earth in clefts.) meaning, `We cause it (the water) to settle in it (the earth), and it enters into its boundaries, and mingles with the parts of the seeds that are left in the earth. From this the seeds grow, rise up and appear on the surface of the earth (in the form of vegetation).'

(فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا )

(And We cause therein Habb to grow. And grapes and Qadb,) Al-Habb refers to all types of seeds (or grains). Grapes are well-known. Al-Qadb are the moist (green) herbal plants that animals graze on. It is also called Al-Qat. Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi, all said this. Al-Hasan Al-Basri said, "Al-Qadb is fodder."

(وَزَيْتُونًا)

(And olives) It is well-known, and it is a food just as its juice is a food. It is eaten for breakfast and used as an oil.

(وَنَخْلًا)

(And date palms,) It (i.e., its fruit) is eaten as Balah, Busr, Rutab and Tamr, Niya' and Matbukh, all of which are varieties of dates that range from unripe, ripe and dried in their textures. Its juice is also extracted to make pulpy fruit drinks and vinegar.

(وَحَدَائِقَ غُلْبًا )

(And Ghulb Hada'iq,) meaning, gardens. Al-Hasan and Qatadah both said, "Ghulb are gardens of date palms that are thick and handsome." Ibn `Abbas and Mujahid both said, "It means everything that is gathered and collected." Allah said,

(وَفَكِيهَةً وَأَبًّا )

(And fruits (Fakihah) and herbage (Abb).) Fakihah includes every type of fruit. Ibn `Abbas said, "Al-Fakihah is everything that is eaten ripe, and Al-Abb is what the earth grows that is eaten by grazing animals and not people." In one narration reported from him he said, "It is the grass for the livestock animals." Abu `Ubayd Al-Qasim bin Sallam reported from Ibrahim At-Taymi that he said, "Abu Bakr As-Siddiq was asked about Allah's statement,

(وَفَكِيهَةً وَأَبًّا )

(And fruits (Fakihah) and herbage (Abb).) and he said, `What sky would shade me and what earth would carry me if I said about the Book of Allah that which I did not have knowledge of.'" In reference to what Ibn Jarir recorded from Anas, that he said, "Umar bin Al-Khattab recited

(عَبَسَ وَتَوَلَّى )

(He frowned and turned away.) then when he reached this Ayah

(وَفَكِيهَةً وَأَبًّا )

(And fruits (Fakihah) and herbage (Abb).) he said, `We already know what Al-Fakihah is, but what is Al-Abb' Then he said, `By your life, O Ibn Al-Khattab, this is something over burdensome (i.e., unnecessary to ask about).'" This report has an authentic chain of narration. More than one person has narrated it from Anas. The meaning of the narration is that `Umar wanted to know how it looks, its type and its exact description, because he (`Umar) and everyone who reads this Ayah knows that it is one of the plants that grows from the earth. This is clear due to the Allah's saying,

(فَأَنْبَتْنَا فِيهَا حَبًّا - وَعِنَبًا وَقَضْبًا - وَزَيْتُونًا  
وَنَخْلًا - وَحَدَائِقَ غُلْبًا - وَفَكِيهَةً وَأَبًّا )

(And We cause therein the Habb to grow. And grapes and Qadb, and olives and date palms. And Ghulb Hada'iq. And fruits (Fakihah) and herbage (Abb).) And then He says,

## (مَتَاعًا لَكُمْ وَلَا تُعَمِّكُمْ )

(A provision and benefit for you and your cattle.) meaning, a means of livelihood for you all and your cattle in this life until the (coming of) the Day of Judgement.

(فَإِذَا جَاءَتِ الصَّآخَةُ - يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ  
- وَأُمِّهِ وَأَبِيهِ - وَصَحْبَتِهِ وَبَنِيهِ - لِكُلِّ امْرِئٍ  
مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ - وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ -  
ضَحِكَةٌ مُّسْتَبْشِرَةٌ - وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ -  
تَرْهَقُهَا قَتَرَةٌ - أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجْرَةُ )

(33. Then when there comes As-Sakhkhah) (34. That Day shall a man flee from his brother.) (35. And from his mother and his father.) (36. And from his wife and his children.) (37. Every man that Day will have enough to make him careless of others.) (38. Some faces that Day will be bright,) (39. Laughing, rejoicing at good news.) (40. And other faces that Day will be dust-stained.) (41. Darkness will cover them.) (42. Such will be the disbelieving, the wicked evil doers.)

### The Day of Judgement and the fleeing of the People from Their Relatives during it

Ibn `Abbas said, "As-Sakhkhah is one of the names of the Day of Judgement that Allah has magnified and warned His servants of." Ibn Jarir said, "Perhaps it is a name for the blowing into Trumpet." Al-Baghawi said, "As-Sakhkhah means the thunderous shout of the Day of Judgement. It has been called this because it will deafen the ears. This means that it pierces the hearing to such an extent that it almost deafens the ears."

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -  
وَصَحْبَتِهِ وَبَنِيهِ )

(That Day shall a man flee from his brother. And from his mother and his father. And from his wife and his children.) meaning, he will see them and then flee from them, and seek to get away from them because horror will be so great and the matter will be so weighty. There is an authentic Hadith related concerning the intercession that states that every one of the great Messengers of firm resolve will be requested to intercede with Allah on behalf of the creation, but each of them will say, "O myself! O myself! Today I will not ask You (O Allah) concerning anyone but myself." Even `Isa bin Maryam will say, "I will not ask Him (Allah) concerning

anyone but myself today. I will not even ask Maryam, the woman who gave birth to me." Thus, Allah says,

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ -  
وَصَحْبَتِهِ وَبَنِيهِ )

(That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children.) Qatadah said, "The most beloved and then the next most beloved, and the closest of kin and then the next closest of kin -- due to the terror of that Day." Allah said,

(لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ )

(Every man that Day will have enough to make him careless of others.) meaning, he will be preoccupied in his business and distracted from the affairs of others. Ibn Abi Hatim recorded from Ibn ` Abbas that the Messenger of Allah said,

«تُحْشَرُونَ حُفَاةَ عُرَاةٍ مُشَاءَ عُرُلًا»

(You will all be gathered barefoot, naked, walking and uncircumcised.) So his wife said, "O Messenger of Allah! Will we look at or see each other's nakedness" The Prophet replied,

«لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ أَوْ قَالَ: مَا  
أَشْغَلُهُ عَنِ النَّظَرِ»

(Every man among them on that Day will have enough (worries) to make him careless of others) -- or he said: (he will be too busy to look.) Ibn ` Abbas narrated that the Prophet said,

«تُحْشَرُونَ حُفَاةَ عُرَاةٍ عُرُلًا»

(You will all be gathered barefoot, naked and uncircumcised.) So a woman said, "Will we see or look at each others nakedness" He replied,

«يَا فُلَانَةُ، لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ»

(O so-and-so woman! Every man among them on that Day will have enough (worries) to make him careless of others.) At-Tirmidhi said, "This Hadith is Hasan Sahih."

**The Faces of the People of Paradise and the People of the Fire on  
the Day of Judgement**

Allah says;

(وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ - ضَحِكَةٌ مُّسْتَبْشِرَةٌ)

(Some faces that Day will be bright (Musfirah), laughing, rejoicing at good news.) meaning, the people will be divided into two parties. There will be faces that are Musfirah, which means bright.

(ضَحِكَةٌ مُّسْتَبْشِرَةٌ)

(Laughing, rejoicing at good news.) meaning, happy and pleased due to the joy that will be in their hearts. The good news will be apparent on their faces. These will be the people of Paradise.

(وَوَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ - تَرْهَقُهَا قَتَرَةٌ)

(And other faces that Day will be dust-stained. Darkness (Qatarah) will cover them.) meaning, they will be overcome and covered with Qatarah, which is darkness. Ibn ` Abbas said,

(تَرْهَقُهَا قَتَرَةٌ)

(Darkness (Qatarah) will cover them.) "This means that they (the faces) will be overcome with darkness." Allah said,

(أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ)

(Such will be the disbelieving, the wicked evildoers.) meaning, they are disbelievers in their hearts, evildoers in their actions. This is as Allah says,

(وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا)

(And they will beget none but wicked disbelievers.) (71:27) This is the end of the Tafsir of Surat ` Abasa, and to Allah all praise and thanks are due.

## The Tafsir of Surat At-Takwir

(Chapter - 81)

Which was revealed in Makkah

What has been narrated about This Surah

Imam Ahmad recorded from Ibn ` Umar that the Messenger of Allah said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَامَةِ كَأَنَّهُ رَأَى  
عَيْنٍ فَلْيَقْرَأْ:

(إِذَا الشَّمْسُ كُوِّرَتْ )

و

(إِذَا السَّمَاءُ انْفَطَرَتْ )

و

«(إِذَا السَّمَاءُ انشَقَّتْ )»

(Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read, (When the sun is wound round.) (81:1) (and; (When the heaven is cleft asunder.) (82:1) (and; (When the heaven is split asunder.) (84:1)) Likewise, At-Tirmidhi has also recorded this Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا الشَّمْسُ كُوِّرَتْ - وَإِذَا النُّجُومُ انكَدَرَتْ -  
وَإِذَا الْجِبَالُ سُيِّرَتْ - وَإِذَا الْعِشَارُ عُطِّلَتْ - وَإِذَا  
الْوَحُوشُ حُشِرَتْ - وَإِذَا الْبِحَارُ سُجِّرَتْ - وَإِذَا  
النُّفُوسُ زُوِّجَتْ - وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَيِّ  
ذَنْبٍ قُتِلَتْ - وَإِذَا الصُّحُفُ نُشِرَتْ - وَإِذَا السَّمَاءُ

كُشِطَتْ - وَإِذَا الْجَحِيمُ سُعِّرَتْ - وَإِذَا الْجَبَّةُ  
أُزْلِفَتْ - عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ )

(1. When the sun is Kuwwirat.) (2. And when the stars Inkadarat.) (3. And when the mountains are made to pass away;) (4. And when the pregnant she-camels are neglected;) (5. And when the wild beasts are gathered together.) (6. And when the seas become as blazing fire.) (7. And when the souls are joined with their mates.) (8. And when the female infant (Al-Maw'udah) buried alive is questioned (Su'ilat):) (9. For what sin was she killed) (10. And when the pages are laid open.) (11. And when the heaven is Kushitat;) (12. And when Hell is Su' irat.) (13. And when Paradise is brought near.) (14. Every person will know what he has brought.)

### What will happen on the Day of Judgement, and that is the rolling up of the Sun

Ali bin Abi Talhah reported from Ibn ` Abbas:

(إِذَا الشَّمْسُ كُوِّرَتْ )

(When the sun is Kuwwirat.) "This means it will be darkened." Al-` Awfi reported from Ibn ` Abbas; "It will go away." Qatadah said, "Its light will go away." Sa` id bin Jubayr said, "Kuwwirat means it will sink in." Abu Salih said, "Kuwwirat means it will be thrown down." At-Takwir means to gather one part of something with another part of it (i.e., folding). From it comes the folding of the turban ( ` Imamah) and the folding of clothes together. Thus, the meaning of Allah's statement,

(كُوِّرَتْ)

(Kuwwirat) is that part of it will be folded up into another part of it. Then it will be rolled up and thrown away. When this is done to it, its light will go away. Al-Bukhari recorded from Abu Hurayrah that the Prophet said,

«الشَّمْسُ وَالْقَمَرُ يُكْوَرَانِ يَوْمَ الْقِيَامَةِ»

(The sun and the moon will be rolled up on the Day of Judgement.) Al-Bukhari was alone in recording this Hadith and this is his wording of it.

### Dispensing the Stars

(وَإِذَا النُّجُومُ انْكَدَرَتْ )



(And when the stars Inkadarat.) meaning, when they are scattered. This is as Allah says,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ )

(And when the stars have fallen and scattered.) (82:2) The basis of the word Inkidar is Insibab, which means to be poured out. Ar-Rabi` bin Anas reported from Abu Al-` Aliyah, who reported from Ubayy bin Ka`b that he said, "Six signs will take place before the Day of Judgement. The people will be in their marketplaces when the sun's light will go away. When they are in that situation, the stars will be scattered. When they are in that situation, the mountains will fall down upon the face of the earth, and the earth will move, quake and be in a state of mixed up confusion. So the Jinns will then flee in fright to the humans and the humans will flee to the Jinns. The domestic beasts, birds and wild animals will mix together, and they will surge together in a wave (of chaos).

(وَإِذَا الْوُحُوشُ حُشِرَتْ )

(And when the wild beasts are gathered together.) This means they will be mixed.

(وَإِذَا الْعِشَارُ عُطِّلَتْ )

(And when the pregnant she camels are neglected;) This means their owners will neglect them.

(وَإِذَا الْبِحَارُ سُجِّرَتْ )

(And when the seas become as blazing fire)" Then he (Ubayy) went on to say, "The Jinns will say, `We come to you with news.' So they will all go to the sea, and it will be a blazing fire. While they are in that state, the earth will be split with one huge crack that will extend from the lowest, seventh earth to the highest, seventh heaven. So while they are in that state, a wind will come that will kill all of them." Ibn Jarir recorded this narration with this wording.

### **Moving of the Mountains, abandoning of the Pregnant She-Camels, and the gathering of the Wild Beasts**

Concerning Allah's statement,

(وَإِذَا الْجِبَالُ سُيِّرَتْ )

(And when the mountains are made to pass away;) meaning, they will not remain in their places and they will be destroyed. Then the earth will be left as a flat, level plain. Then Allah says,

(وَإِذَا الْعِشَارُ عُطِّلَتْ )

(And when the pregnant she-camels ( `Ishar) are neglected ( `Uttilat);) `Ikrimah and Mujahid said, " `Ishar are (pregnant she-) camels." Mujahid said, " `Uttilat means abandoned and left." Ubayy bin Ka`b and Ad-Dahhak both said, "Their owners will neglect them." Ar-Rabi` bin Khuthaym said, "They will not be milked or tied up. Their masters will leave them abandoned." Ad-Dahhak said, "They will be left with no one to tend to them." And the meaning of all of these statements is similar. What is intended is that the `Ishar is a type of camel. It is actually the best type of camel, and particularly the pregnant females of them when they have reached the tenth month of their pregnancies. One of them is singularly referred to as `Ushara', and she keeps that name until she gives birth. So the people will be too busy to tend to her, take care of her or benefit from her, after she used to be the most important thing to them. This will be due to what will suddenly overtake them of the great, terrifying and horrible situation. This is the matter of the Day of Judgement, the coming together of its causes, and the occurrence of those things that will happen before it.

(وَإِذَا الْوُحُوشُ حُشِرَتْ )

(And when the wild beasts are gathered together.) meaning, gathered. This is as Allah says,

(وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ  
بِجَنَاحَيْهِ إِلَّا أُمَمٌ أُمَّتُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ  
شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ )

(There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they shall be gathered.) (6:38) Ibn `Abbas said, "Everything will be gathered, even the flies." This statement was recorded by Ibn Abi Hatim. Allah also says,

(وَالطَّيْرَ مَحْشُورَةً)

(And (so did) the birds assembled.) )38:19( meaning, gathered.

## The Blazing of the Seas

Allah says,

(وَإِذَا الْبِحَارُ سُجِّرَتْ )

(And when the seas become as blazing fire.) Ibn Jarir recorded from Sa`id bin Al-Musayyib that `Ali said to a Jewish man, "Where is the Hell" The man said, "The sea." `Ali then said, "I think he is truthful, as Allah says

(وَالْبَحْرُ الْمَسْجُورُ )

(And by the seas kindled (Masjur).) (52:6) and;

(وَإِذَا الْبِحَارُ سُجِّرَتْ )

(And when the seas become as blazing fire.)" This has already been discussed previously with the explanation of Allah's statement,

(وَالْبَحْرُ الْمَسْجُورُ )

(And by the seas kindled (Masjur).) (52:6)

### Joining the Souls

Concerning Allah's statement,

(وَإِذَا النُّفُوسُ زُوِّجَتْ )

(And when the souls are joined with their mates.) meaning, every type (of soul) will be gathered with its peer (or mate). This is as Allah says,

(احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ)

(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils).) (37:22) Ibn Abi Hatim recorded from An-Nu`man bin Bashir that the Messenger of Allah said,

(وَإِذَا النُّفُوسُ زُوِّجَتْ )

يقول وجل عز الله بأن وذلك عمله لئن يعم كانوا قوم كل مع رجل كل: الضرباء

(وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً - فَأَصْحَابُ الْمَيْمَنَةِ مَا  
أَصْحَابُ الْمَيْمَنَةِ - وَأَصْحَابُ الْمَشْأَمَةِ مَا  
أَصْحَابُ الْمَشْأَمَةِ - وَالسَّيِّقُونَ وَالسَّيِّقُونَ )

## هُمُ الضَّرْبَاءُ»

((And When the souls are joined with their mates.)( Those who are alike. Every man will be with every group of people who performed the same deeds that he did. (This is because Allah says, (And you (all) will be in three groups. So those on the Right Hand - how (fortunate) will be those on Right Hand! And those on the Left Hand - how (unfortunate) will be those on the Left Hand!) (56: 7-10) (They are those who are alike.)

### Questioning the Female Infant Who was buried Alive

Allah says,

(وَإِذَا الْمَوْءُودَةُ سُئِلَتْ - بِأَيِّ ذَنْبٍ قُتِلَتْ )

(And when the female infant (Al-Maw'udah) buried alive is questioned: For what sin was she killed) The majority have recited it as Su'ilat (she is questioned), as it is here. Al-Maw'udah is the female infant that the people of the pre-Islamic time of ignorance would bury in the dirt due to their hatred of girls. Therefore, on the Day of Judgement, the female infant will be asked what sin she committed that caused here to be murdered. This will be a means of frightening her murderer. For verily, if the one who was wronged is questioned, what does the wrongdoer (the one who is guilty of the oppression) think then `Ali bin Abi Talhah reported that Ibn `Abbas said,

(وَإِذَا الْمَوْءُودَةُ سُئِلَتْ )

(And when the female infant (Al-Maw'udah) buried alive Su'ilat:) "This means that she will ask." Abu Ad-Duha made a similar statement when he said, "She will ask, meaning she will demand restitution for her blood." The same has been reported from As-Suddi and Qatadah. Hadiths have been reported concerning the Maw'udah. Imam Ahmad recorded from `A'ishah, who reported from Judamah bint Wahb, the sister of `Ukkashah, that she said, "I was in the presence of the Messenger of Allah when he was with some people, and he said,

«لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ فَنَظَرْتُ فِي الرُّومِ وَقَارِسَ، فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ، وَلَا يَضُرُّ أَوْلَادَهُمْ ذَلِكَ شَيْئًا»

(I was about to prohibit sexual relations with breast feeding women, but then I saw that the Romans and the Persians have sexual relations with their women who breast feed their children and it does not harm the children at all.) Then they asked him about interruption of sexual intercourse to prevent the male discharge from entering the womb of the woman, and he said,

«ذَلِكَ الْوَأْدُ الْخَفِيُّ، وَهُوَ الْمَوْءُودَةُ سُئِلَتْ»

(That is the minor infanticide and it is the female infant buried alive (Maw'udah) that will be questioned.)" Muslim, Ibn Majah, Abu Dawud, At-Tirmidhi and An-Nasa'i, all recorded this Hadith as well.

### The Atonement for burying Infant Girls Alive

Abdur-Razzaq said that Isra'il informed them from Smak bin Harb, from An-Nu`man bin Bashir, who reported from `Umar bin Al-Khattab that he said concerning Allah's statement,

(وَإِذَا الْمَوْءُودَةُ سُئِلَتْ )

(And when the female infant buried alive is questioned.) "Qays bin `Asim came to the Messenger of Allah and said, `O Messenger of Allah! Verily, I buried some daughters of mine alive in the period of pre-Islamic ignorance.' The Messenger of Allah said,

«أَعْتِقْ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ رَقَبَةً»

(Free a slave for each one of them.) Then Qays said, `O Messenger of Allah! Verily, I am an owner of camels.' The Prophet said,

«فَانْحَرِ عَنْ كُلِّ وَاحِدَةٍ مِنْهُنَّ بَدَنَةً»

(Then sacrifice a camel for each one of them.)"

### The Distribution of the Pages

Allah says,

(وَإِذَا الصُّحُفُ نُشِرَتْ )

(And when the pages are laid open.) Ad-Dahhak said, "Every person will be given his paper in his right hand or in his left hand." Qatadah said, "O Son of Adam ! It (your paper) is written in, then it is rolled up, then it will be distributed to you on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper

### Removing the Heavens, kindling Hellfire, and Paradise being brought near

Allah says,

(وَإِذَا السَّمَاءُ كُشِطَتْ )

(And when the heaven is Kushitat;) Mujahid said, "It draws away." As-Suddi said, "Stripped off." Concerning Allah's statement,

(وَإِذَا الْجَحِيمُ سُعِّرَتْ )

(And when Hell is Su`irat.) As-Suddi said, "It is heated." In reference to Allah's statement,

(وَإِذَا الْجَنَّةُ أُزْلِفَتْ )

(And when Paradise is brought near.) Ad-Dahhak, Abu Malik, Qatadah, and Ar-Rabi` bin Khuthaym, all said, "This means it will be brought near to its inhabitants."

### **Everyone will know what He has brought on the Day of Judgement Concerning**

Allah's statement,

(عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ )

(Every person will know what he has brought.) This is the conclusive response of the previous statements, meaning at the time these matters occur, every soul will know what it has done, and that will be brought forth for it, as Allah says,

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا  
وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا  
بَعِيدًا)

(On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.)  
(3:30) Allah also says,

(يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ )

(On that Day man will be informed of what he sent forward, and what he left behind.) (75:13)

(فَلَا أَقْسِمُ بِالْخُنَّسِ - الْجَوَارِ الْكُنَّسِ - وَاللَّيْلِ إِذَا  
عَسَعَسَ - وَالصُّبْحِ إِذَا تَنَفَّسَ إِنَّهُ لَقَوْلُ رَسُولٍ  
كَرِيمٍ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ مُطِيعٌ ثُمَّ  
أَمِينٌ وَمَا صَحَبَكُمْ بِمَجْنُونٍ وَلَقَدْ رَءَاهُ بِالْأَفْقِ  
الْمُيِّنِ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ وَمَا هُوَ بِقَوْلِ  
شَيْطَانٍ رَجِيمٍ فَأَيْنَ تَذْهَبُونَ إِنْ هُوَ إِلَّا ذِكْرٌ  
لِّلْعَالَمِينَ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ وَمَا تَشَاءُونَ  
إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ )

(15. But nay! I swear by Al-Khunнас.) (16. Al-Jawar Al-Kunnas.) (17. And by the night when it  
`As`as.) (18. And by the day when it Tanaffas.) (19. Verily, this is the Word a most honorable  
messenger.) (20. Dhi Quwwah, with the Lord of the Throne -- Makin,) (21. Obeyed there,  
trustworthy.) (22. And your companion is not a madman.) (23. And indeed he saw him in the  
clear horizon.) (24. And he withholds not a knowledge of the Unseen.) (25. And it is not the  
word of the outcast Shaytan.) (26. Then where are you going) (27. Verily, this is no less than a  
Reminder for the creatures.) (28. To whomsoever among you who wills to walk straight.) (29.  
And you cannot will unless that Allah wills -- the Lord of all that exists.)

### The Explanation of the Words Al-Khunнас and Al-Kunnas

Muslim recorded in his Sahih, and An-Nasa'i in his Book of Tafsir, in explaining this Ayah, from  
`Amr bin Hurayth that he said, "I prayed the Morning prayer behind the Prophet , and I heard  
him reciting,

(فَلَا أَقْسِمُ بِالْخُنَّسِ - الْجَوَارِ الْكُنَّسِ - وَاللَّيْلِ إِذَا  
عَسَعَسَ - وَالصُّبْحِ إِذَا تَنَفَّسَ )

(But nay! I swear by Al-Khunнас, Al-Jawar Al-Kunnas, and by the night when it `As`as, and by  
the day when it Tanaffas.)" Ibn Jarir recorded from Khalid bin `Ar`arah that he heard `Ali  
being asked about the Ayah; (الْكُنَّسِ الْجَوَارِ بِالْخُنَّسِ أَقْسِمُ لَأَ) (Nay! I swear by Al-Khunнас, Al-Jawar Al-  
Kunnas.) and he said, "These are the stars that withdraw (disappear) during the day and sweep  
across the sky (appear) at night." Concerning Allah's statement,

## (وَاللَّيْلِ إِذَا عَسْعَسَ )

(And by the night when it `As` as.) There are two opinions about this statement. One of them is that this refers to its advancing with its darkness. Mujahid said, "It means its darkening." Sa`id bin Jubayr said, "When it begins." Al-Hasan Al-Basri said, "When it covers the people." This was also said by `Atiyah Al-`Awfi. `Ali bin Abi Talhah and Al-`Awfi both reported from Ibn `Abbas:

## (إِذَا عَسْعَسَ)

(when it `As` as) "This means when it goes away." Mujahid, Qatadah and Ad-Dahhak, all said the same. Zayd bin Aslam and his son `Abdur-Rahman also made a similar statement, when they said,

## (إِذَا عَسْعَسَ)

(when it `As` as) "This means when it leaves, and thus it turns away." I believe that the intent in Allah's saying,

## (إِذَا عَسْعَسَ)

(when it `As` as) is when it approaches, even though it is correct to use this word for departing also. However, approachment is a more suitable usage here. It is as if Allah is swearing by the night and its darkness when it approaches, and by the morning and its light when it shines from the east. This is as Allah says,

## (وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى )

(By the night as it envelops. By the day as it appears in brightness) (92:1-2) and He also says,

## (وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى )

(By the forenoon. By the night when it darkens.) (93:1-2) Allah also says,

## (فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا)

(Cleaver of the daybreak. He has appointed night for resting.) (6:96) And there are other similar Ayat that mention this. Many of the scholars of the fundamentals of language have said that the word `As` as is used to mean advancing and retreating, with both meanings sharing the same word. Therefore, it is correct that the intent could be both of them, and Allah knows best. Concerning Allah's statement,



(وَالصُّبْحُ إِذَا تَنَفَّسَ )

(And by the day when it Tanaffas.) Ad-Dahhak said, "When it rises." Qatadah said, "When it brightens and advances."

### **Jibril descended with the Qur'an and it is not the Result of Insanity Concerning**

Allah's statement ,

(إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ )

(Verily, this is the Word of a most honorable messenger.) meaning, indeed this Qur'an is being conveyed by a noble messenger, which is referring to an honorable angel, who has good character and a radiant appearance, and he is Jibril. Ibn `Abbas, Ash-Sha`bi, Maymun bin Mihran, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, Ad-Dahhak and others have said this.

(ذِي قُوَّةٍ)

(Dhi Quwwah) This is similar to Allah's statement ,

(عَلَّمَهُ شَدِيدُ الْقُوَى ذُو مِرَّةٍ)

(He has been taught by one mighty in power, Dhu Mirrah.) (53:5-6) meaning, mighty in creation, mighty in strength and mighty in actions.

(عِنْدَ ذِي الْعَرْشِ مَكِينٍ)

(with the Lord of the Throne Makin,) meaning, he has high status and lofty rank with Allah.

(مُطِعَ تَمَّ)

(Obeyed there,) meaning, he has prestige, his word is listened to, and he is obeyed among the most high gathering (of angels). Qatadah said,

(مُطِعَ تَمَّ)

(Obeyed there) "This means in the heavens. He is not one of the lower ranking (ordinary) angels. Rather he is from the high ranking, prestigious angels. He is respected and has been chosen for (the delivery of) this magnificent Message." Allah then says,

(أَمِينٌ)

(trustworthy.) This is a description of Jibril as being trustworthy. This is something very great, that the Almighty Lord has commended His servant and angelic Messenger, Jibril, just as He has commended His servant and human Messenger, Muhammad by His statement,

(وَمَا صَحِبُكُمْ بِمَجْنُونٍ )

(And your companion is not a madman.) Ash-Sha` bi, Maymun bin Mihran, Abu Salih and others who have been previously mentioned, all said, "This refers to Muhammad ." Allah said,

(وَلَقَدْ رَءَاهُ بِالْأَفُقِ الْمُبِينِ )

(And indeed he saw him in the clear horizon.) meaning, indeed Muhammad saw Jibril, who brought him the Message from Allah, in the form that Allah created him in (i.e., his true form), and he had six hundred wings.

(بِالْأَفُقِ الْمُبِينِ)

(in the clear horizon. ) meaning, clear. This refers to the first sighting which occurred at Al-Batha' (Makkah). This incident is mentioned in Allah's statement,

(عَلَّمَهُ شَدِيدُ الْقُوَى - ذُو مِرَّةٍ فَاسْتَوَى - وَهُوَ  
بِالْأَفُقِ الْأَعْلَى - ثُمَّ دَنَا فَتَدَلَّى )

(فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى - فَأَوْحَى إِلَى عَبْدِهِ  
مَا أَوْحَى )

(He has been taught by one mighty in power (Jibril). Dhu Mirrah, then he rose. While he was in the highest part of the horizon. Then he approached and came closer. And was at a distance of two bows' length or less. So (Allah) revealed to His servant what He revealed.) (53:5-10) The explanation of this and its confirmation has already preceded, as well as the evidence that proves that it is referring to Jibril. It seems apparent -- and Allah knows best -- that this Surah (At-Takwir) was revealed before the Night Journey (Al-Isra'), because nothing has been mentioned in it except this sighting (of Jibril), and it is the first sighting. The second sighting has been mentioned in Allah's statement,

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى - عِنْدَ سِدْرَةِ الْمُنْتَهَى -  
عِنْدَهَا جَنَّةُ الْمَأْوَى - إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى  
(

(And indeed he saw him (Jibril) at a second descent. Near Sdrah Al-Muntaha. Near it is the Paradise of Abode. When that covered the lote tree which did cover it !) (53:13-16) And these Ayat have only been mentioned in Surat An-Najm, which was revealed after Surat Al-Isra' (The Night Journey). The Prophet is not Stingy in conveying the Revelation (بظنين الغيب على هو وما) (He is not Zanin over the Unseen) meaning Muhammad is not following false conjecture about what Allah revealed. Others have recited this Ayah with the `Dad' in the word Danin, which means that he is not stingy, but rather he conveys it to everyone. Sufyan bin `Uyaynah said, "Zanin and Danin both have the same meaning. They mean that he is not a liar, nor is he a wicked, sinful person. The Zanin is one who follows false supposition, and the Danin is one who is stingy." Qatadah said, "The Qur'an was unseen and Allah revealed it to Muhammad , and he did not withhold it from the people. Rather he announced it, conveyed it, and offered it to everyone who wanted it." `Ikrimah, Ibn Zayd and others have made similar statements. Ibn Jarir preferred the recitation Danin. I say that both of recitations have been confirmed by numerous routes of transmission, and its meaning is correct either way, as we have mentioned earlier.

### The Qur'an is a Reminder for all the Worlds and It is not the Inspiration of Shaytan

Allah says,

(وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ )

(And it is not the word of the outcast Shaytan.) meaning, this Qur'an is not the statement of an outcast Shaytan. This means that he is not able to produce it, nor is it befitting of him to do so. This is as Allah says,

(وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ - وَمَا يَنْبَغِي لَهُمْ وَمَا  
يَسْتَطِيعُونَ - إِنَّهُمْ عَنِ السَّمْعِ لَمَعَزُولُونَ )

(And it is not the Shayatin who have brought it down. Neither would it suit them nor they can. Verily, they have been removed far from hearing it.) (26:210-212) Then Allah says,

(فَأَيْنَ تَذْهَبُونَ )

(Then where are you going) meaning, where has your reason gone, in rejecting this Qur'an, while it is manifest, clear, and evident that it is the truth from Allah. This is as Abu Bakr As-Siddiq said to the delegation of Bani Hanifah when they came to him as Muslims and he commanded them to recite (something from the Qur'an). So they recited something to him from the so called Qur'an of Musaylimah the Liar, that was total gibberish and terribly poor in style. Thus, Abu Bakr said, "Woe unto you! Where have your senses gone By Allah, this speech did not come from a god." Qatadah said,

(فَأَيْنَ تَذْهَبُونَ )

(Then where are you going) meaning, from the Book of Allah and His obedience. Then Allah says,

(إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ )

(Verily, this is no less than a Reminder to the creatures.) meaning, this Qur'an is a reminder for all of mankind. They are reminded by it and receive admonition from it.

(لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ )

(To whomsoever among you who wills to walk straight.) meaning, whoever seeks guidance, then he must adhere to this Qur'an, for verily it is his salvation and guidance. There is no guidance in other than it.

(وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ )

(And you cannot will unless (it be) that Allah wills -- the Lord of all that exists.) This means that the will is not left to you all, so that whoever wishes to be guided, then he is guided, and whoever wishes to be astray, then he goes astray, rather, all of this is according to the will of Allah the Exalted, and He is the Lord of all that exists. It is reported from Sulayman bin Musa that when this Ayah was revealed,

(لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ )

(To whomsoever among you who wills to walk straight.) Abu Jahl said, "The matter is up to us. If we wish, we will stand straight, and we do not wish, we will not stand straight." So Allah revealed,

(وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ )

(And you cannot will unless (it be) that Allah wills the Lord of the all that exists.) This is the end of the Tafsir of Surat At-Takwir, and all praise and thanks are due to Allah.

**The Tafsir of Surat Al-Infitar**

(Chapter - 82)

Which was revealed in Makkah

The Virtues of Surat Al-Infitar

An-Nasa'i recorded from Jabir that Mu`adh stood and lead the people in the Night prayer, and he made the recitation of his prayer long. So the Prophet said,

«أَفْتَانُ أَنْتَ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ

(سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالضُّحَى)

وَ

(إِذَا السَّمَاءُ انْفَطَرَتْ)»

(Are you putting the people to trial O Mu`adh Why don't you recite (Glorify the Name of your Lord the Most High) (87), (By the forenoon) (93), and (When the heaven is cleft asunder) (82))" The basis of this Hadith is found in the Two Sahihs, however the mentioning of

(إِذَا السَّمَاءُ انْفَطَرَتْ)

(When the heaven is cleft asunder.) has only been mentioned by An-Nasa'i. It has been previously mentioned in a narration from `Abdullah bin `Umar that the Prophet said,

«مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى الْقِيَامَةِ رَأَى عَيْنٍ  
فَلْيَقْرَأْ:

(إِذَا الشَّمْسُ كُوِّرَتْ)

و

(إِذَا السَّمَاءُ انْفَطَرَتْ)

و

﴿إِذَا السَّمَاءُ انشَقَّتْ﴾

(Whoever would be pleased to look at the Day of Resurrection with his own eyes, then let him recite, (When the sun is Kuwwirat.) (81) and; (When the heaven is cleft asunder) (82) and; (When the heaven is split asunder) (84).)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Allah, the Most Gracious, the Most Merciful.

﴿إِذَا السَّمَاءُ انْفَطَرَتْ- وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ-  
وَإِذَا الْبِحَارُ فُجِّرَتْ- وَإِذَا الْقُبُورُ بُعْثِرَتْ- عَلِمْتَ  
نَفْسٌ مَّا قَدَّمْتَ وَأَخَّرْتَ- يَا أَيُّهَا الْإِنْسَانُ مَّا غَرَّكَ  
بِرَبِّكَ الْكَرِيمِ- الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ- فِي  
أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ-﴾

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ- وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ-  
كِرَامًا كَتِيبِينَ- يَعْلَمُونَ مَا تَفْعَلُونَ-﴾

(1. When the heaven is cleft asunder (Infatarat).) (2. And when the stars Intatharat.) (3. And when the seas Fujjirat.) (4. And when the graves Bu`thirat.) (5. A person will know what he has sent forward and left behind.) (6. O man! What has made you careless about your Lord, the Most Generous) (7. Who created you, fashioned you perfectly, and gave you due proportion.) (8. In whatever form He willed, He put you together.) (9. Nay! But you deny (the Day of) Ad-Din.) (10. But verily, over you to watch you) (11. Kiraman Katibin,) (12. They know all that you do.) What will happen on the Day of Judgement Allah says,

﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾

(When the heaven is cleft asunder (Infatarat).) meaning, it splits. This is as Allah says,

(السَّمَاءُ مُنْفَطِرٌ بِهِ)

(Whereon the heaven will be cleft asunder (Munfatir)) (73:18) Then Allah says,

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ )

(And when the stars Intatharat.) meaning, fallen.

(وَإِذَا الْبِحَارُ فُجِّرَتْ )

(And when the seas Fujjirat.) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Allah will cause some of it to burst forth over other parts of it." Al-Hasan said, "Allah will cause some parts of it to burst forth over other parts of it, and its water will go away." Qatadah said, "Its fresh water will mix with its salt water."

(وَإِذَا الْقُبُورُ بُعْثِرَتْ )

(And when the graves Bu`thirat.) Ibn `Abbas said, "searched." As-Suddi said, "Tub`athiru means that they will be moved and those who are in them will come out."

(عَلِمْتَ نَفْسٌ مَّا قَدَّمْتَ وَأَخَّرْتَ )

(A person will know what he has sent forward and left behind.) meaning, when this happens then this will occur. Mankind should not forget about Allah Allah says,

(يَأْيُهَا الْإِنْسَانُ مَا غَرَّكَ رَبِّكَ الْكَرِيمُ )

(O man! What has made you careless about your Lord, the Most Generous) This is a threat. It is not an attempt to get a reply as some people mistakenly think. They consider it as if the Most Generous is asking them so that they will say, "His honor deceived him (or made him careless of his Lord)." rather the meaning of this Ayah is, "O Son of Adam! What has deceived you from your Lord, the Most Generous -- meaning the Most Great -- so that you went forth disobeying Him, and you met Him with that which was unbecoming." This is similar to what has been reported in the Hadith,

«يَقُولُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ مَا غَرَّكَ بِي؟ يَا ابْنَ آدَمَ مَاذَا أَجَبْتَ الْمُرْسَلِينَ؟»

(Allah will say on the Day of Judgement: "O Son of Adam! What has deceived you concerning Me O Son of Adam What was your response to the Messengers") Al-Baghawi mentioned that Al-Kalbi

and Muqatil said, "This Ayah was revealed about Al-Aswad bin Shariq who struck the Prophet and he was not punished in retaliation. So Allah revealed,

(مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ)

(What has made you careless about your Lord, the Most Generous)" Then Allah said,

(الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ )

(Who created you, fashioned you perfectly, and gave you due proportion.) meaning, `what has deceived you concerning the Most Generous Lord'

(الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ )

(Who created you, fashioned you perfectly, and gave you due proportion.) meaning, `He made you complete, straight, and perfectly balanced and proportioned in stature. He fashioned you in the best of forms and shapes.' Imam Ahmad recorded from Busr bin Jahhash Al-Qurashi that one day the Messenger of Allah spat in his palm and placed his finger on it. Then he said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ أَنَّى تُعْجِزُنِي وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هَذِهِ؟ حَتَّى إِذَا سَوَّيْتُكَ وَعَدَلْتُكَ مَشَيْتَ بَيْنَ بُرْدَيْنِ، وَلِلْأَرْضِ مِنْكَ وَيَدٌ، فَجَمَعْتَ وَمَنَعْتَ حَتَّى إِذَا بَلَغْتَ التَّرَاقِي قُلْتَ: أَتُصَدِّقُ وَأَنْى أُوَانُ الصَّدَقَةَ؟»

(Allah the Mighty and Sublime says: "O Son of Adam! How can you escape Me when I created you from something similar to this (spit) Then I fashioned you and made your creation balanced so that you walked between the two outer garments. And the earth has a burial place for you. So you gathered (wealth) and withheld it until your soul reached your collarbone (i.e., death comes). Then, at that time you say, `I will give charity now.' But how will there be time for charity") This Hadith has also been recorded by Ibn Majah . Concerning Allah's statement,

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ )

(In whatever form He willed, He put you together.) Mujahid said, "In which resemblance: the father, the mother, the paternal uncle, or the maternal uncle." In the Two Sahihis it is recorded from Abu Hurayrah that a man said, "O Messenger of Allah! Verily, my wife has given birth to a black boy." The Prophet said,



«هَلْ لَكَ مِنْ إِبِلٍ؟»

(Do you have any camels) The man said, "Yes." The Prophet then said,

«فَمَا أَلْوَانُهَا»

(What color are they) The man said, "Red." The Prophet said,

«فَهَلْ فِيهَا مِنْ أَوْرَقٍ»

(Do any of them have patches of gray) The man said, "Yes." The Prophet asked him,

«فَأَنَّى أَتَاهَا ذَلِكَ»

(How did this happen to them) The man replied, "It is probably an inherited genetical strain." The Prophet then said,

«وَهَذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٍ»

(Likewise, this (with your son) is probably an inherited genetical strain.) The Cause of Deception and alerting to the Fact that Angels record the Deeds of the Children of Adam Concerning Allah's statement,

(كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ )

(Nay! But you deny (the Day of) Ad-Din.) meaning, `you are only compelled to oppose the Most Generous and meet Him with disobedience, by your rejection in your hearts of the Hereafter, the recompense and the reckoning.' Concerning Allah's statement,

(وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ - كِرَامًا كَاتِبِينَ - يَعْلَمُونَ  
مَا تَفْعَلُونَ )

(But verily, over you to watch you (are) Kiraman Katibin, they know all that you do.) (82:10-12) meaning, `indeed there are noble guardian angels over you, so do not meet them with evil deeds, because they write down all that you do.'

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ - وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ -  
يَصْلَوْنَهَا يَوْمَ الدِّينِ - وَمَا هُمْ عَنْهَا بِغَائِبِينَ -

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ - ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ  
الدِّينِ - يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ  
يَوْمَئِذٍ لِلَّهِ )

(13. Verily, the Abrar (the righteous believers) will be in Delight;) (14. And verily, the wicked will be in the blazing Fire (Hell),) (15. Therein they will enter, and taste its burning flame on the Day of Recompense,) (16. And they will not be absent therefrom.) (17. And what will make you know what the Day of Recompense is) (18. Again, what will make you know what the Day of Recompense is) (19. (It will be) the Day when no person shall have power for another, and the Decision, that Day, will be with Allah.)

### **The Reward of the Righteous and the Sinners Allah informs of what the righteous will receive of delight.**

They are those who obeyed Allah and did not meet Him with disobedience (sins). Then He mentions that the evildoers will be in Hell and eternal torment. Due to this He says,

(يَصْلَوْنَهَا يَوْمَ الدِّينِ )

(Therein they will enter, and taste its burning flame on the Day of Recompense,) meaning, the Day of Reckoning, Recompense, and Judgement.

(وَمَا هُمْ عَنْهَا بِغَائِبِينَ )

(And they will not be absent therefrom.) meaning, they will not be absent for even one hour from the torment. The torment will not be lightened from them, nor will they be granted the death that they will be requesting, or any rest -- not even for a single day. Allah then says,

(وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ )

(And what will make you know what the Day of Recompense is) This is a magnification of the affair of the Day of Judgement. Then Allah affirms it by saying,

(ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ )

(Again, what will make you know what the Day of Recompense is) Then He explains this by saying,

(يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا)

((It will be) the Day when no person shall have power for another, ) meaning, no one will be able to benefit anyone else, or help him out of that which he will be in, unless Allah gives permission to whomever He wishes and is pleased with. We will mention here a Hadith (where the Prophet said),

«يَا بَنِي هَاشِمٍ، أَنْقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ لَا أَمْلِكُ  
لَكُمْ مِنَ اللَّهِ شَيْئًا»

(O children of Hashim! Save yourselves from the Fire, for I have no power to cause you any benefit from Allah.) This has been mentioned previously at the end of the Tafsir of Surat Ash-Shu` ara' (see 26:214). Thus, Allah says,

(وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ)

(and the Decision, that Day, will be with Allah.) "By Allah, the Decision is for Allah today (now), but on that Day no one will try to dispute with Him about it." This is the end of the Tafsir of Surat Al-Infitar. All praise and blessings are due to Allah, and He is the Giver of success and freedom from error.

## The Tafsir of Surat Al-Mutaffifin

(Chapter - 83)

Which was revealed in Al-Madinah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَيْلٌ لِّلْمُطَفِّفِينَ - الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ  
يَسْتَوْفُونَ - وَإِذَا كَالُواهُمْ أَوْ وَّزَنُوا لَهُمْ يُخْسِرُونَ -  
أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ -  
يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ)

(1. Woe to Al-Mutaffifin.) (2. Those who, when they have to receive by measure from men, demand full measure.) (3. And when they have to give by measure or weight to men, give less than due.) (4. Do they not think that they will be resurrected,) (5. On a Great Day) (6. The Day when (all) mankind will stand before the Lord of all that exists)

## Increasing and decreasing in the Measure and Weight will be a Cause for Regret and Loss

An-Nasa'i and Ibn Majah both recorded from Ibn `Abbas that he said, "When the Prophet came to Al-Madinah, the people of Al-Madinah were the most terrible people in giving measurement (i.e., they used to cheat). Thus, Allah revealed,

(وَيْلٌ لِّلْمُطَفِّفِينَ )

(Woe to Al-Mutaffifin.) After this, they began to give good measure." The meaning of the word Tatif here is to be stingy with measurement and weight, either by increasing it if it is due from the others, or decreasing it if it is a debt. Thus, Allah explains that the Mutaffifin those whom He has promised loss and destruction, whom are meant by "Woe" are

(الَّذِينَ إِذَا كَتَبُوا عَلَى النَّاسِ)

(Those who, when they have to receive by measure from men,) meaning, from among the people.

(يَسْتَوْفُونَ)

(demand full measure,) meaning, they take their right by demanding full measure and extra as well.

(وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ )

(And when they have to give by measure or weight to (other) men, give less than due.) meaning, they decrease. Verily, Allah commanded that the measure and weight should be given in full. He says in another Ayah,

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ  
الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا )

(And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.) (17:35) Allah also says,

(وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا  
إِلَّا وُسْعَهَا)

(And give full measure and full weight with justice. We burden not any person, but with that which he can bear.) (6:152) and He says,

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ )

(And observe the weight with equity and do not make the balance deficient.) (55:9) Allah destroyed the people of Shu`ayb and wiped them out because of their cheating in weights and measurements. Verily, they take their right by demanding full measure and extra as well.

(وَإِذَا كَالُوهُمْ أَوْ وَّزَنُوهُمْ يُخْسِرُونَ )

(And when they have to give by measure or weight to (other) men, give less than due.) meaning, they decrease. Verily, Allah commanded that the measure and weight should be given in full. He says in another Ayah,

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطِ  
الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا )

(And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.) (17:35) Allah also says,

(وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا  
إِلَّا وُسْعَهَا)

(And give full measure and full weight with justice. We burden not any person, but with that which he can bear.) (6:152) and He says,

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ )

(And observe the weight with equity and do not make the balance deficient.) (55:9) Allah destroyed the people of Shu`ayb and wiped them out because of their cheating in weights and measurements. be able to bare. Imam Malik reported from Nafi` who reported from Ibn `Umar that the Prophet said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ  
أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ»

(This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.) Al-Bukhari recorded this Hadith from Malik and `Abdullah bin `Awn, both of whom reported it from Nafi`. Muslim also recorded it from two routes. Another Hadith: Hadith;uA ? give less than due.) meaning, they decrease.

Verily, Allah commanded that the measure and weight should be given in full. He says in another Ayah,

(وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ  
الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا )

(And give full measure when you measure, and weigh with a balance that is straight. That is good and better in the end.) (17:35) Allah also says,

(وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا  
إِلَّا وُسْعَهَا)

(And give full measure and full weight with justice. We burden not any person, but with that which he can bear.) (6:152) and He says,

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ )

(And observe the weight with equity and do not make the balance deficient.) (55:9) Allah destroyed the people of Shu`ayb and wiped them out because of their cheating in weights and measurements.

### **Threatening the Mutaffifin with standing before the Lord of all that exists**

Then Allah says as a threat to them,

(أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ )

(Do they not think that they will be resurrected, on a Great Day) meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright Whoever loses on this Day will be made to enter into a blazing fire. Then Allah says,

(يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ )

(The Day when (all) mankind will stand before the Lord of all that exists) meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allah, and it will be that, which the strength and the senses will not be able to bare. Imam Malik reported from Nafi` who reported from Ibn `Umar that the Prophet said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ  
أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ»

(This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.) Al-Bukhari recorded this Hadith from Malik and `Abdullah bin `Awn, both of whom reported it from Nafi`. Muslim also recorded it from two routes. Another Hadith: Hadit u ?? ? u A ? Threatening the Mutaffifin with standing before the Lord of all that exists Then Allah says as a threat to them,

(أَلَا يَظُنُّ أَوْلِيَاكَ أَنَّهُمْ مَبْعُوثُونَ - لِيَوْمٍ عَظِيمٍ )

(Do they not think that they will be resurrected, on a Great Day) meaning, do these people not fear the resurrection and standing before He Who knows the hidden matters and the innermost secrets, on a Day that contains great horror and tremendous fright Whoever loses on this Day will be made to enter into a blazing fire. Then Allah says,

(يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ )

(The Day when (all) mankind will stand before the Lord of all that exists) meaning, they will stand barefooted, naked and uncircumcised at a station that will be difficult, hard, and distressful for the criminals. They will be covered by the command from Allah, and it will be that, which the strength and the senses will not be able to bare. Imam Malik reported from Nafi` who reported from Ibn `Umar that the Prophet said,

«يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ، حَتَّى يَغِيبَ  
أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ»

(This will be the Day that mankind will stand before the Lord of all that exists, until one of them will sink up to the middle of his ears in sweat.) Al-Bukhari recorded this Hadith from Malik and `Abdullah bin `Awn, both of whom reported it from Nafi`. Muslim also recorded it from two routes. Another Hadith: Imam Ahmad recorded from Al-Miqdad, who was Ibn Al-Aswad Al-Kindi, that he heard the Messenger of Allah saying,

«إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُذُنَيْتِ الشَّمْسُ مِنَ الْعِبَادِ  
حَتَّى تَكُونَ قَدْرَ مِيلٍ أَوْ مِائَتَيْ مِيلِينَ قَالَ فَتَصْهَرُهُمْ  
الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ كَقَدْرِ أَعْمَالِهِمْ،  
مِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقْبِيهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى

رُكِبَتِيهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَىٰ حَقْوَيْهِ، وَمِنْهُمْ مَنْ  
يُلْحِمُهُ الْجَمَامَا»

(On the Day of Judgement, the sun will draw near the servants until it is a mile or two away from them. Then the sun will burn them, and they will be submersed in sweat based upon the amount of their deeds. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat (up to their necks.) This Hadith was recorded by Muslim and At-Tirmidhi. In Sunan Abu Dawud it is recorded that the Messenger of Allah used to seek refuge with Allah from the hardship of standing on the Day of Judgement. It has been reported from Ibn Mas`ud that they will be standing for forty years with their heads raised toward the sky. No one will speak to them, and the righteous and wicked among them will all be bridled in sweat. It has been reported from Ibn `Umar that they will be standing for one hundred years. Both of these statements have been recorded by Ibn Jarir. In the Sunans of Abu Dawud, An-Nasa'i, and Ibn Majah, it is recorded from `A'ishah that the Messenger of Allah used to begin his late night prayer by declaring Allah's greatness ten times, praising Allah ten times, glorifying Allah ten times, and seeking Allah's forgiveness ten times. Then he would say,

«اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي»

(O Allah! Forgive me, guide me, provide for me, and protect me.) Then he would seek refuge from the hardship of the standing on the Day of Judgement.

(كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سَجِّينٍ - وَمَا أَدْرَاكَ  
مَا سَجِّينٌ - كِتَابٌ مَّرْقُومٌ وَيَلُّ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ  
الَّذِينَ يُكذِّبُونَ بِيَوْمِ الدِّينِ وَمَا يُكذِّبُ بِهِ إِلَّا كُلُّ  
مُعْتَدٍ أَثِيمٍ إِذَا تُنْذِرُهُ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ  
الْأَوَّلِينَ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا  
يَكْسِبُونَ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ثُمَّ  
إِنَّهُمْ لَصَالُوا الْجَحِيمِ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ  
تُكَذِّبُونَ )



(7. Nay! Truly, the Record of the wicked is in Sjjin.) (8. And what will make you know what Sjjin is) (9. A Register inscribed.) (10. Woe, that Day, to those who deny.) (11. Those who deny the Day of Recompense.) (12. And none can deny it except every transgressor beyond bounds, the sinner!) (13. When Our Ayat are recited to him, he says: "Tales of the ancients!") (14. Nay! But on their hearts is the Pan (covering) which they used to earn.) (15. Nay! Surely, they will be veiled from seeing their Lord that Day.) (16. Then verily, they will indeed enter the burning flame of Hell.) (17. Then, it will be said to them: "This is what you used to deny!")

## The Record of the Wicked and some of what happens to Them

Allah says truly,

(إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ)

(Nay! Truly, the Record of the wicked is in Sjjin.) meaning, that their final destination and their abode will be in Sjjin, which is derived from the word prison (Sjn), and here it means straitened circumstances. Thus, Allah expresses the greatness of this matter, saying;

(وَمَا أَدْرَاكَ مَا سَجِّينٌ)

(And what will make you know what Sjjin is) meaning, it is a great matter, an eternal prison, and a painful torment. Some have said that it is beneath the seventh earth. It has been mentioned previously in the lengthy Hadith of Al-Bara' bin `Azib that the Prophet said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ فِي رُوحِ الْكَافِرِ اكْتُبُوا  
كِتَابَهُ فِي سَجِّينٍ. وَسَجِّينٌ هِيَ تَحْتُ الْأَرْضِ  
السَّابِعَةِ»

(Allah says concerning the soul of the disbeliever, 'Record his book in Sjjin.' And Sjjin is beneath the seventh earth.)" it is known that the destination of the wicked people will be Hell, and it is the lowest of the low. For Allah says,

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ)

(Then We reduced him to the lowest of the low. Save those who believe and do righteous deeds.) (95:5-6) Here Allah says,

(كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ - وَمَا أَدْرَاكَ  
مَا سِجِّينٌ )

(Nay! Truly, the Record of the wicked is in Sijjin. And what will make you know what Sijjin is) and it is full of hardship and misery. Allah says,

(وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ  
تُبُورًا )

(And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) (25:13) Then Allah says,

(كِتَابٌ مَّرْقُومٌ )

(A Register inscribed.) This is not an explanation of His statement,

(وَمَا أَدْرَاكَ مَا سِجِّينٌ )

(And what will make you know what Sijjin is) It is only an explanation of the destination that will be recorded for them, which is Sijjin. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muhammad bin Ka`b Al-Qurazi. Then Allah said,

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Woe, that Day, to those who deny.) meaning, when they come to the imprisonment, Allah threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the Musnad and the Sunan collections on the authority of Bahz bin Hakim bin Mu`awiyah bin Haydah,

( مَا سِجِّينٌ )

(Nay! Truly, ! TrulrsA ?the Record of the wicked is in Sijjin. And what will make you know what Sijjin is) and it is full of hardship and misery. Allah says,

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ دَعَوْا هُنَالِكَ  
تُؤرَأ )

(And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.) (25:13) Then Allah says,

(كِتَابٌ مَّرْقُومٌ )

(A Register inscribed.) This is not an explanation of His statement,

(وَمَا أَدْرَاكَ مَا سَجِّينٌ )

(And what will make you know what Sjjin is) It is only an explanation of the destination that will be recorded for them, which is Sjjin. Meaning, it is inscribed, written, and completed. No one can add to it and no one can remove anything from it. This was said by Muhammad bin Ka`b Al-Qurazi. Then Allah said,

(وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ )

(Woe, that Day, to those who deny.) meaning, when they come to the imprisonment, Allah threatened them with, on the Day of Judgement, and the disgraceful torment. The statement, "Woe," has already been discussed previously and there is no need to repeat it here. Basically, it means destruction and devastation. This is like what is said, "Woe to so-and-so." This is similar to what has been recorded in the Musnad and the Sunan collections on the authority of Bahz bin Hakim bin Mu`awiyah bin Haydah, who reported from his father, who reported from his grandfather that the Messenger of Allah said,

«وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ النَّاسَ، وَيَلُ  
لَهُ وَيَلُ لَهُ»

(Woe unto whoever speaks, and lies in order to make the people laugh. Woe unto him, woe unto him.) Then Allah says, in explaining who are the wicked, disbelieving deniers,

(الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ )

(Those who deny the Day of Recompense.) meaning, they do not believe it will happen, and they do not believe in its existence. Thus, they consider it a matter that is farfetched. Allah then says,

(وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ )

(And none can deny it except every transgressor, sinner.) meaning, transgressive in his actions by doing that which is forbidden and exceeding the limits when acquiring the permissible. He is a sinner in his statements, because he lies whenever he speaks, he breaks his promises whenever he makes them, and he behaves in an abusive and wicked manner whenever he argues. Concerning Allah's statement,

(إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ )

(When Our Ayat are recited to him, he says: "Tales of the ancients!") meaning, whenever he hears the Words of Allah from the Messenger, he denies it and has ill thoughts about it. Thus, he believes that it is a collection gathered from the books of the ancients. This is as Allah says,

(وَإِذَا قِيلَ لَهُمْ مَآذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ )

(And when it is said to them: "What is it that your Lord has sent down" They say: "Tales of the men of old!") (16:24) Similarly Allah says,

(وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُرَّةً وَأَصِيلًا )

(And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon.") (25:5) Then Allah continues saying,

(كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )

(Nay! But on their hearts is the Ran (covering) which they used to earn.) meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger. The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allah says,

(كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )

(Nay! But on their hearts is the Ran (covering) which they used to earn.) This dark covering known as Rayn overcomes the hearts of the disbelievers, the covering of Ghaym is for the righteous, and the covering of Ghayn is for those who are near to Allah. Ibn Jarir, At-Tirmidhi, An-Nisa'i, and Ibn Majah all recorded from Abu Hurayrah that the Prophet said,

«إِنَّ الْعَبْدَ إِذَا أَدْنَبَ ذَنْبًا كَانَتْ نُكْتَهُ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، ق

uA ay! But on their hearts is the Ran (covering) which they used to earn.) meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger . The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allah says, uuA ? "What is it that your Lord has sent down" They say: "Tales of the men of old!" (16:24) Similarly Allah says,

(وَقَالُوا أُسْطِيرُ الْأَوَّلِينَ اِكْتَتَبَهَا فَهِيَ تُمَلَى عَلَيْهِ  
بُكْرَةً وَأَصِيلًا )

(And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon.") (25:5) Then Allah continues saying,

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )

(Nay! But on their hearts is the Ran (covering) which they used to earn.) meaning, the matter is not as they claim, nor as they say: "Verily, this Qur'an is tales of the ancients." Rather, it is the Word of Allah, His inspiration and His revelation to His Messenger . The only thing that blocked their hearts from believing in it is the dark covering cast over it from the many sins and wrong they committed that has covered up their hearts. Thus, Allah says,

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )

(Nay! But on their hearts is the Ran (covering) which they used to earn.) This dark covering known as Rayn overcomes the hearts of the disbelievers, the covering of Ghaym is for the righteous, and the covering of Ghayn is for those who are near to Allah. Ibn Jarir, At-Tirmidhi, An-Nisa'i, and Ibn Majah all recorded from Abu Hurayrah that the Prophet said,

«إِنَّ الْعَبْدَ إِذَا أَدْنَبَ ذَنْبًا كَانَتْ نُكْتَهُ سَوْدَاءُ فِي قَلْبِهِ، فَإِنْ تَابَ مِنْهَا صُقِلَ قَلْبُهُ، قَوَانُ زَادَ زَادَتْ، فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى:

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )»

(Verily, when the servant commits a sin, a black spot appears in his heart. If he repents from it, his heart is polished clean. However, if he increases (in the sin), the spot will continue to increase. That is the statement of Allah: ((Nay! But on their hearts is the Ran (covering) which they used to earn.)) At-Tirmidhi said, "Hasan Sahih." The wording of An-Nasa'i says,

«إِنَّ الْعَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَ فِي قَلْبِهِ نُكْتَةٌ  
سَوْدَاءٌ ، فَإِنْ هُوَ نَزَعَ وَاسْتَعْفَرَ وَتَابَ صُقِلَ قَلْبُهُ  
، فَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ فَهُوَ الرَّانُ  
الَّذِي قَالَ اللَّهُ تَعَالَى:

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ )»

(Whenever the servant commits a wrong, a black spot is put in his heart. So, if he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns to the sin, the spot will increase until it overcomes his (entire) heart, and this is the Ran that Allah mentions when He says: (Nay, but on their hearts is the Ran (covering) which they used to earn.)) Concerning Allah's statement,

(كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ )

(Nay! Surely, they will be veiled from seeing their Lord that Day.) meaning, they will have a place on the Day of Judgement, and lodging in Sjjin. Along with this they will be veiled from seeing their Lord and Creator on the Day of Judgement. Imam Abu `Abdullah Ash-Shafi`i said, "In this Ayah is a proof that the believers will see Him (Allah), the Mighty and Sublime, on that Day." Concerning Allah's statement,

(ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ )

(Then verily, they will indeed enter the burning flame of Hell.) meaning, along with this being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

(ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ )

(Then, it will be said to them: "This is what you used to deny!") (83:17) meaning, this will be said to them by way of scolding, rebuking, belittling, and humili- ation.

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ - وَمَا أَدْرَاكَ  
 مَا عَلِيُّونَ كِتَابٌ مَّرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ إِنَّ  
 الْأَبْرَارَ لَفِي نَعِيمٍ عَلَى الْأُرَائِكِ يَنْظُرُونَ تَعْرِفُ  
 فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ يُسْقَوْنَ مِنْ رَحِيقٍ  
 مَخْتُومٍ خِتْمُهُ مِسْكٌَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ  
 الْمُتَنَفِسُونَ وَمِمَّا جَاءَهُ مِنْ تَسْنِيمٍ عَيْنًا يَشْرَبُ بِهَا  
 الْمُقَرَّبُونَ )

(18. Nay! Verily, the Record of Al-Abrar (the righteous believers) is (preserved) in `Illiyyin.)  
 (19. And what will make you know what `Illiyyin is) (20. A Register inscribed,) (21. To which  
 bear witness those nearest.) (22. Verily, Al-Abrar (the righteous believers) will be in Delight.)  
 (23. On thrones, looking.) (24. You will recognize in their faces the brightness of delight). (25.  
 They will be given to drink of pure sealed Rahiq.) (26. Sealed with musk, and for this let those  
 strive who want to strive.) (27. It will be mixed with Tasnim:) (28. A spring whereof drink those  
 nearest to Allah.)

### The Record Book of the Righteous and Their Reward

Allah says that truly,

(إِنَّ كِتَابَ الْأَبْرَارِ)

(Verily, the Record of Al-Abrar (the righteous believers)) These people are in a situation that is  
 the opposite of the wicked people.

(لَفِي عَلِيَيْنَ)

(is in `Illiyyin.) meaning, their final destination is `Illiyyin, which is the opposite of Sjjin. It  
 has been reported from Hilal bin Yasaf that Ibn `Abbas asked Ka`b about Sjjin while he was  
 present, and Ka`b said, "It is the seventh earth and in it are the souls of the disbelievers." Then  
 Ibn `Abbas asked him about `Illiyyin, so he said, "It is the seventh heaven and it contains the  
 souls of the believers." This statement -- that it is the seventh heaven -- has been said by  
 others as well. `Ali bin Abi Talhah reported that Ibn `Abbas said concerning Allah's statement,

(كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيّينَ )

(Nay! Verily, the Record of Al-Abrar (the righteous believers) is in `Illiyyin.) "This means Paradise." Others besides him have said, "Illiyyin is located at Sdrat Al-Muntaha." The obvious meaning is that the word `Illiyyin is taken from the word `Uluw, which means highness. The more something ascends and rises, the more it becomes greater and increases. Thus, Allah magnifies its affair and extols its matter by saying,

(وَمَا أَدْرَاكَ مَا عَلِيّونَ )

(And what will make you know what `Illiyyin is) Then He says by way of affirming what will be written for them,

(كِتَابٌ مَّرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ )

(A Register inscribed. To which bear witness those nearest.) They are the angels. This was stated by Qatadah. Al-`Awfi reported from Ibn `Abbas that he said, "Those nearest to Allah in each heaven will witness it." Then Allah says,

(إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ )

(Verily, Al-Abrar (the righteous believers) will be in Delight.) meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties.

(عَلَى الْأُرَائِكِ )

(On thrones,) These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allah has given them of good and bounties that will not end or perish. It has also been said,

(عَلَى الْأُرَائِكِ يَنْظُرُونَ )

(On thrones, looking.) "This means that they will be looking at Allah, the Mighty and Sublime." This is the opposite of what those wicked people have been described with,

(كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ )

(Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.) (83:15) Thus, it has been mentioned that these (righteous people) will be allowed to look at Allah while they are upon their thrones and elevated couches. Concerning Allah's statement,



(تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ )

(You will recognize in their faces the brightness of delight.) meaning, 'you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight. Concerning Allah's statement,

(يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ )

(They will be given to drink of pure sealed Rahiq.) meaning, they will be given drink from the wine of Paradise. Ar-Rahiq is one of the names of the wine (in Paradise). Ibn Mas`ud, Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd all said this. Ibn Mas`ud said concerning Allah's statement,

(خَتَمَهُ مِسْكًَ)

(Sealed with musk,) "This means it will be mixed with musk." Al-`Awfi reported from Ibn `Abbas that he said, "Allah will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk." Qatadah and Ad-Dahhak both said the same. Then Allah says,

(وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ)

(and for this let (all) those strive who want to strive.) meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allah's statement,

(لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ )

(For the like of this let the workers work.) (37:61) Allah then says,

(وَمِزَاجُهُ مِنْ تَسْنِيمٍ )

(It will be mixed with Tasnim.) meaning, this wine that is being described is mixed with Tasnim. This refers to a drink called Tasnim, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Salih and Ad-Dahhak. Thus, Allah says,

(عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ )

(A spring whereof drink those nearest to Allah.) (83:28) meaning, those who are near to Allah, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas`ud, Ibn `Abbas, Masruq, Qatadah and others.

(إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ - وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ - وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ - وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ - وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ - فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ عَلَىٰ الْأُرَائِكِ يَنْظُرُونَ هَلْ تُؤِوبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ )

(29. Verily, those who committed crimes used to laugh at those who believed.) (30. And, whenever they passed by them, used to wink one to another.) (31. And when they returned to their own people, they would return jesting;) (32. And when they saw them, they said: "Verily, these have indeed gone astray!") (33. But they were not sent as watchers over them.) (34. But this Day those who believe will laugh at the disbelievers) (35. On thrones, looking.) (36. Are not the disbelievers paid for what they used to do)

### The Wicked Behavior of the Criminals and Their mocking of the Believers

Allah informs that the criminals used to laugh at the believers in the worldly life. In other words, they would mock them and despise them. Whenever they would pass by the believers, they would wink at each other about them, meaning in contempt of them.

(وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ )

(And when they returned to their own people, they would return jesting.) meaning, when these criminals turn back, or return to their homes, they go back pleased. This means that whatever they request, they find it. Yet, with this, they still are not grateful for Allah's favor upon them. Rather they busy themselves with despising and envying the believers.

(وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ )

(And when they saw them, they said: "Verily, these have indeed gone astray!") meaning, 'because they are upon a religion other than their own religion.' Allah then says,

(وَمَا أَرْسَلُوا عَلَيْهِمْ حَافِظِينَ )

(But they were not sent as watchers over them.) meaning, these criminals have not been sent as guardians over the deeds and statements of these believers. These wrongdoers have not been made responsible for them. So, why are they so concerned with them, and why have they made them the focus of their attention This is as Allah says,

(قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُون )

(إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا  
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِمِينَ -  
فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ  
مِّنْهُمْ تَضْحَكُونَ - إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا  
أَنَّهُمْ هُمُ الْفَائِزُونَ )

(He (Allah) will say: "Remain you in it with ignominy! And speak you not to Me!" Verily there was a party of My servants, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!" But you took them for a laughing stock, so much so that they made you forget My remembrance while you used to laugh at them! Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.) (23:108-111) Thus, Allah says here,

(فَالْيَوْمَ)

(But this Day) meaning, the Day of Judgement.

(الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ)

(those who believe will laugh at the disbelievers) meaning, as retribution for how those people laughed at them.

(عَلَى الْأَرْآئِكِ يَنْظُرُونَ )

(On thrones, looking.) meaning, looking at Allah as reward for bearing the false claims against them that they were misguided. They were not misguided at all. Rather they were the close Awliya' of Allah, who will be looking at their Lord in the place of His honor. Concerning Allah's statement,

## (هَلْ تُؤْتَوْنَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ )

(Are not the disbelievers paid for what they used to do) meaning, 'will the disbelievers be recompensed for their mockery and belittlement against the believers, or not' This means that they surely will be paid in full, completely and perfectly (for their behavior). This is the end of the Tafsir of Surat Al-Mutaffifin, and all praise and thanks are due to Allah.

### The Tafsir of Surat Al-Inshiqaq

#### (Chapter - 84)

#### Which was revealed in Makkah

is reported from Abu Salamah that while leading them in prayer, Abu Hurayrah recited,

(إِذَا السَّمَاءُ انشَقَّتْ )

(When the heaven is split asunder.) and he prostrated during its recitation. Then when he completed the prayer, he informed them that the Messenger of Allah prostrated during its recitation. This was recorded by Muslim and An-Nasa'i on the authority of Malik. Al-Bukhari recorded from Abu Rafi' that he prayed the Night prayer with Abu Hurayrah) recited,

(إِذَا السَّمَاءُ انشَقَّتْ )

(When the heaven is split asunder.) then he prostrated. So Abu Rafi' said something to him about it (questioning it). Abu Hurayrah replied, "I prostrated behind Abul-Qasim (the Prophet ), and I will never cease prostrating during its recitation until I meet him."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا السَّمَاءُ انشَقَّتْ- وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ- وَإِذَا  
الْأَرْضُ مُدَّتْ- وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ- وَأَذِنَتْ  
لِرَبِّهَا وَحُقَّتْ- يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ  
كَذْحًا فَمُلْقِيهِ- فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ يَمِينِهِ-  
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا- وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ

مَسْرُورًا- وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ-  
فَسَوْفَ يَدْعُو ثُبُورًا- وَيَصْلِي سَعِيرًا- إِنَّهُ كَانَ  
فِي أَهْلِهِ مَسْرُورًا- إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ- بَلَى  
إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا-

(1. When the heaven is split asunder,) (2. And listens to and obeys its Lord -- and it must do so.) (3. And when the earth is stretched forth,) (4. And has cast out all that was in it and became empty.) (5. And listens to and obeys its Lord -- and it must do so.) (6. O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning, and you will meet.) (7. Then as for him who will be given his Record in his right hand,) (8. He surely will receive an easy reckoning,) (9. And will return to his family Masrur (in joy!)) (10. But whosoever is given his Record behind his back,) (11. He will invoke destruction,) (12. And he shall enter a blazing Fire, and made to taste its burning.) (13. Verily, he was among his people in joy!) (14. Verily, he thought that he would never return!) (15. Yes! Verily, his Lord has been ever beholding him!)

### Splitting the Heavens asunder and stretching the Earth forth on the Day of Resurrection

Allah says,

(إِذَا السَّمَاءُ انشَقَّتْ )

(When the heaven is split asunder,) This refers to the Day of Judgement.

(وَأَذِنَتْ لِرَبِّهَا)

(And listens to and obeys its Lord) meaning, it listens to its Lord and obeys His command to split apart. This will occur on the Day of Judgement.

(وَحَقَّتْ)

(and it must do so.) meaning, it is right for it to obey the command of its Lord, because it is great and cannot be rejected, nor overcome. Rather it overpowers everything and everything is submissive to it. Then Allah says,

(وَإِذَا الْأَرْضُ مُدَّتْ )

(And when the earth is stretched forth,) meaning, when the earth is expanded, spread out and extended. Then He says,

(وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ )

(And has cast out all that was in it and became empty.) meaning, it throws out the dead inside of it, and it empties itself of them. This was said by Mujahid, Sa`id, and Qatadah.

(وَأَذِنَتْ لِرَبِّهَا وَحَقَّتْ )

(And listens to and obeys its Lord, and it must do so.) The explanation of this is the same as what has preceded.

### The Recompense for Deeds is True

Allah says,

(يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا)

(O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,) meaning, `verily you are hastening to your Lord and working deeds.'

(فَمُلَاقِيهِ)

(and you will meet.) `Then you will meet that which you did of good or evil.' A proof for this is what Abu Dawud At-Tayalisi recorded from Jabir, that the Messenger of Allah said,

«قَالَ جِبْرِيلُ: يَا مُحَمَّدُ، عِشْ مَا شِئْتَ فَإِنَّكَ  
مَيِّتٌ، وَأَحْبِبْ (مَنْ) شِئْتَ فَإِنَّكَ مُفَارِقُهُ، وَاعْمَلْ  
مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ»

(Jibril said, "O Muhammad! Live how you wish, for verily you will die; love what you wish, for verily you will part with it; and do what you wish, for verily you will meet it (your deed).) There are some people who refer the pronoun back to the statement "your Lord." Thus, they hold the Ayah to mean, "and you will meet your Lord." This means that He will reward you for your work, and pay you for your efforts. Therefore, both of these two views are connected. Al-`Awfi recorded from Ibn `Abbas that he said explaining,

(يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا)

(O man! Verily, you are returning towards your Lord with your deeds and actions, a sure returning,) "Whatever deed you do, you will meet Allah with it, whether it is good or bad."

## The Presentation and the Discussion that will take place during the Reckoning

Then Allah says,

(فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ يَمِينِهِ - فَسَوْفَ يُحَاسَبُ  
حِسَابًا يَسِيرًا )

(Then as for him who will be given his Record in his right hand, he surely, will receive an easy reckoning,) (84:7-8) meaning, easy without any difficulty. This means that he will not be investigated for all the minute details of his deeds. For verily, whoever is reckoned like that, he will certainly be destroyed. Imam Ahmad recorded from `A'ishah that the Messenger of Allah said,

«مَنْ نُوقِشَ الْحِسَابَ عُذِّبَ»

(Whoever is interrogated during the reckoning, then he will be punished.) `A'ishah then said, "But didn't Allah say,

(فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا )

(He surely will receive an easy reckoning,)" The Prophet replied,

«لَيْسَ ذَاكَ بِالْحِسَابِ، وَلَكِنْ ذَلِكَ الْعَرْضُ، مَنْ  
نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُذِّبَ»

(That is not during to the Reckoning, rather it is referring to the presentation. Whoever is interrogated during the Reckoning on the Day of Judgement, then he will be punished.) This Hadith has also been recorded by Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i and Ibn Jarir. In reference to Allah's statement,

(وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا )

(And will return to his family Masrur!) This means that he will return to his family in Paradise. This was said by Qatadah and Ad-Dahhak. They also said, "Masrur means happy and delighted by what Allah has given him." Allah said;

(وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ )

(But whosoever is given his Record behind his back,) meaning, he will be given his Book in his left hand, behind his back, while his hand is bent behind him.

(فَسَوْفَ يَدْعُو بُرُورًا )

(He will invoke destruction,) meaning, loss and destruction.

(وَيَصْلَى سَعِيرًا - إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا )

(And he shall enter a blazing Fire, and made to taste its burning. Verily, he was among his people in joy!) meaning, happy. He did not think about the consequences, nor feared what (future) was in front of him. His light happiness will be followed by long grief.

(إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ )

(Verily, he thought that he would never return!) meaning, he used to believe that he would not return to Allah, nor would Allah bring him back (to life) after his death. This was said by Ibn `Abbas, Qatadah and others. Allah then says,

(بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا )

(Yes! Verily, his Lord has been ever beholding him!) meaning, certainly Allah will repeat his creation just as he began his creation, and He will reward him based upon his deeds, whether they were good or bad. He was ever watchful of him, meaning All-Knowing and All-Aware.

(فَلَا أَقْسِمُ بِالشَّقَقِ - وَاللَّيْلِ وَمَا وَسَقَ - وَالْقَمَرِ  
إِذَا انشَقَّ - لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ - فَمَا لَهُمْ لَا  
يُؤْمِنُونَ - وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا  
يَسْجُدُونَ - بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ - وَاللَّهُ أَعْلَمُ  
بِمَا يُوعُونَ - فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ - إِلَّا الَّذِينَ



ءَامِنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ  
(

(16. But no! I swear by Ash-Shafaq;) (17. And the night and what it Wasaqa,) (18. And the moon when it Ittasaq.) (19. You shall certainly travel from stage to stage.) (20. What is the matter with them, that they believe not) (21. And when the Qur'an is recited to them, they fall not prostrate.) (22. Nay, those who disbelieve deny.) (23. And Allah knows best what they gather,) (24. So, announce to them a painful torment.) (25. Save those who believe and do righteous good deeds, for them is a reward that will never come to an end.)

### Swearing by the Various Stages of Man's Journey

It has been reported from `Ali, Ibn `Abbas, `Ubadah bin As-Samit, Abu Hurayrah, Shaddad bin Aws, Ibn `Umar, Muhammad bin `Ali bin Al-Husayn, Makhul, Bakr bin `Abdullah Al-Muzani, Bukayr bin Al-Ashaj, Malik, Ibn Abi Dhi'b, and `Abdul-`Aziz bin Abi Salamah Al-Majishun, they all said, "Ash-Shafaq is the redness (in the sky).`Abdur-Razzaq recorded from Abu Hurayrah that he said, "Ash-Shafaq is the whiteness." So Ash-Shafaq is the redness of the horizon, either before sunset, as Mujahid said or after sunset, as is well known with the scholars of the Arabic Language. Al-Khalil bin Ahmad said, "Ash-Shafaq is the redness that appears from the setting of sun until the time of the last `Isha' (when it is completely dark). When that redness goes away, it is said, `Ash-Shafaq has disappeared." Al-Jawhari said, "Ash-Shafaq is the remaining light of the sun and its redness at the beginning of the night until it is close to actual nighttime (darkness)." `Ikrimah made a similar statement when he said, "Ash-Shafaq is that what is between Al-Maghrib and Al-`Isha'." In the Sahih of Muslim, it is recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«وَقْتُ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ»

(The time of Al-Maghrib is as long as Ash-Shafaq has not disappeared.)" In all of this, there is a proof that Ash-Shafaq is as Al-Jawhari and Al-Khalil have said. Ibn `Abbas, Mujahid, Al-Hasan and Qatadah, all said that,

(وَمَا وَسَقَ)

(and what it Wasaqa) means "What it gathers." Qatadah said, "The stars and animals it gathers." `Ikrimah said,

(وَاللَّيْلِ وَمَا وَسَقَ)

(And by the night and what it Wasaqa,) "What it drives into due to its darkness, because when it is nighttime everything goes to its home." Concerning Allah's statement,

(وَالْقَمَرَ إِذَا اتَّسَقَ)

(And by the moon when it lttasaqa.) Ibn `Abbas said, "When it comes together and becomes complete." Al-Hasan said, "When it comes together and becomes full." Qatadah said, "When it completes its cycle." These statements refer to its light when it is completed and becomes full, as the idea was initiated with "The night and what it gathers." Allah said,

(لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ )

(You shall certainly travel from stage to stage.) Al-Bukhari recorded from Mujahid that Ibn `Abbas said,

(لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ )

(You shall certainly travel from stage to stage.) "Stage after stage. Your Prophet has said this." Al-Bukhari recorded this statement with this wording. `Ikrimah said,

(طَبَقًا عَن طَبَقٍ)

(From stage to stage.) "Stage after stage. Weaned after he was breast feeding, and an old man after he was a young man." Al-Hasan Al-Basri said,

(طَبَقًا عَن طَبَقٍ)

(From stage to stage.) "Stage after stage. Ease after difficulty, difficulty after ease, wealth after poverty, poverty after wealth, health after sickness, and sickness after health."

### **The Disapproval of Their Lack of Faith, giving Them Tidings of the Torment, and that the Ultimate Pleasure will be for the Believers**

Allah said,

(فَمَا لَهُمْ لَا يُؤْمِنُونَ - وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا يَسْجُدُونَ )

(What is the matter with them, that they believe not And when the Qur'an is recited to them, they fall not prostrate.) meaning, what prevents them from believing in Allah, His Messenger and the Last Day, and what is wrong with them that when Allah's Ayat and His Words are recited to them they do not prostrate due to awe, respect and reverence Concerning Allah's statement,

(بَلِ الَّذِينَ كَفَرُوا يُكَدِّبُونَ )

(Nay, those who disbelieve deny.) meaning, from their mannerism is rejection, obstinacy, and opposition to the truth.

(وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ )

(And Allah knows best what they gather,) Mujahid and Qatadah both said, "What they conceal in their chests."

(فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ )

(So, announce to them a painful torment.) meaning, `inform them, O Muhammad, that Allah has prepared for them a painful torment.' Then Allah says,

(إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Save those who believe and do righteous good deeds,) This is a clear exception meaning, `but those who believe.' This refers to those who believe in their hearts. Then the statement, "and do righteous good deeds," is referring to that which they do with their limbs.

(لَهُمْ أَجْرٌ)

(for them is a reward) meaning, in the abode of the Hereafter.

(غَيْرُ مَمْنُونٍ)

(that will never come to an end.) Ibn `Abbas said, "Without being decreased." Mujahid and Ad-Dahhak both said, "Without measure." The result of their statements is that it (the reward) is without end. This is as Allah says,

(عَطَاءً غَيْرَ مَجْدُوذٍ)

(A gift without an end.) (11:108) As-Suddi said, "Some of them have said that this means without end and without decrease." This is the end of the Tafsir of Surat Al-Inshiqaq. All praise and thanks are due to Allah, and He is the giver of success and freedom from error.

## The Tafsir of Surat Al-Buruj

(Chapter - 85)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالسَّمَاءِ ذَاتِ الْبُرُوجِ - وَالْيَوْمِ الْمَوْعُودِ -  
وَشَهِدِ وَمَشْهُودٍ - قَتَلَ أَصْحَابُ الْأَخْدُودِ - النَّارِ  
ذَاتِ الْوُقُودِ - إِذْ هُمْ عَلَيْهَا قُعُودٌ - وَهُمْ عَلَى مَا  
يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ - وَمَا نَقَمُوا مِنْهُمْ إِلَّا  
أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ - الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ -  
إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا  
فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ الْحَرِيقِ )

(1. By the heaven holding the Buruj.) (2. And by by the Promised Day.) (3. And by the Witness and by the Witnessed.) (4. Cursed were the People of the Ditch.) (5. Of fire fed with fuel.) (6. When they sat by it.) (7. And they witnessed what they were doing against the believers.) (8. And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!) (9. To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.) (10. Verily, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.)

### **The Interpretation of the Word Buruj Allah swears by the heaven and its Buruj.**

The Buruj are the giant stars, as Allah says,

(تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ  
فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا )

(Blessed is He Who has placed in the heaven Buruj, and has placed therein a great lamp (the sun), and a moon giving light.) (25:61) Ibn ` Abbas, Mujahid, Ad-Dahhak, Al-Hasan, Qatadah and As-Suddi, all said, "Al-Buruj are the stars." Al-Minhal bin ` Amr said,

(وَالسَّمَاءِ ذَاتِ الْبُرُوجِ )

(By the heaven holding the Buruj.) "The beautiful creation." Ibn Jarir chose the view that it means the positions of the sun and the moon, which are twelve Buruj. The sun travels through each one of these "Burj" (singular of Buruj) in one month. The moon travels through each one of these Burj in two-and-a-third days, which makes a total of twenty-eight positions, and it is hidden for two nights.

## The Explanation of the Promised Day and the Witness and the Witnessed

Allah says,

(وَالْيَوْمِ الْمَوْعُودِ - وَشَهِدٍ وَمَشْهُودٍ )

(And by the Promised Day. And by the Witness, and by the Witnessed.) Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

(وَالْيَوْمِ الْمَوْعُودِ )

يَوْمُ الْقِيَامَةِ

(وَشَهِدٍ)

يَوْمُ الْجُمُعَةِ، وَمَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ عَلَى  
يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ، وَفِيهِ سَاعَةٌ لَا  
يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ  
إِيَّاهُ، وَلَا يَسْتَعِيدُ فِيهَا مِنْ شَرٍّ إِلَّا أَعَادَهُ.

(وَمَشْهُودٍ)

يَوْمِ عَرَفَةَ»

(And by the Promised Day.) ( This refers to the Day of Judgement. (And by the Witness.) This refers to Friday, and the sun does not rise or set on a day that is better than Friday. During it there is an hour that no Muslim servant catches while asking Allah from some good except that Allah will give it to him. He does not seek refuge from any evil in it except that Allah will

protect him. (And by the Witnessed.) ( This refers to the day of `Arafah (in Hajj).) Ibn Khuzaymah also recorded the same Hadith. It has also been recorded as a statement of Abu Hurayrah and it is similar (to this Hadith).

## The Oppression of the People of the Ditch against the Muslims Concerning

Allah's statement,

(قَتِيلَ أَصْحَابِ الْأَخْدُودِ )

(Cursed were (Qutila) the People of the Ditch (Ukhdud).) meaning, the companions of the Ukhdud were cursed. The plural of Ukhdud is Akhadid, which means ditches in the ground. This is information about a group of people who were among the disbelievers. They went after those among them who believed in Allah and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allah says,

(قَتِيلَ أَصْحَابِ الْأَخْدُودِ - النَّارِ ذَاتِ الْوَقُودِ - إِذْ  
هُمْ عَلَيْهَا قُعُودٌ - وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ  
شُهُودٌ )

(Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers.) meaning, they were witnesses to what was done to these believers. Allah said,

(وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ  
الْحَمِيدِ )

(And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!) meaning, they did not commit any sin according to these people, except for their faith in Allah the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people. Then Allah says,

(الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ)

(To Whom belongs the dominion of the heavens and the earth!) Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.

(وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ)

(And Allah is Witness over everything.) meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him.

### The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch

Imam Ahmad recorded from Suhayb that the Messenger of Allah said,

«كَانَ فِي مَن كَانَ قَبْلَكُمْ مَلِكٌ وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبِرَ السَّاحِرُ قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبُرَ سِنِّي وَحَضَرَ أَجْلِي، فَادْفَعْ إِلَيَّ غُلَامًا لِأَعْلَمَهُ السَّحْرَ، فَدَفَعَ إِلَيْهِ غُلَامًا فَكَانَ يُعَلِّمُهُ السَّحْرَ، وَكَانَ الْعُلَامُ عَلَى الرَّاهِبِ فَسَمِعَ مِنْ كَلَامِهِ فَأَعْجَبَهُ نَحْوُهُ وَكَلَامُهُ، وَكَانَ إِذَا أَتَى السَّاحِرَ ضَرَبَهُ وَقَالَ: مَا حَبَسَكَ؟ وَإِذَا أَتَى أَهْلَهُ ضَرَبُوهُ وَقَالُوا: مَا حَبَسَكَ؟ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ فَقَالَ: إِذَا أَرَادَ السَّاحِرُ أَنْ يَضْرِبَكَ فَقُلْ: حَبَسَنِي أَهْلِي، وَإِذَا أَرَادَ أَهْلَكَ أَنْ يَضْرِبُوكَ فَقُلْ: حَبَسَنِي السَّاحِرُ، قَالَ: فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ إِذْ أَتَى عَلَى دَابَّةٍ فَظِيْعَةٌ عَظِيمَةٌ قَدْ حَبَسَتْ النَّاسَ فَلَا يَسْتَطِيعُونَ أَنْ

يَجُوزُوا. فَقَالَ: الْيَوْمَ أَعْلَمُ أَمْرُ الرَّاهِبِ أَحَبُّ إِلَى  
اللَّهِ أَمْ أَمْرُ السَّاحِرِ؟ قَالَ فَأَخَذَ حَجْرًا فَقَالَ: اللَّهُمَّ  
إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ وَأَرْضِي مِنْ  
أَمْرِ السَّاحِرِ فَاقْتُلْ هَذِهِ الدَّابَّةَ حَتَّى يَجُوزَ النَّاسُ،  
وَرَمَاهَا فَقَتَلَهَا وَمَضَى النَّاسُ.

(Among the people who came before you, there was a king who had a sorcerer, and when that sorcerer became old, he said to the king, "I have become old and my time is nearly over, so please send me a boy whom I can teach magic." So, he sent him a boy and the sorcerer taught him magic. Whenever the boy went to the sorcerer, he sat with a monk who was on the way and listened to his speech and admired them. So, when he went to the sorcerer, he passed by the monk and sat there with him; and on visiting the sorcerer the latter would thrash him. So, the boy complained about this to the monk. The monk said to him, "Whenever you are afraid of the sorcerer, say to him: `My people kept me busy.' And whenever you are afraid of your people, say to them: `The sorcerer kept me busy.'" So the boy carried on like that (for some time). Then a huge terrible creature appeared on the road and the people were unable to pass by. The boy said, "Today I shall know whether the sorcerer is better or the monk is better." So, he took a stone and said, "O Allah! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he struck it with a stone killing it and the people passed by on the road.

فَأَخْبَرَ الرَّاهِبَ بِذَلِكَ فَقَالَ: أَيُّ بَنِيَّ، أَنْتَ أَفْضَلُ  
مِنِّي وَإِنَّكَ سَتُبْتَلَى، فَإِنْ ابْتُلِيتَ فَلَا تَدُلَّ عَلَيَّ،  
فَكَانَ الْعُلَمَاءُ يُبْرِيءُ الْأَكْمَهَ وَالْأَبْرَصَ وَسَائِرَ  
الْأَدْوَاءِ وَيَشْفِيهِمْ، وَكَانَ لِلْمَلِكِ جَلِيسٌ فَعَمِيَ  
فَسَمِعَ بِهِ فَأَتَاهُ بِهَدَايَا كَثِيرَةٍ فَقَالَ: اشْفِنِي وَلَكَ مَا  
هَهُنَا أَجْمَعُ، فَقَالَ: مَا أَنَا أَشْفِي أَحَدًا، إِنَّمَا يَشْفِي  
اللَّهُ عَزَّ وَجَلَّ، فَإِنْ آمَنْتَ بِهِ دَعَوْتُ اللَّهَ فَشَفَاكَ،  
فَأَمَّنَ فَدَعَا اللَّهَ فَشَفَاهُ.



The boy came to the monk and informed him about it. The monk said to him, "O my son! Today you are better than I, and you have achieved what I see! You will be put to trial. And in case you are put to trial, do not inform (them) about me." The boy used to treat the people suffering from congenital blindness, leprosy, and other diseases. There was a courtier of the king who had become blind and he heard about the boy. He came and brought a number of gifts for the boy and said, "All these gifts are for you on the condition that you cure me." The boy said, "I do not cure anybody; it is only Allah who cures people. So, if you believe in Allah and supplicate to Him, He will cure you." So, he believed in and supplicated to Allah, and Allah cured him.

ثُمَّ أَتَى الْمَلِكَ فَجَلَسَ مِنْهُ نَحْوَ مَا كَانَ يَجْلِسُ فَقَالَ لَهُ الْمَلِكُ: يَا فُلَانُ، مَنْ رَدَّ عَلَيْكَ بَصْرَكَ؟ فَقَالَ: رَبِّي. فَقَالَ: أَنَا؟ قَالَ: لَا، رَبِّي وَرَبُّكَ اللَّهُ، قَالَ: وَلَكَ رَبٌّ غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَرَبُّكَ اللَّهُ، فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الْعُلَامِ، فَبَعَثَ إِلَيْهِ فَقَالَ: أَيُّ بَنِي بَلْعٍ مِنْ سِحْرِكَ أَنْ تُبْرِئَ الْأَكْمَهَ وَالْأَبْرَصَ وَهَذِهِ الْأَدْوَاءَ قَالَ: مَا أَشْفِي أَحَدًا إِنَّمَا يَشْفِي اللَّهُ عَزَّ وَجَلَّ، قَالَ: أَنَا؟ قَالَ: لَا. قَالَ: أَوْلِكَ رَبٌّ غَيْرِي؟ قَالَ: رَبِّي وَرَبُّكَ اللَّهُ، فَأَخَذَهُ أَيْضًا بِالْعَذَابِ فَلَمْ يَزَلْ بِهِ حَتَّى دَلَّ عَلَى الرَّاهِبِ فَأَتَى بِالرَّاهِبِ فَقَالَ: ارْجِعْ عَنْ دِينِكَ فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرَقِ رَأْسِهِ حَتَّى وَقَعَ شِقَاؤُهُ، وَقَالَ لِلْأَعْمَى: ارْجِعْ عَنْ دِينِكَ، فَأَبَى، فَوَضَعَ الْمِنْشَارَ فِي مَفْرَقِ رَأْسِهِ حَتَّى وَقَعَ شِقَاؤُهُ إِلَى الْأَرْضِ. وَقَالَ لِلْعُلَامِ: ارْجِعْ عَنْ دِينِكَ، فَأَبَى،

فَبَعَثَ بِهِ مَعَ نَفَرٍ إِلَى جَبَلٍ كَذَا وَكَذَا وَقَالَ: إِذَا  
 بَلَغْتُمْ دُرُوتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَذَهْدُهُوهُ،  
 فَذَهَبُوا بِهِ فَلَمَّا عَلَوْا بِهِ الْجَبَلَ قَالَ: اللَّهُمَّ اكْفِنِيهِمْ  
 بِمَا شِئْتَ، فَرَجَفَ بِهِمُ الْجَبَلُ فَذَهْدُهُوُوا أَجْمَعُونَ،  
 وَجَاءَ الْعُلَامُ يَتَلَمَّسُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ:  
 مَا فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى،  
 فَبَعَثَ بِهِ مَعَ نَفَرٍ فِي قَرْقُورٍ فَقَالَ: إِذَا لَجَجْتُمْ بِهِ  
 الْبَحْرَ فَإِنْ رَجَعَ عَنْ دِينِهِ، وَإِلَّا فَعَرِّقُوهُ فِي  
 الْبَحْرِ، فَلَجَّجُوا بِهِ الْبَحْرَ فَقَالَ الْعُلَامُ: اللَّهُمَّ  
 اكْفِنِيهِمْ بِمَا شِئْتَ، فَعَرَّقُوا أَجْمَعُونَ.

Later, the courtier came to the king and sat at the place where he used to sit before. The king said, "Who gave you back your sight" The courtier replied, "My Lord." The king then said, "I did" The courtier said, "No, my Lord and your Lord - Allah" The king said, "Do you have another Lord beside me" The courtier said, "Yes, your Lord and my Lord is Allah." The king tortured him and did not stop until he told him about the boy. So, the boy was brought to the king and he said to him, "O boy! Has your magic reached to the extent that you cure congenital blindness, leprosy and other diseases" He said, "I do not cure anyone. Only Allah can cure." The king said, "Me" The boy replied, "No." The king asked, "Do you have another Lord besides me" The boy answered, "My Lord and your Lord is Allah." So, he tortured him also until he told about the monk. Then the monk was brought to him and the king said to him, "Abandon your religion." The monk refused and so the king ordered a saw to be brought which was placed in the middle of his head and he fell, sawn in two. Then it was said to the man who used to be blind, "Abandon your religion." He refused to do so, and so a saw was brought and placed in the middle of his head and he fell, sawn in two. Then the boy was brought and it was said to him, "Abandon your religion." He refused and so the king sent him to the top of such and such mountain with some people. He told the people, "Ascend up the mountain with him till you reach its peak, then see if he abandons his religion; otherwise throw him from the top." They took him and when they ascended to the top, he said, "O Allah! Save me from them by any means that You wish." So, the mountain shook and they all fell down and the boy came back walking to the king. The king said, "What did your companions (the people I sent with you) do" The boy said, "Allah saved me from them." So, the king ordered some people to take the boy on a boat to the middle of the sea, saying, "If he renounces his religion (well and good), but if he refuses, drown him." So, they took him out to sea and he said, "O Allah! Save me from them by any means that you wish." So they were all drowned in the sea.

وَجَاءَ الْعُغْلَامُ حَتَّى دَخَلَ عَلَى الْمَلِكِ فَقَالَ: مَا  
فَعَلَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ تَعَالَى ثُمَّ قَالَ  
لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمْرُكَ بِهِ،  
فَإِنْ أَنْتَ فَعَلْتَ مَا أَمْرُكَ بِهِ قَتَلْتَنِي، وَإِلَّا فَإِنَّكَ لَا  
تَسْتَطِيعُ قَتْلِي، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ  
فِي صَعِيدٍ وَاحِدٍ ثُمَّ تَصْلُبُنِي عَلَى جِدْعٍ وَتَأْخُذُ  
سَهْمًا مِنْ كِنَانَتِي، ثُمَّ قُلْ: بِاسْمِ اللَّهِ رَبِّ الْعُغْلَامِ.  
فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي. فَفَعَلَ وَوَضَعَ السَّهْمَ  
فِي كَيْدِ قَوْسِهِ ثُمَّ رَمَاهُ وَقَالَ: بِاسْمِ اللَّهِ رَبِّ  
الْعُغْلَامِ، فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ الْعُغْلَامُ  
يَدَهُ عَلَى مَوْضِعِ السَّهْمِ وَمَاتَ، فَقَالَ النَّاسُ:  
أَمَّا يَرْبُّ الْعُغْلَامِ. فَقِيلَ لِلْمَلِكِ: أَرَأَيْتَ مَا كُنْتَ  
تَحْذَرُ؟ فَقَدْ وَاللَّهِ نَزَلَ بِكَ، قَدْ آمَنَ النَّاسُ كُلُّهُمْ،  
فَأَمَرَ بِأَفْوَاهِ السِّكِّكِ، فَخُدَّتْ فِيهَا الْأَخَادِيدُ  
وَأُضْرِمَتْ فِيهَا النَّيِّرَانُ، وَقَالَ: مَنْ رَجَعَ عَنْ  
دِينِهِ فَدَعُوهُ، وَإِلَّا فَأَقْحِمُوهُ فِيهَا، قَالَ: فَكَانُوا  
يَتَعَادُونَ فِيهَا وَيَتَدَافِعُونَ، فَجَاءَتْ امْرَأَةٌ بَابِنِ لَهَا

ثُرْضِعُهُ، فَكَأَنَّهَا تَقَاعَسَتْ أَنْ تَقَعَ فِي النَّارِ فَقَالَ  
الصَّبِيُّ: اصْبِرِي يَا أُمَّةَ فَإِنَّكَ عَلَى الْحَقِّ»

Then the boy returned to the king and the king said, "What did your companions do" The boy replied, "Allah, saved me from them." Then he said to the king, "You will not be able to kill me until you do as I order you. And if you do as I order you, you will be able to kill me." The king asked, "And what is that" The boy said, "Gather the people in one elevated place and tie me to the trunk of a tree; then take an arrow from my quiver and say: `In the Name of Allah, the Lord of the boy.' If you do this, you will be able to kill me." So he did this, and placing an arrow in the bow, he shot it, saying, "In the Name of Allah, the Lord of the boy." The arrow hit the boy in the temple, and the boy placed his hand over the arrow wound and died. The people proclaimed, "We believe in the Lord of the boy!" Then it was said to the king, "Do you see what has happened That which you feared has taken place. By Allah, all the people have believed (in the Lord of the boy)." So he ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said, "Whoever abandons his religion, let him go, and whoever does not, throw him into the fire." They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her, "Be patient mother! For verily, you are following the truth!") Muslim also recorded this Hadith at the end of the Sahih. Muhammad bin Ishaq bin Yasar related this story in his book of Srah in another way that has some differences from that which has just been related. Then, after Ibn Ishaq explained that the people of Najran began following the religion of the boy after his murder, which was the religion of Christianity, he said, "Then (the king) Dhu Nuwas came to them with his army and called them to Judaism. He gave them a choice to either accept Judaism or be killed, so they chose death. Thus, he had a ditch dug and burned (some of them) in the fire (in the ditch), while others he killed with the sword. He made an example of them (by slaughtering them) until he had killed almost twenty thousand of them. It was about Dhu Nuwas and his army that Allah revealed to His Messenger :

(قَتِلَ أَصْحَابُ الْأَخْدُودِ - النَّارِ ذَاتِ الْوَقُودِ - إِذْ  
هُمْ عَلَيْهَا قُعُودٌ - وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ  
شُهُودٌ - وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ  
الْعَزِيزِ الْحَمِيدِ - الَّذِي لَهُ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ )

(Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers. And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise! To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.) (85:4-9)" This is what Muhammad bin Ishaq said in his book of Srah -- that the one who killed the People of the Ditch was Dhu Nuwas, and his name was Zur`ah. In the time of his kingdom he was called Yusuf. He was the son of Tuban As`ad Abi Karib, who was the Tubba` who invaded Al-Madinah and put the

covering over the Ka`bah. He kept two rabbis with him from the Jews of Al-Madinah. After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Ishaq mentions at length. So Dhu Nuwas killed twenty thousand people in one morning in the Ditch. Only one man among them escaped. He was known as Daws Dhu Tha`laban. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Sham. So, Caesar wrote to An-Najashi, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Aryat and Abrahah. They rescued Yemen from the hands of the Jews. Dhu Nuwas tried to flee but eventually fell into the sea and drowned. After this, the kingdom of Abyssinia remained under Christian power for seventy years. Then the power was divested from the Christians by Sayf bin Dhi Yazin Al-Himyari when Kisra, the king of Persia sent an army there (to Yemen). He (the king) sent with him (Sayf Al-Himyari) those people who were in the prisons, and they were close to seven hundred in number. So, he (Sayf Al-Himyari) conquered Yemen with them and returned the kingdom back to the people of Himyar (Yemenis). We will mention a portion of this -- if Allah wills -- when we discuss the Tafsir of the Surah:

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ )

(Have you not seen how your Lord dealt with the Owners of the Elephant) (105:1)

### The Punishment of the People of the Ditch

Allah said,

(إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالمُؤْمِنَاتِ)

(Verily, those who put into trial the believing men and believing women,) meaning, they burned (them). This was said by Ibn `Abbas, Mujahid, Qatadah, Ad-Dahhak, and Ibn Abza.

(ثُمَّ لَمْ يُتُوبُوا)

(and then do not turn in repentance,) meaning, `they do not cease from what they are doing, and do not regret what they had done before.'

(فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ)

(then they will have the torment of Hell, and they will have the punishment of the burning Fire.) This is because the recompense is based upon the type of deed performed. Al-Hasan Al-Basri said, "Look at this generosity and kindness. These people killed Allah's Awliya' and He still invites them to make repentance and seek forgiveness."

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ - إِنَّ

بَطْشَ رَبِّكَ لَشَدِيدٌ - إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ - وَهُوَ  
 الْغَفُورُ الْوَدُودُ - ذُو الْعَرْشِ الْمَجِيدُ - فَعَّالٌ لِّمَا  
 يُرِيدُ - هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ - فِرْعَوْنَ وَثَمُودَ  
 - بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ - وَاللَّهُ مِنْ وَرَائِهِمْ  
 مُحِيطٌ - بَلْ هُوَ قَرِءٌ أَنْ مَجِيدٌ - فِي لَوْحٍ مَحْفُوظٍ  
 (

(11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the supreme success.) (12. Verily, the punishment of your Lord is severe and painful.) (13. Verily, He it is Who begins and repeats.) (14. And He is Oft-Forgiving, Al-Wadud.) (15. Owner of the Throne, Al-Majid (the Glorious).) (16. Doer of what He intends.) (17. Has the story reached you of the hosts.) (18. Of Fir`awn and Thamud) (19. Nay! The disbelievers (persisted) in denying.) (20. And Allah encompasses them from behind!) (21. Nay! This is a Glorious Qur'an,) (22. In Al-Lawh Al-Mahfuz!)

### The Reward of the Righteous, and the Harsh Seizing of the Disbelieving Enemies of Allah

Allah informs about His believing servants that

(لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ)

(for them will be Gardens under which rivers flow.) This is the opposite of what he has prepared for His enemies of Fire and Hell. Thus, He says,

(ذَلِكَ الْقَوْزُ الْكَبِيرُ)

(That is the supreme success.) Then Allah says,

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ)

(Verily, the punishment of your Lord is severe and painful.) meaning, indeed His punishment and His vengeance upon His enemies, who have rejected His Messengers, and opposed His command, is severe, great and strong. For verily, He is the Owner of power, Most Strong. He is the One that whatever He wants, then it will be however He wants it to be, in the matter of a blinking of an eye, or even swifter. Thus, Allah says,

(إِنَّهُ هُوَ يُبْدِيءُ وَيُعِيدُ)

(Verily, He it is Who begins and repeats.) meaning, from His perfect strength and power is that He begins the creation, and He repeats it just as He began it, without opposition or resistance.

(وَهُوَ الْغَفُورُ الْوَدُودُ)

(And He is Oft-Forgiving, Al-Wadud.) meaning, He forgives the sin of whoever repents to Him and humbles himself before Him, no matter what the sin may be. Ibn `Abbas and others have said about the name Al-Wadud, "It means Al-Habib (the Loving)."

(ذُو الْعَرْشِ)

(Owner of the Throne,) meaning, the Owner of the Mighty Throne that is above all of the creation. Then He says,

(الْمَجِيدِ)

(Al-Majid (the Glorious).) This word has been recited in two different ways: either with a Dhammah over its last letter (Al-Majidu), which is an attribute of the Lord, or with a Kasrah under its last letter (Al-Majid), which is a description of the Throne. Nevertheless, both meanings are correct.

(فَعَّالٌ لِّمَا يُرِيدُ)

(Doer of what He intends.) meaning, whatever He wants He does it, and there is no one who can counter His ruling. He is not asked about what He does due to His greatness, His power, His wisdom and His justice. This is as we have related previously from Abu Bakr As-Sddiq, that it was said to him during the illness of (his) death, "Has a doctor seen you" He replied, "Yes." They said, "What did he say to you" He replied, "He said, `I am the Doer of whatever I intend.'" Concerning Allah's statement,

(هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ - فِرْعَوْنَ وَثَمُودَ)

(Has the story reached you of the hosts. Of Fir`awn and Thamud) meaning, has the news reached you of what Allah caused to befall them of torment, and that He sent down upon them the punishment that no one was able to ward off from them This is the affirmation of His statement,

(إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ)

(Verily, the punishment of your Lord is severe and painful.) meaning, when He seizes the wrongdoer, He seizes him with a severe and painful punishment. It is the seizing punishment of One Most Mighty, and Most Powerful. Then Allah says,

(بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ )

(Nay! The disbelievers (persisted) in denying.) meaning, they are in doubt, suspicion, disbelief and rebellion.

(وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ )

(And Allah encompasses them from behind!) meaning, He has power over them, and is able to compel them. They cannot escape Him or evade Him.

(بَلْ هُوَ قُرْءَانٌ مَجِيدٌ )

(Nay! This is a Glorious Qur'an.) meaning, magnificent and noble.

(فِي لَوْحٍ مَّحْفُوظٍ )

(In Al-Lawh Al-Mahfuz!) meaning, among the most high gathering, guarded from any increase, decrease, distortion, or change. This is the end of the Tafsir of Surat Al-Buruj, and all praise and blessings are due to Allah.

## The Tafsir of Surat At-Tariq

(Chapter - 86)

Which was revealed in Makkah

The Virtues of Surat At-Tariq

An-Nasa'i recorded that Jabir said, "Mu`adh lead the Maghrib prayer and he recited Al-Baqarah and An-Nisa'. So the Prophet said,

«أَفْتَانُ أَنْتَ يَا مُعَاذُ، مَا كَانَ يَكْفِيكَ أَنْ تَقْرَأَ  
بِالسَّمَاءِ وَالطَّارِقِ وَالشَّمْسِ وَضُحَاهَا  
وَنَحْوَهَا؟»

(Are you putting the people to trial O Mu`adh! Was it not sufficient for you to recite As-Sama'wat-Tariq, and Ash-Shamsi wa Duhaha, and something like them)



## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالسَّمَاءِ وَالطَّارِقِ- وَمَا أَدْرَاكَ مَا الطَّارِقُ-  
النَّجْمُ الثَّاقِبُ- إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ-  
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ- خُلِقَ مِنْ مَّاءٍ دَافِقٍ-  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ- إِنَّهُ عَلَى  
رَجْعِهِ لَقَادِرٌ- يَوْمَ تُبْلَى السَّرَائِرُ- فَمَا لَهُ مِنْ قُوَّةٍ  
وَلَا نَاصِرٍ-)

(1. By the heaven, and At-Tariq;) (2. And what will make you to know what At-Tariq is) (3. The star, Ath-Thaqib.) (4. There is no human being but has a protector over him.) (5. So, let man see from what he is created!) (6. He is created from a water gushing forth,) (7. Proceeding from between the backbone and the ribs.) (8. Verily, He is Able to bring him back!) (9. The Day when all the secrets will be examined.) (10. Then he will have no power, nor any helper.)

### **Swearing by the Existence of Humanity surrounded by the Organized System of Allah**

Allah swears by the heaven and what He has placed in it of radiant stars. Thus, He says,

(وَالسَّمَاءِ وَالطَّارِقِ )

(By the heaven, and At-Tariq;) Then He says,

(وَمَا أَدْرَاكَ مَا الطَّارِقُ )

(And what will make you to know what At-Tariq is) Then He explains it by His saying,

(النَّجْمُ الثَّاقِبُ )

(The star of Ath-Thaqib.) Qatadah and others have said, "The star has been named Tariq because it is only seen at night and it is hidden during the day." His view is supported by what

has been mentioned in the authentic Hadith that prohibits a man to come to his family Taruq. This means that he comes to them unexpectedly at nighttime. Concerning Allah's statement,

(النَّاقِبُ)

(Ath-Thaqib.) Ibn ` Abbas said, "The illuminating." ` Ikrimah said, "It is illuminating and it burns the Shaytan" Then Allah says,

(إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ )

(There is no human being but has a protector over him.) meaning, every soul has a guardian over it from Allah that protects it from the calamities. This is as Allah says,

(لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ  
مِنَ أَمْرِ اللَّهِ)

(For Him, there are angels in succession, before and behind him. They guard him by the command of Allah.) (13:11)

### How Man is created is a Proof of Allah's Ability to Return Him to Him

Allah says,

(فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ )

(So, let man see from what he is created!) This is alerting man to the weakness of his origin from which he was created. The intent of it is to guide man to accept (the reality of) the Hereafter, because whoever is able to begin the creation then he is also able to repeat it in the same way. This is as Allah says,

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ  
عَلَيْهِ)

(And He it is Who originates the creation, then He will repeat it; and this is easier for Him.) (30:27) Then Allah says,

(خُلِقَ مِنْ مَّاءٍ دَافِقٍ )

(He is created from a water gushing forth.) meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allah. Due to this Allah says,

(يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ )

(Proceeding from between the backbone and the ribs.) meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest. Shabib bin Bishr reported from `Ikrimah who narrated from Ibn `Abbas that he said,

(يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ )

(Proceeding from between the backbone and the ribs.) "The backbone of the man and the ribs of the woman. It (the fluid) is yellow and fine in texture. The child will not be born except from both of them (i.e., their sexual fluids)." Concerning Allah's statement,

(إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ )

(Verily, He is Able to bring him back (to life)!) This means that He is able to return this man that is created from fluid gushed forth. In other words, He is able to repeat his creation and resurrect him to the final abode. This is clearly possible, because whoever is able to begin the creation then he surely is able to repeat it. Indeed Allah has mentioned this proof in more than one place in the Qur'an.

### **On the Day of Judgement, Man will have no Power or Assistance**

In this regard Allah says,

(يَوْمَ تُبْلَى السَّرَائِرُ )

(The Day when all the secrets will be examined.) meaning, on the Day of Judgement the secrets will be tested. This means that they will be exposed and made manifest. Thus, the secret will be made open and that which is concealed will be well known. It is confirmed in the Two Sahihis on the authority of Ibn `Umar that the Messenger of Allah said,

«يُرْفَعُ لِكُلِّ غَادِرٍ لَوَاءٌ عِنْدَ اسْتِهِ يُقَالُ: هَذِهِ  
غَدْرَةُ فُلَانِ بْنِ فُلَانٍ»

(Every betrayer will have a flag raised for him behind his back, and it will be said, `This is the betrayal of so-and-so, the son of so-and-so.) Concerning Allah's statement,

(فَمَا لَهُ)

(Then he will have no) meaning, man on the Day of Judgement.

(مِنْ قُوَّةٍ)

(any power) meaning, within himself.

(وَلَا نَاصِرٍ)

(nor any helper.) meaning, from other than himself. This statement means that he will not be able to save himself from the torment of Allah, and nor will anyone else be able to save him.

(وَالسَّمَاءِ ذَاتِ الرَّجْعِ - وَالْأَرْضِ ذَاتِ الصَّدْعِ  
- إِنَّهُ لَقَوْلٌ فَصْلٌ - وَمَا هُوَ بِالْهَزْلُ - إِنَّهُمْ  
يَكِيدُونَ كَيْدًا - وَأَكِيدُ كَيْدًا - فَمَهْلُ الْكَافِرِينَ  
أُمَهُمْ رُؤْيَاً )

(11. By the sky which gives rain, again and again.) (12. And the earth which splits.) (13. Verily, this is the Word that separates.) (14. And it is not a thing for amusement.) (15. Verily, they are but plotting a plot.) (16. And I am planning a plan.) (17. So, give a respite to the disbelievers; deal gently with them for a while.)

### **Swearing to the Truthfulness of the Qur'an and the Failure of Those Who oppose it**

Ibn `Abbas said, "Ar-raj` means rain." It has also been narrated from him that he said, "It means the clouds that contain rain." He also said,

(وَالسَّمَاءِ ذَاتِ الرَّجْعِ )

(By the sky (having rain clouds) which gives rain, again and again.) "This means that it rains and then it rains (again)." Qatadah said, "It returns the sustenance of the servants (creatures) every year. Were it not for this, they would all be destroyed and so would their cattle."

(وَالْأَرْضِ ذَاتِ الصَّدْعِ )

(And the earth which splits.) Ibn ` Abbas said, "Splitting to bring forth plant growths." This was also said by Sa`id bin Jubayr, `Ikrimah, Abu Malik, Ad-Dahhak, Al-Hasan, Qatadah, As-Suddi and others. Concerning Allah's statement,

(إِنَّهُ لَقَوْلٌ فَصْلٌ)

(Verily, this is the Word that separates.) Ibn ` Abbas said (Fasl is), "True." Qatadah also said the same. Someone else said, "A just ruling."

(وَمَا هُوَ بِالْهَزْلِ)

(And it is not a thing for amusement.) meaning, rather it is serious and true. Then Allah informs about the disbelievers saying that they reject Him and hinder others from His path. Allah says,

(إِنَّهُمْ يَكِيدُونَ كَيْدًا)

(Verily, they are but plotting a plot.) meaning, they plot against the people in their calling them to oppose the Qur'an. Then Allah says,

(فَمَهْلٍ الْكَافِرِينَ)

(So, give a respite to the disbelievers;) meaning, wait for them and do not be in haste concerning them.

(أَمْهَلُهُمْ رُويًا)

(deal gently with them for a while.) meaning, a little while. This means that you will see what befalls them of torment, punishment and destruction. This is as Allah says,

(نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ)

(We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.) (31:24) This is the end of the Tafsir Surat At-Tariq, and unto Allah is all praise and thanks.

## The Tafsir of Surah Sabbih

(Chapter - 87)

Which was revealed in Makkah

The Virtues of Surat Al-A` la

This Surah was revealed in Makkah before the migration to Al-Madinah. The proof of this is what Al-Bukhari recorded from Al-Bara' bin `Azib, that he said, "The first people to come to us (in Al-Madinah) from the Companions of the Prophet were Mus`ab bin `Umayr and Ibn Umm Maktum, who taught us the Qur'an; then `Ammar, Bilal and Sa`d came. Then `Umar bin Al-Khattab came with a group of twenty people, after which the Prophet came. I have not seen the people of Al-Madinah happier with anything more than their happiness with his coming (to Al-Madinah). This was reached to such an extent that I saw the children and little ones saying, `This is the Messenger of Allah who has come.' Thus, he came, but he did not come until after I had already recited (i.e., learned how to recite)

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى )

(Glorify the Name of your Lord, the Most High.) (87:1) as well as other Surahs similar to it." It has been confirmed in the Two Sahihs that the Messenger of Allah said to Mu`adh,

«هَلَّا صَلَّيْتَ بِـ

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى )

(وَالشَّمْسِ وَضُحَاهَا )

(وَاللَّيْلِ إِذَا يَغْشَى )»

(Why didn't you recite "Glorify the Name of your Lord, the Most High,," "By the sun and its brightness," and "By the night when it envelopes.") Imam Ahmad recorded from An-Nu`man bin Bashir that the Messenger of Allah recited

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى )

و

(هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ )

Surat Al-A`la (chapter 87) and Surat Al-Ghashiyah (chapter 88) in the two `Id prayers. If the `Id prayer fell on Friday, he would recite them in both prayers (`Id and Salat Al-Jumu`ah). Muslim also recorded this in his Sahih, as well as Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah. The wording of Muslim and the Sunan compilers says, "He used to recite

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى )

و

## (هَلْ أَتَاكَ حَدِيثُ الْغَشِيَةِ )

Surat Al-A` la (chapter 87) and Surat Al-Ghashiyh (chapter 88) for the two ` lds and Jumu` ah. If they occurred on the same day, he would recite them in both of them." In his Musnad, Imam Ahmad recorded on the authority of Ubayy bin Ka` b, Abdullah bin ` Abbas, ` Abdur-Rahman bin Abza, and the Mother of the believers, ` A`ishah, that the Messenger of Allah used to recite

## (سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى )

و

## (قُلْ يَا أَيُّهَا الْكَافِرُونَ )

و

## (قُلْ هُوَ اللَّهُ أَحَدٌ )

(Glorify the Name of your Lord, the Most High.) and (Say: `O you who disbelieve.') and (Say: `He is Allah, the One.') `A`ishah added in her version that he would also recite the Mu`awwidhatayn (Al-Falaq and An-Nas).

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى- الَّذِي خَلَقَ فَسَوَّى-  
وَالَّذِي قَدَّرَ فَهَدَى- وَالَّذِي أَخْرَجَ الْمَرْعَى-  
فَجَعَلَهُ غُثَاءً أَحْوَى- سَنُقْرُبُكَ فَلَا تَنْسَى- إِلَّا مَا  
شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى- وَنُيَسِّرُكَ  
لِلْيُسْرَى- فَذَكَرْ إِن تَفَعْتَ الذِّكْرَى- سَيَذَكِّرُ مَنْ  
يَخْشَى- وَيَتَجَنَّبُهَا الْأَشْقَى- الَّذِي يَصْلَى النَّارَ  
الْكُبْرَى- ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا-)

(1. Glorify the Name of your Lord, the Most High.) (2. Who has created, and then proportioned it.) (3. And Who has measured; and then guided.) (4. And Who brings out the pasturage,) (5. And then makes it dark stubble.) (6. We shall make you recite, so you shall not forget,) (7. Except what Allah may will He knows what is apparent and what is hidden.) (8. And We shall make easy for you the easy.) (9. Therefore remind in case the reminder profits.) (10. The reminder will be received by him who fears,) (11. But it will be avoided by the wretched,) (12. Who will enter the great Fire.) (13. There he will neither die nor live.)

## The Command to pronounce Tasbih and its Response

Imam Ahmad recorded from Ibn ` Abbas that whenever the Messenger of Allah would recite

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)

(Glorify the Name of your Lord, the Most High.) he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»

(Glory to my Lord, the Most High.) Ibn Jarir recorded from Ibn Ishaq Al-Hamdani that whenever Ibn ` Abbas would recite

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)

(Glorify the Name of your Lord, the Most High.) he would say, "Glory to my Lord, the Most High," and whenever he would recite

(لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ)

(I swear by the Day of Resurrection.) (75:1) and then reach the end of it

(أَلَيْسَ ذَلِكَ بِقَدْرِ عَلَى أَنْ يُحْيِيَ الْمَوْتَى)

(Is not He able to give life to the dead) (75:40) he would say, "Glory to You, of course." Qatadah said,

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)

(Glorify the Name of your Lord, the Most High.) "It has been mentioned to us that whenever the Prophet of Allah used to recite it he would say,

«سُبْحَانَ رَبِّيَ الْأَعْلَى»



(Glory to my Lord, the Most High.)"

## The Creation, the Decree, and the bringing forth of Vegetation

Allah says,

(الَّذِي خَلَقَ فَسَوَّى )

(Who has created, and then proportioned it.) meaning, He created that which has been created, and He fashioned every creation in the best of forms. Then Allah says,

(وَالَّذِي قَدَّرَ فَهَدَى )

(And Who has measured; and then guided.) Mujahid said, "He guided man to distress and happiness, and he guided the cattle to their pastures." This Ayah is similar to what Allah has said about Musa's statement to Fir`awn,

(رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى)

(Our Lord is He Who gave to each thing its form and nature, then guided it aright.) (20:50) meaning, He decreed a set measure and guided the creation to it. This is just as is confirmed in Sahih Muslim on the authority of `Abdullah bin `Amr that the Messenger of Allah said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ  
السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ  
عَرْشُهُ عَلَى الْمَاءِ»

(Verily, Allah ordained the measure of all creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.) Concerning Allah's statement,

(وَالَّذِي أَخْرَجَ الْمَرْعَى )

(And Who brings out the pasturage,) meaning, all types of vegetation and crops.

(فَجَعَلَهُ غُتَاءً أَحْوَى )

(And then makes it dark stubble.) Ibn `Abbas said, "Dried up and altered." It has been narrated that Mujahid, Qatadah and Ibn Zayd, all made similar statements.

## The Prophet does not forget the Revelation

Allah says,

(سَنُقْرُكَ)

(We shall make you to recite,) meaning, `O Muhammad.'

(فَلَا تَنْسَى)

(so you shall not forget (it),) This is Allah informing and promising him (the Prophet ) that He will teach him a recitation that he will not forget.

(إِلَّا مَا شَاءَ اللَّهُ)

(Except what Allah may will.) Qatadah said, "The Prophet did not forget anything except what Allah willed." It has been said that the meaning of Allah's statement,

(فَلَا تَنْسَى)

(so you shall not forget,) is, "do not forget" and that which would be abrogated, is merely an exception to this. Meaning, `do not forget what We teach you to recite, except what Allah wills, which He removes and there is no sin on your leaving it off (not retaining it).' Concerning Allah's statement,

(إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى)

(He knows what is apparent and what is hidden.) meaning, He knows what the creatures do openly and what they hide, whether it be statements or deeds. None of that is hidden from Him. Then Allah says,

(وَنُيَسِّرُكَ لِلْيُسْرَى )

(And We shall make easy for you the easy.) meaning, `We will make good deeds and statements easy for you, and We will legislate such Law for you that is easy, tolerant, straight and just, with no crookedness, difficulty or hardship in it.'

v Allah then says,

## (فَذَكِّرْ إِنْ نَفَعَتِ الذُّكْرَى )

(Therefore remind in case the reminder profits.) meaning, remind where reminding is beneficial. From here we get the etiquette of spreading knowledge, that it should not be wasted upon those who are not suitable or worthy of it. The Commander of the believers, `Ali said, "You do not tell people any statement that their intellects do not grasp except that it will be a Fitnah (trial) for some of them." He also said, "Tell people that which they know. Would you like for Allah and His Messenger to be rejected" Allah said:

## (سَيَذَكَّرُ مَنْ يَخْشَى )

(The reminder will be received by him who fears,) meaning, `he whose heart fears Allah and who knows that he is going to meet Him, will receive admonition from what you convey to him, O Muhammad.'

## (وَيَتَجَنَّبُهَا الْأَشْقَى - الَّذِي يَصْلَى النَّارَ الْكُبْرَى - ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَا )

(But it will be avoided by the wretched, who will enter the great Fire. There he will neither die nor live.) meaning, he will not die and thus be allowed to rest, nor will he live a life that is beneficial to him. Instead, his life will be harmful to him, because it will be the cause of his feeling of the pain of torment and various types of punishments what he is being punished with. Imam Ahmad recorded from Abu Sa`id that the Messenger of Allah said,

«أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا لَا يَمُوتُونَ وَلَا يَحْيَوْنَ، وَأَمَّا أَنَا أَنَسٌ يُرِيدُ اللَّهُ بِهِمُ الرَّحْمَةَ فَيَمِيتُهُمْ فِي النَّارِ فَيَدْخُلُ عَلَيْهِمُ الشُّفَعَاءُ فَيَأْخُذُ الرَّجُلُ الضَّبَّارَةَ فَيُنْبِئُهُمْ أَوْ قَالَ: يَنْبِئُونَ فِي نَهْرِ الْحَيَاءِ، أَوْ قَالَ: الْحَيَاةِ، أَوْ قَالَ: الْحَيَوَانَ أَوْ قَالَ: نَهْرُ الْجَنَّةِ فَيَنْبِئُونَ نَبَاتَ الْحَبَّةِ فِي حَمِيلِ السَّيْلِ»

(Concerning the people of the Fire who are deserving of it, they will not die nor will they live. Regarding the people that Allah wants mercy for, He will cause them to die in the Fire. Then He will allow the intercessors to come to them, and a man will take his groups of supporters and plant them (or he said (they will be planted) in the River of Al-Haya (or he said (Al-Hayah, or Al-Hayawan, or Nahr Al-Jannah). Then they will sprout up like the sprouting of the seed on the moist bank of a flowing stream.) Then the Prophet said,

«أَمَا تَرَوْنَ الشَّجَرَةَ تَكُونُ خَضْرَاءَ، ثُمَّ تَكُونُ  
صَفْرَاءَ، ثُمَّ تَكُونُ خَضْرَاءَ؟»

(Haven't you all seen the tree that is green, then it turns yellow, then it turns green (again))  
Abu Sa`id then said that some of those present said, "It is as if the Prophet used to live in the  
desert wilderness (i.e., due to his parables of nature)." Ahmad also recorded from Abu Sa`id  
that the Messenger of Allah said,

«أَمَا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فَإِنَّهُمْ لَا يَمُوتُونَ  
فِيهَا وَلَا يَحْيَوْنَ، وَلَكِنْ أَنَاسٌ أَوْ كَمَا قَالَ  
نُصِيبُهُمُ النَّارُ بِذُنُوبِهِمْ أَوْ قَالَ: بِخَطَايَاهُمْ فَيَمِيتُهُمْ  
إِمَاتَةً حَتَّى إِذَا صَارُوا فَحْمًا أُذِنَ فِي الشَّقَاعَةِ،  
فَجِيءَ بِهِمْ ضَبَائِرَ ضَبَائِرَ فَبُتُّوا عَلَى أَنَّهُارِ  
الْحَبَّةِ فَيُقَالُ: يَا أَهْلَ الْحَبَّةِ أَفِيضُوا عَلَيْهِمْ،  
فَيَبْثُونَ نَبَاتَ الْحَبَّةِ تَكُونُ فِي حَمِيلِ السَّيْلِ»

(Concerning the people of the Fire who will be dwellers of it, they will not die in it nor will  
they live. However, there will be a group of people - or as he said - (whom the Fire will burn  
due to their sins - or he said - (their wrongdoings. So, He will cause them to die until they  
become burnt coal. Then the intercession will be allowed and they will be brought group after  
group, and they will be scattered over the rivers of Paradise. Then it will be said: "O people of  
Paradise! Pour down upon them." Then they will sprout like the growing of the seed that is  
upon the moist bank of the flowing stream." Then, a man from among the people present said,  
"It is as if the Messenger of Allah used to live in the desert wilderness." Muslim also recorded  
this Hadith.

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى -  
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى  
- إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ  
وَمُوسَى )

(14. Indeed whosoever purifies himself shall achieve success.) (15. And remembers the Name of his Lord, and performs Salah.) (16. Rather you prefer the life of this world.) (17. Although the Hereafter is better and more lasting.) (18. Verily, this is in the former Scriptures) (19. The Scriptures of Ibrahim and Musa.)

## A Statement concerning the People of Success

Allah says,

(قَدْ أَفْلَحَ مَنْ تَزَكَّى )

(Indeed whosoever purifies himself shall achieve success.) meaning, he purifies himself from despised characteristics and he follows what Allah has revealed to the Messenger .

(وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى )

(And remembers the Name of his Lord, and performs Salah.) meaning, he establishes the prayer in its appointed time, seeking the pleasure of Allah, obedience to His command, and implementation of His Law. We have already reported from the Commander of the believers, `Umar bin `Abdul-`Aziz, that he used to command the people to give the Sadaqat Al-Fitr, and he would recite this Ayah:

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى )

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah.) Abu Al-Ahwas said, "If someone comes to any of you begging, and he wants to pray, then he should give charity (Zakah) before he prays. For verily, Allah the Exalted says,

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى )

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah.)" Qatadah said concerning this Ayah,

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى )

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and performs Salah (Fasalla).) "He purifies his wealth and pleases his Creator."

## This World is Worthless in Comparison to the Hereafter

Then Allah says,

## (بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا )

(Rather you prefer the life of this world.) meaning, `you give it precedence over the matter of the Hereafter, and you prefer it because of what it contains of usefulness and benefit for you in livelihood, and your returns (i.e., income, profitable gain).'

## (وَالْآخِرَةُ خَيْرٌ وَأَبْقَى )

(Although the Hereafter is better and more lasting.) meaning, the reward of the final abode is better than the worldly life, and it is more lasting. For indeed, this worldly life is lowly and temporal, whereas the Hereafter is noble and eternal. Thus, how can an intelligent person prefer that which is short-lived over that which is eternal. How can he give importance to that which will soon pass away from him, while ignoring the importance of the abode of eternity and infinity. Imam Ahmad recorded from Abu Musa Al-Ash`ari that the Messenger of Allah said,

«مَنْ أَحَبَّ دُنْيَاهُ أَضَرَ دُنْيَاهُ بِآخِرَتِهِ، وَمَنْ أَحَبَّ  
آخِرَتَهُ أَضَرَ دُنْيَاهُ، فَأَثِرُوا مَا يَبْقَى عَلَى مَا  
يَقْنَى»

(Whoever loves his worldly life, will suffer in his Hereafter, and whoever loves his Hereafter, will suffer in his worldly life. Therefore, chose that which is everlasting over that which is temporal.) Ahmad was alone in recording this Hadith.

### The Scriptures of Ibrahim and Musa

Allah then says,

(إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى - صُحُفِ إِبْرَاهِيمَ  
وَمُوسَى )

(Verily, this is in the former Scriptures -- the Scriptures of Ibrahim and Musa.) This Ayah is similar to Allah's statement in Surat An-Najm,

(أَمْ لَمْ يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَى - وَإِبْرَاهِيمَ  
الَّذِي وَقَّى - الْأَثَرُ وَزُرَّةَ وَزَرَ أَخْرَى - وَأَنْ

لَيْسَ لِلإِنْسَانِ إِلاَّ مَا سَعَى - وَأَنَّ سَعْيَهُ سَوْفَ  
يُرَى - ثُمَّ يُجْزَاهُ الْجَزَاءَ الأَوْفَى - وَأَنَّ إِلَى رَبِّكَ  
الْمُنْتَهَى )

(Or is he not informed with what is in the Scriptures of Musa. And of Ibrahim who fulfilled (or conveyed) all that (Allah ordered him to do or convey): that no burdened person (with sins) shall bear the burden (sins) of another. And that man can have nothing but what he does. And that his deeds will be seen. Then he will be recompensed with a full and the best recompense. And that to your Lord is the End (Return of everything.) (53:36-42) And so forth, until the end of these Ayat. Abu `Aliyah said, "The story of this Surah is in the earlier Scriptures." Ibn Jarir preferred the view that the meaning of Allah's statement,

(إِنَّ هَذَا)

(Verily, this) is referring to His previous statement,

(قَدْ أَفْلَحَ مَنْ تَزَكَّى - وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى -  
بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا - وَالْآخِرَةُ خَيْرٌ وَأَبْقَى  
(

(Indeed whosoever purifies himself shall achieve success. And remembers the Name of his Lord, and offers Salah. Rather you prefer the life of this world. Although the Hereafter is better and more lasting.) Then Allah says,

(إِنَّ هَذَا)

(Verily, this) meaning, the content of this discussion,

(إِنَّ هَذَا لَفِي الصُّحُفِ الأُولَى - صُحُفِ إِبْرَاهِيمَ  
وَمُوسَى )

(in the former Scriptures, the Scriptures of Ibrahim and Musa.) This view that he (At-Tabari) has chosen is good and strong. Similar to it has been reported from Qatadah and Ibn Zayd. And Allah knows best. This is the end of the Tafsir of Surat Al-A` la (Sabbih). All praise and blessings are due to Allah, and He is the Giver of success and protection from error.

**The Tafsir of Surat Al-Ghashiyah**

## (Chapter - 88)

### Which was revealed in Makkah

#### Reciting Surat Al-A` la and Al-Ghashiyah in the Friday Prayer

has already been mentioned on the authority of An-Nu`man bin Bashir that the Messenger of Allah used to recite Surat Al-A` la (87) and Al-Ghashiyah in the `Id and Friday prayers. Imam Malik recorded that Ad-Dahhak bin Qays asked An-Nu`man bin Bashir, "What else did the Messenger of Allah recite on Friday along with Surat Al-Jumu`ah" An-Nu`man replied, "Al-Ghashiyah (88)." This narration has been recorded by Abu Dawud, An-Nasa'i, Muslim and Ibn Majah.

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ - وَجُوهُ يَوْمَئِذٍ خَشِيعَةٌ  
- عَامِلَةٌ نَّاصِبَةٌ - تَصَلَّى نَارًا حَامِيَةً - تُسْقَى مِنْ  
عَيْنٍ آءَانِيَةٍ - لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ - لَا  
يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ )

(1. Has there come to you the narration of Al-Ghashiyah (the overwhelming)) (2. Some faces that Day will be Khashi`ah.) (3. Laboring, weary.) (4. They will enter into Fire, Hamiyah.) (5. They will be given to drink from a boiling (Aniyah) spring,) (6. No food will there be for them but from Dari` ,) (7. Which will neither nourish nor avail against hunger.)

#### The Day of Judgement and what will happen to the People of the Fire during it Al-Ghashiyah is one of the names of the Day of Judgement.

This was said by Ibn `Abbas, Qatadah and Ibn Zayd. It has been called this because it will overwhelm the people and overcome them. Allah then says,

(وَجُوهُ يَوْمَئِذٍ خَشِيعَةٌ )

(Some faces that Day will be Khashi`ah.) meaning, humiliated. This was said by Qatadah. Ibn `Abbas said, "They will be humble but this action will be of no benefit to them." Then Allah says,



## (عَامِلَةٌ تَأْصِبَةٌ)

(Laboring, weary.) meaning, they did many deeds and became weary in their performance, yet they will be cast into a blazing Fire on the Day of Judgement. Al-Hafiz Abu Bakr Al-Burqani narrated from Abu `Imran Al-Jawni that he said, " `Umar bin Al-Khattab passed by the monastery of a monk and he said: `O monk!' Then the monk came out, and `Umar looked at him and began to weep. Then it was said to him: `O Commander of the faithful! Why are you weeping' He replied: `I remembered the statement of Allah, the Mighty and Majestic, in His Book,

## (عَامِلَةٌ تَأْصِبَةٌ - تَصَلِّي نَاراً حَامِيَةً)

(Laboring, weary. They will enter into Fire, Hamiyah.) So that is what has made me cry. " Al-Bukhari recorded that Ibn `Abbas said,

## (عَامِلَةٌ تَأْصِبَةٌ)

(Laboring, weary.) "The Christians." It is narrated that `Ikrimah and As-Suddi both said, "Laboring in the worldly life with disobedience, and weariness in the Fire from torment and perdition." Ibn `Abbas, Al-Hasan, and Qatadah all said,

## (تَصَلِّي نَاراً حَامِيَةً)

(They will enter into Fire, Hamiyah) meaning, hot with intense heat.

## (تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ)

(They will be given to drink from a boiling (Aniyah) spring.) meaning, its heat has reached its maximum limit and boiling point. This was said by Ibn `Abbas, Mujahid, Al-Hasan and As-Suddi. Concerning Allah's statement,

## (لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ)

(No food will there be for them but from Dari` ,) `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "A tree from the Hellfire." Ibn `Abbas, Mujahid, `Ikrimah, Abu Al-Jawza' and Qatadah, all said, "It is Ash-Shibriq (a type of plant)." Qatadah said, "The Quraysh called it Ash-Shabraq in the spring and Ad-Dari` in the summer." `Ikrimah said, "It is a thorny tree which reaches down to the ground." Al-Bukhari related that Mujahid said, "Ad-Dari` is a plant that is called Ash-Shibriq. The people of the Hijaz call it Ad-Dari` when it dries, and it is poisonous." Ma` mar narrated that Qatadah said,

## (لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ)

(No food will there be for them but from Dari` ,) "This is Ash-Shibriq. When it dries it is called Ad-Dari` ." Sa` id narrated from Qatadah that he said,

(لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ )

(No food will there be for them but Dari` ,) "This is of the worst, most disgusting and loathsome of foods." Concerning Allah's statement,

(لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ )

(Which will neither nourish nor avail against hunger.) This means that the intent in eating it will not be achieved, and nothing harmful will be repelled by it.

(وَجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ - لَسَعِيهَا رَاضِيَةٌ فِي جَنَّةٍ  
عَالِيَةٍ لَّا تَسْمَعُ فِيهَا لَغِيَةً فِيهَا عَيْنٌ جَارِيَةٌ فِيهَا  
سُرُرٌ مَّرْفُوعَةٌ وَأَكْوَابٌ مَوْضُوعَةٌ وَنَمَارِقُ  
مَصْفُوفَةٌ وَزَرَابِيُّ مَبْثُوثَةٌ )

(8. Faces that Day will be joyful,) (9. Glad with their endeavor.) (10. In a lofty Paradise.) (11. Where they shall neither hear harmful speech nor falsehood.) (12. Therein will be a running spring.) (13. Therein will be thrones raised high.) (14. And cups set at hand.) (15. And Namariq, set in rows.) (16. And Zarabi, spread out (Mabthuthah).)

## The Condition of the People of Paradise on the Day of Judgement

After mentioning the situation of the wretched people, Allah changes the discussion to mention those who will be happy. He says,

(وَجُوهٌ يَوْمَئِذٍ )

(Faces that Day.) meaning, on the Day of Judgement .

(نَّاعِمَةٌ )

(will be joyful,) meaning, pleasure will be noticeable in them (those faces). This will only occur due to their striving. Sufyan said,

(لَسَعِيهَا رَاضِيَةٌ )

(Glad with their endeavor.) "They will be pleased with their deeds." Then Allah says,

(فِي جَنَّةٍ عَالِيَةٍ )

(In a lofty Paradise.) meaning, elevated and brilliant, secure in their dwellings.

(لَا تَسْمَعُ فِيهَا لَغِيَةً )

(Where they shall neither hear harmful speech nor falsehood.) meaning, they will not hear in the Paradise that they will be in, any foolish word. This is as Allah says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا)

(They shall not hear therein any Laghw, but only Salam.) (19:62) Allah also says,

(لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ)

(Free from any Laghw, and free from sin.) (52:23) and He says,

(لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيمًا - إِلَّا قِيلًا سَلَامًا  
سَلَامًا )

(No Laghw will they hear therein, nor any sinful speech. But only the saying of: "Salam! Salam!" ) (56:25-26) Then Allah continues,

(فِيهَا عَيْنٌ جَارِيَةٌ )

(Therein will be a running spring.) meaning, flowing freely. This is mentioned with the intent of emphasizing affirmation. It is not intended to mean that there is only one spring. So here it refers to springs collectively. Thus, the meaning is that in it (Paradise) are flowing springs. Ibn Abi Hatim recorded from Abu Hurayrah that the Messenger of Allah said,

«أَنْهَارُ الْجَنَّةِ تَفْجَرُ مِنْ تَحْتِ تِلَالٍ أَوْ مِنْ تَحْتِ  
جِبَالِ الْمِسْكِ»

(The rivers of Paradise spring forth from beneath hills -- or mountains -- of musk.)

(فِيهَا سُرُرٌ مَّرْفُوعَةٌ )

(Therein will be thrones raised high.) meaning, lofty, delightful, numerous couches, with elevated ceilings. Upon which will be seated wide-eyed, beautiful maidens. They have mentioned that whenever the friend of Allah wishes to sit on these lofty thrones, they (the thrones) will lower themselves for him.

(وَأَكْوَابُ مَوْضُوعَةٌ )

(And cups set at hand.) meaning, drinking containers that are prepared and presented for whoever among their masters (i.e., the people of Paradise) wants them.

(وَنَمَارِقُ مَصْفُوفَةٌ )

(And Namariq set in rows.) Ibn `Abbas said, "An-Namariq are pillows." This was also said by `Ikrimah, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri and others. Concerning Allah's statement,

(وَزَرَائِبُ مَبْثُوثَةٌ )

(And Zarabi, spread out (Mabthuthah).) Ibn `Abbas said, "Az-Zarabi are carpets." This was also said by Ad-Dahhak and others. Here the word Mabthuthah means placed here and there for whoever would like to sit upon them.

(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ - وَإِلَى  
السَّمَاءِ كَيْفَ رُفِعَتْ - وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ  
- وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ - فَذَكِّرْ إِنَّمَا أَنْتَ  
مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ - إِلَّا مَنْ تَوَلَّى  
وَكَفَرَ - فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ - إِنَّ إِلَيْنَا  
إِيَابَهُمْ - ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ )

(17. Do they not look at the camels, how they are created) (18. And at the heaven, how it is raised) (19. And at the mountains, how they are rooted) (20. And at the earth, how it is outspread) (21. So remind them -- you are only one who reminds.) (22. You are not a Musaytir over them.) (23. Save the one who turns away and disbelieves.) (24. Then Allah will punish him with the greatest punishment.) (25. Verily, to Us will be their return;) (26. Then verily, for Us will be their reckoning.)

## The Exhortation to look at the Creation of the Camel, the Heaven, the Mountains and the Earth

Allah commands His servants to look at His creations that prove His power and greatness. He says,

(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ )

(Do they not look at the camels, how they are created) Indeed it is an amazing creation, and the way it has been fashioned is strange. For it is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten, benefit is derived from its hair, and its milk is drunk. They are reminded of this because the most common domestic animal of the Arabs was the camel. Shurayh Al-Qadi used to say, "Come out with us so that we may look at the camels and how they were created, and at the sky and how it has been raised." Meaning, how Allah raised it in such magnificence above the ground. This is as Allah says,

(أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا  
وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ )

(Have they not looked at the heaven above them, how we have made it and adorned it and there are no rifts on it) (50:6) Then Allah says,

(وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ )

(And at the mountains, how they are rooted) meaning, how they have been erected. For indeed they are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

(وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ )

(And at the earth, how it is outspread) meaning, how it has been spread out, extended and made smooth. Thus, He directs the bedouin to consider what he himself witnesses. His camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Most Great, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped.

## The Story of Dimam bin Tha` labah

These are the things Dimam swore by after questioning the Messenger of Allah . This can be seen in what Imam Ahmad recorded from Thabit, who reported that Anas said, "We were prohibited from asking the Messenger of Allah anything. Thus, it used to amaze us when an intelligent man from the people of the desert (bedouin Arabs) would come and ask him about something while we were listening. So a man from the people of the desert came and said, `O Muhammad! Verily, your messenger has come to us and he claims that you claim that Allah sent you.' He (the Prophet) said,

«صَدَقَ»

(He told the truth.) The man said, Who created the heaven? He (the Prophet ) replied,

«اللَّهُ»

,(Allah.) The man said, Who created the earth? He (the Prophet ) replied,

«اللَّهُ»

,(Allah). The man said, `Who erected these mountains and placed in them whatever is in them' He (the Prophet ) replied, `Allah). Then the man said, `By the One Who created the heaven, the earth, and erected these mountains, did Allah send you' He (the Prophet ) said,

«نَعَمْ»

(Yes.) The man then said, `Your messenger claims that we are obligated to pray five prayers during our day and night.' He (the Prophet ) said,

«صَدَقَ»

(He told the truth.) The man then said, `By He Who has sent you, did Allah command you with this' He (the Prophet ) replied,

«نَعَمْ»

(Yes.) The man then said, `Your messenger also claims that we are obligated to give charity from our wealth.' He (the Prophet ) said,

«صَدَقَ»

(He told the truth.) Then the man said, `By He Who has sent you, did Allah command you with this' He (the Prophet ) replied,

«نَعَمْ»

(Yes.) The man then said, `Your messenger claims that we are obligated to perform pilgrimage (Hajj) to the House (the Ka`bah), for whoever is able to find a way there.' He (the Prophet ) said,

«صَدَقَ»

(He told the truth.) Then the man turned away to leave while saying, `By He Who has sent you with the truth, I will not add anything to these things and I will not decrease anything from them.' The Prophet then said,

«إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ»

(If he has spoken truthfully, he will certainly enter Paradise.) This Hadith was recorded by Al-Bukhari, Muslim, Abu Dawud, At-Tirmidhi, An-Nasa'i and Ibn Majah.

### **The Messenger is only charged with delivering the Message**

Allah says,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(So remind them -- you are only one who reminds. You are not a Musaytir over them) meaning, "O Muhammad! Remind the people with what you have been sent with to them."

(فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ)

(your duty is only to convey (the Message) and on Us is the reckoning.) (13:40) Then Allah says,

(لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(You are not a Musaytir over them.) Ibn `Abbas, Mujahid and others said, "You are not a dictator over them." This means that you cannot create faith in their hearts. Ibn Zayd said, "You are not the one who can force them to have faith." Imam Ahmad recorded from Jabir that the Messenger of Allah said,

«أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ»

(I have been commanded to fight the people until they say La ilaha illallah (none has the right to be worshipped except Allah). So if they say that, they have safeguarded their blood and wealth from me - except for what is rightfully due from it - and their reckoning is with Allah, the Mighty and Majestic.)" Then he recited,

(فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ - لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ )

(So remind them - you are only one who reminds. You are not a dictator over them -) This is how Muslim recorded this Hadith in his Book of Faith, and At-Tirmidhi and An-Nasa'i also recorded it in their Sunans in the Books of Tafsir. This Hadith can be found in both of the Two Sahihs.

### The Threat for Whoever turns away from the Truth

Concerning Allah's statement,

(إِلَّا مَنْ تَوَلَّى وَكَفَرَ )

(Save the one who turns away and disbelieves.) meaning, he turns away from acting upon its pillars, and he disbelieves in the truth with his heart and his tongue. This is similar to Allah's statement,

(فَلَا صَدَّقَ وَلَا صَلَّى - وَلَكِنْ كَذَّبَ وَتَوَلَّى )

(So he neither believed nor prayed! But on the contrary, he belied and turn away!) (75:31-32) Thus, Allah says,

(فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ )

(Then Allah will punish him with the greatest punishment.) Allah then says,

(إِنَّ إِلَيْنَا إِيَابَهُمْ )

(Verily, to Us will be their return;) meaning, their place of return and their resort.



(ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ )

(Then verily, for Us will be their reckoning.) meaning, 'We will reckon their deeds for them and requite them for those deeds.' If they did good, they will receive good, and if they did evil, they will receive evil. This is the end of the Tafsir of Surat Al-Ghashiyah.

## The Tafsir of Surat Al-Fajr

(Chapter - 89)

Which was revealed in Makkah

### Recitation of Surat Al-Fajr in the Prayer

An-Nasa'i recorded a narration from Jabir that Mu`adh prayed a prayer and a man came and joined him in the prayer. Mu`adh made the prayer long, so the man went and prayed (alone) at the side of the Masjid, and then left. When Mu`adh was informed of this he said, "(He is) a hypocrite." He (Mu`adh) then informed the Messenger of Allah of what happened. The Prophet then asked the young man (about it) and he replied, "O Messenger of Allah! I came to pray with him, but he made the prayer too long for me. So I left him and prayed at the side of the Masjid. Then I went to feed my she-camel." The Messenger of Allah then said,

«أَفْتَانٌ يَا مُعَاذُ! أَيْنَ أَنْتَ مِنْ

(سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى )

(وَالشَّمْسُ وَضُحَاهَا )

(وَالْفَجْرُ )

(وَاللَّيْلُ إِذَا يَغْشَى )»

(Are you causing trouble Mu`adh Why don't you recite ('Glorify the Name of your Lord the Most High'), ('By the sun and its brightness'), ('By the dawn'), (and ('By the night as it envelops'))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful

(وَالْفَجْرِ- وَلَيَالٍ عَشْرٍ- وَالشَّقَعِ وَالْوَثْرِ- وَاللَّيْلِ  
 إِذَا يَسْرِ- هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ- أَلَمْ تَرَ  
 كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ- إِرَمَ ذَاتِ الْعِمَادِ- الَّتِي لَمْ  
 يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ- وَتَمُودَ الَّذِينَ جَابُوا  
 الصَّخْرَ بِالْوَادِ- وَفِرْعَوْنَ ذِي الْأَوْتَادِ- الَّذِينَ  
 طَغَوْا فِي الْبِلَادِ- فَأَكْثَرُوا فِيهَا الْفَسَادَ- فَصَبَّ  
 عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ- إِنَّ رَبَّكَ لِبَالِمٍ رَّصَدٍ-)

(1. By the dawn;) (2. And by the ten nights,) (3. And by the even and the odd.) (4. And by the night when it departs.) (5. Is there (not) in them sufficient proofs for men of understanding!) (6. Saw you not how your Lord dealt with `Ad) (7. Iram of the pillars,) (8. The like of which were not created in the land) (9. And Thamud, who hewed out rocks in the valley) (10. And Fir`awn with Al-Awtad) (11. Who did transgress beyond bounds in the lands.) (12. And made therein much mischief.) (13. So, your Lord poured on them different kinds of severe torment.) (14. Verily, your Lord is Ever Watchful.)

### The Explanation of Al-Fajr and what comes after it

Concerning Al-Fajr, it is well known that it is the morning. This was said by `Ali, Ibn `Abbas, `Ikrimah, Mujahid and As-Suddi. It has been reported from Masruq and Muhammad bin Ka`b that Al-Fajr refers to the day of Sacrifice (An-Nahr) in particular, and it is the last of the ten nights. `The ten nights' refers to the (first) ten days of Dhul-Hijjah. This was said by Ibn `Abbas, Ibn Zubayr, Mujahid and others among the Salaf and the latter generations. It has been confirmed in Sahih Al-Bukhari from Ibn `Abbas that the Prophet said,

«مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ أَحَبُّ إِلَى اللَّهِ فِيهِنَّ  
 مِنْ هَذِهِ الْأَيَّامِ»

(There are no days in which righteous deeds are more beloved to Allah than these days.) meaning the ten days of Dhul-Hijjah. They said, "Not even fighting Jihad in the way of Allah" He replied,

«وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلًا خَرَجَ بِنَفْسِهِ  
وَمَالِهِ ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ»

(Not even Jihad in the way of Allah; except for a man who goes out (for Jihad) with his self and his wealth, and he does not return with any of that.)

### Explanation of Night

Concerning Allah's statement,

(وَاللَّيْلِ إِذَا يَسْرُ )

(And by the night when it departs.) Al-`Awfi reported from Ibn `Abbas that he said, "When it goes away." `Abdullah bin Zubayr said,

(وَاللَّيْلِ إِذَا يَسْرُ )

(And by the night when it departs.) "As some parts of it remove other parts of it." Mujahid, Abu Al-`Aliyah, Qatadah, and Malik who reported it from Zayd bin Aslam and Ibn Zayd, they all said;

(وَاللَّيْلِ إِذَا يَسْرُ )

(And by the night when it departs.) "When it moves along." Concerning Allah's statement,

(هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ )

(There is indeed in them sufficient proofs for men with Hijr!) meaning, for he who possesses intellect, sound reasoning, understanding and religious discernment. The intellect has only been called Hijr because it prevents the person from doing that which is not befitting of him of actions and statement. From this we see the meaning of Hijr Al-Bayt because it prevents the person performing Tawaf from clinging the wall facing Ash-Sham. Also the term Hijr Al-Yamamah (the cage of the pigeon) is derived from this meaning (i.e., prevention). It is said, "Hajara Al-Hakim so-and-so (The judge passed a judgement preventing so-and-so)," when his judgement prevents the person from his liberty (i.e., of freely utilizing his wealth). Allah says,

(وَيَقُولُونَ حِجْرًا مَّحْجُورًا)

(And they will say: "Hijr Mahjur.") (25:22) All of these examples are different cases but their meanings are quite similar. The oath that is referred to here is about the times of worship and the acts of worship themselves, such as Hajj, Salah and other acts of worship that Allah's pious,

obedient, servants who fear Him and are humble before Him, seeking His Noble Face, perform in order to draw nearer to Him.

### Mentioning the Destruction of `Ad

After mentioning these people, and their worship and obedience, Allah says,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ )

(Saw you not how your Lord dealt with `Ad) These were people who were rebellious, disobedient, arrogant, outside of His obedience, deniers of His Messengers and rejectors of His Scriptures. Thus, Allah mentions how He destroyed them, annihilated them and made them legends to be spoken of and an exemplary lesson of warning. He says,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ - إِرَمَ ذَاتِ الْعِمَادِ )

(Saw you not how your Lord dealt with `Ad Iram of the pillars,) These were the first people of `Ad. They were the descendants of `Ad bin Iram bin `Aws bin Sam bin Nuh. This was said by Ibn Ishaq. They are those to whom Allah sent His Messenger Hud. However, they rejected and opposed him. Therefore, Allah saved him and those who believed with him from among them, and He destroyed others with a furious, violent wind.

(سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَنِيَةً أَيَّامٍ حُسُومًا  
فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ  
خَاوِيَةٍ - فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ )

(Which Allah imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown, as if they were hollow trunks of date palms! Do you see any remnants of them) (69: 7-8) Allah mentioned their story in the Qur'an in more than one place, so that the believers may learn a lesson from their demise. Allah then says,

(إِرَمَ ذَاتِ الْعِمَادِ )

(Iram of the pillars.) This is an additional explanation that adds clarification who they actually were. Concerning His saying,

(ذَاتِ الْعِمَادِ)

(of the pillars.) is because they used to live in trellised houses that were raised with firm pillars. They were the strongest people of their time in their physical stature, and they were

the mightiest people in power. Thus, Hud reminded them of this blessing, and he directed them to use this power in the obedience of their Lord Who had created them. He said,

(وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ  
وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا ءَالَآءَ اللَّهِ  
لَعَلَّكُمْ تُفْلِحُونَ)

(And remember that He made you successors after the people of Nuh and increased you amply in stature. So remember the graces from Allah so that you may be successful.)(7:69) Allah also said,

(فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ  
وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي  
خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً)

(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 them.) (41:15) And Allah says here,

(الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ )

(The like of which were not created in the land) meaning, there had been none created like them in their land, due to their strength, power and their great physical stature. Mujahid said, "Iram was an ancient nation who were the first people of `Ad." Qatadah bin Di`amah and As-Suddi both said, "Verily, Iram refers to the House of the kingdom of `Ad." This latter statement is good and strong. Concerning Allah's statement,

(الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ )

(The like of which were not created in the land) Ibn Zayd considered the pronoun of discussion here to refer to the pillars, due to their loftiness. He said, "They built pillars among the hills, the likes of which had not been constructed in their land before." However, Qatadah and Ibn Jarir considered the pronoun of discussion to refer to the tribe (of `Ad), meaning that there was no tribe that had been created like this tribe in the land - meaning during their time. And this latter view is the correct position. The saying of Ibn Zayd and those who follow his view is a weak one, because if He intended that, He would have said "The like of which were not produced in the land." But He said:

(لَمْ يُخْلَقْ مِثْلَهَا فِي الْبَلَدِ)

(The like of which were not created in the land.) Then Allah says,

(وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ )

(And Thamud, who hewed (Jabu) rocks in the valley) meaning, they cut the rocks in the valley. Ibn `Abbas said, "They carved them and they hewed them." This was also said by Mujahid, Qatadah, Ad-Dahhak and Ibn Zayd. From this terminology it is said (in the Arabic language), "the hewing of leopard skin" when it is torn, and "The hewing of a garment" when it is opened. The word `Jayb' (pocket or opening in a garment) also comes from Jabu. Allah says,

(وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرَاهِينَ )

(And you hew in the mountains, houses with great skill.) (26:149)

### A Mention of Fir`awn

Allah then says,

(وَفِرْعَوْنَ ذِي الْأَوْتَادِ )

(And Fir`awn with Al-Awtad) Al-`Awfi reported from Ibn `Abbas that he said, "Al-Awtad are the armies who enforced his commands for him." It has also been said that Fir`awn used to nail their hands and their feet into pegs (Awtad) of iron that he would hang them from. A similar statement was made by Mujahid when he said, "He used to nail the people (up) on pegs." Sa`id bin Jubayr, Al-Hasan and As-Suddi all said the same thing. Allah said,

(الَّذِينَ طَغَوْا فِي الْبِلَادِ - فَأَكْثَرُوا فِيهَا الْفَسَادَ )

(Who did transgress beyond bounds in the lands. And made therein much mischief.) meaning, they rebelled, were arrogant, and went about making corruption in the land, and harming the people.

(فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ )

(So, your Lord poured on them different kinds of severe torment.) meaning, He sent down a torment upon them from the sky and caused them to be overcome by a punishment that could not be repelled from the people who were criminals.

### The Lord is Ever Watchful

Concerning Allah's statement,

## (إِنَّ رَبَّكَ لَبِالْمِرْصَادِ )

(Verily, your Lord is Ever Watchful.) Ibn `Abbas said, "He hears and He sees." This means that He watches over His creation in that which they do, and He will reward them in this life and in the Hereafter based upon what each of them strove for. He will bring all of the creation before Him and He will judge them with justice. He will requit each of them with that which he deserves, for He is far removed from injustice and tyranny.

(فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ  
فَيَقُولُ رَبِّي أَكْرَمَنِي - وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ  
عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ - كَلَّا بَلْ لَأَنْكُرْمُونَ  
الْيَتِيمَ - وَلَا تَحَاضُّونَ عَلَى طَعَامِ  
الْمِسْكِينِ - وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا - وَتُحِبُّونَ  
الْمَالَ حُبًّا جَمًّا )

(15. As for man, when his Lord tries him by giving him honor and bounties, then he says: "My Lord has honored me.") (16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!") (17. But no! But you treat not the orphans with kindness and generosity!) (18. And urge not one another on the feeding of the Miskin!) (19. And you devour the Turath -- devouring with greed.) (20. And you love wealth with love Jamma.)

### **Wealth and Poverty are both a Test and Honor or Disgrace for the Servant**

Allah refutes man in his belief that if Allah gives Him abundant provisions to test him with it, it is out of His honor for him. But this is not the case, rather it is a trial and a test, as Allah says,

(أَيَحْسَبُونَ أَنَّمَا نُضَاعُهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ -  
نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ )

(Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not.) (23:55-56) Likewise, from another angle, if Allah tests him and tries him by curtailing his sustenance, he believes that is because Allah is humiliating him. As Allah says,

(كَلَّا)

(But no!) meaning, the matter is not as he claims, neither in this nor in that. For indeed Allah gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love. The point is that Allah should be obeyed in either circumstance. If one is wealthy, he should thank Allah for that, and if he is poor, he should exercise patience.

## From the Evil that the Servant does regarding Wealth

Allah said,

﴿بَلْ لَا تُكْرِمُونَ الْيَتِيمَ﴾

(But you treat not the orphans with kindness and generosity!) This contains the command to honor him (the orphan). Abu Dawud recorded from Sahl bin Sa`id that the Messenger of Allah said,

﴿أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ﴾

(The guardian of the orphan and I will be like these two in Paradise.) And he put his two fingers together - the middle finger and the index finger.

﴿وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ﴾

(And urge not one another on the feeding of the Mskin!) meaning, they do not command that the poor and the needy be treated with kindness, nor do they encourage each other to do so.

﴿وَتَأْكُلُونَ التُّرَاثَ﴾

(And you devour the Turath) meaning, the inheritance.

﴿أَكْلًا لَمًّا﴾

(devouring with greed.) meaning, however they can get it, whether lawful or forbidden.

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

(And you love wealth with love Jamma.) meaning, in abundance. This increases some of them in their wickedness.



(كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا - وَجَاءَ رَبُّكَ  
 وَالْمَلَكُ صَفًّا صَفًّا - وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ  
 يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَى - يَقُولُ يَلِيَّتَنِي  
 قَدَّمْتُ لِحَيَاتِي - فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا -  
 وَلَا يُوثِقُ وِتَاقَهُ أَحَدًا - يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ -  
 ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً - فَادْخُلِي فِي  
 عِبَادِي - وَادْخُلِي جَنَّتِي )

(21. Nay! When the earth is flatened, Dakkan Dakka.) (22. And your Lord comes with the angels in rows.) (23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance avail him) (24. He will say: "Alas! Would that I had sent forth for my life!") (25. So on that Day none will punish as He will punish.) (26. And none will bind as He will bind.) (27. "O tranquil soul!") (28. "Come back to your Lord, -- well-pleased and well-pleasing!") (29. "Enter then among My servants,") (30. "And enter My Paradise!")

### **On the Day of Judgement Everyone will be recompensed according to what He did of Good or Evil**

Allah informs of what will happen on the Day of Judgement of the great horrors. He says,

(كَلَّا)

(Nay!) meaning, truly.

(إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا)

(When the earth is flatened, Dakkan Dakka.) meaning, the earth and the mountains will be flattened, leveled and made even, and the creatures will rise from their graves for their Lord.

(وَجَاءَ رَبُّكَ)

(And your Lord comes) meaning, for the session of Judgement between His creatures. This is after they requested the best of the Sons of Adam -- Muhammad -- to intercede with Allah. This will occur only after they have requested the other great Messengers, one after another. Yet,

all of them will say, "I cannot do that for you." This will continue until the beseeching of the men reaches Muhammad, and he will say, "I will do it, I will do it." So he will go and seek to intercede with Allah as the session of Judgement will have come, and Allah will allow him to intercede for that (the Judgement). This will be the first of the intercessions, and it is the praiseworthy station that has already been discussed in Surat Subhan (Al-Isra'). So Allah will come for the session of Judgement as He wills, and the angels will also come, lined up in rows upon rows before Him. Then Allah says,

(وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ)

(And Hell will be brought near that Day.) In his Sahih, Imam Muslim bin Al-Hajjaj recorded that `Abdullah bin Mas`ud said that the Messenger of Allah said,

«يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا»

(Hell will be brought on near that Day and it will have seventy thousand leashes, and each leash will have seventy thousand angels pulling it.) At-Tirmidhi also recorded the same narration. Allah said:

(يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ)

(On that Day will man remember,) meaning, his deeds, and what he did before in his past and recent times.

(وَأَنَّى لَهُ الذُّكْرَى)

(but how will that remembrance avail him) meaning, how can remembrance then benefit him

(يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي)

(He will say: "Alas! Would that I had sent forth for my life!") meaning, if he was a disobedient person, he will be sorry for the acts of disobedience he committed. If he was an obedient person, he will wish that he performed more acts of obedience. This is similar to what Imam Ahmad bin Hanbal recorded from Muhammad bin Abi `Amirah, who was one of the Companions of the Messenger of Allah. He said, "If a servant fell down on his face (in prostration) from the day that he was born until the day he died as an old man, in obedience to Allah, he would scorn this act on the Day of Judgement. He would wish to be returned to this life so that he could earn more reward and compensation." Allah then says,

(فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ)

(So on that Day none will punish as He will punish.) meaning, there is no one more severely punished than those whom Allah punishes for disobeying Him.

(وَلَا يُوثِقُ وَتَاقَهُ أَحَدٌ )

(And none will bind as He will bind.) meaning, there is no one who is more severely punished and bound than those the Az-Zabaniyah punish the disbelievers in their Lord. This is for the criminals and the wrongdoers among the creatures. In reference to the pure and tranquil soul - which is always at rest and abiding by the truth it will be said to it,

(يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكَ)

(O tranquil soul! Come back to your Lord.) meaning, to His company, His reward and what He has prepared for His servants in His Paradise.

(رَاضِيَةً)

(well-pleased) meaning, within itself.

(مَرْضِيَّةً)

(well-pleasing.) meaning, pleased with Allah, and He will be pleased with it and gratify it.

(فَادْخُلِي فِي عِبَادِي )

(Enter then among My servants,) meaning, among their ranks.

(وَادْخُلِي جَنَّتِي )

(And enter My Paradise!) This will be said to it at the time of death and on the Day of Judgement. This is like the angels giving glad tiding to the believer at his time of death and when he rises from his grave. Likewise is this statement here. Ibn Abi Hatim recorded from Ibn `Abbas concerning Allah's statement,

(يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ - ارْجِعِي إِلَىٰ رَبِّكَ  
رَاضِيَةً مَرْضِيَّةً )

(O tranquil soul! Come back to your Lord, well-pleased and well-pleasing!) He said, "This Ayah was revealed while Abu Bakr was sitting (with the Prophet ). So he said, `O Messenger of Allah! There is nothing better than this!' The Prophet then replied,

«أَمَا إِنَّهُ سَيُقَالُ لَكَ هَذَا»

(This will indeed be said to you.)" This is the end of the Tafsir of Surat Al-Fajr, and all praise and blessings are due to Allah.

## The Tafsir of Surat Al-Balad

(Chapter - 90)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(لَا أَقْسِمُ بِهَذَا الْبَلَدِ - وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ -  
وَوَالِدٍ وَمَا وَلَدَ - لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ -  
أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ - يَقُولُ أَهْلَكْتُ  
مَالًا لُبَدًا - أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ - أَلَمْ نَجْعَلْ لَهُ  
عَيْنَيْنِ - وَلِسَانًا وَشَفَتَيْنِ - وَهَدَيْنَاهُ النَّجْدَيْنِ )

(1. Nay! I swear by this city;) (2. And you are free in this city.) (3. And by the begetter and that which he begot.) (4. Verily, We have created man in Kabad.) (5. Does he think that none can overcome him) (6. He says: "I have wasted wealth in abundance!") (7. Does he think that none sees him) (8. Have We not made for him two eyes) (9. And a tongue and two lips) (10. And shown him the two ways)

### Swearing by the Sanctity of Makkah and Other Things that Man was created in Hardship

Here Allah has sworn by Makkah, the Mother of the Towns, addressing its resident (during the non-sacred months,) free in this city in order to draw his attention to the significance of its sanctity when its people are in the state of sanctity. Khusayf reported from Mujahid;

(لَا أَقْسِمُ بِهَذَا الْبَلَدِ )

(Nay! I swear by this city;) "The word "La" (Nay) refers to the refutation against them (Quraish). I swear by this city." Shabib bin Bishr narrated from `Ikrimah, from Ibn `Abbas that he said,

(لَا أَقْسِمُ بِهَذَا الْبَلَدِ )

(Nay! I swear by this city;) "This means Makkah." Concerning the Ayah:

(وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ )

(And you are free in this city.) he (Ibn `Abbas) said, "O Muhammad! It is permissible for you to fight in it." Similar was reported from Sa`id bin Jubayr, Abu Salih, `Atiyah, Ad-Dahhak, Qatadah, As-Suddi and Ibn Zayd. Al-Hasan Al-Basri said, "Allah made it lawful (to fight in) for him (the Prophet ) for one hour of a day." The meaning of what they have said was mentioned in a Hadith that is agreed- upon as being authentic. In it the Prophet said,

«إِنَّ هَذَا الْبَلَدَ حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ  
لَا يُعْضَدُ شَجَرُهُ وَلَا يُخْتَلَى خَلَاهُ، وَإِنَّمَا أُحِلَّتْ لِي  
سَاعَةٌ مِنْ نَهَارٍ، وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ  
كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(Verily, Allah made this city sacred on the Day that He created the heavens and the earth. Therefore, it is sacred by the sanctity of Allah until the Day of Judgement. Its trees should not be uprooted, and its bushes and grasses should not be removed. And it was only made lawful for me (to fight in) for one hour of a day. Today its sanctity has been restored just as it was sacred yesterday. So, let the one who is present inform those who are absent.) In another wording of this Hadith, he said,

«فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ فَقُولُوا: إِنَّ  
اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ»

(So, if anyone tries to use the fighting of the Messenger (to conquer Makkah) as an excuse (to fight there), then tell him that Allah permitted it for His Messenger and He has not permitted it for you.) Concerning Allah's statement,

(وَوَالِدٍ وَمَا وَلَدَ )

(And by the begetter and that which he begot.) Mujahid, Abu Salih, Qatadah, Ad-Dahhak, Sufyan Ath-Thawri, Sa`id bin Jubayr, As-Suddi, Al-Hasan Al-Basri, Khusayf, Shurahbil bin Sa`d and others have said, "Meaning, by the begetter, Adam, and that which he begot is his

children." This view that Mujahid and his companions have chosen is good and strong. This is supported by the fact that Allah swears by the Mother of the Towns, which are dwellings. Then after it He swears by the dwellers therein, who is Adam, the father of mankind, and his children. Abu `Imran Al-Jawni said, "It refers to Ibrahim and his progeny." Ibn Jarir recorded this statement as did Ibn Abi Hatim. Ibn Jarir preferred the view that it is general and it refers to every father and his children. This meaning is also acceptable. Allah then says,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ )

(Verily, We have created man in Kabad.) Ibn Abi Najih and Jurayj reported from `Ata, from Ibn `Abbas concerning the phrase `in Kabad', "He was created while in hardship. Don't you see him" Then he mentioned his birth and the sprouting of his teeth. Mujahid said,

(فِي كَبَدٍ)

(in Kabad.) "A drop of sperm, then a clot, then a lump of flesh, enduring in his creation." Mujahid then said, "This is similar to Allah's statement,

(حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا)

(His mother bears him with hardship. And she brings him forth with hardship.) (46:15) and she breast-feeds him with hardship, and his livelihood is a hardship. So he endures all of this." Sa`id bin Jubayr said,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ )

(Verily, We have created man in Kabad.) "In hardship and seeking livelihood." `Ikrimah said, "In hardship and long-suffering." Qatadah said, "In difficulty." It is reported from Al-Hasan that he said, "Enduring the hardships of the world by life and the severity of the Hereafter."

### Man is encompassed by Allah and His Bounties

Allah says,

(أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ )

(Does he think that none can overcome him) Al-Hasan Al-Basri said,

(أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ )

(Does he think that none can overcome him) "Meaning no one is able to take his wealth." Qatadah said,

(أَيْحَسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ )

(Does he think that none can overcome him) "The Son of Adam thinks that he will not be asked about this wealth of his -- how he earned and how he spent it." Allah said:

(يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا )

(He says: "I have wasted wealth in abundance!") This means, the Son of Adam says, "I spent an abundance of wealth." Mujahid, Al-Hasan, Qatadah, As-Suddi and others have said this.

(أَيْحَسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ )

(Does he think that none sees him) Mujahid said, "Does he think that Allah, the Mighty and Majestic, does not see him." Others among the Salaf have said similar to this. Allah said;

(أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ )

(Have We not made for him two eyes) meaning, for him to see with them.

(وَلِسَانًا)

(And a tongue) meaning, for him to speak with, and so that he can express that which is inside of him.

(وَشَفَتَيْنِ)

(and two lips) In order to help him with speaking, eating food, and beautifying his face and his mouth.

### **The Ability to distinguish between Good and Evil is also a Blessing**

(وَهَدَيْنَاهُ النَّجْدَيْنِ )

(And shown him the two ways) This refers to the two paths. Sufyan Ath-Thawri narrated from `Asim, from Zirr, from `Abdullah bin Mas`ud that he said,

(وَهَدَيْنَاهُ النَّجْدَيْنِ )

(And shown him the two ways) "The good and the evil." Similar to this has been reported from `Ali, Ibn `Abbas, Mujahid, `Ikrimah, Abu Wa'il, Abu Salih, Muhammad bin Ka`b, Ad-Dahhak, and `Ata' Al-Khurasani among others. Similar to this Ayah is Allah's statement,

(إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ  
فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا - إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا  
شَاكِرًا وَإِمَّا كَفُورًا )

(Verily, We have created man from Nutfah Amshaj, in order to try him: so We made him hearer and seer. Verily, We showed him the way, whether he be grateful or ungrateful.) (76:2-3)

(فَلَا اقْتَحَمَ الْعَقَبَةَ - وَمَا أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ  
رَقَبَةٍ - أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ - يَتِيمًا ذَا  
مَقْرَبَةٍ - أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ - ثُمَّ كَانَ مِنَ الَّذِينَ  
ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ -  
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ - وَالَّذِينَ كَفَرُوا بآيَاتِنَا  
هُمُ أَصْحَابُ الْمَشْأَمَةِ - عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ )

(11. But he has not attempted to pass on the path that is steep.) (12. And what will make you know the path that is steep) (13. Freeing a neck) (14. Or giving food in a day full of Masghabah,) (15. To an orphan near of kin.) (16. Or to a Miskin cleaving to dust.) (17. Then he became one of those who believed and recommended one another to patience, and recommended one another to compassion.) (18. They are those on the Right,) (19. But those who disbelieved in Our Ayat, they are those on the Left.) (20. Upon them Fire will Mu'sadah.)

## The Encouragement to traverse upon the Path of Goodness

Ibn Zayd said,

(فَلَا اقْتَحَمَ الْعَقَبَةَ )

(But he has not attempted to pass on the path that is steep.) "This means, will he not traverse upon the path which contains salvation and good Then He explains this path by his saying,



﴿وَمَا أَدْرَاكَ مَا الْعَقَبَةُ - فَكُّ رَقَبَةٍ أَوْ إِطْعَامُ﴾

(And what will make you know the path that is steep Freeing a neck, or giving food.)" Imam Ahmad recorded from Sa`id bin Marjanah that he heard Abu Hurayrah saying that the Messenger of Allah said,

«مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ إِرْبٍ أَيْ  
عُضْوٍ مِنْهَا إِرْبًا مِنْهُ مِنَ النَّارِ حَتَّى إِنَّهُ لِيُعْتِقُ  
بِالْيَدِ الْيَدَ، وَبِالرِّجْلِ الرَّجْلَ، وَبِالْفَرْجِ الْفَرْجَ»

(Whoever frees a believing slave, Allah will free for every limb (of the slave) one of his limbs from the Fire. This is to such an extent that He (Allah) will free a hand for a hand, a leg for a leg, and a private part for a private part.) `Ali bin Al-Husayn then said (to Sa`id), "Did you hear this from Abu Hurayrah" Sa`id replied, "Yes." Then `Ali bin Al-Husayn said to a slave boy that he owned who was the swiftest of his servants, "Call Mutarrif!" So when the slave was brought before him he said, "Go, for you are free for the Face of Allah." Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, all recorded this Hadith from Sa`id bin Marjanah. Imam Ahmad recorded from `Amr bin `Abasah that the Prophet said,

«مَنْ بَنَى مَسْجِدًا لِيُذَكَّرَ اللَّهُ فِيهِ بَنَى اللَّهُ لَهُ بَيْتًا  
فِي الْجَنَّةِ وَمَنْ أَعْتَقَ نَفْسًا مُسْلِمَةً كَانَتْ فِدْيَتَهُ  
مِنْ جَهَنَّمَ وَمَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَتْ لَهُ  
نُورًا يَوْمَ الْقِيَامَةِ»

(Whoever builds a Masjid so that Allah may be remembered in it, Allah will build a house for him in Paradise; and whoever frees a Muslim person, then it will be his ransom from Hell; and whoever grows grey in Islam, then it will be a light for him on the Day of Judgement.) According to another route of transmission, Ahmad recorded from Abu Umamah, who reported from `Amr bin `Abasah that As-Sulami said to him, "Narrate a Hadith to us that you heard from the Messenger of Allah , without any deficiency or mistakes." He (`Amr) said, "I heard him saying,

«مَنْ وُلِدَ لَهُ ثَلَاثَةٌ أَوْلَادٍ فِي الْإِسْلَامِ فَمَاتُوا قَبْلَ أَنْ  
يَبْلُغُوا الْحِنْتَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ

إِيَّاهُمْ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ بَلَغَ بِهِ الْعَدُوَّ أَصَابَ أَوْ أَخْطَأَ كَانَ لَهُ عِتْقُ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ عَضْوًا مِنْهُ مِنَ النَّارِ، وَمَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ فَإِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ يُدْخِلُهُ اللَّهُ مِنْ أَيِّ بَابٍ شَاءَ مِنْهَا»

(Whoever has three children born to him in Islam, and they die before reaching the age of puberty, Allah will enter him into Paradise by virtue of His mercy to them. And whoever grows gray in the way of Allah (fighting Jihad), then it will be a light for him on the Day of Judgement. And whoever shoots an arrow in the way of Allah (fighting Jihad) that reaches the enemy, whether it hits or misses, he will get the reward of freeing a slave. And whoever frees a believing slave, then Allah will free each of his limbs from the Fire for every limb that the slave has. And whoever equipped two riding animals in the way of Allah (for fighting Jihad), then indeed Paradise has eight gates, and Allah will allow him to enter any of them he chooses.)" Ahmad recorded this Hadith from different routes of transmission that are good and strong, and all praise is due to Allah. Allah said,

(أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ )

(Or giving food in a day full of Masghabah,) Ibn `Abbas said, "Of hunger." `Ikrimah, Mujahid, Ad-Dahhak, Qatadah and others all said the same. The word `Saghb' means hunger. Then Allah says,

(يَتِيمًا)

(To an orphan) meaning, he gives food on a day like this to an orphan.

(ذَا مَقْرَبَةٍ)

(near of kin.) meaning, who is related to him. Ibn `Abbas, `Ikrimah, Al-Hasan, Ad-Dahhak and As-Suddi all said this. This is similar to what was related in a Hadith that was collected by Imam Ahmad on the authority of Salman bin `Amir who said that he heard the Messenger of Allah say,

«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَعَلَى ذِي الرَّحِمِ  
اِثْنَتَانِ: صَدَقَةٌ وَصِلَةٌ»

(Charity given to the poor person is counted as one charity, while if it is given to a relative it is counted as two: charity and connecting the ties (of kinship).) At-Tirmidhi and An-Nasa'i both recorded this Hadith and its chain of narration is authentic. Then Allah says,

(أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ)

(Or to a Miskin cleaving to dust (Dha Matrabah).) meaning, poor, miserable, and clinging to the dirt. It means those who are in a state of destitution. Ibn `Abbas said, "Dha Matrabah is that who is dejected in the street and who has no house or anything else to protect him against the dirt." Allah said;

(ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا)

(Then he became one of those who believed) meaning, then, along with these beautiful and pure characteristics, he was a believer in his heart, seeking the reward of that from Allah. This is as Allah says,

(وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ  
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا)

(And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is believer, then such are the ones whose striving shall be appreciated.) (17:19) Allah also says,

(مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ)

(Whoever works righteousness -- whether male or female -- while being a true believer....) (16:97) Allah says,

(وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ)

(and recommended one another to patience, and recommended one another to compassion.) meaning, he was from the believers who worked righteous deeds, and advised each other to be patient with the harms of the people, and to be merciful with them. This is similar to what has been related in the noble Hadith,

«الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا مَنْ فِي  
الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ»

(The merciful people will be treated with mercy by the Most Merciful (Allah). Be merciful to those who are on the earth and He Who is above the heavens will be merciful to you.) In another Hadith he said,

«لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ»

(Allah will not be merciful with whoever is not merciful with the people.) Abu Dawud recorded from `Abdullah bin `Amr that he narrated (from the Prophet ),

«مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ حَقَّ كَبِيرِنَا  
فَلَيْسَ مِنَّا»

(Whoever does not show mercy to our children, nor does he recognize the right of our elders, then he is not of us.) Then Allah says,

(أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ )

(They are those on the Right,) meaning, those who have these characteristics are the companions of the Right Hand.

## The Companions of the Left Hand and Their Recompense

Then Allah says,

(وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ )

(But those who disbelieved in Our Ayat, they are those on the Left.) meaning, the companions of the Left Hand.

(عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ )

(Upon them Fire will Mu'sadah.) meaning, it will be sealed over them and there will be no way for them to avoid it, nor will they have any way out. Abu Hurayrah, Ibn `Abbas, `Ikrimah, Sa`id bin Jubayr, Mujahid, Muhammad bin Ka`b Al-Qurazi, `Atiyah Al-`Awfi, Al-Hasan, Qatadah and As-Suddi, all said,

(مُؤَصَّدَةٌ)

(Mu'sadah.) "This means shut." Ibn ` Abbas said, "Its doors will be closed." Ad-Dahhak said,

(مُؤَصَّدَةٌ)

(Mu'sadah.) "It will be sealed over them and it will have no door." Qatadah said,

(مُؤَصَّدَةٌ)

(Mu'sadah.) "It will be shut and there will be no light in it, no crevice (escape), and no way out of it forever." This is the end of the Tafsir of Surat Al-Balad, and all praise and blessings are due to Allah.

## The Tafsir of Surah Wash-Shams wa Duhah

(Chapter - 91)

### Which was revealed in Makkah

Recitation of Surah Ash-Shams wa Duhaha in the `Isha' Prayer The Hadith of Jabir which was recorded in the Two Sahihs has already been mentioned. In it the Messenger of Allah said to Mu` adh,

«هَلَّا صَلَّيْتَ بِـ

(سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالشَّمْسِ وَضُحَاهَا)

(وَاللَّيْلِ إِذَا يَغْشَى)»

(Why didn't you pray with (the recitation of) (Glorify the Name of your Lord the Most High) (87), (By the sun and Duhaha) (91), and (By the night as it envelops) (92))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

وَالشَّمْسِ وَضُحَاهَا- وَالْقَمَرِ إِذَا تَلَّهَا- وَالنَّهَارِ  
إِذَا جَلَّهَا- وَاللَّيْلِ إِذَا يَغْشَاهَا- وَالسَّمَاءِ وَمَا بَنَاهَا-  
وَالْأَرْضِ وَمَا طَحَاهَا- وَنَفْسٍ وَمَا سَوَّاهَا-  
فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا- قَدْ أَفْلَحَ مَنْ زَكَّاهَا-  
وَقَدْ خَابَ مَنْ دَسَّاهَا-

(1. By the sun and Duhaha.) (2. By the moon as it Talaha.) (3. By the day as it Jallaha.) (4. By the night as it Yaghshaha.) (5. By the heaven and Ma Banaha.) (6. By the earth and Ma Tahhaha.) (7. By Nafs, and Ma Sawwaha (Who apportioned it).) (8. Then He showed it its Fujur and its Taqwa.) (9. Indeed he succeeds who purifies it.) (10. And indeed he fails who Dassaha.)

**Allah swears by His Creation that the Person Who purifies Himself  
will be Successful and the Person Who corrupts Himself will fail**

Mujahid said,

(وَالشَّمْسِ وَضُحَاهَا )

(By the sun and Duhaha.) "This means, by its light." Qatadah said,

(وَضُحَاهَا)

(wa Duhaha.) "The whole day." Ibn Jarir said, "The correct view is what has been said, `Allah swears by the sun and its daytime, because the clear light of the sun is daytime."

(وَالْقَمَرِ إِذَا تَلَّهَا )

(By the moon as it Talaha.) Mujahid said, "It follows it (the sun)." Al-`Awfi reported from Ibn `Abbas that he said,

(وَالْقَمَرِ إِذَا تَلَّهَا )

(By the moon as it Talaha.) "It follows the day." Qatadah said, " as it Talaha (follows it)' is referring to the night of the Hilal (the new crescent moon). When the sun goes down, the Hilal is visible." Concerning Allah's statement,

(وَالنَّهَارَ إِذَا جَلَّهَا )

(By the day as it Jallaha.) Mujahid said, "When it illuminates." Thus, Mujahid said,

(وَالنَّهَارَ إِذَا جَلَّهَا )

(By the day as it Jallaha.) "This is similar to Allah's statement ,

(وَالنَّهَارَ إِذَا تَجَلَّى )

(By the day as it Tajalla.) (92:2)" And they have said concerning Allah's statement ,

(وَاللَّيْلَ إِذَا يَعْشَهَا )

(By the night as it Yaghshaha.) meaning, when it covers the sun, which takes place when sun disappears and the horizons become dark. Concerning Allah's statement ,

(وَالسَّمَاءِ وَمَا بَنَاهَا )

(By the heaven and Ma Banaha.) The meaning here could be for descriptive purposes, meaning "By the heaven and its construction." This was said by Qatadah. It could also mean "By the heaven and its Constructor." This was stated by Mujahid. Both views are interrelated, and construction means raising. This is as Allah says,

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ)

(With Hands did We construct the heaven.) (51:47) meaning, with strength.

(وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ - وَالْأَرْضَ  
فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ )

(Verily, We are able to extend the vastness of space thereof. And We have spread out the earth: how excellent a spreader are We!) (51:47-48) This is also similar to Allah's statement ,

(وَالْأَرْضَ وَمَا طَحَاهَا )

(By the earth and Ma Tahaha.) Mujahid said, "Tahaha means He spread it out." Al-`Awfi reported from Ibn `Abbas that he said,

(وَمَا طَحَّهَا)

(and Ma Tahaha.) "This means what He created in it." `Ali bin Abi Talhah reported from Ibn `Abbas that he said, "Tahaha means that He proportioned it." Mujahid, Qatadah, Ad-Dahhak, As-Suddi, Ath-Thawri, Abu Salih and Ibn Zayd all said that

(طَحَّهَا)

(Tahaha) means, He spread it out. Allah then says,

(وَنَفْسٍ وَمَا سَوَّاهَا )

(By Nafs, and Ma Sawwaha (Who apportioned it).) meaning, He created it sound and well-proportioned upon the correct nature (Al-Fitrah). This is as Allah says,

(فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ  
النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ)

(So set you your face towards the religion, Hanif. Allah's Fitrah with which He has created mankind. No change let there be in the Khalqillah.) (30:30) The Messenger of Allah said,

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ  
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَا تُوَلَّدُ الْبَهِيمَةُ بِبَهِيمَةِ  
جَمْعَاءَ، هَلْ تُحِسُّونَ فِيهَا مِنْ جَذْعَاءَ؟»

(Every child that is born, is born upon the Fitrah, but his parents make him a Jew, a Christian, or a Zoroastrian. This is just as the animal is born, complete with all of its parts. Do you notice any mutilation in it) Both Al-Bukhari and Muslim recorded this Hadith from Abu Hurayrah. In Sahih Muslim, it has been narrated from `Iyad bin Himar Al-Mujashi`i that the Messenger of Allah said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ  
فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ»

(Allah the Mighty and Majestic says, "Verily I created My servants Hunafa' (as monotheists), but then the devils came to them and distracted them from their religion.") Then Allah says,



(فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا )

(Then He showed it its Fujur and its Taqwa.) meaning, He showed him to his transgression and his Taqwa. This means that He clarified that for it and He guided it to what has been ordained for him. Ibn `Abbas said,

(فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا )

(Then He showed it its Fujur and its Taqwa.) "He explained the good and the evil to it (the soul)." Mujahid, Qatadah, Ad-Dahhak and Ath-Thawri all said the same. Sa`id bin Jubayr said, "He gave him inspiration (to see what was) good and evil." Ibn Zayd said, "He made its Fujur and its Taqwa inside of it." Ibn Jarir recorded from Abul-Aswad Ad-Dili that he said, "Imran bin Husayn said to me, `Do you think that what the people do, and what they strive for is a thing that is pre-ordained and predestined for them, or is it a thing which is only written after the Message comes to them from the Prophet, when there will be an evidence against them' I said, `Rather it is something preordained upon them.' Then he said, `Is that an injustice' Then I became extremely frightened of him (due to what he was saying), and I said to him, `There is nothing except that He (Allah) created it and possesses it in His Hand. He is not asked about what He does, while they (His creation) will be asked.' He (`Imran) then said, `May Allah guide you! I only asked you about that in order to inform you that a man from Muzaynah or Juhaynah tribe came to the Allah's Messenger and asked him: "O Messenger of Allah! Do you consider the actions of mankind and their struggles to be preordained for them and written for them from Qadr, or something written for them only after the Message came to them from their Prophet, when there will be an evidence against them" He (the Prophet ) replied:

«بَلْ شَيْءٌ قَدْ قُضِيَ عَلَيْهِمْ»

(Rather it is something preordained for them.) So the man said, "Then what is the point of our actions" The Prophet replied,

«مَنْ كَانَ اللَّهُ خَلَقَهُ لِإِحْدَى الْمَنْزِلَتَيْنِ يَهَيِّئُهُ لَهَا،  
وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ تَعَالَى:

(وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا )  
«(

(Whoever Allah created for one of the two positions (Paradise or Hell), He makes it easy for him (to attain). The proof of that is in the Book of Allah (By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa.)" Ahmad and Muslim both recorded this Hadith. Allah then says,

(قَدْ أَفْلَحَ مَنْ زَكَّاهَا - وَقَدْ خَابَ مَنْ دَسَّاهَا )

(Indeed he succeeds who purifies it. And indeed he fails who Dassaha.) This could mean that whoever purifies himself by obedience to Allah, then he will be successful. This is as Qatadah said, "He cleanses it from the lowly and despicable characteristics." Similar to this has been reported from Mujahid, `Ikrimah and Sa`id bin Jubayr.

(وَقَدْ خَابَ مَنْ دَسَّاهَا )

(And indeed he fails who Dassaha.) meaning, to conceal it. This means that he makes it dull, and he disregards it by neglecting to allow it to receive guidance. He treats it in this manner until he performs acts of disobedience and he abandons obedience of Allah. It also could mean that he is indeed successful whose soul Allah purifies, and he has failed whose soul Allah corrupts. This is like what was reported by Al-`Awfi and `Ali bin Abi Talhah from Ibn `Abbas. At-Tabarani recorded that Ibn `Abbas said, "The Messenger of Allah used to stop whenever he recited this Ayah,

(وَنَفْسٍ وَمَا سَوَّاهَا - فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا )

(By Nafs, and Ma Sawwaha (Who apportioned it). Then He showed it its Fujur and its Taqwa.) Then he would say,

«اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، أَنْتَ وَلِيِّهَا وَمَوْلَاهَا،  
وَخَيْرُ مَنْ زَكَّاهَا»

(O Allah! Give my soul its good. You are its Guardian and Master, and the best to purify it.)" Another Hadith Imam Ahmad recorded that Zayd bin Arqam said that the Messenger of Allah said,

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ  
وَالْجُبْنِ وَالْبُخْلِ وَعَذَابِ الْقَبْرِ. اللَّهُمَّ آتِ نَفْسِي  
تَقْوَاهَا، وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيِّهَا  
وَمَوْلَاهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ،  
وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا  
يُسْتَجَابُ لَهَا»

(O Allah! Verily, I seek refuge with You from weakness, laziness, senility (of old age), cowardliness, stinginess and the torment of the grave. O Allah! Give my soul its good and purify it, for You are the best to purify it. You are its Guardian and Master. O Allah! Verily, I seek refuge with You from a heart that is not humble, a soul that is not satisfied, knowledge that does not benefit and a supplication that is not answered.) Zayd then said, "The Messenger of Allah used to teach us these (words) and we now teach them to you." Muslim also recorded this Hadith.

(كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا - إِذِ انبَعَثَ أَشْقَاهَا - فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا - فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا - وَلَا يَخَافُ عُقْبَاهَا )

(11. Thamud denied through their transgression.) (12. When their most wicked went forth.) (13. But the Messenger of Allah said to them: "Be cautious! That is the she-camel of Allah! (Do not harm it) and (bar it not from having) its drink!") (14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, Fasawwaha!) (15. And He feared not the consequences thereof.)

### The Rejection of Thamud and Allah's Destruction of Them

Allah informs that Thamud rejected their Messenger because of the injustice and transgression they practiced. This was said by Mujahid, Qatadah and others. Therefore, this resulted in a rejection in their hearts for the guidance and conviction their Messenger came to them with.

(إِذِ انبَعَثَ أَشْقَاهَا )

(When their most wicked went forth.) meaning, the most wicked person of the tribe, and he was Qudar bin Salif, the one who killed the she-camel. He was leader of the tribe of Thamud, and he is the one whom Allah refers to in His saying,

(فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ )

(But they called their comrade and he took (a sword) and killed (her).) (54:29) This man was mighty and respected among his people. He was of noble lineage and a leader who was obeyed. This is just as Imam Ahmad recorded from `Abdullah bin Zam`ah. He said that the Messenger of Allah gave a sermon in which he mentioned the she-camel and he mentioned the man who killed her. Then he said,

«(إِذِ انبَعَثَ أَشْقَاهَا )»

اٰتَبَعَتْ لَهَا رَجُلٌ عَارِمٌ عَزِيْزٌ مَنِيعٌ فِى رَهْطِهِ  
مِثْلُ اَبِي زَمْعَةَ»

((When their most wicked went forth.)( A strong and mighty man who was invincible among his tribe, like Abu Zam` ah, went forth to her.) This Hadith was recorded by Al-Bukhari in his Book of Tafsir, and Muslim in his Book of the Description of the Hellfire. At-Tirmidhi and An-Nasa'i both recorded it in their Sunans in their Books of Tafsir.

### The Story of Salih's She-Camel

Allah then says,

(فَقَالَ لَهُمْ رَسُولُ اللَّهِ)

(But the Messenger of Allah said to them) referring to Salih.

(نَاقَةُ اللَّهِ)

(That is the she-camel of Allah!) meaning, `beware of touching the she-camel of Allah with any harm.'

(وَسُقْيَاهَا)

(and its drink!) meaning, `do not transgress against her in her drinking, for she has been allocated a day to drink and you have been allocated a day to drink, as is known to you.' Then Allah says,

(فَكَذَّبُوهُ فَعَقَرُوْهَا)

(Then they denied him and they killed it.) which means they rejected what he came with. This resulted in them killing the she-camel that Allah had brought out of the rock as a sign for them and a proof against them.

(فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ)

(So their Lord destroyed them because of their sin,) meaning, He became angry with them and He annihilated them.

(فَسَوَّاهَا)

(Fasawwaha!) meaning, He made the punishment descend upon them all equally. Qatadah said, "It has reached us that the leader of tribe of Thamud did not kill the she-camel until their youth, their elderly, their males and their females all pledged allegiance to him. So when the people cooperated in killing her, Allah destroyed them all with the same punishment due to their sin." Allah said,

(وَلَا يَخَافُ)

(And He feared not) it has also been recited as (يَخَافُ قَلًا) (So He feared not)

(عُقْبَاهَا)

(the consequences thereof.) Ibn `Abbas said, "Allah does not fear any consequences from anyone else." Mujahid, Al-Hasan, Bakr bin `Abdullah Al-Muzani and others all said the same. This is the end of the Tafsir of Surat Ash-Shams, and all praise and thanks are due to Allah.

## The Tafsir of Surat Al-Layl

(Chapter - 92)

Which was revealed in Makkah

### The Recitation of Surat Al-Layl in the `Isha' Prayer

The statement of the Prophet to Mu`adh has already preceded, where he said,

«فَهَلَّا صَلَّيْتَ ب

(سَبِّحَ اسْمَ رَبِّكَ الْأَعْلَى)

(وَالشَّمْسِ وَضُحَاهَا)

(وَاللَّيْلِ إِذَا يَغْشَى)»

(Why did you not pray with (the recitation of) (Glorify the Name of your Lord the Most High) (87), and (By the sun and Duhaha) (91), and (By the night as it envelops) (92))

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى - وَمَا خَلَقَ  
الدَّكَرَ وَالْأُنثَى - إِنَّ سَعْيَكُمْ لَشَتَّى - فَأَمَّا مَنْ  
أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى - فَسَنُيَسِّرُهُ  
لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى - وَكَذَّبَ  
بِالْحُسْنَى - فَسَنُيَسِّرُهُ لِلْعُسْرَى - وَمَا يُغْنِي عَنْهُ  
مَالُهُ إِذَا تَرَدَّى )

(1. By the night as it envelops.) (2. By the day as it appears.) (3. By Him Who created male and female.) (4. Certainly, your efforts and deeds are diverse.) (5. As for him who gives and has Taqwa,) (6. And believes in Al-Husna.) (7. We will make smooth for him the path of ease.) (8. But he who is greedy and thinks himself self-sufficient,) (9. And denies Al-Husna.) (10. We will make smooth for him the path to evil.) (11. And what will his wealth avail him when he goes down (in destruction))

### Swearing by the Diversity of Mankind in Their Efforts and informing of the Different Results of that

Allah swears by saying:

(اللَّيْلِ إِذَا يَغْشَى)

(By the night as it envelops.) meaning, when it covers the creation with its darkness.

(وَالنَّهَارِ إِذَا تَجَلَّى)

(By the day as it appears.) meaning, with its light and its radiance.

(وَمَا خَلَقَ الدَّكَرَ وَالْأُنثَى)

(By Him Who created male and female.) This is similar to Allah's saying,

(وَخَلَقْنَاكُمْ أَزْوَاجًا)

(And We have created you in pairs.) (78:8) It is also similar to saying,

(وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ)

(And of everything We have created pairs.) (51:49) And just as these things that are being sworn by are opposites, likewise that which this swearing is about are opposing things. This is why Allah says,

(إِنَّ سَعْيَكُمْ لَشَتَّى)

(Certainly, your efforts and deeds are diverse. ) meaning, the actions of the servants that they have performed are also opposites and diverse. Therefore, there are those who do good and there are those who do evil. Allah then says,

(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى)

(As for him who gives and has Taqwa.) meaning, he gives what he has been commanded to give and he fears Allah in his affairs.

(وَصَدَّقَ بِالْحُسْنَى)

(And believes in Al-Husna.) meaning, in the compensation for that. This was said by Qatadah. Khusayf said, "In the reward." Then Allah says,

(فَسَيُسِّرُهُ لِيُسْرَى)

(We will make smooth for him the path of ease.) Ibn `Abbas said, "Meaning for goodness." Thus, Allah says,

(وَأَمَّا مَنْ بَخِلَ)

(But he who is greedy) meaning, with that which he has.

(وَأَسْتَعْنَى)

(and thinks himself self-sufficient,) `Ikrimah reported that Ibn `Abbas said, "This means he is stingy with his wealth and considers himself to be in no need of his Lord, the Mighty and Majestic." This was recorded by Ibn Abi Hatim.

(وَكَذَّبَ بِالْحُسْنَى)

(And denies Al-Husna.) meaning, the recompense in the abode of the Hereafter.

(فَسَيَسِّرُهُ لِّلْعُسْرَى )

(We will make smooth for him the path to evil.) meaning, the path of evil. This is as Allah says,

(وَنُقَلِّبُ أَقْبِدَّتَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ  
أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ )

(And We shall turn their hearts and their eyes away, as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.) (6:110) And there are many Ayat with this meaning, proving that Allah rewards those who intend good with success, while whoever intends evil is abandoned, and all of this is in accordance with a preordained decree. There are also many Hadiths that prove this.

### The Narration of Abu Bakr As-Siddiq

Imam Ahmad recorded from Abu Bakr that he said to the Messenger of Allah , "O Messenger of Allah! Do we act according to what has already been decided, or is the matter just beginning (i.e., still undecided)" He replied,

«بَلْ عَلَى أَمْرٍ قَدْ فُرِعَ مِنْهُ»

(Indeed it is according to what has already been decided.) Then Abu Bakr said, "Then what (good) are deeds, O Messenger of Allah" He replied,

«كُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ»

(Everyone will find it easy to do such deeds that will lead him to what he was created for.)

### The Narration of ` Ali

Al-Bukhari recorded from `Ali bin Abi Talib that they (the Companions) were with the Messenger of Allah at the cemetery of Baqi` Al-Gharqad for a funeral, when the Prophet said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ  
وَمَقْعَدُهُ مِنَ النَّارِ»

(There is none among you except that his place has already been written, a seat in Paradise and a seat in the Hellfire.) They said, "O Messenger of Allah! Should we depend on this" He replied,



«اعْمَلُوا ، فَكُلُّ مُيسَّرٌ لِمَا خُلِقَ لَهُ»

(Perform deeds for everyone will have the deeds of what he was created for (Paradise or Hell) made easy for him.) Then he recited the Ayah

(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى -  
فَسُيِّرَهُ لِلْيُسْرَى )

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)" until the Ayah:

(لِلْعُسْرَى)

(the path to evil) He (Imam Al-Bukhari) also recorded another similar narration from `Ali bin Abi Talib in which he said, "We were at a funeral in the cemetery of Baqi` Al-Gharqad when the Messenger of Allah came and sat down. So we came and sat around him and he had a stick with him. Then he bowed his head and he began to scratch the ground with his stick. He then said,

«مَا مِنْكُمْ مِنْ أَحَدٍ أَوْ مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا  
كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ، وَإِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ  
أَوْ سَعِيدَةٌ»

(There is not anyone among you -- or is not a single soul (that has been created) -- except that his place has been written in Paradise or in the Fire, and it has been written that he will be miserable or happy.) A man said, "O Messenger of Allah! Should we just depend on what has been written for us and give up performing deeds For whoever of us is of the people of happiness then he will be of the people of happiness, and whoever among us is of the people of misery then he will be of the people of misery." The Prophet replied,

«أَمَّا أَهْلُ السَّعَادَةِ فَيُيسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ،  
وَأَمَّا أَهْلُ الشَّقَاءِ فَيُيسَّرُونَ إِلَى عَمَلِ أَهْلِ  
الشَّقَاءِ، ثُمَّ قَرَأَ:

(Those people who are the people of happiness, they will have the deeds of the people of happiness made easy for them. And those people who are the people of misery, they will have the deeds of the people of misery made easy for them.) Then he recited the Ayah:

(فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى -  
فَسُيِّرَهُ لِلْيُسْرَى - وَأَمَّا مَنْ بَخِلَ وَاسْتَعْنَى )  
وَكَذَّبَ بِالْحُسْنَى - فَسُيِّرَهُ لِلْعُسْرَى -))

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy and thinks himself self-sufficient, and belies Al-Husna. We will make smooth for him the path to evil.) The other compilers of the Group have also recorded this Hadith.

### The Narration of ` Abdullah bin ` Umar

Imam Ahmad recorded from Ibn ` Umar that ` Umar said, "O Messenger of Allah! Do you think that the deeds that we do are a matter that is already predetermined or are they something just beginning or new" The Prophet replied,

«فِيمَا قَدْ فُرِعَ مِنْهُ، فَاعْمَلْ يَا ابْنَ الْخَطَّابِ، فَإِنَّ  
كُلَّ مُيَسَّرٍ، أَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ  
يَعْمَلُ لِلْسَّعَادَةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ  
فَإِنَّهُ يَعْمَلُ لِلشَّقَاءِ»

(It is something that has already been predetermined. Therefore, work deeds, O son of Al-Khattab! For verily, each person will have things made easy for him. So whoever is from the people of happiness, then he will work deeds for happiness, and whoever is from the people of misery, then he will work deeds for misery.) This Hadith has been recorded by At-Tirmidhi in the Book of Al-Qadar and he said "Hasan Sahih." Another Hadith Narrated by Jabir Ibn Jarir recorded from Jabir bin ` Abdullah that he said, "O Messenger of Allah! Are we performing deeds for something that has already been predetermined or is the matter based upon what we are just doing (now)" The Prophet replied,

«لِأَمْرٍ قَدْ فُرِعَ مِنْهُ»

(It is a matter that has been predetermined.) Then Suraqah said, "Then what is the purpose of deeds" The Messenger of Allah then said,

«كُلُّ عَامِلٍ مُيَسَّرٌ لِعَمَلِهِ»

(Everyone who does deeds will have his deeds made easy for him.) Muslim also recorded this Hadith. Ibn Jarir recorded from `Amir bin `Abdullah bin Az-Zubayr that he said, "Abu Bakr used to free servants upon their acceptance of Islam in Makkah. He used to free the elderly and the women when they accepted Islam. So his father said to him, `O my son! I see that you are freeing people who are weak. But if you freed strong men they could stand with you, defend you and protect you.' Abu Bakr replied, `O my father! I only want -- and I think he said -- what is with Allah.' Some people of my family have told me this Ayah was revealed about him:

(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَّقَ بِالْحُسْنَى -  
فَسُيِّرَهُ لِلْيُسْرَى )

(As for him who gives and has Taqwa, and believes in Al-Husna. We will make smooth for him the path of ease.)" Then Allah says,

(وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى )

(And what will his wealth avail him when he goes down) Mujahid said, "This means when he dies." Abu Salih and Malik said -- narrating from Zayd bin Aslam, "When he goes down into the Fire."

(إِنَّ عَلَيْنَا لَلْهُدَى - وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى -  
فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى - لَا يَصْلَاهَا إِلَّا الْأَشْقَى -  
الَّذِي كَذَّبَ وَتَوَلَّى - وَسَيُجَنَّبُهَا الْأَتْقَى - الَّذِي  
يُؤْتِي مَالَهُ يَتَزَكَّى - وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ  
تُجْزَى - إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى - وَلَسَوْفَ  
يَرْضَى )

(12. Truly, on Us is (to give) guidance.) (13. And truly, unto Us (belong) the last (Hereafter) and the first (this world).) (14. Therefore I have warned you of a Fire Talazza.) (15. None shall enter it save the most wretched.) (16. Who denies and turns away.) (17. And those with Taqwa will be far removed from it.) (18. He who gives of his wealth for self-purification.) (19. And who has (in mind) no favor from anyone to be paid back.) (20. Except to seek the Face of his Lord, the Most High.) (21. He, surely, will be pleased.)

**The Matter of Guidance and other than it is in the Hand of Allah,  
and Allah's Warning about the Hellfire**

Qatadah said,

(إِنَّ عَلَيْنَا لِلْهُدَىٰ)

(Truly, on Us is (to give) guidance.) "This means, We will explain what is lawful and what is prohibited." Others have said that it means, "Whoever traverses upon the path of guidance, then he will reach Allah (i.e., in the Hereafter)." They consider this Ayah like Allah's saying,

(وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ)

(And upon Allah is the responsibility to explain the Straight path.) (16:9) This has been mentioned by Ibn Jarir. Allah said;

(وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَىٰ)

(And truly, unto Us (belong) the last (Hereafter) and the first (this world).) This means, 'they both belong to Us and I (Allah) am in complete control of them.' Then Allah says,

(فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ)

(Therefore I have warned you of a Fire Talazza.) Mujahid said, "Blazing." Imam Ahmad recorded from Smak bin Harb that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah giving a sermon, in which he said:

«أَنْذَرْتُكُمْ النَّارَ»

(I have warned you of the Fire.) And he said it in such a voice that if a man was in the marketplace he could hear it from where I am standing now. And he said it (with such force) that the garment that was on his shoulder fell down to his feet." Imam Ahmad recorded from Abu Ishaq that he heard An-Nu`man bin Bashir giving a sermon, in which he said, "I heard the Messenger of Allah saying,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ رَجُلٌ  
تُوضَعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا  
دِمَاغُهُ»

(Verily, the person to be punished lightest of the people of the Fire on the Day of Judgement will be a man who will have placed on the soles of his feet two coals that will cause his brain to boil.)" Imam Al-Bukhari also recorded this narration. Muslim recorded that Abu Ishaq narrated from An-Nu`man bin Bashir that the Messenger of Allah said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ  
وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ كَمَا يَغْلِي  
الْمِرْجَلُ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا، وَإِنَّهُ  
لَأَهْوَنُهُمْ عَذَابًا»

(Verily, the lightest punishment received by the people of the Hellfire will be a man who will have two sandals whose straps will be made of fire that will cause his brain to boil just as a cauldron boils. Yet he will not think that anyone is receiving a torment more severe than him, even though he will be receiving the lightest punishment of them.) Allah says,

(لَا يَصِلُهَا إِلَّا الْأَشَقَى)

(None shall enter it save the most wretched.) meaning, none will enter surrounded by it on all sides except the most wretched. Then Allah explains who this (the most wretched) is by His saying,

(الَّذِي كَذَّبَ)

(Who denies) meaning, in his heart.

(وَتَوَلَّى)

(and turns away.) meaning, from acting with his limbs and performing deeds according to their pillars. Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«كُلُّ أُمَّتِي يَدْخُلُ الْجَنَّةَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَبَى»

(All of my followers will enter Paradise on the Day of Judgement except for whoever refuses.) They (the Companions) said, "Who would refuse, O Messenger of Allah" He replied,

«مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ  
أَبَى»

(Whoever obeys me, he will enter Paradise, and whoever disobeys me, then he has refused.) Al-Bukhari also recorded this Hadith. Allah then says,

(وَسَيُجَنَّبُهَا الْأَتْقَى )

(And those with Taqwa will be far removed from it.) meaning, the righteous, pure, most pious person will be saved from the Fire. Then He explains who he is by His saying,

(الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى )

(He who gives of his wealth for self-purification.) meaning, he spends his wealth in obedience of his Lord in order to purify himself, his wealth and whatever Allah has bestowed upon him of religion and worldly things.

(وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى )

(And who has (in mind) no favor from anyone to be paid back.) meaning, giving his wealth is not done so that he may gain some favor from someone wherein they return some good to him, and therefore he gives to get something in return. He only spends his wealth

(ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى)

(to seek the Face of his Lord, the Most High) meaning, hoping to attain the blessing of seeing Him in the final abode in the Gardens of Paradise. Allah then says,

(وَلَسَوْفَ يَرْضَى )

(He, surely, will be pleased.) meaning, indeed those with these characteristics will be pleased.

### The Cause of this Revelation and the Virtue of Abu Bakr

Many of the scholars of Tafsir have mentioned that these Ayat were revealed about Abu Bakr As-Sddiq. Some of them even mentioned that there is a consensus among the Qur'anic commentators concerning this. There is no doubt that he is included in the meaning of these Ayat, and that he is the most deserving of the Ummah to be described with these characteristics in general, for indeed, the wording of these Ayat is general. As in Allah's saying,

(وَسَيُجَنَّبُهَا الْأَتْقَى - الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى -  
وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى )

(And those with Taqwa will be far removed from it. He who gives of his wealth for self-purification. And who has (in mind) no favor from anyone to be paid back.) However, he (Abu Bakr) was the first and foremost of this Ummah to have all of these characteristics and other praiseworthy characteristics as well. For verily, he was truthful, pious, generous, charitable,

and he always spent his wealth in obedience of His Master (Allah) and in aiding the Messenger of Allah . How many Dirhams and Dinars did he spend seeking the Face of His Most Noble Lord. And did not consider any of the people as owning him some favor that he needed to get compensation for. Rather, his virtue and kindness was even shown towards leaders and chiefs from all the other tribes as well. This is why `Urwah bin Mas`ud, who was the chief of the Thaqif tribe, said to him on the day of the Treaty of Hdaybiyyah, "By Allah, if I did not owe you a debt, which I have not paid you back for, I would have responded to you (i.e., your call to Islam)." Abu Bakr As-Sddiq became angry with him for saying such a thing (i.e., I owe you something). So if this was his position with the chiefs of the Arabs and the heads of the tribes, then what about those other than them. Thus, Allah says,

(وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى - إِلَّا ابْتِغَاءً  
وَجْهِ رَبِّهِ الْأَعْلَى - وَلَسَوْفَ يَرْضَى )

(And who has (in mind) no favor from anyone to be paid back. Except to seek the Face of his Lord, the Most High. He, surely, will be pleased.) And in the Two Sahihs it is recorded that the Messenger of Allah said,

«مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَتْهُ خَزَنَةُ  
الْجَنَّةِ يَا عَبْدَ اللَّهِ، هَذَا خَيْرٌ»

(Whoever equipped two riding animals in the way of Allah, the Gatekeepers of Paradise will call to him saying, "O servant of Allah! This is good.") So Abu Bakr said, "O Messenger of Allah! The one who is called from them will not have any need. Will there be anyone who will be called from all of them" The Prophet replied,

«نَعَمْ ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ»

(Yes, and I hope that you will be one of them.) This is the end of the Tafsir of Surat Al-Layl, and all praise and thanks are due to Allah.

## The Tafsir of Surat Ad-Duha

(Chapter - 93)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ  
وَمَا قَلَى - وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى -  
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى - أَلَمْ يَجِدَكَ يَتِيمًا  
فَأَوْى - وَوَجَدَكَ ضَالًّا فَهَدَى - وَوَجَدَكَ عَائِلًا  
فَأَغْنَى - فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ - وَأَمَّا السَّائِلَ فَلَا  
تَنْهَرْ - وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ )

(1. By the forenoon.) (2. By the night when it darkens.) (3. Your Lord has neither forsaken you nor hates you.) (4. And indeed the Hereafter is better for you than the present.) (5. And verily, your Lord will give you so that you shall be well-pleased.) (6. Did He not find you an orphan and gave you a refuge) (7. And He found you unaware and guided you) (8. And He found you poor and made you rich) (9. Therefore, treat not the orphan with oppression.) (10. And repulse not the one who asks.) (11. And proclaim the grace of your Lord.)

### The Reason for the Revelation of Surat Ad-Duha

Imam Ahmad recorded from Jundub that he said, "The Prophet became ill, so he did not stand for prayer for a night or two. Then a woman came and said, `O Muhammad! I think that your devil has finally left you.' So Allah revealed,

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ  
وَمَا قَلَى )

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)" Al-Bukhari, Muslim, At-Tirmidhi, An-Nasa'i, Ibn Abi Hatim and Ibn Jarir, all recorded this Hadith. This Jundub (who narrated it) is Ibn `Abdullah Al-Bajali Al-`Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibril was slow in coming to the Messenger of Allah . So the idolators said, "Muhammad's Lord has abandoned him." So Allah revealed,

(وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى - مَا وَدَّعَكَ رَبُّكَ  
وَمَا قَلَى )

(By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.)



## (وَالضُّحَى - وَاللَّيْلِ إِذَا سَجَى )

(By the forenoon. By the night when it darkens.) Al-`Awfi reported from Ibn `Abbas, "When the Qur'an was revealed to the Messenger of Allah , Jibril was delayed from coming to him for a number of days (on one occasion). Therefore, the Messenger of Allah was affected by this. Then the idolators began to say, `His Lord has abandoned him and hates him.' So Allah revealed,

## (مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى )

(Your Lord has neither forsaken you nor hates you.)" In this, Allah is swearing by the forenoon and the light that He has placed in it.

## (وَاللَّيْلِ إِذَا سَجَى )

(By the night when it darkens (Saja).) meaning, it settles, darkens meaning, it settles, darkens and overcomes them. This was said by Mujahid, Qatadah, Ad-Dahhak, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allah says,

## (وَاللَّيْلِ إِذَا يَغْشَى - وَالنَّهَارِ إِذَا تَجَلَّى )

(By the night as it envelops. By the Day as it appears.) (92:1-2) Allah also says,

(فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ )

((He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.) (6:96) Allah then says,

## (مَا وَدَّعَكَ رَبُّكَ)

(Your Lord has neither forsaken you) meaning, `He has not abandoned you.'

## (وَمَا قَلَى )

(nor hates (Qala) you.) meaning, `He does not hate you.'

## The Hereafter is Better Than This First Life

(وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ)

(And indeed the Hereafter is better for you than the present.) meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allah used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allah, he chose that which is with Allah over this lowly world. Imam Ahmad recorded that `Abdullah bin Mas`ud said, "The Messenger of Allah was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, `O Messenger of Allah! Will you allow us to spread something soft over this straw mat' He replied,

«مَالِي وَلِلدُّنْيَا، إِنَّمَا مَتَلِي وَمَتَلُ الدُّنْيَا كَرَائِبِ  
ظِلِّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

(I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.)" At-Tirmidhi and Ibn Majah both recorded this Hadith by way of Al-Mas`udi. At-Tirmidhi said, "Hasan Sahih."

## The Numerous Bounties of the Hereafter are waiting for the Messenger of Allah

Then Allah says,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

(And verily, your Lord will give you so that you shall be well-pleased.) meaning, in the final abode Allah will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be the River of Al-Kawthar, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest fragrance of musk, as will be mentioned. Imam Abu `Amr Al-Awza`i recorded that Ibn `Abbas said, "The Messenger of Allah was shown that which his Ummah would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allah revealed,

(وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ)

(And verily, your Lord will give you so that you shall be well-pleased.) So, Allah will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants." This was recorded by Ibn Jarir and Ibn Abi Hatim from his route of transmission. This chain of narration is authentic to Ibn `Abbas, and statements like this can only be said from that which is Tawqif.

## A Mention of some of Allah's Favors upon the Messenger Enumerating His favors upon His Messenger, Muhammad

Allah says;

(أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى )

(Did He not find you an orphan and gave you a refuge) This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Aminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, `Abdul-Muttalib, until he died when Muhammad was eight years old. Then his uncle, Abu Talib took responsibility for him and continued to protect him, assist him, elevate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allah commissioned him with the prophethood. Even with this, Abu Talib continued to follow the religion of his people, worshipping idols. All of this took place by the divine decree of Allah and His decree is most excellent. Until Abu Talib died a short time before the Hijrah. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allah chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madinah). Allah caused his Sunnah to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islam) -- may Allah be pleased with all of them. All of this was from Allah's protection for him, guarding over him and caring for him. Then Allah says,

(وَوَجَدَكَ ضَالًّا فَهَدَى )

(He found you unaware and guided you) This is similar to Allah's saying,

(وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا)

(And thus We have sent to you a Ruh from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...) (42:52) Allah says,

(وَوَجَدَكَ عَائِلًا فَأَغْنَى )

(And He found you poor and made you rich) meaning, 'you were poor having dependents, so Allah made you wealthy and independent of all others besides Him.' Thus, Allah combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two Sahihs it has been recorded from Abu Hurayrah that the Messenger of Allah said,

«لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى  
غِنَى النَّفْسِ»

(Wealth is not determined by abundance of possessions, but wealth is the richness of the soul.)  
In Sahih Muslim, it is recorded from `Abdullah bin `Amr that the Messenger of Allah said,

«قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَنَّعَهُ اللَّهُ بِمَا  
آتَاهُ»

(Whoever accepts Islam, is provided with his basic needs, and Allah makes him content with what He has given him, then he will be successful.)

### How should this Bounty be responded to

Then Allah says,

(فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ °)

(Therefore, treat not the orphan with oppression.) meaning, `just as you were an orphan and Allah sheltered you, then do not oppress the orphan.' In other words, `do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.' Qatadah said, "Be like a merciful father to the orphan."

(وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ °)

(And repulse not the one who asks.) meaning, `just as you were astray and Allah guided you, then do not scorn the one who asks for knowledge seeking to be guided.' Ibn Ishaq said,

(وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ °)

(And repulse not the one who asks.) "This means do not be oppressive, arrogant, wicked, or mean to the weak among Allah's servants." Qatadah said, "This means respond to the poor with mercy and gentleness."

(وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ °)

(And procalim the grace of your Lord.) meaning, `just as you were poor and needy, and Allah made you wealthy, then tell about Allah's favor upon you.' Abu Dawud recorded from Abu Hurayrah that the Prophet said,

«لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ»

(Whoever is not thankful to the people, then he is not thankful to Allah.) At-Tirmidhi also recorded this Hadith and he said, "Sahih". Abu Dawud recorded from Jabir that the Prophet said,

«مَنْ أُبْلِيَ بَلَاءً فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ»

(Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.) Abu Dawud was alone in recording this Hadith. This is the end of the Tafsir of Surat Ad-Duha, and unto Allah is due all praise and thanks.

## The Tafsir of Surah Alam Nashrah (Surat Ash-Sharh)

(Chapter - 94)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ - وَوَضَعْنَا عَنكَ وِزْرَكَ  
- الَّذِي أَنْقَضَ ظَهْرَكَ - وَرَفَعْنَا لَكَ ذِكْرَكَ - فَإِنَّ  
مَعَ الْعُسْرِ يُسْرًا - إِنَّ مَعَ الْعُسْرِ يُسْرًا - فَإِذَا  
فَرَغْتَ فَاَنْصَبْ - وَإِلَىٰ رَبِّكَ فَارْغَبْ )

(1. Have We not opened your breast for you) (2. And removed from you your burden.) (3. Which weighed down your back) (4. And have We not raised high your fame) (5. Verily, along with every hardship is relief,) (6. Verily, along with every hardship is relief.) (7. So when you have finished, devote yourself to Allah's worship.) (8. And to your Lord turn intentions and hopes.)

## The Meaning of opening the Breast

Allah says,

(أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ )

(Have We not opened your breast for you) meaning, `have We not opened your chest for you.' This means, `We illuminated it, and We made it spacious, vast and wide.' This is as Allah says,

(فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ)

(And whomsoever Allah wills to guide, He opens his breast to Islam.) (6:125) And just as Allah expanded his chest, He also made His Law vast, wide, accommodating and easy, containing no difficulty, hardship or burden.

### **A Discussion of Allah's Favor upon His Messenger Concerning Allah's statement,**

(وَوَضَعْنَا عَنْكَ وِزْرَكَ )

(And removed from you your burden.) This means

(لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ)

(That Allah may forgive you your sins of the past and the future.) (48:2)

(الَّذِي أَنْقَضَ ظَهْرَكَ )

(Which weighed down your back) Al-Inqad means the sound. And more than one of the Salaf has said concerning Allah's saying,

(الَّذِي أَنْقَضَ ظَهْرَكَ )

(Which weighed down your back) meaning, `its burden weighed heavy upon you.'

### **The Tafsir of Surah Wat-Tin waz-Zaytun**

(Chapter - 95)

**Which was revealed in Makkah**

### **The Recitation of Surat At-Tin in the Prayer while traveling**

Malik and Shu`bah narrated from `Adi bin Thabit, who narrated that Al-Bara' bin `Azib said, "The Prophet used to recite in one of his Rak`ahs while traveling `At-Tin waz-Zaytun' (Surat At-

Tin), and I have never heard anyone with a nicer voice or recitation than him." The Group has recorded this Hadith in their books.

## (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالَّتَيْنِ وَالزَّيْتُونَ - وَطُورِ سَيْنِينَ - وَهَذَا الْبَلَدِ  
الْأُمِينِ - لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ - ثُمَّ  
رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ - إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ - فَمَا يُكَذِّبُكَ  
بَعْدُ بِالذِّينِ - أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ)

(1. By At-Tin and Az-Zaytun.) (2. By Tur Snin.) (3. By this city of security.) (4. Verily, We created man in the best form.) (5. Then We reduced him to the lowest of the low.) (6. Save those who believe and do righteous deeds. Then they shall have a reward without end.) (7. Then what causes you to deny after this the Recompense) (8. Is not Allah the best of judges)

### The Explanation of At-Tin and what comes after it

Al-`Awfi reported from Ibn `Abbas that what is meant by At-Tin is the Masjid of Nuh that was built upon Mount Al-Judi. Mujahid said, "It is this fig that you have."

## (وَالزَّيْتُونَ)

(By Az-Zaytun.) Ka`b Al-Ahbar, Qatadah, Ibn Zayd and others have said, "It is the Masjid of Jerusalem (Bayt Al-Maqdis)." Mujahid and `Ikrimah said, "It is this olive which you press (to extract the oil)."

## (وَطُورِ سَيْنِينَ)

(By Tur Snin.) Ka`b Al-Ahbar and several others have said, "It is the mountain upon which Allah spoke to Musa."

## (وَهَذَا الْبَلَدِ الْأُمِينِ)

(By this city of security.) meaning Makkah. This was said by Ibn `Abbas, Mujahid, `Ikrimah, Al-Hasan, Ibrahim An-Nakha`i, Ibn Zayd and Ka`b Al-Ahbar. There is no difference of opinion about this. Some of the Imams have said that these are three different places, and that Allah sent a Messenger to each of them from the Leading Messengers, who delivered the Great Codes of Law. The first place is that of the fig and the olive, which was Jerusalem, where Allah sent `Isa bin Maryam. The second place is Mount Snin, which is Mount Snai where Allah spoke to Musa bin `Imran. The third place is Makkah, and it is the city of security where whoever enters is safe. It is also the city in which Muhammad was sent. They have said that these three places are mentioned at the end of the Tawrah. The verse says, "Allah has come from Mount Snai - meaning the one upon which Allah spoke to Musa bin `Imran; and shined from Sa`ir - meaning the mountain of Jerusalem from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent `Isa; and appeared from the mountains of Faran - meaning the mountains of Makkah from which Allah sent Muhammad ." Thus, He mentioned them in order to inform about them based upon their order of existence in time. This is why He swore by a noble place, then by a nobler place, and then by a place that is the nobler than both of them.

### **Man becoming Lowly even though He was created in the Best Form**

and the Result of that Allah says,

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ )

(Verily, We created man in the best form.) This is the subject being sworn about, and it is that Allah created man in the best image and form, standing upright with straight limbs that He beautified.

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ )

(Then We reduced him to the lowest of the low.) meaning, to the Hellfire. This was said by Mujahid, Abu Al-`Aliyah, Al-Hasan, Ibn Zayd and others. Then after this attractiveness and beauty, their destination will be to the Hell-fire if they disobey Allah and belie the Messengers. This is why Allah says,

(إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ)

(Save those who believe and do righteous deeds.) Some have said,

(ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ )

(Then We reduced him to the lowest of the low.) "This means decrepit old age." This has been reported from Ibn `Abbas and `Ikrimah. `Ikrimah even said, "Whoever gathers the Qur'an (i.e., he memorizes it all), then he will not be returned to decrepit old age." Ibn Jarir preferred this explanation. Even if this was the meaning, it would not be correct to exclude the believers from this, because some of them are also overcome by the senility of old age. Thus, the meaning here is what we have already mentioned (i.e., the first view), which is similar to Allah's saying,



وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

(By Al-`Asr. Verily man is in loss, except those who believe and perform righteous deeds.)  
(103:1-3) Concerning Allah's statement,

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

(Then they shall have a reward without end.) meaning, that will not end, as we have mentioned previously. Then Allah says,

فَمَا يُكَذِّبُكَ

(Then what causes you to deny) meaning, `O Son of Adam!'

بَعْدُ بِالذِّينِ

(after this the Recompense) meaning, `in the recompense that will take place in the Hereafter. For indeed you know the beginning, and you know that He Who is able to begin (the creation) is also able to repeat it which is easier. So what is it that makes you deny the final return in the Hereafter after you have known this' Then Allah says,

أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

(Is not the Allah the best of judges) meaning, `is He not the best of judges, Who does not oppress or do any injustice to anyone' And from His justice is that He will establish the Judgement, and He will give retribution to the person who was wronged in this life against whoever wronged him. This is the end of the Tafsir of Surat wat-Tin waz-Zaytun and all praise and thanks are due to Allah.

**The Tafsir of Surah Iqra' (Surat Al-`Alaq)**

**(Chapter - 96)**

**Which was revealed in Makkah**

**This was the First of the Qur'an revealed**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ  
عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ -  
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ )

(1. Read! In the Name of your Lord Who created.) (2. He has created man from a clot.) (3. Read! And your Lord is the Most Generous.) (4. Who has taught by the pen.) (5. He has taught man that which he knew not.)

### **The Beginning of the Prophethood of Muhammad and the First of the Qur'an revealed**

Imam Ahmad recorded that `Aishah said: The first thing that began happening with the Messenger of Allah from the revelation was dreams that he would see in his sleep that would come true. He would not see any dream except that it would come true just like the (clearness of) the daybreak in the morning. Then seclusion became beloved to him. So, he used to go to the cave of Hira' and devote himself to worship there for a number of nights, and he would bring provisions for that. Then he would return to Khadijah and replenish his provisions for a similar number of nights. This continued until the revelation suddenly came to him while he was in the cave of Hira'. The angel came to him while he was in the cave and said, "Read!" The Messenger of Allah said,

«قُلْتُ: مَا أَنَا بِقَارِئٍ»

(I replied: "I am not one who reads.) Then he said, "So he (the angel) seized me and pressed me until I could no longer bear it. Then he released me and said: `Read!' So I replied: `I am not one who reads.' So, he pressed me a second time until I could no longer bear it. Then he released me and said:

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ )

(Read in the Name of your Lord who has created.) until he reached the Ayah,

(مَا لَمْ يَعْلَمْ)

(That which he knew not. )" So he returned with them (those Ayat) and with his heart trembling until he came (home) to Khadijah, and he said,

«زَمُّونِي زَمُّونِي»

(Wrap me up, wrap me up!) So they wrapped him up until his fear went away. After that he told Khadijah everything that had happened (and said),

## «قَدْ خَشِيتُ عَلَى نَفْسِي»

(I fear that something may happen to me.) Khadijah replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your relatives, you speak the truth, you help the poor and the destitute, you serve your guests generously, and you help the deserving, calamity afflicted people." Khadijah then accompanied him to her cousin Waraqah bin Nawfal bin Asad bin `Abdul-`Uzza bin Qusay, who, during the period of ignorance became a Christian and used to scribe the Scriptures in Arabic. He would write from the Injil in Hebrew as much as Allah willed for him to write. He was an old man and had lost his eyesight. Khadijah said to him, "O my cousin! Listen to the story of your nephew." Waraqah asked, "O my nephew! What have you seen" Allah's Messenger described what he saw. Waraqah said, "This is An-Namus whom Allah had sent to Musa. I wish I was young and could live until the time when your people would drive you out." Allah's Messenger asked,

## «أَوْ مُخْرَجِيَّ هُمْ؟»

(Will they drive me out) Waraqah replied in the affirmative and said, "Anyone who came with something similar to what you have brought, was treated with hostility and enmity; and if I should remain alive till that day then I would firmly support you." But Waraqah did not remain. He died and the revelation paused until Allah's Messenger became sad according to what we were told. Due to this grief he set out a number of times with the intent of throwing himself from the mountain tops. However, every time he would reach the peak of a mountain to throw himself from it, Jibril would appear to him and say, "O Muhammad! You are truly the Messenger of Allah!" Therefore, his worry would be eased, his soul would be settled and he would return (down from the mountain). Then, when the revelation did not come again for a long time, he set out as he had done before. So when he reached the peak of the mountain, Jibril appeared to him again and said to him the same as he had said before." This Hadith has been recorded in the Two Sahihs by way of Az-Zuhri. We have already discussed this Hadith's chain of narration, its text and its meanings at length in the beginning of our explanation of Sahih Al-Bukhari. Therefore, whoever would like to read it, it is researched there, and all praise and blessings are due to Allah. So the first thing that was revealed of the Qur'an were these noble and blessed Ayat. They are the first mercy that Allah bestowed upon His servants and the first bounty that Allah favored them with.

### The Honor and Nobility of Man is in His Knowledge

These Ayat inform of the beginning of man's creation from a dangling clot, and that out of Allah's generosity He taught man that which he did not know. Thus, Allah exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Adam, was distinguished with over the angels. Knowledge sometimes is in the mind, sometimes on the tongue, and sometimes in writing with the fingers. Thus, it may be intellectual, spoken and written. And while the last (written) necessitates the first two (intellectual and spoken), the reverse is not true. For this reason Allah says,

(اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ  
الْإِنْسَانَ مَا لَمْ يَعْلَمْ)

(Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not.) There is a narration that states, "Record knowledge by writing." There is also a saying which states, "Whoever acts according to what he knows, Allah will make him inherit knowledge that he did not know."

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ - أَنْ رَاءَهُ اسْتَعْتَصَنَ - إِنَّ  
إِلَىٰ رَبِّكَ الرَّجْعَىٰ - أَرَأَيْتَ الَّذِي يَنْهَىٰ - عَبْدًا  
إِذَا صَلَّىٰ - أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ - أَوْ أَمَرَ  
بِالتَّقْوَىٰ - أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ - أَلَمْ يَعْلَم بِأَنَّ  
اللَّهَ يَرَىٰ - كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ -  
نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ - فَلْيَدْعُ نَادِيَهُ - سَنَدْعُ  
الزَّبَانِيَةَ - كَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ )

(6. Nay! Verily, man does transgress.) (7. Because he considers himself self-sufficient.) (8. Surely, unto your Lord is the return.) (9. Have you seen him who prevents) (10. A servant when he prays) (11. Have you seen if he is on the guidance) (12. Or enjoins Taqwa) (13. Have you seen if he denies and turns away) (14. Knows he not that Allah sees) (15. Nay! If he ceases not, We will scorch his forehead --) (16. A lying, sinful forehead!) (17. Then let him call upon his council.) (18. We will call out the guards of Hell!) (19. Nay! Do not obey him. Fall prostrate and draw near (to Allah)!)

### The Threat against Man's Transgression for the sake of Wealth

Allah informs that man is very pleased, most evil, scornful and transgressive when he considers himself self-sufficient and having an abundance of wealth. Then Allah threatens, warns and admonishes him in His saying,

(إِنَّ إِلَىٰ رَبِّكَ الرَّجْعَىٰ )

(Surely, unto your Lord is the return.) meaning, 'unto Allah is the final destination and return, and He will hold you accountable for your wealth, as to where you obtained it from and how did you spend it.'

### Scolding of Abu Jahl and the Threat of seizing Him

Then Allah says,

(أَرَأَيْتَ الَّذِي يَنْهَى - عَبْدًا إِذَا صَلَّى )

(Have you seen him who prevents. A servant when he prays) This was revealed about Abu Jahl, may Allah curse him. He threatened the Prophet for performing Salah at the Ka`bah. Thus, Allah firstly admonished him with that which was better by saying,

(أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى )

(Have you seen if he is on the guidance.) meaning, `do you think this man whom you are preventing is upon the straight path in his action, or

(أَوْ أَمَرَ بِالتَّقْوَى )

(Or enjoins Taqwa) in his statements Yet, you rebuke him and threaten him due to his prayer.' Thus, Allah says,

(أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَى )

(Knows he not that Allah sees) meaning, doesn't this person who is preventing this man who is following correct guidance know that Allah sees him and hears his words, and He will compensate him in full for what he has done Then Allah says by way of warning and threatening,

(كَلَّا لَئِنْ لَمْ يَنْتَهِ )

(Nay! If he ceases not,) meaning, if he does not recant from his discord and obstinacy,

(لَنَسْفَعًا بِالنَّاصِيَةِ )

(We will scorch his forehead.) meaning, `indeed We will make it extremely black on the Day of Judgement.' Then He says,

(نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ )

(A lying, sinful forehead!) meaning, the forehead of Abu Jahl is lying in its statements and sinful in its actions.

(فَلْيَدْعُ نَادِيَهُ )

(Then let him call upon his council.) meaning, his people and his tribe. In other words, let him call them in order to seek help from them.

## (سَدْعُ الزَّبَانِيَةِ )

(We will call out the guards of Hell!) `And they are the angels of torment. This is so that he may know who will win -- Our group or his group' Al-Bukhari recorded that Ibn `Abbas said, "Abu Jahl said, `If I see Muhammad praying at the Ka`bah, I will stomp on his neck.' So this reached the Prophet , who said,

«لَئِنْ فَعَلَ لَأَخَذْتُهُ الْمَلَائِكَةُ»

(If he does, he will be seized by the angels.)" This Hadith was also recorded by At-Tirmidhi and An-Nasa'i in their Books of Tafsir. Likewise, it has been recorded by Ibn Jarir. Ahmad, At-Tirmidhi, An-Nasa'i and Ibn Jarir, all recorded it from Ibn `Abbas with the following wording: "The Messenger of Allah was praying at the Maqam (prayer station of Ibrahim) when Abu Jahl bin Hisham passed by him and said, `O Muhammad! Haven't I prevented you from this' He threatened the Prophet and thus, the Messenger of Allah became angry with him and reprimanded him. Then he said, `O Muhammad! What can you threaten me with By Allah, I have the most kinsmen of this valley with me in the large.' Then Allah revealed,

(قَلِيدُ نَادِيَهُ - سَدْعُ الزَّبَانِيَةِ )

(Then let him call upon his council. We will call out the guards of Hell!)" Ibn `Abbas then said, "If he had called his people, the angels of torment would have seized him at that very instant." At-Tirmidhi said, "Hasan Sahih." Ibn Jarir recorded from Abu Hurayrah that Abu Jahl said, "Does Muhammad cover his face with dust (i.e., from prostration) while he is among you all" They (the people) replied, "Yes." Then he said, "By Al-Lat and Al-`Uzza, if I see him praying like this, I will stomp on his neck, and I will certainly put his face in the dust." So the Messenger of Allah came and he began praying, which made it possible for Abu Jahl to stomp on his neck. Then the people became surprised at him (Abu Jahl) because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allah said,

«لَوْ دَنَا مِنِّي لَأَخْتَطَفْتُهُ الْمَلَائِكَةُ عُضْوًا عُضْوًا»

(If he had come near me, the angels would have snatched him limb by limb.) The narrator added; "Allah revealed an Ayah, but I do not know whether it is concerning the Hadith of Abu Hurayrah or not:

(كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ )

(Nay! Verily, man does transgress.) to the end of the Surah." Imam Ahmad bin Hanbal, Muslim, An-Nasa'i and Ibn Abi Hatim all recorded this Hadith.

### Amusement for the Prophet

Then Allah says,

(كَلَّا لَا تُطِيعُهُ)

(Nay! Do not obey him.) meaning, `O Muhammad! Do not obey him in what he is forbidding from such as steadfastness in worship and performing worship in abundance. Pray wherever you wish and do not worry about him. For indeed Allah will protect you and help you, and He will defend you against the people.'

(وَاسْجُدْ وَاقْتَرِبْ)

(Fall prostrate and draw near (to Allah)!) This is just like what has been confirmed in the Sahih of Muslim on the authority of Abu Salih who reported from Abu Hurayrah that the Messenger of Allah said,

«أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ،  
فَأَكْثِرُوا الدُّعَاءَ»

(The closest that a servant can be to his Lord is when he is in prostration. Therefore, make abundant supplications (i.e., while prostrating).)" It has also been mentioned previously that the Messenger of Allah used to prostrate when he recited

(إِذَا السَّمَاءُ انشَقَّتْ)

(When the heaven is split asunder.) (84:1) and

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ)

(Read! In the Name of your Lord Who has created.) (96:1) This is the end of the Tafsir of Surah Iqra' (Surat Al-`Alaq). Unto Allah is due all praise and thanks, and He is the Giver of success and protection against error.

## The Tafsir of Surat Al-Qadr

(Chapter - 97)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - وَمَا أَدْرَاكَ مَا لَيْلَةُ  
الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ - تَنْزَلُ  
الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ -  
سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ )

(1. Verily, We have sent it down in the Night of Al-Qadr.) (2. And what will make you know what the Night of Al-Qadr is) (3. The Night of Al-Qadr is better than a thousand months.) (4. Therein descend the angels and the Ruh by their Lord's permission with every matter.) (5. There is peace until the appearance of dawn.)

### The Virtues of the Night of Al-Qadr (the Decree)

Allah informs that He sent the Qur'an down during the Night of Al-Qadr, and it is a blessed night about which Allah says,

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ)

(We sent it down on a blessed night.) (44:3) This is the Night of Al-Qadr and it occurs during the month of Ramadan. This is as Allah says,

(شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ)

(The month of Ramadan in which was revealed the Qur'an.) (2:185) Ibn ` Abbas and others have said, "Allah sent the Qur'an down all at one time from the Preserved Tablet (Al-Lawh Al-Mahfuz) to the House of Might (Baytul-` Izzah), which is in the heaven of this world. Then it came down in parts to the Messenger of Allah based upon the incidents that occurred over a period of twenty-three years." Then Allah magnified the status of the Night of Al-Qadr, which He chose for the revelation of the Mighty Qur'an, by His saying,

(وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ  
أَلْفِ شَهْرٍ )

(And what will make you know what the Night of Al-Qadr is The Night of Al-Qadr is better than a thousand months.) Imam Ahmad recorded that Abu Hurayrah "When Ramadan would come, the Messenger of Allah would say,



«قَدْ جَاءَكُمْ شَهْرُ رَمَضَانَ، شَهْرٌ مُبَارَكٌ،  
اِفْتَرَضَ اللَّهُ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ  
الْجَنَّةِ، وَتُعَلَّقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُعَلَّقُ فِيهِ  
الشَّيَاطِينُ، فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ  
حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ»

(Verily, the month of Ramadan has come to you all. It is a blessed month, which Allah has obligated you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good, then he has truly been deprived.)" An-Nasa'i recorded this same Hadith. Aside from the fact that worship during the Night of Al-Qadr is equivalent to worship performed for a period of one thousand months, it is also confirmed in the Two Sahihs from Abu Hurayrah that the Messenger of Allah said,

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا  
تَقَدَّمَ مِنْ دَنْبِهِ»

(Whoever stands (in prayer) during the Night of Al-Qadr with faith and expecting reward (from Allah), he will be forgiven for his previous sins.)

### **The Descent of the Angels and the Decree for Every Good during the Night of Al-Qadr**

Allah says,

«تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ  
أَمْرٍ»

(Therein descend the angels and the Ruh by their Lord's permission with every matter.) meaning, the angels descend in abundance during the Night of Al-Qadr due to its abundant blessings. The angels descend with the descending of blessings and mercy, just as they descend when the Qur'an is recited, they surround the circles of Dhikr (remembrance of Allah) and they lower their wings with true respect for the student of knowledge. In reference to Ar-Ruh, it is said that here it means the angel Jibril. Therefore, the wording of the Ayah is a method of adding the name of the distinct object (in this case Jibril) separate from the general group (in this case the angels). Concerning Allah's statement,

(مَنْ كُلِّ أَمْرٍ)

(with every matter.) Mujahid said, "Peace concerning every matter." Sa`id bin Mansur said, `Isa bin Yunus told us that Al-A`mash narrated to them that Mujahid said concerning Allah's statement,

(سَلَامٌ هِيَ)

(There is peace) "It is security in which Shaytan cannot do any evil or any harm." Qatadah and others have said, "The matters are determined during it, and the times of death and provisions are measured out (i.e., decided) during it." Allah says,

(فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ)

(Therein is decreed every matter of decree.) (44:4) Then Allah says,

(سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ)

(There is peace until the appearance of dawn.) Sa`id bin Mansur said, "Hushaym narrated to us on the authority of Abu Ishaq, who narrated that Ash-Sha`bi said concerning Allah's statement,

(تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مَنْ كُلِّ  
أَمْرٍ - سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ)

(With every matter, there is a peace until the appearance of dawn.) `The angels giving the greetings of peace during the Night of Al-Qadr to the people in the Masjids until the coming of Fajr (dawn)."' Qatadah and Ibn Zayd both said concerning Allah's statement,

(سَلَامٌ هِيَ)

(There is peace.) "This means all of it is good and there is no evil in it until the coming of Fajr (dawn)."

### Specifying the Night of Decree and its Signs

This is supported by what Imam Ahmad recorded from `Ubadah bin As-Samit that the Messenger of Allah said,

«لَيْلَةُ الْقَدْرِ فِي الْعَشْرِ الْبَوَاقِي، مَنْ قَامَهُنَّ  
ابْتِغَاءَ حِسْبَتِهِنَّ فَإِنَّ اللَّهَ يَغْفِرُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ  
وَمَا تَأَخَّرَ، وَهِيَ لَيْلَةٌ وَثْرٌ: تِسْعٌ أَوْ سَبْعٌ أَوْ  
خَامِسَةٌ أَوْ ثَالِثَةٌ أَوْ آخِرُ لَيْلَةٍ»

(The Night of Al-Qadr occurs during the last ten (nights). Whoever stands for them (in prayer) seeking their reward, then indeed Allah will forgive his previous sins and his latter sins. It is an odd night: the ninth, or the seventh, or the fifth, or the third or the last night (of Ramadan).) The Messenger of Allah also said,

«إِنَّ أَمَارَةَ لَيْلَةِ الْقَدْرِ أَنَّهَا صَافِيَةٌ بَلَجَةٌ، كَأَنَّ فِيهَا  
قَمَرًا سَاطِعًا، سَاكِنَةٌ سَاحِيَةٌ، لَا بَرْدَ فِيهَا وَلَا  
حَرًّا، وَلَا يَحِلُّ لِكَوْكَبٍ يُرْمَى بِهِ فِيهَا حَتَّى  
يُصْبِحَ، وَإِنَّ أَمَارَتَهَا أَنَّ الشَّمْسَ صَيِّحَتَهَا  
تَخْرُجُ مُسْتَوِيَةً لَيْسَ لَهَا شُعَاعٌ، مِثْلَ الْقَمَرِ لَيْلَةَ  
الْبَدْرِ، وَلَا يَحِلُّ لِلشَّيْطَانِ أَنْ يَخْرُجَ مَعَهَا يَوْمَئِذٍ»

(Verily, the sign of the Night of Al-Qadr is that it is pure and glowing as if there were a bright, tranquil, calm moon during it. It is not cold, nor is it hot, and no shooting star is permitted until morning. Its sign is that the sun appears on the morning following it smooth having no rays on it, just like the moon on a full moon night. Shaytan is not allowed to come out with it (the sun) on that day.) This chain of narration is good. In its text there is some oddities and in some of its wordings there are things that are objectionable. Abu Dawud mentioned a section in his Sunan that he titled, "Chapter: Clarification that the Night of Al-Qadr occurs during every Ramadan." Then he recorded that `Abdullah bin `Umar said, "The Messenger of Allah was asked about the Night of Al-Qadr while I was listening and he said,

«هِيَ فِي كُلِّ رَمَضَانَ»

(It occurs during every Ramadan.)" The men of this chain of narration are all reliable, but Abu Dawud said that Shu`bah and Sufyan both narrated it from Ishaq and they both considered it to be a statement of the Companion (Ibn `Umar, and thus not the statement of the Prophet ). It has been reported that Abu Sa`id Al-Khudri said, "The Messenger of Allah performed I`tikaf during the first ten nights of Ramadan and we performed I`tikaf with him. Then Jibril came to

him and said, 'That which you are seeking is in front of you.' So the Prophet performed I'tikaf during the middle ten days of Ramadan and we also performed I'tikaf with him. Then Jibril came to him and said; 'That which you are seeking is ahead of you.' So the Prophet stood up and gave a sermon on the morning of the twentieth of Ramadan and he said,

«مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَرْجِعْ فَإِنِّي رَأَيْتُ لَيْلَةَ  
الْقَدْرِ، وَإِنِّي أَنْسِيْتُهَا، وَإِنَّهَا فِي الْعَشْرِ الْوَاخِرِ  
فِي وَثْرٍ، وَإِنِّي رَأَيْتُ كَأَنِّي أُسْجِدُ فِي طِينٍ  
وَمَاءٍ»

(Whoever performed I'tikaf with me, let him come back (for I'tikaf again), for verily I saw the Night of Al-Qadr, and I was caused to forget it, and indeed it is during the last ten (nights). It is during an odd night and I saw myself as if I were prostrating in mud and water.) The roof of the Masjid was made of dried palm-tree leaves and we did not see anything (i.e., clouds) in the sky. But then a patch of wind-driven clouds came and it rained. So the Prophet lead us in prayer until we saw the traces of mud and water on the forehead of the Messenger of Allah , which confirmed his dream." In one narration it adds that this occurred on the morning of the twenty-first night (meaning the next morning). They both (Al-Bukhari and Muslim) recorded it in the Two Sahihs. Ash-Shafi'i said, "This Hadith is the most authentic of what has been reported." It has also been said that it is on the twenty-third night due to a Hadith narrated from `Abdullah bin Unays in Sahih Muslim. It has also been said that it is on the twenty-fifth night due to what Al-Bukhari recorded from Ibn `Abbas that the Messenger of Allah said,

«الْتَمِسُوهَا فِي الْعَشْرِ الْوَاخِرِ مِنْ رَمَضَانَ فِي  
تَاسِعَةٍ تَبْقَى، فِي سَابِعَةٍ تَبْقَى، فِي خَامِسَةٍ تَبْقَى»

(Seek it in the last ten (nights) of Ramadan. In the ninth it still remains, in the seventh it still remains, in the fifth it still remains.) Many have explained this Hadith to refer to the odd nights, and this is the most apparent and most popular explanation. It has also been said that it occurs on the twenty-seventh night because of what Muslim recorded in his Sahih from Ubay bin Ka'b that the Messenger of Allah mentioned that it was on the twenty-seventh night. Imam Ahmad recorded from Zirr that he asked Ubayy bin Ka'b, "O Abu Al-Mundhir! Verily, your brother Ibn Mas'ud says whoever stands for prayer (at night) the entire year, will catch the Night of Al-Qadr." He (Ubayy) said, "May Allah have mercy upon him. Indeed he knows that it is during the month of Ramadan and that it is the twenty-seventh night." Then he swore by Allah. Zirr then said, "How do you know that" Ubayy replied, "By a sign or an indication that he (the Prophet ) informed us of. It rises that next day having no rays on it -- meaning the sun." Muslim has also recorded it. It has been said that it is the night of the twenty-ninth. Imam Ahmad bin Hanbal recorded from `Ubadah bin As-Samit that he asked the Messenger of Allah about the Night of Decree and he replied,

«فِي رَمَضَانَ فَاتَمِسُوهَا فِي الْعَشْرِ الْوَاخِرِ،  
فَائِهَا فِي وَثْرٍ إِحْدَى وَعِشْرِينَ، أَوْ ثَلَاثِ  
وَعِشْرِينَ، أَوْ خَمْسِ وَعِشْرِينَ، أَوْ سَبْعِ  
وَعِشْرِينَ، أَوْ تِسْعِ وَعِشْرِينَ، أَوْ فِي آخِرِ لَيْلَةٍ»

(Seek it in Ramadan in the last ten nights. For verily, it is during the odd nights, the twenty-first, or the twenty-third, or the twenty-fifth, or the twenty-seventh, or the twenty-ninth, or during the last night.) Imam Ahmad also recorded from Abu Hurayrah that the Messenger of Allah said about the Night of Al-Qadr,

«إِنَّهَا لَيْلَةٌ سَابِعَةٌ أَوْ تَاسِعَةٌ وَعِشْرِينَ، وَإِنَّ  
الْمَلَائِكَةَ تِلْكَ اللَّيْلَةَ فِي الْأَرْضِ أَكْثَرُ مِنْ عَدَدِ  
الْحَصَى»

(Verily, it is during the twenty-seventh or the twenty-ninth night. And verily, the angels who are on the earth during that night are more numerous than the number of pebbles.) Ahmad was alone in recording this Hadith and there is nothing wrong with its chain of narration. At-Tirmidhi recorded from Abu Qilabah that he said, "The Night of Al-Qadr moves around (i.e., from year to year) throughout the last ten nights." This view that At-Tirmidhi mentions from Abu Qilabah has also been recorded by Malik, Ath-Thawri, Ahmad bin Hanbal, Ishaq bin Rahuyah, Abu Thawr, Al-Muzani, Abu Bakr bin Khuzaymah and others. It has also been related from Ash-Shafi'i, and Al-Qadi reported it from him, and this is most likely. And Allah knows best.

### Supplication during the Night of Decree

It is recommended to supplicate often during all times, especially during the month of Ramadan, in the last ten nights, and during the odd nights of it even more so. It is recommended that one say the following supplication a lot: "O Allah! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me." This is due to what Imam Ahmad recorded from `A'ishah, that she said, "O Messenger of Allah! If I find the Night of Al-Qadr what should I say" He replied,

«قُولِي: اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

(Say: "O Allah! Verily, You are the Oft-Pardoning, You love to pardon, so pardon me.") At-Tirmidhi, An-Nasa'i and Ibn Majah have all recorded this Hadith. At-Tirmidhi said, "This Hadith is Hasan Sahih." Al-Hakim recorded it in his Mustadrak (with a different chain of narration) and

he said that it is authentic according to the criteria of the two Shaykhs (Al-Bukhari and Muslim). An-Nasa'i also recorded it. This is the end of the Tafsir of Surah Laylat Al-Qadr, and all praise and blessings are due to Allah.

## The Tafsir of Surat Lam Yakun (Al-Bayyinah)

(Chapter - 98)

Which was revealed in Al-Madinah

The Messenger of Allah recited this Surah to Ubayy

Imam Ahmad recorded from Anas bin Malik that the Messenger of Allah said to Ubayy bin Ka' b,

«إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ  
لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ»

«

(Verily, Allah has commanded me to recite to you (Those who disbelieve from among the People of the Scripture.)) Ubayy said, "He (Allah) mentioned me by name to you" The Prophet replied,

«نَعَمْ»

(Yes.) So he (Ubayy) cried. Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i all recorded this Hadith from Shu' bah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ - رَسُولٌ  
مَنْ اللَّهُ يَتْلُو صُحُفًا مُطَهَّرَةً - فِيهَا كُتُبٌ قَيِّمَةٌ -  
وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا

جَاءَتْهُمْ الْبَيِّنَةُ- وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ-

(1. Those who disbelieve from among the People of the Scripture and the idolators, were not going to leave until there came to them the Bayyinah.) (2. A Messenger from Allah reciting purified pages.) (3. Wherein are upright Books.) (4. And the People of the Scripture differed not until after there came to them the Bayyinah.) (5. And they were commanded not, but that they should worship Allah, making religion purely for Him alone, Hunafa', and that they perform Salah and give Zakah, and that is the right religion.)

### Mentioning the Situation of the Disbelievers among the People of the Scripture and the Idolators

As for the People of the Scripture, they are the Jews and the Christians, and the idolators are the worshippers of idols and fire among the Arabs and the non-Arabs. Mujahid said, they are not going

(مُنْفَكِّينَ)

(to leave) "Meaning, they will not be finished until the truth becomes clear to them." Qatadah also said the same thing.

(حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ)

(until there came to them the Bayyinah.) meaning, this Qur'an. This is why Allah says,

لَمْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ )

(Those who disbelieve from among the People of the Scripture and idolators, were not going to leave until there came to them the Bayyinah.) Then He explains what the Bayyinah is by His saying,

(رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً )

(A Messenger from Allah, reciting purified pages.) meaning, Muhammad and the Magnificent Qur'an he recites, which is written down among the most high gathering in purified pages. This is similar to Allah's statement,

(فِي صُحُفٍ مُّكَرَّمَةٍ - مَّرْفُوعَةٍ مُّطَهَّرَةٍ - بِأَيْدِي  
سَفَرَةٍ - كِرَامٍ بَرَرَةٍ )

(In Records held in honor. Exalted, purified, in the hands of scribes (angels). Honorable and obedient.) (80:13-16) Then Allah says,

(فِيهَا كُتُبٌ قَيِّمَةٌ )

(Wherein are upright Books.) Ibn Jarir said, "Meaning in the purified pages are Books from Allah that are upright, just and straight. They have no mistakes in them because they are from Allah, the Mighty and Majestic."

### The Differing only occurred after the Knowledge came

Allah says,

(وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْبَيِّنَةُ )

(And the People of the Scripture differed not until after there came to them the Bayyinat.) This is similar to Allah's statement,

(وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا  
جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ )

(And be not as those who divided and differed among themselves after the Bayyinat came to them. It is they for whom there is an awful torment.) (3:105) This refers to the people of those divinely revealed Scriptures that were sent down to the nations that were before us. After Allah established the proofs and evidences against them, they divided and differed concerning that which Allah had intended in their Scriptures, and they had many differences. This is like what has been reported in a Hadith that has many routes of transmission,

«إِنَّ الْيَهُودَ اخْتَلَفُوا عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً،  
وَإِنَّ النَّصَارَى اخْتَلَفُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ



فِرْقَةٌ، وَسَتَقْتَرِقُ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ  
فِرْقَةٌ، كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً»

(Verily, the Jews differed until they became seventy-one sects. And verily, the Christians differed until they became seventy-two sects. And this Ummah will divide into seventy-three sects, and all of them will be in the Fire except one.) They said, "Who are they, O Messenger of Allah" He replied,

«مَا أَنَا عَلَيْهِ وَأَصْحَابِي»

((Those who are upon) what I and my Companions are upon.)

### **The Command of Allah was merely that They make their Religion solely for Him**

Allah says,

(وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ)

(And they were commanded not, but that they should worship Allah, making religion purely for Him alone,) This is similar to Allah's statement,

(وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ  
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ)

(And We did not send any Messenger before you but We revealed to him: La ilaha illa Ana.) (21:25) Thus, Allah says,

(حُنَفَاءَ)

(Hunafa') meaning, avoiding Shirk and being truly devout to Tawhid. This is like Allah's statement,

(وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ  
وَاجْتَنِبُوا الطُّغُوتَ)

(And Verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allah, and avoid the Taghut (false deities).") (16:36) A discussion of the word Hanif has already been mentioned previously and in Surat Al-An`am, so there is no need to repeat it here.

(وَيُقِيمُوا الصَّلَاةَ)

(and perform Salah) And this is the best of the physical forms of worship.

(وَيُؤْتُوا الزَّكَاةَ)

(and give Zakah,) This is doing good to the poor and the needy.

(وَذَلِكَ دِينُ الْقَيِّمَةِ)

(and that is the right religion.) meaning, the upright and just religion, or the nation that is straight and balanced.

(إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ  
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ  
- إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ  
خَيْرُ الْبَرِيَّةِ - جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ  
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا  
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ  
رَبَّهُ)

(6. Verily, those who disbelieve from among the People of the Scripture and idolators, will abide in the fire of Hell. They are the worst of creatures.) (7. Verily, those who believe and do righteous good deeds, they are the best of creatures.) (8. Their reward with their Lord is Eternal Gardens, underneath which rivers flow. They will abide therein forever, Allah will be pleased with them, and they well-pleased with Him. That is for him who fears his Lord.)

### **Mentioning the Worse and Best of Creation and Their Recompense**

Allah informs of what will happen to the wicked disbelievers among the People of the Scripture and the idolators who oppose the Allah's divinely revealed Books and the Prophets whom He

sent. He says that they will be in the fire of Hell on the Day of Judgement and they will abide therein forever. This means that they will remain in it and they will have no way out of it and they will not cease being in it.

(أَوْلَيْكَ هُمْ شَرُّ الْبَرِيَّةِ)

(They are the worst of creatures.) meaning, they are the worst creation that Allah has fashioned and created. Then Allah informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies. He says that they are the best of creation. Abu Hurayrah and a group of the scholars have used this Ayah as a proof that the believers have a status among the creatures that is better than the angels. This is because Allah says,

(أَوْلَيْكَ هُمْ خَيْرُ الْبَرِيَّةِ)

(They are the best of creatures.) Then Allah says,

(جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ)

(Their reward with their Lord) meaning, on the Day of Judgement.

(جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا)

(is Eternal Gardens underneath which rivers flow. They will abide therein forever,) meaning, having no end, no break and no conclusion.

(رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ)

(Allah will be pleased with them, and they well-pleased with Him.) The condition of Him being pleased with them is more illustrious than all of the everlasting delights that they will be given.

(وَرَضُوا عَنْهُ)

(and they well-pleased with Him.) Due to the comprehensive favors He has given them. Then Allah says,

(ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ)

(That is for him who fears his Lord.) meaning, this is the reward that will be attained by those who revere Allah and fear Him as He deserves to be feared. This is the person who worships Allah as if he sees Him, and he knows that even though he does not see Him, indeed Allah sees him. Imam Ahmad recorded from Abu Hurayrah that the Messenger of Allah said,

«أَلَا أُخْبِرُكُمْ بِخَيْرِ الْبَرِيَّةِ؟»

(Shall I not inform you of the best of creation) They said, "Of course, O Messenger of Allah!" He said,

«رَجُلٌ أَخَذَ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، كُلَّمَا  
كَانَتْ هَيْعَةً اسْتَوَى عَلَيْهِ. أَلَا أُخْبِرُكُمْ بِخَيْرِ  
الْبَرِيَّةِ»

(A man who takes the reins of his horse in the way of Allah, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation) They said, "Of course, O Messenger of Allah!" He said,

«رَجُلٌ فِي ثَلَاثَةِ مَنَ غَنَمِهِ، يُقِيمُ الصَّلَاةَ وَيُؤْتِي  
الزَّكَاةَ. أَلَا أُخْبِرُكُمْ بِشَرِّ الْبَرِيَّةِ؟»

(A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation) They said, "Of course." He said,

«الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ»

(The person who is asked by Allah and he does not give by Him.) This is the end of the Tafsir of Surat Lam Yakun (Al-Bayyinah), and all praise and thanks are due to Allah.

## The Tafsir of Surah Idha Zulzilat (Az-Zalzalah)

### (Chapter - 99)

#### Which was revealed in Makkah

#### The Virtues of Surat Az-Zalzalah

Imam Ahmad recorded from `Abdullah bin `Amr that he said, "A man came to the Messenger of Allah and said, `Teach me what to recite, O Messenger of Allah!' The Prophet said,

«أَقْرَأُ ثَلَاثًا مِنْ ذَوَاتِ الرَّ»

(Recite three from those )which begin( with the letters Alif, Lam, Ra') The man then said to him, ` I have become old in age, my heart has hardened and my tongue has become harsh.' The Prophet said,

«فَأَقْرَأُ مِنْ ذَوَاتِ حَم»

(Then recite from those )which begin( with the letters Ha-Mim.) The man said the same thing as he had said before, so the Prophet said,

«أَقْرَأُ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»

(Recite three from the Musabbihat.) The man again said the same thing as he had said before. Then the man said, ` Rather give me something to recite that is comprehensive (of all of these), O Messenger of Allah.' So the Prophet told him to recite

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا )

(When the earth quakes with its Zilzal.) Then when he (the Prophet ) finished reciting the Surah to him the man said, ` By He Who has sent you you with the truth as a Prophet, I will never add anything else to it.' Then the man turned away and left, and the Prophet said,

«أَفْلَحَ الرَّوَيْجِلُ، أَفْلَحَ الرَّوَيْجِلُ»

(The little man has been successful, the little man has been successful.) Then the Prophet said,

«عَلَيَّ بِهِ»

(Bring him back to me.) So the man came to him and the Prophet said to him,

«أَمَرْتُ يَوْمَ الْأَضْحَى جَعَلَهُ اللَّهُ عِيدًا لِهَذِهِ  
الْأُمَّةِ»

(I have also been commanded to celebrate ` Id Al-Adha, which Allah has made a celebration for this Ummah.) The man said ` What do you think if I am only able to acquire a borrowed milking she-camel -- should I slaughter it' The Prophet said,

«لَا، وَلَكِنَّكَ تَأْخُذُ مِنْ شَعْرِكَ وَتُقَلِّمُ أَظْفَارِكَ  
وَتَقْصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَاكَ تَمَامُ  
أَضْحِيَّتِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ»

(No. But you should cut your hair, clip your nails, trim your mustache, shave your pubic area and that will be the completion of your sacrifice with Allah, the Mighty and Majestic.)" Abu Dawud and An-Nasa'i recorded this (Hadith).

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا - وَأُخْرِجَتِ  
الْأَرْضُ أَنْقَالَهَا - وَقَالَ الْإِنْسَانُ مَا لَهَا - يَوْمَئِذٍ  
تُحَدِّثُ أَخْبَارَهَا - يَا نَرَبَّكَ أَوْحَى لَهَا - يَوْمَئِذٍ  
يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَلُهُمْ - فَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ  
شَرًّا يَرَهُ -)

(1. When the earth quakes with its Zilzal.) (2. And when the earth throws out its burdens.) (3. And man will say: "What is the matter with it") (4. That Day it will declare its information.) (5. Because your Lord will inspire it.) (6. That Day mankind will proceed in scattered groups that they may be shown their deeds.) (7. So, whosoever does good equal to the weight of a speck of dust shall see it.) (8. And whosoever does evil equal to the weight of a speck of dust shall see it.)

**The Day of Judgement, what will take place during it, the Condition of the Earth and the Condition of the People**

Ibn ` Abbas said,

(إِذَا زُلْزِلَتِ الْأَرْضُ زُلْزَالَهَا )

(When the earth quakes with its Zilzal.) "This means that it will move from beneath it."

(وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا )

(And when the earth throws out its burdens.) meaning, it will throw forth that which is in it of the dead. More than one of the Salaf have said this and it is similar to Allah's statement,

(يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ )

(O mankind! Have Taqwa of your Lord! Verily, the earthquake (Zalzalah) of the Hour is a terrible thing.) (22: 1) This is also similar to His saying,

(وَإِذَا الْأَرْضُ مُدَّتْ - وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ )

(And when the earth is stretched forth, and has cast out all that was in it and became empty.) (84:3-4) Muslim recorded in his Sahih from Abu Hurayrah that the Messenger of Allah said,

«تُلْقِي الْأَرْضُ أَقْلَادَ كَبِدِهَا أَمْثَالَ الْأَسْطُورَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ، فَيَجِيءُ الْقَاتِلُ فَيَقُولُ فِي هَذَا قَتَلْتُ، وَيَجِيءُ الْقَاطِعُ فَيَقُولُ فِي هَذَا قَطَعْتُ رَحْمِي، وَيَجِيءُ السَّارِقُ فَيَقُولُ: فِي هَذَا قَطَعْتُ يَدِي، ثُمَّ يَدْعُونَهُ فَلَا يَأْخُذُونَ مِنْهُ شَيْئًا»

(The earth will throw out the pieces of its liver (its contents). Gold and silver will come out like columns. A murderer will come and say, `I killed for this' The one who broke the ties of kinship will say, `For this I severed the ties of kinship' The thief will say, `For this I got my hands amputated' Then they will leave it there and no one will take anything from it.)" Then Allah says,

(وَقَالَ الْإِنْسَانُ مَا لَهَا )

(And man will say: "What is the matter with it") meaning, he will be baffled by its situation after it used to be stable, settled and firm, and he used to be settled upon its surface. This refers to the alteration of the state of things and the earth moving and shaking. There will come to it inescapable quaking that Allah prepared for it. Then it will throw out its dead people -- from the first to the last generations. At that time the people will be baffled by the

events and the earth changing into other than the earth, and the heavens as well. Then they will be presented before Allah, the One, the Irresistible. Concerning Allah's statement,

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا )

(That Day it will declare its information.) meaning, it will speak of what the people did upon its surface. Imam Ahmad, At-Tirmidhi and Abu `Abdur-Rahman An-Nasa'i all recorded a Hadith from Abu Hurayrah -- and in the wording of An-Nasa'i's version it states -- that he said, "The Messenger of Allah recited this Ayah,

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا )

(That Day it will declare its information.) Then he said,

«أَتَدْرُونَ مَا أَخْبَارُهَا؟»

(Do you know what is its information) They said, `Allah and His Messenger know best.' He said,

«فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، فَهَذِهِ أَخْبَارُهَا»

(Verily, its information is that it will testify against every male and female servant, about what they did upon its surface. It will say that he did such and such on such and such day. So this is its information.)" Then At-Tirmidhi said, "This Hadith is Sahih Gharib." Concerning Allah's statement,

(بِأَنَّ رَبَّكَ أَوْحَى لَهَا )

(Because your Lord will inspire it.) It is apparent that the implied meaning here is that He will permit it (the earth). Shabib bin Bishr narrated from `Ikrimah that Ibn `Abbas said,

(يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا )

(That Day it will declare its information.) "Its Lord will say to it, `Speak.' So it will speak." Mujahid commented (on "inspire it"), " He commands it (i.e., to speak). " Al-Qurazi said, "He will command it to separate from them." Then Allah says,

(يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا)



(That Day mankind will proceed in scattered groups (Ashtat)) meaning, they will return from the station of the Judgement in separate groups. This means that they will be divided into types and categories: between those who are miserable and those who are happy, and those who are commanded to go to Paradise and those who are commanded to go to the Hellfire. As-Suddi said, "Ashtat means sects." Allah said,

(لِيُرَوْا أَعْمَلَهُمْ)

(that they may be shown their deeds.) meaning, so that they may act and be rewarded for what they did in this life of good and evil.

### The Recompense for Every Minute Deed Therefore

Allah goes on to say,

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ)

(So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.) Al-Bukhari recorded from Abu Hurayrah that the Messenger of Allah said,

«الْخَيْلُ لِثَلَاثَةِ، لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِئْرٌ، وَعَلَى  
رَجُلٍ وَزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي  
سَبِيلِ اللَّهِ فَأَطَالَ طِيلَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا  
أَصَابَتْ فِي طِيلِهَا ذَلِكَ فِي الْمَرْجِ وَالرَّوْضَةِ  
كَانَ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنْتَبَتْ  
شَرْقًا أَوْ شَرْقَيْنِ كَانَتْ آثَارُهَا وَأَرْوَانُهَا حَسَنَاتٍ  
لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرَدْ أَنْ  
يَسْقِيَ بِهِ كَانَ ذَلِكَ حَسَنَاتٍ لَهُ، وَهِيَ لِذَلِكَ

الرَّجُلُ أَجْرٌ. وَرَجُلٌ رَبَطَهَا تَغْنِيًا وَتَعَفُّقًا وَلَمْ  
يُنْسَ حَقَّ اللَّهِ فِي رِقَابِهَا وَلَا ظُهُورَهَا فَهِيَ لَهُ  
سِتْرٌ، وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً فَهِيَ  
عَلَى ذَلِكَ وَزْرٌ»

(The horses are for three. For one man they are a reward, for another man they are a shield, and for another man they are a burden. In reference to the man for whom they are a reward, he is the man who keeps them to be used in the way of Allah. Thus, they spend their entire life grazing in the pasture or garden (waiting in preparation for Jihad). So whatever afflicts them during that lengthy period in the pasture or garden, it will be counted as good deeds for him. Then, if their lengthy period is ended and they are used for a noble battle or two, their hoof prints and their dung are counted as good deeds for him.

When they passed through a stream from which they did drink, though he (their owner) does not intend to quench their thirst, yet, it would be counted as good deeds, Therefore, they are a reward for that man. A man who keeps them to maintain himself and to be independent of others (i.e., begging, etc.), and he does not forget the right of Allah upon their necks and their backs (i.e., their Zakah), then they are a shield for him (from the Hellfire). A man who keeps them in order to boast, brag and show off, then they are a burden for him (on Judgement Day.) So the Messenger of Allah was then asked about the donkeys and he said,

«مَا أَنْزَلَ اللَّهُ فِيهَا شَيْئًا إِلَّا هَذِهِ آيَةُ الْقَادَةِ  
الْجَامِعَةِ

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ  
مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ )

«

(Allah has not revealed anything concerning them except this single, comprehensive Ayah: (So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of speck of dust shall see it.)) Muslim also recorded this Hadith. In Sahih Al-Bukhari, it is recorded from `Adi that the Prophet said,

«اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، وَلَوْ بِكَلِمَةٍ طَيِّبَةٍ»

(Fear (ward off) the Fire, even if by giving half a date in charity, and even by saying a single word of good.) In the Sahih as well, he ( ` Adi) narrated (from the Prophet ):

«لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تُفْرِعَ مِنْ دَلُوكَ فِي إِنَاءِ الْمُسْتَسْقِي، وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ»

(Do not under rate any good act, even if it is offering drinking water from your bucket to one who is seeking a drink, or meeting your brother with a cheerful face.) It is also recorded in the Sahih that the Prophet said,

«يَا مَعْشَرَ نِسَاءِ الْمُؤْمِنَاتِ، لَا تَحْقِرَنَّ جَارَةً لَجَارَتِهَا وَلَوْ فِرْسَانَ شَاةٍ»

(O party of believing women! None of you should belittle a gift sent by your neighbor, even if it is a Firsan of a sheep.) The word Firsan in this Hadith means its hoof. In another Hadith he said,

«رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ مُحْرَقٍ»

(Give something to the beggar, even if it is a burnt hoof.) It has been reported from `A'ishah that she gave a single grape in charity and then she said, "To how much dust is it equivalent" Imam Ahmad recorded from `Awf bin Al-Harith bin At-Tufayl that `A'ishah told him that the Prophet used to say,

«يَا عَائِشَةُ، إِيَّاكَ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا»

(O `A'ishah! Beware of the sins that are belittled, for indeed they will be taken account of by Allah.) This Hadith was recorded by An-Nasa'i and Ibn Majah. Imam Ahmad recorded from `Abdullah bin Mas`ud that the Messenger of Allah said,

«إِيَّاكُمْ وَمُحَقَّرَاتِ الدُّنُوبِ، فَإِنَّهُنَّ يَجْتَمِعْنَ عَلَى الرَّجُلِ حَتَّى يُهْلِكُنَّهُ»

(Beware of the sins that are belittled. For verily, they are gathered in a man until they destroy him.) And indeed the Messenger of Allah made an example of them (sins that are taken lightly) by saying that they are like a people who settle in barren land. Then their leader comes and

orders the men to go out one at a time and each bring back a stick until they have gathered a large number of sticks. Then they kindled a fire and burned everything that they threw into it. This is the end of the Tafsir of Surat Idha Zulzilal (Az-Zalzalal) and all praise and thanks are due to Allah.

## The Tafsir of Surat Al-`Adiyat

(Chapter - 100)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالْعَدِیَّتِ ضَبْحًا - فَالْمُورِیَّتِ قَدْحًا -  
فَالْمُغِیْرَتِ صُبْحًا - فَاتْرُنَ بِهٖ نَقْعًا - فَوْسَطْنَ بِهٖ  
جَمْعًا - اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ - وَاِنَّهٗ عَلٰی ذٰلِكَ  
لَشٰهِدٌ - وَاِنَّهٗ لِحُبِّ الْخَیْرِ لَشَدِیْدٌ - اَفَلَا یَعْلَمُ اِذَا  
بُعْثِرَ مَا فِی الْقُبُوْرِ - وَحُصِّلَ مَا فِی الصُّدُوْرِ -  
اِنَّ رَبَّهُمْ بِهٖمْ یَوْمَئِذٍ لَّخَبِیْرٌ )

(1. By the `Adiyat (steeds), snorting.) (2. Striking sparks of fire.) (3. And scouring to the raid at dawn.) (4. And raise the dust in clouds the while.) (5. And penetrating forthwith as one into the midst.) (6. Verily, man is ungrateful to his Lord.) (7. And to that He bears witness.) (8. And verily, he is violent in the love of wealth.) (9. Knows he not that when the contents of the graves are poured forth) (10. And that which is in the breasts shall be made known) (11. Verily, that Day their Lord will be Well-Acquainted with them.)

### Swearing by the Horses of War about the Ungratefulness of Man and His Zeal for Wealth

Allah swears by the horses when they are made to gallop into battle in His path (i.e., Jihad), and thus they run and pant, which is the sound that is heard from the horse when it runs.

(فَالْمُورِیَّتِ قَدْحًا )

(Striking sparks of fire.) meaning, the striking of their hooves on the rocks, which causes sparks of fire to fly from them.

(فَالْمُغِيرَتِ صُبْحًا )

(And scouring to the raid at dawn.) meaning, the raid that is carried out in the early morning time. This is just as the Messenger of Allah used to perform raids in the early morning. He would wait to see if he heard the Adhan (call to prayer) from the people. If he heard it he would leave them alone, and if he didn't hear it he would attack. Then Allah says,

(فَأُتْرِنَ بِهِ نَقْعًا )

(And raise the dust in clouds the while.) meaning, dust at the place of the battle with the horses.

(فَوَسَطْنَ بِهِ جَمْعًا )

(And penetrating forthwith as one into the midst.) means, then are all in the middle of that spot, together. Allah's saying;

(فَالْمُغِيرَتِ صُبْحًا )

(And scouring to the raid at dawn.) Ibn ` Abbas, Mujahid and Qatadah, all said, "This means the invasion of the horses in the morning in the way of Allah." And His statement,

(فَأُتْرِنَ بِهِ نَقْعًا )

(And raise the dust in clouds the while.) This is the place in which the attack takes place. The dust is stirred up by it. And His statement,

(فَوَسَطْنَ بِهِ جَمْعًا )

(And penetrating forthwith as one into the midst.) Al-` Awfi narrated from Ibn ` Abbas, ` Ata, ` Ikrimah, Qatadah and Ad-Dahhak that they all said, "This means into the midst of the disbelieving enemy." Concerning Allah's statement,

(إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ )

(Verily, man is ungrateful (Kanud) to his Lord.) This is the subject what is being sworn about, and it means that he (man) is ungrateful for the favors of His Lord and he rejects them. Ibn ` Abbas, Mujahid, Ibrahim An-Nakha`i, Abu Al-Jawza', Abu Al-` Aliyah, Abu Ad-Duha, Sa`id bin Jubayr, Muhammad bin Qays, Ad-Dahhak, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Ibn Zayd all said, "Al-Kanud means ungrateful." Al-Hasan said, "Al-Kanud is the one who counts the calamities (that befall him) and he forgets Allah's favors."

## Concerning Allah's statement,

(وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ )

(And to that He bears witness.) Qatadah and Sufyan Ath-Thawri both said, "And indeed Allah is a witness to that." It is also possible that the pronoun (He) could be referring to man. This was said by Muhammad bin Ka`b Al-Qurazi. Thus, its meaning would be that man is a witness himself to the fact that he is ungrateful. This is obvious in his condition, meaning this is apparent from his statements and deeds. This is as Allah says,

(مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ  
شَاهِدِينَ عَلَىٰ أَنفُسِهِم بِالْكُفْرِ )

(It is not for the idolators, to maintain the Masajid of Allah, while they witness disbelief against themselves.) (9:17) Allah said;

(وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ )

(And verily, he is violent in the love of wealth.) meaning, and indeed in his love of the good, which is wealth, he is severe. There are two opinions concerning this. One of them is that it means that he is severe. There are two opinions concerning this. One of them is that it means that he is severe in his love of wealth. The other view is that it means he is covetous and stingy due to the love of wealth. However, both views are correct.

## The Threat about the Hereafter

Then Allah encourages abstinence from worldly things and striving for the Hereafter, and He informs of what the situation will be after this present condition, and what man will face of horrors. He says,

(أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ )

(Knows he not that when the contents of the graves are poured forth) meaning, the dead that are in it will be brought out.

(وَحُصِّلَ مَا فِي الصُّدُورِ )

(And that which is in the breasts shall be made known) Ibn `Abbas and others have said, "This means what was in their souls would be exposed and made apparent."

(إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ )

(Verily, that Day their Lord will be Well-Acquainted with them.) meaning, He knows all of that they used to do, and He will compensate them for it with the most deserving reward. He does not do even the slightest amount of injustice. This is the end of the Tafsir of Surat Al-`Adiyat, and all praise and thanks are due to Allah.

## The Tafsir of Surat Al-Qari` ah

(Chapter - 101)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(القَارِعَةُ - مَا الْقَارِعَةُ - وَمَا أَدْرَاكَ مَا الْقَارِعَةُ  
- يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ - وَتَكُونُ  
الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ - فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ  
فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ  
فَأُمُّهُ هَاوِيَةٌ وَمَا أَدْرَاكَ مَا هِيَةٌ نَارٌ حَامِيَةٌ )

(1. Al-Qari` ah.) (2. What is Al-Qari` ah) (3. And what will make you know what Al-Qari` ah is) (4. It is a Day whereon mankind will be like moths scattered about.) (5. And the mountains will be like wool, carded.) (6. Then as for him whose Balance will be heavy,) (7. He will live a pleasant life.) (8. But as for him whose Balance will be light,) (9. His mother will be Hawiyah.) (10. And what will make you know what it is) (11. A fire Hamiyah!)

**Al-Qari` ah is one of the names of the Day of Judgement, like Al-Haqqah, At-Tammah, As-Sakhkhah, Al-Ghashiyah and other names.**

Then Allah intensifies concern and fright for it by saying,

(وَمَا أَدْرَاكَ مَا الْقَارِعَةُ )

(And what will make you know what Al-Qari` ah is) Then He explains this by saying,

(يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ )

(It is a Day whereon mankind will be like moths scattered about.) meaning, in their scattering, their dividing, their coming and their going, all due to being bewildered at what is happening to them, they will be like scattered moths. This is like Allah's statement,

(كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ)

(As if they were locusts spread abroad.) (54:7) Allah said,

(وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ )

(And the mountains will be like wool, carded.) meaning, they will become like carded wool that has began to wear out (fade away) and be torn apart. Mujahid, `Ikrimah, Sa`id bin Jubayr, Al-Hasan, Qatadah, `Ata' Al-Khurasani, Ad-Dahhak and As-Suddi have all said,

(كَالْعِهْنِ)

(like wool ( `Ihn). ) "Woolen." Then Allah informs about the results received by those who performed the deeds, and the honor and disgrace they will experience based upon their deeds. He says,

(فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ )

(Then as for him whose Balance will be heavy.) meaning, his good deeds are more than his bad deeds.

(فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ )

(He will live a pleasant life.) meaning, in Paradise.

(وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ )

(But as for him whose Balance will be light.) meaning, his bad deeds are more than his good deeds. Then Allah says,

(فَأُمُّهُ هَاوِيَةٌ )

(His mother will be Hawiyah.) It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression `his mother' has been used to refer to his brain (as it is the mother of his head). A statement similar to this has been reported from Ibn `Abbas, `Ikrimah, Abu Salih and Qatadah. Qatadah said, "He will fall into the Hellfire on his head." Abu Salih made a similar statement when he said, "They will fall into the Fire on their heads." It has also been said that it means his mother that he will return to and end up with in the Hereafter will be Hawiyah, which is one of the names of the Hellfire. Ibn Jarir said, "Al-



Hawiyah is only called his mother because he will have no other abode except for it." Ibn Zayd said, "Al-Hawiyah is the Fire, and it will be his mother and his abode to which he will return, and where he will be settled." Then he recited the Ayah,

(وَمَا أُولَٰئِكَ إِلَّا فِي آسَافٍ مُّؤَسَّمِينَ) (3:151)

(Their abode will be the Fire.) (3:151) Ibn Abi Hatim said that it has been narrated from Qatadah that he said, "It is the Fire, and it is their abode." Thus, Allah says in explaining the meaning of Al-Hawiyah,

(وَمَا أَدْرَاكَ مَا هِيَ) (3:151)

(And what will make you know what it is). Allah's statement

(نَارٌ حَامِيَةٌ) (3:151)

(A fire Hamiyah!) meaning, extreme heat. It is a heat that is accompanied by a strong flame and fire. It is narrated from Abu Hurayrah that the Prophet said,

«نَارُ بَنِي آدَمَ الَّتِي تُوقِدُونَ، جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ»

(The fire of the Children of Adam that you all kindle is one part of the seventy parts of the fire of Hell.) They (the Companions) said, "O Messenger of Allah! Isn't it sufficient" He replied,

«إِنَّهَا فَضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا»

(It is more than it by sixty-nine times.) This has been recorded by Al-Bukhari and Muslim. In some of the wordings he stated,

«إِنَّهَا فَضِّلَتْ عَلَيْهَا بِتِسْعَةِ وَسِتِّينَ جُزْءًا، كَأَنَّهَا مِثْلُ حَرِّهَا»

(It is more than it by sixty-nine times, each of them is like the heat of it.) It has been narrated in a Hadith that Imam Ahmad recorded from Abu Hurayrah that the Prophet said,

«إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ، يَعْطِي  
مِنْهُمَا دِمَاغَهُ»

(Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil. ) It has been confirmed in the

**Two Sahihis that the Messenger of Allah said,**

اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَقَالَتْ: يَا رَبِّ أَكَلِ  
بَعْضِي بَعْضًا، فَأَذِنَ لَهَا بِنَفْسَيْنِ: نَفْسٍ فِي  
الشِّتَاءِ، وَنَفْسٍ فِي الصَّيْفِ، فَأَشَدُّ مَا تَجِدُونَ فِي  
الشِّتَاءِ مِنْ بَرْدِهَا، وَأَشَدُّ مَا تَجِدُونَ فِي الصَّيْفِ  
مِنْ حَرِّهَا»

(The Hellfire complained to its Lord and said, "O Lord! Some parts of me devour other parts of me." So He (Allah) permitted it to take two breaths: one breath in the winter and one breath in the summer. Thus, the most severe cold that you experience in the winter is from its cold, and the most severe heat that you experience in the summer is from its heat. ) In the Two Sahihis it is recorded that he said,

«إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ، فَإِنَّ شِدَّةَ  
الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ»

(When the heat becomes intense pray the prayer when it cools down, for indeed the intense heat is from the breath of Hell.) This is the end of the Tafsir of Surat Al-Qari` ah, and all praise and thanks are due to Allah.

**The Tafsir of Surat At-Takathur**

**(Chapter - 102)**

**Which was revealed in Makkah**

**(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )**

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَلْهَكُمُ التَّكَاثُرُ - حَتَّىٰ زُرْتُمُ الْمَقَابِرَ - كَلَّا  
سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ - كَلَّا لَوْ  
تَعْلَمُونَ عِلْمَ الْيَقِينِ - لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ  
لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ - ثُمَّ لَنُسَلَّنَّ يَوْمَئِذٍ عَنِ  
النَّعِيمِ )

(1. The mutual increase diverts you,) (2. Until you visit the graves.) (3. Nay! You shall come to know!) (4. Again nay! You shall come to know!) (4. Again nay! You shall come to know!) (5. Nay! If you knew with a sure knowledge.) (6. Verily, you shall see the blazing Fire!) (7. And again, you shall see it with certainty of sight!) (8. Then on that Day you shall be asked about the delights!)

### **The Result of Loving the World and Heedlessness of the Hereafter**

Allah says that all are preoccupied by love of the world, its delights and its adornments, and this distracts you from seeking the Hereafter and desiring it. This delays you until death comes to you and you visit the graves, thus becoming its inhabitants. In Sahih Al-Bukhari, it is recorded in the Book of Ar-Fīqāq (Narrations that soften the Heart) from Anas bin Malik, who reported that Ubayy bin Ka`b said, "We used to think that this was a part of the Qur'an until the Ayah was revealed which says;

(أَلْهَكُمُ التَّكَاثُرُ )

(The mutual increase diverts you.)" He was referring to the Hadith in which the Prophet said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

(If the Son of Adam had a valley of gold, he would desire another like it...) Imam Ahmad recorded from `Abdullah bin Ash-Shikhkhir that he said, "I came to the Messenger of Allah while he was saying,

(أَلْهَكُمُ التَّكَاثُرُ )

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا  
مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ  
فَأَمْضَيْتَ؟»

((The mutual increase diverts you.)) He was referring to the Hadith in which the Prophet said,

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ»

(If the Son of Adam had a valley of gold, he would desire another like it...) Imam Ahmad recorded from `Abdullah bin Ash-Shikhkhir that he said, "I came to the Messenger of Allah while he was saying,

(أَلْهَمُ النَّكَارُ)

يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا  
مَا أَكَلْتَ فَأَقْنَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ  
فَأَمْضَيْتَ؟»

((The mutual increase diverts you.)) (The Son of Adam says, "My wealth, my wealth." But do you get anything (of benefit) from your wealth except for that which you ate and you finished it, or that which you clothed yourself with and you wore it out, or that which you gave as charity and you have spent it)" Muslim, At-Tirmidhi and An-Nasa'i also recorded this Hadith. Muslim recorded in his Sahih from Abu Hurayrah that the Messenger of Allah said,

«يَقُولُ الْعَبْدُ: مَالِي مَالِي، وَإِنَّمَا لَهُ مِنْ مَالِهِ  
ثَلَاثٌ: مَا أَكَلَ فَأَقْنَى، أَوْ لَبِستَ فَأَبْلَى، أَوْ تَصَدَّقَ  
فَأَمْضَى، وَمَا سِوَى ذَلِكَ فَذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ»

(The servant says "My wealth, my wealth." Yet he only gets three (benefits) from his wealth: that which he eats and finishes, that which he eats and finishes, that which he wears until it is worn out, or that which he gives in charity and it is spent. Everything else other than that will go away and leave him for the people.) Muslim was alone in recording this Hadith. Al-Bukhari recorded from Anas bin Malik that the Messenger of Allah said,

«يَتَّبَعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانُ وَيَبْقَى مَعَهُ  
وَاحِدٌ: يَتَّبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ  
وَمَالُهُ، وَيَبْقَى عَمَلُهُ»

(Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.) This Hadith has also been recorded by Muslim, At-Tirmidhi and An-Nasa'i. Imam Ahmad recorded from Anas that the Prophet said,

«يَهْرَمُ ابْنُ آدَمَ وَيَبْقَى مِنْهُ اثْنَتَانِ: الْحِرْصُ  
وَالْأَمَلُ»

(The Son of Adam becomes old with senility, but yet two things remain with him: greed and hope.) Both of them (Al-Bukhari and Muslim) recorded this Hadith in the Two Sahihs.

### **The Threat of seeing Hell and being questioned about the Delights**

(كَلَّا سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ )

(Nay! you shall come to know! Again nay! you shall come to know!) Al-Hasan Al-Basri said, "This is a threat after a threat." Ad-Dahhak said,

(كَلَّا سَوْفَ تَعْلَمُونَ )

(Nay! you shall come to know!) "Meaning, `O you disbelievers.'

(ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ )

(Again nay! you shall come to know!) meaning, `O you believers.'" Then Allah says,

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ )

(Nay! you shall come to know! Again nay! you shall come to know!) Al-Hasan Al-Basri said, "This is a threat after a threat." Ad-Dahhak said,

(كَلَّا سَوْفَ تَعْلَمُونَ )

(Nay! you shall come to know!) "Meaning, `O you disbelievers.'

(ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ )

(Again nay! you shall come to know!) meaning, `O you believers.'" Then Allah says,

(كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ )

(Nay! If you knew with a sure knowledge.) meaning, `if you knew with true knowledge, you would not be diverted by rivalry for wealth away from seeking the abode of the Hereafter until you reach the graves.' Then Allah says,

(لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ )

(Verily, you shall see the blazing Fire! And again you shall see it with certainty of sight!) This is the explanation of the previous threat which was in Allah's saying,

(كَلَّا سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ )

(Nay! you shall come to know! Again nay! you shall come to know!) Thus, Allah threatens them with this situation, which is what the people of the Fire will see. It is a Fire, which if it exhaled one breath, every angel who is near (to Allah) and every Prophet who was sent would all fall down on their knees due to fear, awe and the sight of its horrors. This is based upon what has been reported in the narrations concerning it. Allah then says,

(ثُمَّ لَنُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ )

(Then on that Day you shall be asked about the delights!) meaning, `on that Day you all will be questioned concerning your gratitude towards the favors that Allah blessed you with, such as health, safety, sustenance and other things. You will be asked did you return His favors by being thankful to Him and worshipping Him.' Ibn Jarir recorded that Al-Husayn bin `Ali As-Suda'i narrated to him from Al-Walid bin Al-Qasim, who reported from Yazid bin Kaysan, who reported from Abi Hazim, who reported from Abu Hurayrah that he said, "Once while Abu Bakr and `Umar were sitting, the Prophet came to them and said,

«مَا أَجْلَسَكُمَا هُنَا؟»

(What has caused you two to sit here) They replied, `By He Who has sent you with the truth, nothing has brought us out of our houses except hunger.' The Prophet said,

«وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخْرَجَنِي غَيْرُهُ»

(By He Who has sent me with the truth, nothing has brought me out other than this.) So they went until they came to the house of a man from the Ansar, and the woman of the house received them. The Prophet said to her,

«أَيْنَ فُلَانٌ؟»

(Where is so-and-so) She replied, `He went to fetch some drinking water for us.' So the man came carrying his bucket and he said, `Welcome. Nothing has visited the servants (of Allah) better than a Prophet who has visited me today.' Then he hung his bucket near a palm tree, and climbed it and returned to them with a cluster of dates. So the Prophet said,

«أَلَا كُنْتَ اجْتَنَيْتَ؟»

Why didn't you pick (some of them)) The man replied, `I wanted you to choose with your own eyes.' Then he took a blade (to slaughter a sheep) and the Prophet said,

«إِيَّاكَ وَالْحَلُوبَ»

(Do not slaughter one that gives milk.) So he slaughtered a sheep for them that day and they all ate. Then the Prophet said,

«لَتُسْأَلَنَّ عَنْ هَذَا يَوْمَ الْقِيَامَةِ، أَخْرَجَكُمْ مِنْ  
بُيُوتِكُمُ الْجُوعُ، فَلَمْ تَرْجِعُوا حَتَّى أَصَبْتُمْ هَذَا،  
فَهَذَا مِنَ النَّعِيمِ»

(You will be asked about this on the Day of Judgement. Hunger caused you to come out of your homes and you did not return until you had eaten this meal. So this is from the delights.)" Muslim also recorded this Hadith. It has been confirmed in Sahih Al-Bukhari and the Sunans of At-Tirmidhi, An-Nasa'i and Ibn Majah from Ibn `Abbas that the Messenger of Allah said,

«نِعْمَتَانِ مَعْبُودٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ  
وَالْفَرَاغُ»

(Two favors are treated unjustly by most people: health and free time.) This means that the people are lacking gratitude for these two favors. They do fulfill their obligations to them. Therefore, whoever does not maintain the right that is obligatory upon him, then he is unjust. Imam Ahmad recorded from Abu Hurayrah that the Prophet said,

«يَقُولُ اللَّهُ عَزَّ وَجَلَّ قَالَ عِفَانُ: يَوْمَ الْقِيَامَةِ : يَا  
ابْنَ آدَمَ، حَمَلْتُكَ عَلَى الْخَيْلِ وَالْإِبِلِ، وَزَوَّجْتُكَ  
النِّسَاءَ، وَجَعَلْتُكَ تَرْبَعُ وَتَرَأْسُ، فَأَيْنَ شُكْرُ  
ذَلِكَ؟»

(Allah the Mighty and Majestic says on the Day of Judgement, "O Son of Adam! I made you ride upon the horses and camels, I gave you women to marry, and I made you reside and rule (in the earth). So where is the thanks for that") Ahmad was alone in recording this Hadith in this manner. This is the end of the Tafsir of Surat At-Takathur, and all praise and blessings are due to Allah.

### The Tafsir of Surat Al-` Asr

(Chapter - 103)

Which was revealed in Makkah

How ` Amr bin Al-` As was aware of the Qur'an's Miracle due to this Surah

They have mentioned that ` Amr bin Al-` As went to visit Musaylimah Al-Kadhhab after the Messenger of Allah was commissioned (as a Prophet) and before ` Amr had accepted Islam. Upon his arrival, Musaylimah said to him, "What has been revealed to your friend (Muhammad ) during this time" ` Amr said, "A short and concise Surah has been revealed to him." Musaylimah then said, "What is it" ` Amr replied;

(وَالْعَصْرُ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ  
ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ  
وَتَوَّصَوْا بِالصَّبْرِ )

(By Al-` Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.) So Musaylimah thought for a while. Then he said, "Indeed something similar has also been revealed to me." ` Amr asked him, "What is it" He replied, "O Wabr (a small, furry mammal; hyrax), O Wabr! You are only two ears and a chest, and the rest of you is digging and burrowing." Then he said, "What do you think, O ` Amr" So ` Amr said to him, "By Allah! Verily, you know that I know you are lying." I saw that Abu Bakr Al-Khara'iti mentioned a chain of narration for part of this story, or what was close to its meaning, in volume two of his famous book Masawi' ul-Akhlaq. The Wabr is a small animal that resembles a cat, and the largest thing on it is its ears and its torso, while the rest of it is ugly. Musayli- mah intended by the composition of these nonsensical verses to produce something which would oppose the Qur'an. Yet, it was not even convin-



to the idol wor- shipper of that time. At-Tabarani recorded from `Abdullah bin Hisn Abi Madinah that he said, "Whenever two men from the Companions of the Messenger of Allah used to meet, they would not part until one of them had recited Surat Al-` Asr in its entirety to the other, and one of them had given the greetings of peace to the other." Ash-Shafi`i said, "If the people were to ponder on this Surah, it would be sufficient for them."

## (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَالْعَصْرِ- اِنَّ الْاِنْسَانَ لَفِي خُسْرٍ- اِلَّا الَّذِيْنَ  
ءَامَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ وَتَوٰصَوْا بِالْحَقِّ  
وَتَوٰصَوْا بِالصَّبْرِ-)

(1. By Al-` Asr.) (2. Verily, man is in loss.) (3. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.)

### **Al-` Asr is the time in which the movements of the Children of Adam occur, whether good or evil.**

Malik narrated from Zayd bin Aslam that he said, "It is the evening." However, the first view is the popular opinion. Thus, Allah swears by this, that man is in Khusr, which means in loss and destruction.

(اِلَّا الَّذِيْنَ ءَامَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ)

(Except those who believe and do righteous good deeds) So Allah makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

(وَتَوٰصَوْا بِالْحَقِّ)

(And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.

(وَتَوٰصَوْا بِالصَّبْرِ)

(And recommend one another to patience.) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil. This is the end of the Tafsir of Surat Al-` Asr, and all praise and thanks are due to Allah.

## The Tafsir of Surat Al-Humazah

(Chapter - 104)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ - الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ -  
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ - كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ -  
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ - نَارُ اللَّهِ الْمَوْقَدَةُ - الَّتِي  
تَطَّلِعُ عَلَى الْأَفْئِدَةِ - إِنَّهَا عَلَيْهِم مُّؤَصَّدَةٌ - فِي  
عَمَدٍ مُّمَدَّدَةٍ )

(1. Woe to every Humazah Lumazah.) (2. Who has gathered wealth and counted it.) (3. He thinks that his wealth will make him last forever!) (4. But no! Verily, he will be thrown into Al-Hutamah.) (5. And what will make you know what Al-Hutamah is) (6. The fire of Allah, Al-Muqadah,) (7. Which leaps up over the hearts.) (8. Verily, it shall Mu'sadah upon them,) (9. In pillars stretched forth.) Al-Hammaz refers to (slander) by speech, and Al-Lammaz refers to (slander) by action. This means that the person finds fault with people and belittles them. An explanation of this has already preceded in the discussion of Allah's statement,

(هَمَّازٌ مَّشَاءٌ بِنَمِيمٍ )

(Hammaz, going about with slander) (68:11) Ibn `Abbas said, "Humazah Lumazah means one who reviles and disgraces (others)." Mujahid said, "Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue." Then Allah says,

(الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ )

(Who has gathered wealth and counted it.) meaning, he gathers it piling some of it on top of the rest and he counts it up. This is similar to Allah's saying,

(وَجَمَعَ فَأَوْعَى )

(And collect (wealth) and hide it.) (70:18) This was said by As-Suddi and Ibn Jarir. Muhammad bin Ka`b said concerning Allah's statement,

(جَمَعَ مَالًا وَعَدَّدَهُ)

(gathered wealth and counted it.) "His wealth occupies his time in the day, going from this to that. Then when the night comes he sleeps like a rotting corpse." Then Allah says,

(يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ)

(He thinks that his wealth will make him last forever!) meaning, he thinks that gathering wealth will make him last forever in this abode (the worldly life).

(كَلَّا)

(But no!) meaning, the matter is not as he claims, nor as he reckons. Then Allah says,

(لِيُنْبَذَنَّ فِي الْحُطَمَةِ)

(Verily, he will be thrown into Al-Hutamah.) meaning, the person who gathered wealth and counted it, will be thrown into Al-Hutamah, which is one of the descriptive names of the Hellfire. This is because it crushes whoever is in it. Thus, Allah says,

(وَمَا أَدْرَاكَ مَا الْحُطَمَةُ - نَارُ اللَّهِ الْمَوْقَدَةُ - الَّتِي  
تَطَّلِعُ عَلَى الْأَفْئِدَةِ)

(And what will make you know what Al-Hutamah is The fire of Allah, Al-Muqadah, which leaps up over the hearts.) Thabit Al-Bunani said, "It will burn them all the way to their hearts while they are still alive." Then he said, "Indeed the torment will reach them." Then he cried. Muhammad bin Ka`b said, "It (the Fire) will devour every part of his body until it reaches his heart and comes to the level of his throat, then it will return to his body."

### Concerning Allah's statement,

(إِنَّهَا عَلَيْهِمْ مُّوْصَدَةٌ)

(Verily, it shall Mu'sadah upon them.) meaning, covering, just as was mentioned in the Tafsir of Surat Al-Balad (see 90:20). Then Allah says,

## ( فِي عَمَدٍ مُمَدَّدَةٍ )

(In pillars stretched forth. ) "Atiyah Al-` Awfi said, "Pillars of Iron." As-Suddi said, "Made of fire." Al-` Awfi reported from Ibn ` Abbas, "He will make them enter pillars stretched forth, meaning there will be columns over them, and they will have chains on their necks, and the gates (of Hell) will be shut upon them." This is the end of the Tafsir of Surat Al-Humazah, and all praise and thanks are due to Allah.

### The Tafsir of Surat Al-Fil

#### (Chapter - 105)

#### Which was revealed in Makkah

## ( بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ - أَلَمْ  
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا  
أَبَابِيلَ - تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ  
كَعَصْفٍ مَّأْكُولٍ )

(1. Have you not seen how your Lord dealt with the Owners of the Elephant) (2. Did He not make their plot go astray) (3. And He sent against them birds, in flocks (Ababil).) (4. Striking them with stones of Sjjil.) (5. And He made them like `Asf, Ma'kul.) This is one of the favors Allah did for the Quraysh. He saved them from the People of the Elephant who had tried to tear down the Ka`bah and wipe out all traces of its existence. Allah destroyed them, defeated them, thwarted their plans, made their efforts in vain and sent them back routed. They were people who were Christians, and thus, their religion was closer to the True Religion (Islam) than the idolatry of the Quraysh. However, this was a means of giving a sign and preparing the way for the coming of the Messenger of Allah . For verily, he was born during that same year according to the most popular opinion. So the tongue of destiny was saying, "We will not help you, O people of Quraysh, because of any status you may have over the Ethiopians (Abyssinians). We are only helping you in order to defend the Ancient House (the Ka`bah), which We will honor, magnify, and venerate by sending the unlettered Prophet, Muhammad , the Finality of all Prophets."

### A Summary of the Story of the People of the Elephant

This is the story of the people of the Elephant, in brief, and summarized. It has already been mentioned in the story of the People of the Ditch that Dhu Nuas, the last king of Himyar, a polytheist -- was the one who ordered killing the People of the Ditch. They were Christians and

their number was approximately twenty thousand. None of them except a man named Daws Dhu Tha`laban escaped. He fled to Ash-Sham where he sought protection from Caesar, the emperor of Ash-Sham, who was also a Christian. Caesar wrote to An-Najashi, the king of Ethiopia (Abyssinia), who was closer to the home of the man. An-Najashi sent two governors with him: Aryat and Abrahah bin As-Sabah Abu Yaksum, along with a great army. The army entered Yemen and began searching the houses and looting in search of the king of Himyar (Dhu Nuwas). Dhu Nuwas was eventually killed by drowning in the sea. Thus, the Ethiopians were free to rule Yemen, with Aryat and Abrahah as its governors. However, they continually disagreed about matters, attacked each other, fought each other and warred against each other, until one of them said to the other, "There is no need for our two armies to fight. Instead let us fight each other (in a duel) and the one who kills the other will be the ruler of Yemen." So the other accepted the challenge and they held a duel. Behind each man was a channel of water (to keep either from fleeing). Aryat gained the upper hand and struck Abrahah with his sword, splitting his nose and mouth, and slashing his face. But `Atawdah, Abrahah's guard, attacked Aryat and killed him. Thus, Abrahah returned wounded to Yemen where he was treated for his injuries and recovered. He thus became the commander of the Abyssinian army in Yemen.

Then the king of Abyssinia, An-Najashi wrote to him, blaming him for what had happened (between him and Aryat) and threatened him, saying that he swore to tread on the soil of Yemen and cut off his forelock. Therefore, Abrahah sent a messenger with gifts and precious objects to An-Najashi to appease him and flatter him, and a sack containing soil from Yemen and a piece of hair cut from his forelock. He said in his letter to the king, "Let the king walk upon this soil and thus fulfill his oath, and this is my forelock hair that I send to you." When An-Najashi received this, he was pleased with Abrahah and gave him his approval. Then Abrahah wrote to An-Najashi saying that he would build a church for him in Yemen the like of which had never been built before. Thus, he began to build a huge church in San`a', tall and beautifully crafted and decorated on all sides. The Arabs called it Al-Qullays because of its great height, and because if one looked at it, his cap would be in danger of falling off as he tilted his head back. Then Abrahah Al-Ashram decided to force the Arabs to make their pilgrimage to this magnificent church, just as they had performed pilgrimage to the Ka`bah in Makkah. He announced this in his kingdom (Yemen), but it was rejected by the Arab tribes of `Adnan and Qahtan. The Quraysh were infuriated by it, so much so that one of them journeyed to the church and entered it one night. He then relieved himself in the church and ran away (escaping the people). When its custodians saw what he had done, they reported it to their king, Abrahah, saying; "One of the Quraysh has done this in anger over their House in whose place you have appointed this church." Upon hearing this, Abrahah swore to march to the House of Makkah (the Ka`bah) and destroy it stone by stone. Muqatil bin Sulayman mentioned that a group of young men from the Quraysh entered the church and started a fire in it on an extremely windy day. So the church caught on fire and collapsed to the ground. Due to this Abrahah prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant that had a huge body the like of which had never been seen before. This elephant was called Mahmud and it was sent to Abrahah from An-Najashi, the king of Abyssinia, particularly for this expedition. It has also been said that he had eight other elephants with him; their number was also reported to be twelve, plus the large one, Mahmud -- and Allah knows best. Their intention was to use this big elephant to demolish the Ka`bah. They planned to do this by fastening chains to the pillars of the Ka`bah and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the Ka`bah all at one time. When the Arabs heard of Abrahah's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House and repel whoever intended a plot against it. Thus, the noblest man of the people of Yemen and the greatest of their chiefs set out to face him (Abrahah). His name was Dhu Nafr. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abrahah and fight in defense of the Sacred House. He called the people to stop Abrahah's plan to

demolish and tear down the Ka`bah. So the people responded to him and they entered into battle with Abrahah, but he defeated them. This was due to Allah's will and His intent to honor and venerate the Ka`bah.

## **Dhu Nafr was captured and taken along with the army of Abrahah.**

The army continued on its way until it came to the land of Khath`am where it was confronted by Nufayl bin Habib Al-Kath`ami along with his people, the Shahrani and Nahisi tribes. They fought Abrahah but he defeated them and captured Nufayl bin Habib. Initially he wanted to kill him, but he forgave him and took him as his guide to show him the way to Al-Hijaz.

When they approached the area of At-Ta'if, its people -- the people of Thaqif -- went out to Abrahah. They wanted to appease him because they were fearful for their place of worship, which they called Al-Lat. Abrahah was kind to them and they sent a man named Abu Righal with him as a guide. When they reached a place known as Al-Mughammas, which is near Makkah, they settled there. Then he sent his troops on a foray to capture the camels and other grazing animals of the Makkans, which they did, including about two hundred camels belonging to `Abdul-Muttalib. The leader of this particular expedition was a man named Al-Aswad bin Mafsud. According to what Ibn Ishaq mentioned, some of the Arabs used to satirize him (because of the part he played in this historical incident). Then Abrahah sent an emissary named Hanatah Al-Himyari to enter Makkah, commanding him to bring the head of the Quraysh to him. He also commanded him to inform him that the king will not fight the people of Makkah unless they try to prevent him from the destruction of the Ka`bah. Hanatah went to the city and he was directed to `Abdul-Muttalib bin Hashim, to whom he relayed Abrahah's message. `Abdul-Muttalib replied, "By Allah! We have no wish to fight him, nor are we in any position to do so. This is the Sacred House of Allah, and the house of His Khalil, Ibrahim, and if He wishes to prevent him (Abrahah) from (destroying) it, it is His House and His Sacred Place (to do so). And if He lets him approach it, by Allah, We have no means to defend it from him." So Hanatah told him, "Come with me to him (Abrahah)." And so `Abdul-Muttalib went with him. When Abrahah saw him, he was impressed by him, because `Abdul-Muttalib was a large and handsome man. So Abrahah descended from his seat and sat with him on a carpet on the ground. Then he asked his translator to say to him, "What do you need?" `Abdul-Muttalib replied to the translator, "I want the king to return my camels which he has taken from me which are two hundred in number." Abrahah then told his translator to tell him, "I was impressed by you when I first saw you, but now I withdraw from you after you have spoken to me. You are asking me about two hundred camels which I have taken from you and you leave the matter of a house which is (the foundation of) religion and the religion of your fathers, which I have come to destroy and you do not speak to me about it." `Abdul-Muttalib said to him, "Verily, I am the lord of the camels. As for the House, it has its Lord Who will defend it." Abrahah said, "I cannot be prevented (from destroying it)." `Abdul-Muttalib answered, "Then do so." It is said that a number of the chiefs of the Arabs accompanied `Abdul-Muttalib and offered Abrahah a third of the wealth of the tribe of Tihamah if he would withdraw from the House, but he refused and returned `Abdul-Muttalib's camels to him. `Abdul-Muttalib then returned to his people and ordered them to leave Makkah and seek shelter at the top of the mountains, fearful of the excesses which might be committed by the army against them. Then he took hold of the metal ring of the door of the Ka`bah, and along with a number of Quraysh, he called upon Allah to give them victory over Abrahah and his army. `Abdul-Muttalib said, while hanging on to the ring of the Ka`bah's door, "There is no matter more important to any man right now than the defense of his livestock and property. So, O my Lord! Defend Your property. Their cross and their cunning will not be victorious over your cunning by the time morning comes." According to Ibn Ishaq, then `Abdul-Muttalib let go of the metal ring of the door of the Ka`bah, and they left Makkah and ascended to the mountains tops. Muqatil bin Sulayman mentioned that they left one hundred animals (camels) tied near the Ka`bah hoping

that some of the army would take some of them without a right to do so, and thus bring about the vengeance of Allah upon themselves.

When morning came, Abrahah prepared to enter the sacred city of Makkah. He prepared the elephant named Mahmud. He mobilized his army, and they turned the elephant towards the Ka`bah. At that moment Nufayl bin Habib approached it and stood next to it, and taking it by its ear, he said, "Kneel, Mahmud! Then turn around and return directly to whence you came. For verily, you are in the Sacred City of Allah." Then he released the elephant's ear and it knelt, after which Nufayl bin Habib left and hastened to the mountains. Abrahah's men beat the elephant in an attempt to make it rise, but it refused. They beat it on its head with axes and used hooked staffs to pull it out of its resistance and make it stand, but it refused. So they turned him towards Yemen, and he rose and walked quickly. Then they turned him towards Ash-Sham and he did likewise. Then they turned him towards the east and he did the same thing. Then they turned him towards Makkah and he knelt down again. Then Allah sent against them the birds from the sea, like swallows and herons. Each bird carried three stones the size of chickpeas and lentils, one in each claw and one in its beak. Everyone who was hit by them was destroyed, though not all of them were hit. They fled in panic along the road asking about the whereabouts of Nufayl that he might point out to them the way home. Nufayl, however, was at the top of the mountain with the Quraysh and the Arabs of the Hijaz observing the wrath which Allah had caused to descend on the people of the elephant. Nufayl then began to say, "Where will they flee when the One True God is the Pursuer For Al-Ashram is defeated and not the victor. Ibn Ishaq reported that Nufayl said these lines of poetry at that time,

"Didn't you live with continued support We favored you all with a revolving eye in the morning (i.e., a guide along the way). If you saw, but you did not see it at the side of the rock covered mountain that which we saw. Then you will excuse me and praise my affair, and do not grieve over what is lost between us. I praised Allah when I saw the birds, and I feared that the stones might be thrown down upon us. So all the people are asking about the whereabouts of Nufayl, as if I have some debt that I owe the Abyssinians." `Ata' bin Yasar and others have said that all of them were not struck by the torment at this hour of retribution. Rather some of them were destroyed immediately, while others were gradually broken down limb by limb while trying to escape. Abrahah was of those who was broken down limb by limb until he eventually died in the land of Khath`am. Ibn Ishaq said that they left (Makkah) being struck down and destroyed along every path and at every water spring. Abrahah's body was afflicted by the pestilence of the stones and his army carried him away with them as he was falling apart piece by piece, until they arrived back in San`a'. When they arrived there he was but like the baby chick of a bird. And he did not die until his heart fell out of his chest. So they claim. Ibn Ishaq said that when Allah sent Muhammad with the prophethood, among the things that he used to recount to the Quraysh as blessings that Allah had favored them with of His bounties, was His defending them from the attack of the Abyssinians. Due to this they (the Quraysh) were allowed to remain (safely in Makkah) for a period of time. Thus, Allah said,

(أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ - أَلَمْ  
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ - وَأَرْسَلَ عَلَيْهِمْ طَيْرًا  
أَبَابِيلَ - تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ - فَجَعَلَهُمْ  
كَعَصْفٍ مَّأْكُولٍ )

(Have you not seen how your Lord dealt with the Owners of the Elephant Did He not make their plot go astray And He sent against them birds, in flocks (Ababil). Striking them with stones of Sjjil. And He made them like `Asf, Ma'kul.)

(لِإِيلَافِ قُرَيْشٍ - إِيْلَفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ  
- فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِّنْ  
جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ )

(For the llaf of the Quraysh, their llaf caravans, in winter and in summer. So, let them worship the Lord of this House, Who has fed them against hunger, and has made them safe from fear.) (106:1-4) meaning, that Allah would not alter their situation because Allah wanted good for them if they accepted Him. Ibn Hisham said, "Al-Ababil are the groups, as the Arabs do not speak of just one (bird)." He also said, "As for As-Sjjil, Yunus An-Nahwi and Abu `Ubaydah have informed me that according to the Arabs, it means something hard and solid." He then said, "Some of the commentators have mentioned that it is actually two Persian words that the Arabs have made into one word. The two words are Sanj and Jil, Sanj meaning stones, and Jil meaning clay. The rocks are of these two types: stone and clay." He continued saying, "Al-`Asf are the leaves of the crops that are not gathered. One of them is called `Asfah." This is the end of what he mentioned. Hammad bin Salamah narrated from `Asim, who related from Zirr, who related from `Abdullah and Abu Salamah bin `Abdur-Rahman that they said,

(طَيْرًا أَبَابِيلَ)

(birds Ababil.) "In groups." Ibn `Abbas and Ad-Dahhak both said, "Ababil means some of them following after others." Al-Hasan Al-Basri and Qatadah both said, "Ababil means many." Mujahid said, "Ababil means in various, successive groups." Ibn Zayd said, "Ababil means different, coming from here and there. They came upon them from everywhere." Al-Kasa'i said, "I heard some of the grammarians saying, "The singular of Ababil is Ibil." Ibn Jarir recorded from Ishaq bin `Abdullah bin Al-Harith bin Nawfal that he said concerning Allah's statement,

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ )

(And He sent against them birds, Ababil.) "This means in divisions just as camels march in divisions (in their herds)." It is reported that Ibn `Abbas said,

(وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ )

(And He sent against them birds, Ababil.) "They had snouts like the beaks of birds and paws like the paws of dogs." It has been reported that `Ikrimah said commenting on Allah's statement,

(طَيْرًا أَبَابِيلَ)



(birds, Ababil.) "They were green birds that came out of the sea and they had heads like the heads of predatory animals." It has been reported from `Ubayd bin `Umayr that he commented:

(طَيْرًا أَبَابِيلَ)

(birds, Ababil.) "They were black birds of the sea that had stones in their beaks and claws." And the chains of narration (for these statements) are all authentic. It is reported from `Ubayd bin `Umayr that he said, "When Allah wanted to destroy the People of the Elephant, he sent birds upon them that came from sea swallows. Each of the birds was carrying three small stones -- two stones with its feet and one stone in its beak. They came until they gathered in rows over their heads. Then they gave a loud cry and threw what was in their claws and beaks. Thus, no stone fell upon the head of any man except that it came out of his behind (i.e., it went through him), and it did not fall on any part of his body except that it came out from the opposite side. Then Allah sent a severe wind that struck the stones and increased them in force. Thus, they were all destroyed."

**Concerning Allah's statement,**

(فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ )

(And He made them like `Asf, Ma'kul.) Sa`id bin Jubayr said, "This means straw, which the common people call Habbur." In a report from Sa`id he said, "The leaves of wheat." He also said, "Al-`Asf is straw, and Al-Ma'kul refers to the fodder that is cut for animals." Al-Hasan Al-Basri said the same thing. Ibn `Abbas said, "Al-`Asf is the shell of the grain, just like the covering of wheat." Ibn Zayd said, "Al-`Asf are the leaves of vegetation and produce. When the cattle eat it they defecate it out and it becomes dung." The meaning of this is that Allah destroyed them, annihilated them and repelled them in their plan and their anger. They did not achieve any good. He made a mass destruction of them, and not one of them returned (to their land) to relate what happened except that he was wounded. This is just like what happened to their king, Abrahah. For indeed he was split open, exposing his heart when he reached his land of San`a'. He informed the people of what happened to them and then he died. His son Yaksum became the king after him, and then Yaksum's brother, Masruq bin Abrahah succeeded him. Then Sayf bin Dhi Yazan Al-Himyari went to Kisra (the king of Persia) and sought his help against the Abyssinians. Therefore, Kisra dispatched some of his army with Sayf Al-Himyari to fight with him against the Abyssinians. Thus, Allah returned their kingdom to them (i.e., the Arabs of Yemen) along with all the sovereignty their fathers possessed. Then large delegations of Arabs came to him (Sayf Al-Himyari) to congratulate him for their victory. We have mentioned previously in the Tafsir of Surat Al-Fath that when the Messenger of Allah approached the mountain pass that would lead him to the Quraysh on the Day of Al-Hudaybiyyah, his she-camel knelt down. Then the people attempted to make her get up but she refused. So, the people said, "Al-Qaswa' has become stubborn." The Prophet replied,

«مَا خَلَّتِ الْقَصْوَاءُ، وَمَا ذَاكَ لَهَا بِخُلُقٍ، وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ»

(Al-Qaswa' has not become stubborn, for that is not part of her character. Rather, she has been stopped by He Who restrained the Elephant (of Abrahah).) Then he said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ حُطَّةً  
يُعَظَّمُونَ فِيهَا حُرْمَاتِ اللَّهِ إِلَّا أَجَبْتُهُمْ إِلَيْهَا»

(I swear by He in Whose Hand is my soul, they (the Quraysh) will not ask me for any matter (of the treaty) in which the sacred things of Allah are honored except that I will agree with them on it.) Then he beckoned the she-camel to rise and she stood up. This Hadith is of those that Al-Bukhari was alone in recording. It has been recorded in the Two Sahihis that on the Day of the conquest of Makkah, the Messenger of Allah said,

«إِنَّ اللَّهَ حَبَسَ عَن مَّكَّةَ الْفِيلِ، وَسَلَطَ عَلَيْهَا  
رَسُولُهُ وَالْمُؤْمِنِينَ، وَإِنَّهُ قَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ  
كَحُرْمَتِهَا بِالْأَمْسِ، أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ»

(Verily, Allah restrained the Elephant from Makkah, and He has given His Messenger and the believers authority over it. And indeed its sacredness has returned just as it was sacred yesterday. So, let those who are present inform those who are absent. ) This is the end of the Tafsir of Surat Al-Fil, and all praise and thanks are due to Allah.

## The Tafsir of Surah Quraysh

(Chapter - 106)

Which was revealed in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

(In the Name of Allah, the Most Gracious, the Most Merciful.

(لِإِيلَافِ قُرَيْشٍ - إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ  
- فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِّنْ  
جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ )

(1. For the Ilaf of the Quraysh.) (2. Their Ilaf caravans, in winter and in summer.) (3. So, let them worship the Lord of this House.) (4. Who has fed them against hunger, and has made them safe from fear.)

**This Surah has been separated from the one that preceded it in the primary Mushaf (the original copy of `Uthman).**

They (the Companions) wrote "In the Name of Allah, the Most Gracious, the Most Merciful" on the line (i.e., the space) between these two Surahs. They did this even though this Surah is directly related to the one which precedes it, as Muhammad bin Ishaq and `Abdur-Fahman bin Zayd bin Aslam have both clarified. This is because the meaning of both of them is, "We have prevented the Elephant from entering Makkah and We have destroyed its people in order to gather (Ilaf) the Quraysh, which means to unite them and bring them together safely in their city." It has also been said that the meaning of this (Ilaf) is what they would gather during their journey in the winter to Yemen and in the summer to Ash-Sham through trade and other than that. Then they would return to their city in safety during their journeys due to the respect that the people had for them because they were the residents of Allah's sanctuary. Therefore, whoever knew them would honor them. Even those who came to them and traveled with them, would be safe because of them. This was their situation during their journeys and travels during their winter and summer. In reference to their living in the city, then it is as Allah said,

(أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيَتَّخِطُّ  
النَّاسُ مِنْ حَوْلِهِمْ)

(Have they not seen that We have made it a secure sanctuary, while men are being snatched away from all around them) (29:67) Thus, Allah says,

(لِإِلْفِ قُرَيْشٍ إِيْلِفِهِمْ)

(For the Ilaf of the Quraysh. Their Ilaf) This is a subject that has been transferred from the first sentence in order to give it more explanation. Thus, Allah says,

(إِيْلِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ )

(Their Ilaf caravans, in winter and in summer.) Ibn Jarir said, "The correct opinion is that the letter Lam is a prefix that shows amazement. It is as though He (Allah) is saying, `You should be amazed at the uniting (or taming) of the Quraysh and My favor upon them in that.'" He went on to say, "This is due to the consensus of the Muslims that they are two separate and independent Surahs." Then Allah directs them to be grateful for this magnificent favor in His saying,

(فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ )

(So, let them worship the Lord of this House.) meaning, then let them single Him out for worship, just as He has given them a safe sanctuary and a Sacred House. This is as Allah says,

(إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي  
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ  
الْمُسْلِمِينَ )

(I have been commanded only to worship the Lord of this city, Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims.) (27:91) Then Allah says,

(الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ)

(Who has fed them against hunger,) meaning, He is the Lord of the House and He is the One Who feeds them against hunger.

(وَأَمَّنَّهُمْ مِنْ خَوْفٍ)

(And has made them safe from fear.) meaning, He favors them with safety and gentleness, so they should single Him out for worship alone, without any partner. They should not worship any idol, rival or statue besides Him. Therefore, whoever accepts this command, Allah will give him safety in both this life and the Hereafter. However, whoever disobeys Him, He will remove both of them from him. This is as Allah says,

(وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً  
يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ  
اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا  
يَصْنَعُونَ - وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ  
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ )

(And Allah puts forward the example of a township, that dwelt secure and well-content: its provision coming to it in abundance from every place, but it denied the favors of Allah. So, Allah made it taste extreme of hunger and fear, because of that which they used to do. And verily, there had come unto them a Messenger from among themselves, but they denied him, so the torment overtook them while they were wrongdoers.) (16:112-113) This is the end of the Tafsir of Surah Quraysh, and all praise and thanks are due to Allah.

**The Tafsir of Surat Al-Ma` un**

(Chapter - 107)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَرَءَيْتَ الَّذِي يُكْذِبُ بِالذِّينِ - فَذَلِكَ الَّذِي يَدُعُّ  
الْيَتِيمَ وَلَا يَحِضُّ عَلَى طَعَامِ الْمِسْكِينِ فَوَيْلٌ  
لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ الَّذِينَ  
هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ )

(1. Have you seen him who denies Ad-Din) (2. That is he who repulses the orphan,) (3. And urges not the feeding of Al-Miskin.) (4. So, woe unto those performers of Salah,) (5. Those who with their Salah are Sahun.) (6. Those who do good deeds only to be seen,) (7. And withhold Al-Ma`un.)

**Allah says, "O Muhammad! Have you seen the one who denies the Din"**

Here the word Din means the Hereafter, the Recompense and the Final Reward.

(فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ )

(That is he who repulses the orphan, ) meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

(وَلَا يَحِضُّ عَلَى طَعَامِ الْمِسْكِينِ )

(And urges not the feeding of Al-Miskin.) This is as Allah says,

(كَلَّا بَلْ لَّا تُكْرَمُونَ الْيَتِيمَ - وَلَا تَحَاضُّونَ عَلَى  
طَعَامِ الْمِسْكِينِ )

(Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-Miskin!) (89:17-18) meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allah says,

(قَوْلٌ لِّلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
(

(So, woe unto those performers of Salah, those who with their Salah are Sahun.) Ibn `Abbas and others have said, "This means the hypocrites who pray in public but do not pray in private." Thus, Allah says,

(لِّلْمُصَلِّينَ)

(unto those performers of Salah,) They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn `Abbas said, or it may be referring to performing it in its stipulated time that has been legislated Islamically. This means that the person prays it completely outside of its time.

**This was said by Masruq and Abu Ad-Duha.**

Ata' bin Dinar said, "All praise is due to Allah, the One Who said,

(عَنْ صَلَاتِهِمْ سَاهُونَ)

(with their Salah are Sahun.) and He did not say, `those who are absent minded in their prayer.'" It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Ayah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Ayah applies to him. And whoever has all of these characteristics, then he has completed his share of this Ayah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two Sahihs that the Messenger of Allah said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ  
صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا  
كَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَمْ  
يَذْكُرْ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytan. Then he stands and pecks four (Rak`ahs) and he does not remember Allah (in them) except very little.) This Hadith is describing the end of the time for the `Asr prayer, which is the middle prayer as

is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet said,

«لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(He does not remember Allah (in them) except very little.) He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allah. This is just as if he did not pray at all. Allah says,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا )

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allah but little.) (4:142) and Allah says here,

(الَّذِينَ هُمْ يُرَاءُونَ )

(Those who do good deeds only to be seen,) Imam Ahmad recorded from `Amr bin Murrah that he said, "We were sitting with Abu `Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I heard `Abdullah bin `Amr saying that the Messenger of Allah said,

«مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ، سَمِعَ اللَّهُ بِهِ سَامِعَ خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ»

(Whoever tries to make the people hear of his deed, Allah, the One Who hears His creation, will hear it and make him despised and degraded.)" from what is related to his statement,

(الَّذِينَ هُمْ يُرَاءُونَ )

(Those who do good deeds only to be seen.) is that whoever does a deed solely for Allah, but the people come to know about it, and he is pleased with that, then this is not considered showing off. Allah said:

(وَيَمْنَعُونَ الْمَاعُونَ )

(And withhold Al-Ma` un.) This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakah and different types of charity that bring one closer to Allah. Al-Mas`udi narrated from Salamah bin Kuhayl who reported from Abu Al-`Ubaydin that he asked Ibn Mas`ud about Al-Ma` un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items." This is the end of the Tafsir of Surat Al-Ma` un, and all praise and thanks are due to Allah.

## The Tafsir of Surat Al-Ma` un

(Chapter - 107)

Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(أَرَءَيْتَ الَّذِي يُكَدِّبُ بِالذِّينِ - فَذَلِكَ الَّذِي يَدُعُّ  
الْيَتِيمَ وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ فَوَيْلٌ  
لِّلْمُصَلِّينَ الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ الَّذِينَ  
هُمْ يُرَآءُونَ وَيَمْنَعُونَ الْمَاعُونَ )

(1. Have you seen him who denies Ad-Din) (2. That is he who repulses the orphan,) (3. And urges not the feeding of Al-Miskin.) (4. So, woe unto those performers of Salah,) (5. Those who with their Salah are Sahun.) (6. Those who do good deeds only to be seen,) (7. And withhold Al-Ma` un.)

**Allah says, "O Muhammad! Have you seen the one who denies the Din"**

Here the word Din means the Hereafter, the Recompense and the Final Reward.

(فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ )

(That is he who repulses the orphan, ) meaning, he is the one who oppresses the orphan and does not give him his just due. He does not feed him, nor is he kind to him.

(وَلَا يَحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ )

(And urges not the feeding of Al-Miskin.) This is as Allah says,



كَلَّا بَلْ لَأُكْرِمُونَ الْيَتِيمَ - وَلَا تَحَاضُّونَ عَلَى  
طَعَامِ الْمِسْكِينِ )

(Nay! But you treat not the orphans with kindness and generosity! And urge not one another on the feeding of Al-Miskin!) (89:17-18) meaning, the poor man who has nothing to sustain him and suffice his needs. Then Allah says,

(فَوَيْلٌ لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ  
(

(So, woe unto those performers of Salah, those who with their Salah are Sahun.) Ibn `Abbas and others have said, "This means the hypocrites who pray in public but do not pray in private." Thus, Allah says,

(الْمُصَلِّينَ)

(unto those performers of Salah,) They are those people who pray and adhere to the prayer, yet they are mindless of it. This may either be referring to its act entirely, as Ibn `Abbas said, or it may be referring to performing it in its stipulated time that has been legislated Islamically. This means that the person prays it completely outside of its time.

**This was said by Masruq and Abu Ad-Duha.**

Ata' bin Dinar said, "All praise is due to Allah, the One Who said,

(عَنْ صَلَاتِهِمْ سَاهُونَ)

(with their Salah are Sahun.) and He did not say, "those who are absent minded in their prayer." It could also mean the first time of the prayer, which means they always delay it until the end of its time, or they usually do so. It may also refer to not fulfilling its pillars and conditions, and in the required manner. It could also mean performing it with humility and contemplation of its meanings. The wording of the Ayah comprises all of these meanings. However, whoever has any characteristic of this that we have mentioned then a portion of this Ayah applies to him. And whoever has all of these characteristics, then he has completed his share of this Ayah, and the hypocrisy of actions is fulfilled in him. This is just as is confirmed in the Two Sahihis that the Messenger of Allah said,

«تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ صَلَاةُ الْمُنَافِقِ، تِلْكَ  
صَلَاةُ الْمُنَافِقِ، يَجْلِسُ يَرْقُبُ الشَّمْسَ، حَتَّى إِذَا

كَانَتْ بَيْنَ قَرْنِي الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا، لَمْ  
يَذْكُرْ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(This is the prayer of the hypocrite, this is the prayer of the hypocrite, this is the prayer of the hypocrite. He sits watching the sun until it is between the two horns of Shaytan. Then he stands and pecks four (Rak`ahs) and he does not remember Allah (in them) except very little.) This Hadith is describing the end of the time for the `Asr prayer, which is the middle prayer as is confirmed by a text (Hadith). This is the time in which it is disliked to pray. Then this person stands to pray it, pecking in it like the pecking of a crow. He does not have tranquility or humility in it at all. Thus, the Prophet said,

«لَمْ يَذْكُرْ اللَّهَ فِيهَا إِلَّا قَلِيلًا»

(He does not remember Allah (in them) except very little.) He probably only stands to pray it so that the people will see him praying, and not seeking the Face of Allah. This is just as if he did not pray at all. Allah says,

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا  
قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ  
وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا )

(Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up with laziness and to be seen of men, and they do not remember Allah but little.) (4:142) and Allah says here,

(الَّذِينَ هُمْ يُرَاءُونَ )

(Those who do good deeds only to be seen,) Imam Ahmad recorded from `Amr bin Murrah that he said, "We were sitting with Abu `Ubaydah when the people mentioned showing-off. A man known as Abu Yazid said, "I heard `Abdullah bin `Amr saying that the Messenger of Allah said,

«مَنْ سَمِعَ النَّاسَ بِعَمَلِهِ، سَمِعَ اللَّهُ بِهِ سَامِعَ  
خَلْقِهِ، وَحَقَّرَهُ وَصَغَّرَهُ»

(Whoever tries to make the people hear of his deed, Allah, the One Who hears His creation, will hear it and make him despised and degraded.)" from what is related to his statement,

(الَّذِينَ هُمْ يُرَاءُونَ )

(Those who do good deeds only to be seen.) is that whoever does a deed solely for Allah, but the people come to know about it, and he is pleased with that, then this is not considered showing off. Allah said:

(وَيَمْنَعُونَ الْمَاعُونَ )

(And withhold Al-Ma`un.) This means that they do not worship their Lord well, nor do they treat His creation well. They do not even lend that which others may benefit from and be helped by, even though the object will remain intact and be returned to them. These people are even stingier when it comes to giving Zakah and different types of charity that bring one closer to Allah. Al-Mas`udi narrated from Salamah bin Kuhayl who reported from Abu Al-`Ubaydin that he asked Ibn Mas`ud about Al-Ma`un and he said, "It is what the people give to each other, like an axe, a pot, a bucket and similar items." This is the end of the Tafsir of Surat Al-Ma`un, and all praise and thanks are due to Allah.

### The Tafsir of Surat Al-Kawthar

(Chapter - 108)

Which was revealed in Al-Madinah and They also say in Makkah

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحَرْ - إِنَّ  
شَانِيكَ هُوَ الْأَبْتَرُ )

(1. Verily, We have granted you Al-Kawthar.) (2. Therefore turn in prayer to your Lord and sacrifice.) (3. For he who hates you, he will be cut off.) Muslim, Abu Dawud and An-Nasa'i, all recorded from Anas that he said, "While we were with the Messenger of Allah in the Masjid, he dozed off into a slumber. Then he lifted his head smiling. We said, `O Messenger of Allah! What has caused you to laugh' He said,

«لَقَدْ أَنْزَلَتْ عَلَيَّ آيَاتًا سُرُورَةً»

(Verily, a Surah was just revealed to me.) Then he recited,

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحِرْ - إِنَّ  
شَانِيكَ هُوَ الْأُبْتَرُ )

(Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice. For he who hates you, he will be cut off.) Then he said,

«أَتَدْرُونَ مَا الْكَوْثَرُ؟»

(Do you all know what is Al-Kawthar) We said, `Allah and His Messenger know best.' He said,

«فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ، عَلَيْهِ خَيْرٌ  
كَثِيرٌ، هُوَ حَوْضٌ تَرُدُّ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ،  
أَنْبِيئُهُ عَدَدُ النُّجُومِ فِي السَّمَاءِ، فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ  
فَأَقُولُ: رَبِّ إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي  
مَا أَحَدَثَ بَعْدَكَ»

(Verily, it is a river that my Lord, the Mighty and Majestic, has promised me and it has abundant goodness. It is a pond where my Ummah will be brought to on the Day of Judgement. Its containers are as numerous as the stars in the sky. Then a servant of Allah from among them will be (prevented from it) and I will say: "O Lord! Verily, he is from my Ummah (followers)." Then He (Allah) will say: "Verily, you do not know what he introduced (or innovated) after you.)" This is the wording of Muslim. Ahmad recorded this Hadith from Muhammad bin Fudayl, who reported from Al-Mukhtar bin Fulful, who reported it from Anas bin Malik. Imam Ahmad also recorded from Anas that the Messenger of Allah said,

«دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللُّؤْلُؤِ،  
فَضْرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا  
مِسْكٌ أَذْفَرُ، قُلْتُ: مَا هَذَا يَا جِبْرِيْلُ؟ قَالَ: هَذَا  
الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ عَزَّ وَجَلَّ»

(I entered Paradise and I came to a river whose banks had tents made of pearls. So I thrust my hand into its flowing water and found that it was the strongest (smell) of musk. So I asked, "O Jibril! What is this" He replied, "This is Al-Kawthar which Allah, the Mighty and Majestic has

given you.") Al-Bukhari recorded this in his Sahih, and so did Muslim, on the authority of Anas bin Malik. In their version Anas said, "When the Prophet was taken up to the heaven, he said,

«أَتَيْتُ عَلَى نَهْرٍ حَاقَتَاهُ قِبَابُ اللُّؤْلُؤِ الْمُجَوَّفِ  
فَقُلْتُ: مَا هَذَا يَا جِبْرِيْلُ؟ قَالَ: هَذَا الْكَوْثَرُ»

(I came to a river whose banks had domes of hollowed pearl. I said: "O Jibril! What is this" He replied: "This is Al-Kawthar.") This is the wording of Al-Bukhari. Ahmad recorded from Anas that a man said, "O Messenger of Allah! What is Al-Kawthar" He replied,

«هُوَ نَهْرٌ فِي الْجَنَّةِ أُعْطَانِيهِ رَبِّي، لَهُوَ أَشَدُّ  
بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، فِيهِ طُيُورٌ  
أَعْنَاقُهَا كَأَعْنَاقِ الْجُزْرِ»

(It is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey. There are birds in it whose necks are (long) like carrots.) `Umar said, "O Messenger of Allah! Verily, they (the birds) will be beautiful." The Prophet replied,

«أَكْلِهَا أَنْعَمُ مِنْهَا يَا عُمَرُ»

(The one who eats them (i.e., the people of Paradise) will be more beautiful than them, O `Umar.) Al-Bukhari recorded from Sa`id bin Jubayr that Ibn `Abbas said about Al-Kawthar, "It is the good which Allah gave to him (the Prophet)." Abu Bishr said, "I said to Sa`id bin Jubayr, `Verily, people are claiming that it is a river in Paradise.'" Sa`id replied, `The river which is in Paradise is part of the goodness which Allah gave him.'" Al-Bukhari also recorded from Sa`id bin Jubayr that Ibn `Abbas said, "Al-Kawthar is the abundant goodness." This explanation includes the river and other things as well. Because the word Al-Kawthar comes from the word Kathrah (abundance) and it (Al-Kawthar) linguistically means an abundance of goodness. So from this goodness is the river (in Paradise). Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah said,

«الْكَوْثَرُ نَهْرٌ فِي الْجَنَّةِ حَاقَتَاهُ مِنْ ذَهَبٍ، وَالْمَاءُ  
يَجْرِي عَلَى اللُّؤْلُؤِ، وَمَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ،  
وَأَحْلَى مِنَ الْعَسَلِ»

(Al-Kawthar is a river in Paradise whose banks are of gold and it runs over pearls. Its water is whiter than milk and sweeter than honey.) This Hadith was recorded in this manner by At-Tirmidhi, Ibn Majah, Ibn Abi Hatim and Ibn Jarir. At-Tirmidhi said, "Hasan Sahih." Then Allah says,

## (فَصَلِّ لِرَبِّكَ وَأَحْرِ)

(Therefore turn in prayer to your Lord and sacrifice.) meaning, `just as We have given you the abundant goodness in this life and the Hereafter -- and from that is the river that has been described previously -- then make your obligatory and optional prayer, and your sacrifice (of animals) solely and sincerely for your Lord. Woship Him alone and do not associate any partner with him. And sacrifice pronouncing His Name alone, without ascribing any partner to Him.' This is as Allah says,

(قُلْ إِنِّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - لَا شَرِيكَ لَهُ وَيَدْلِكَ أَمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ)

(Say: "Verily, my Salah, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.") (6:162-163) Ibn `Abbas, `Ata,' Mujahid, `Ikrimah and Al-Hasan all said, "This means with this the Budn should be sacrificed." Qatadah, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Ar-Rabi`, `Ata' Al-Khurasani, Al-Hakam, Isma`il bin Abi Khalid and others from the Salaf have all said the same. This is the opposite of the way of the idolators, prostrating to other than Allah and sacrificing in other than His Name. Allah says,

(وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكَّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ)

(And do not eat from what Allah's Name has not been pronounced over, indeed that is Fisq.) (6:121)

### The Enemy of the Prophet is Cut Off

Allah says,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ)

(For he who hates you, he will be cut off.) meaning, `indeed he who hates you, O Muhammad, and he hates what you have come with of guidance, truth, clear proof and manifest light, he is the most cut off, meanest, lowliest person who will not be remembered. Ibn `Abbas, Mujahid, Sa`id bin Jubayr and Qatadah all said, "This Ayah was revealed about Al-`As bin Wa'il. Whenever the Messenger of Allah would be mentioned (in his presence) he would say, `Leave him, for indeed he is a man who is cut off having no descendants. So when he dies he will not be remembered.' Therefore, Allah revealed this Surah." Shamir bin `Atiyah said, "This Surah was revealed concerning `Uqbah bin Abi Mu`ayt." Ibn `Abbas and `Ikrimah have both said,

"This Surah was revealed about Ka`b bin Al-Ashraf and a group of the disbelievers of the Quraysh." Al-Bazzar recorded that Ibn `Abbas said, "Ka`b bin Al-Ashraf came to Makkah and the Quraysh said to him, `You are the leader of them (the people). What do you think about this worthless man who is cut off from his people He claims that he is better than us while we are the people of the place of pilgrimage, the people of custodianship (of the Ka`bah), and the people who supply water to the pilgrims.' He replied, `You all are better than him.' So Allah revealed,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ )

(For he who hates you, he will be cut off.)" This is how Al-Bazzar recorded this incident and its chain of narration is authentic. It has been reported that `Ata' said, "This Surah was revealed about Abu Lahab when a son of the Messenger of Allah died. Abu Lahab went to the idolators and said, `Muhammad has been cut off (i.e., from progeny) tonight.' So concerning this Allah revealed,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ )

(For he who hates you, he will be cut off.)" As-Suddi said, "When the male sons of a man died the people used to say, `He has been cut off.' So, when the sons of the Messenger of Allah died they said, `Muhammad has been cut off.' Thus, Allah revealed,

(إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ )

(For he who hates you, he will be cut off.)" So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allah forbid! To the contrary, Allah preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allah and His peace be upon him forever until the Day of Assembling. This is the end of the Tafsir of Surat Al-Kawthar, and all praise and blessings are due to Allah.

## The Tafsir of Surah Qul ya Ayyuhal-Kafirun

### (Chapter - 109)

#### Which was revealed in Makkah

It has been confirmed in Sahih Muslim from Jabir that the Messenger of Allah recited this Surah (Al-Kafirun) and

(قُلْ هُوَ اللَّهُ أَحَدٌ )

(Say: "He is Allah One.") (112:1) in the two Rak`ahs of Tawaf. It is also recorded in Sahih Muslim in a Hadith of Abu Hurayrah that the Messenger of Allah recited these two Surahs in the two Rak`ahs (optional prayer) of the Morning prayer. Imam Ahmad recorded from Ibn `Umar that the Messenger of Allah recited in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer on approximately ten or twenty different occasions,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O Al-Kafirun!") and

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: " He is Allah One.") (112:1) Ahmad also recorded that Ibn `Umar said, "I watched the Prophet twenty-four or twenty-five times reciting in the two Rak`ahs before the Morning prayer and the two Rak`ahs after the Sunset prayer,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O Al-Kafirun!") and

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah One.") (112:1)" Ahmad recorded that Ibn `Umar said, "I watched the Prophet for a month and he would recite in the two Rak`ahs before the Morning prayer,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O Al-Kafirun.") and

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah One.") (112:1)" This was also recorded by At-Tirmidhi, Ibn Majah and An-Nasa'i. At-Tirmidhi said, "Hasan." It has already been mentioned previously in a Hadith that it (Surat Al-Kafirun) is equivalent to a fourth of the Qur'an and Az-Zalzalah is equivalent to a fourth of the Qur'an.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ يَا أَيُّهَا الْكَافِرُونَ- لَا أَعْبُدُ مَا تَعْبُدُونَ- وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ- وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ- وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ- لَكُمْ دِينُكُمْ وَلِيَ دِينِ-)



(1. Say: "O disbelievers!") (2. "I worship not that which you worship.") (3. "Nor will you worship whom I worship.") (4. "And I shall not worship that which you are worshipping.") (5. "Nor will you worship that which I worship.") (6. "To you be your religion, and to me my religion.")

## The Declaration of Innocence from Shirk

This Surah is the Surah of disavowal from the deeds of the idolators. It commands a complete disavowal of that. Allah's statement,

(قُلْ يَا أَيُّهَا الْكَافِرُونَ)

(Say: "O disbelievers!") includes every disbeliever on the face of the earth, however, this statement is particularly directed towards the disbelievers of the Quraysh. It has been said that in their ignorance they invited the Messenger of Allah to worship their idols for a year and they would (in turn) worship his God for a year. Therefore, Allah revealed this Surah and in it

### He commanded His Messenger to disavow himself from their religion completely

Allah said,

(لَا أَعْبُدُ مَا تَعْبُدُونَ)

(I worship not that which you worship.) meaning, statues and rival gods.

(وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ)

(Nor will you worship whom I worship.) and He is Allah Alone, Who has no partner. So the word Ma (what) here means Man (who). Then Allah says,

(وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ  
(

(And I shall not worship that which you are worshipping. Nor will you worship whom I worship.) meaning, 'I do not worship according to your worship, which means that I do not go along with it or follow it. I only worship Allah in the manner in which He loves and is pleased with.' Thus, Allah says,

(وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ)

(Nor will you worship whom I worship.) meaning, `you do not follow the commands of Allah and His Legislation in His worship. Rather, you have invented something out of the promptings of your own souls.' This is as Allah says,

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ  
جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ

(They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!) (53:23) Therefore, the disavowal is from all of what they are involved. For certainly the worshipper must have a god whom he worships and set acts of worship that he follows to get to him. So the Messenger and his followers worship Allah according to what He has legislated. This is why the statement of Islam is "There is no God worthy of being worshipped except Allah, and Muhammad is the Messenger of Allah." This means that there is no (true) object of worship except Allah and there is no path to Him (i.e., way of worshipping Him) other than that which the Messenger came with. The idolators worship other than Allah, with acts of worship that Allah has not allowed. This is why the Messenger said to them,

(لَكُمْ دِينُكُمْ وَلِيَ دِينِ )

(To you be your religion, and to me my religion.) This is similar to Allah's statement,

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ  
بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ )

(And if they belie you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!") (10:41) and He said,

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ )

(To us our deeds, and to you your deeds.) (28:55) Al-Bukhari said, "It has been said,

(لَكُمْ دِينُكُمْ )

(To you be your religion.) means disbelief.

(وَلِيَ دِينِ )

(and to me my religion.) means, Islam. This is the end of the Tafsir of Surat Qul ya Ayyuhal-Kafirun.

## The Tafsir of Surat An-Nasr

(Chapter - 110)

Which was revealed in Al-Madinah

### The Virtues of Surat An-Nasr

It has been mentioned previously that it (Surat An-Nasr) is equivalent to one-fourth of the Qur'an and that Surat Az-Zalzalah is equivalent to one-fourth of the Qur'an. An-Nasa'i recorded from `Ubaydullah bin `Abdullah bin `Utba that Ibn `Abbas said to him, "O Ibn `Utba! Do you know the last Surah of the Qur'an that was revealed" He answered, "Yes, it was

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ)

(When there comes the help of Allah and the Conquest.) (110:1)" He (Ibn `Abbas) He (Ibn `Abbas) said, "You have spoken truthfully."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ  
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا -)

(1. When there comes the help of Allah and the Conquest.) (2. And you see that the people enter Allah's religion in crowds.) (3. So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.)

### This Surah informs of the Completion of the Life of Allah's Messenger

Al-Bukhari recorded from Ibn `Abbas that he said, "Umar used to bring me into the gatherings with the old men of (the battle of) Badr. However, it was as if one of them felt something in himself (against my attending). So he said, `Why do you (`Umar) bring this (youth) to sit with us when we have children like him (i.e., his age)' So `Umar replied, `Verily, he is among those whom you know. Then one day he called them and invited me to sit with them, and I do not think that he invited me to be among them that day except to show them. So he said, `What do you say about Allah's statement,

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ )

(When there comes the help of Allah and the Conquest.)' Some of them said, 'We were commanded to praise Allah and seek His forgiveness when He helps us and gives us victory.' Some of them remained silent and did not say anything. Then he (Umar) said to me, 'Is this what you say, O Ibn Abbas?' I said, 'No.' He then said, 'What do you say?' I said, 'It was the end of the life of Allah's Messenger that Allah was informing him of. Allah said,

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ )

(When there comes the help of Allah and the Conquest.) which means, that is a sign of the end of your life.

(فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا )

(So, glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.)' So, Umar bin Al-Khattab said, 'I do not know anything about it other than what you have said.'" Al-Bukhari was alone in recording this Hadith. Imam Ahmad recorded from Ibn Abbas that he said, "When

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ )

(When there comes the help of Allah and the Conquest.) was revealed, the Messenger of Allah said,

«نُعِيَتْ إِلَيَّ نَفْسِي»

(My death has been announced to me.) And indeed he died during that year." Ahmad was alone in recording this Hadith. Al-Bukhari recorded that A'ishah said, "The Messenger of Allah used to say often in his bowing and prostrating,

«سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»

(Glory to You, O Allah, our Lord, and praise be to You. O Allah, forgive me.) He did this as his interpretation of the Qur'an (i.e., showing its implementation)." The rest of the group has also recorded this Hadith except for At-Tirmidhi. Imam Ahmad recorded from Masruq that A'ishah said, "The Messenger of Allah used to often say towards the end of his life,

«سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

(Glory to Allah, and praise be unto Him. I seek Allah's forgiveness and I repent to Him.) And he said,

«إِنَّ رَبِّي كَانَ أَخْبَرَنِي أَنِّي سَأَرَى عَلَامَةً فِي  
أُمَّتِي، وَأَمَرَنِي إِذَا رَأَيْتُهَا أَنْ أُسَبِّحَ بِحَمْدِهِ  
وَأَسْتَغْفِرَهُ، إِنَّهُ كَانَ تَوَّابًا، فَقَدْ رَأَيْتُهَا:

(إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ  
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا - فَسَبِّحْ بِحَمْدِ رَبِّكَ  
وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا)»

(Verily, my Lord has informed me that I will see a sign in my Ummah and He has commanded me that when I see it, I should glorify His praises and seek His forgiveness, for He is the One Who accepts repentance. And indeed I have seen it (i.e., the sign). (When there comes the help of Allah and the Conquest (Al-Fath). And you see that the people enter Allah's religion in crowds. So glorify the praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.))" Muslim also recorded this Hadith. The meaning of Al-Fath here is the conquest of Makkah, and there is only one view concerning it. For indeed the different areas of the Arabs were waiting for the conquest of Makkah before they would accept Islam. They said, "If he (Muhammad) is victorious over his people, then he is a (true) Prophet." So when Allah gave him victory over Makkah, they entered into the religion of Allah (Islam) in crowds. Thus, two years did not pass (after the conquest of Makkah) before the peninsula of the Arabs was laden with faith. And there did not remain any of the tribes of the Arabs except that they professed (their acceptance) of Islam. And all praise and blessings are due to Allah. Al-Bukhari recorded in his Sahih that `Amr bin Salamah said, "When Makkah was conquered, all of the people rushed to the Messenger of Allah to profess their Islam. The various regions were delaying their acceptance of Islam until Makkah was conquered. The people used to say, `Leave him and his people alone. If he is victorious over them he is a (true) Prophet.'" We have researched the war expedition for conquest of Makkah in our book As-Surah. Therefore, whoever wishes he may review it there. And all praise and blessings are due to Allah. Imam Ahmad recorded from Abu `Ammar that a neighbor of Jabir bin `Abdullah told him, "I returned from a journey and Jabir bin `Abdullah came and greeted me. So I began to talk with him about the divisions among the people and what they had started doing. Thus, Jabir began to cry and he said, `I heard the Messenger of Allah saying,

«إِنَّ النَّاسَ دَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا،  
وَسَيَخْرُجُونَ مِنْهُ أَفْوَاجًا»

(Verily, the people have entered into the religion of Allah in crowds and they will also leave it in crowds.)" This is the end of the Tafsir of Surat An-Nasr, and all praise and blessings are due to Allah.

**The Tafsir of Surah Tabbat**

## (Chapter - 111)

### Which was revealed in Makkah

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ - مَا أَغْنَىٰ عَنْهُ مَالُهُ  
وَمَا كَسَبَ - سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ - وَامْرَأَتُهُ  
حَمَّالَةَ الْحَطَبِ - فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ )

(1. Perish the two hands of Abu Lahab and perish he!) (2. His wealth and his children will not benefit him!) (3. He will enter a Fire full of flames!) (4. And his wife too, who carries wood.) (5. In her neck is a twisted rope of Masad.)

### The Reason for the Revelation of this Surah and the Arrogance of Abu Lahab toward the Messenger of Allah

Al-Bukhari recorded from Ibn `Abbas that the Prophet went out to the valley of Al-Batha and he ascended the mountain. Then he cried out,

«يَا صَبَاحَاهُ»

(O people, come at once!) So the Quraysh gathered around him. Then he said,

«أَرَأَيْتُمْ إِنْ حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ، أَوْ  
مُمَسِّعُكُمْ أَكُنْتُمْ تُصَدِّقُونِي»

° (If I told you all that the enemy was going to attack you in the morning, or in the evening, would you all believe me) They replied, "Yes." Then he said,

«فَإِنِّي نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ»

(Verily, I am a warner (sent) to you all before the coming of a severe torment.) Then Abu Lahab said, "Have you gathered us for this May you perish!" Thus, Allah revealed,

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ )

(Perish the two hands of Abu Lahab and perish he!) to the end of the Surah. In another narration it states that he stood up dusting of his hands and said, "Perish you for the rest of this day! Have you gathered us for this" Then Allah revealed,

(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ )

(Perish the two hands of Abu Lahab and perish he!) The first part is a supplication against him and the second is information about him. This man Abu Lahab was one of the uncles of the Messenger of Allah. His name was `Abdul-`Uzza bin Abdul-Muttalib. His surname was Abu `Utaybah and he was only called Abu Lahab because of the brightness of his face. He used to often cause harm to the Messenger of Allah . He hated and scorned him and his religion. Imam Ahmad recorded from Abu Az-Zinad that a man called Rabi`ah bin `Abbad from the tribe of Bani Ad-Dil, who was a man of pre-Islamic ignorance who accepted Islam, said to him, "I saw the Prophet in the time of pre-Islamic ignorance in the market of Dhul-Majaz and he was saying,

«يَا أَيُّهَا النَّاسُ، قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا»

(O people! Say there is no god worthy of worship except Allah and you will be successful.) The people were gathered around him and behind him there was a man with a bright face, squint (or cross) eyes and two braids in his hair. He was saying, "Verily, he is an apostate (from our religion) and a liar!" This man was following him (the Prophet ) around wherever he went. So, I asked who was he and they (the people) said, "This is his uncle, Abu Lahab." Ahmad also recorded this narration from Surayj, who reported it from Ibn Abu Az-Zinad, who reported it from his father (Abu Zinad) who mentioned this same narration. However in this report, Abu Zinad said, "I said to Rabi`ah, `Were you a child at that time' He replied, `No. By Allah, that day I was most intelligent, and I was the strongest blower of the flute (for music)." Ahmad was alone in recording this Hadith. Concerning Allah's statement,

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ )

(His wealth and his children (Kasab) will not benefit him!) Ibn `Abbas and others have said,

(وَمَا كَسَبَ )

(and his children (Kasab) will not benefit him!) "Kasab means his children." A similar statement has been reported from `A'ishah, Mujahid, `Ata', Al-Hasan and Ibn Srin. It has been mentioned from Ibn Mas`ud that when the Messenger of Allah called his people to faith, Abu Lahab said, "Even if what my nephew says is true, I will ransom myself (i.e., save myself) from the painful torment on the Day of Judgement with my wealth and my children." Thus, Allah revealed,

(مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ )

(His wealth and his children will not benefit him!) Then Allah says,

(سَيَصَلَّى نَاراً ذَاتَ لَهَبٍ )

(He will enter a Fire full of flames!) meaning, it has flames, evil and severe burning.

### The Destiny of Umm Jamil, the Wife of Abu Lahab

(وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ )

(And his wife too, who carries wood.) His wife was among the leading women of the Quraysh and she was known as Umm Jamil. Her name was `Arwah bint Harb bin Umayyah and she was the sister of Abu Sufyan. She was supportive of her husband in his disbelief, rejection and obstinacy. Therefore, she will be helping to administer his punishment in the fire of Hell on the Day of Judgement. Thus, Allah says,

(وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ - فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ )

(Who carries wood. In her neck is a twisted rope of Masad.) meaning, she will carry the firewood and throw it upon her husband to increase that which he is in (of torment), and she will be ready and prepared to do so.

(فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ )

(In her neck is a twisted rope of Masad.) Mujahid and `Urwah both said, "From the palm fiber of the Fire." Al-`Awfi narrated from Ibn `Abbas, `Atiyah Al-Jadali, Ad-Dahhak and Ibn Zayd that she used to place thorns in the path of the Messenger of Allah . Al-Jawhari said, "Al-Masad refers to fibers, it is also a rope made from fibers or palm leaves. It is also made from the skins of camels or their furs. It is said (in Arabic) Masadtul-Habla and Amsaduhu Masadan, when you tightly fasten its twine." Mujahid said,

(فِي جِيدِهَا حَبْلٌ مِّنْ مَّسَدٍ )

(In her neck is a twisted rope of Masad.) "This means a collar of iron." Don't you see that the Arabs call a pulley cable a Masad

### A Story of Abu Lahab's Wife harming the Messenger of Allah



Ibn Abi Hatim said that his father and Abu Zur`ah both said that `Abdullah bin Az-Zubayr Al-Humaydi told them that Sufyan informed them that Al-Walid bin Kathir related from Ibn Tadrus who reported that Asma' bint Abi Bakr said, "When

(تَبَّتْ يَدَا أَبِي لَهَبٍ)

(Perish the two hands of Abu Lahab and perish he!) was revealed, the one-eyed Umm Jamil bint Harb came out wailing, and she had a stone in her hand. She was saying, `He criticizes our father, and his religion is our scorn, and his command is to disobey us.' The Messenger of Allah was sitting in the Masjid (of the Ka`bah) and Abu Bakr was with him. When Abu Bakr saw her he said, `O Messenger of Allah! She is coming and I fear that she will see you.' The Messenger of Allah replied,

«إِنَّهَا لَنْ تَرَانِي»

(Verily, she will not see me.) Then he recited some of the Qur'an as a protection for himself. This is as Allah says,

(وَإِذَا قَرَأْتَ الْقُرْآنَ فَانْجَسَ بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْثُورًا )

(And when you recite the Qur'an, We put between you and those who believe not in the Hereafter, an invisible veil.) (17:45) So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allah . She then said, `O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, `Nay! By the Lord of this House (the Ka`bah) he is not defaming you.' So she turned away saying, `Indeed the Quraysh know that I am the daughter of their leader.'" Al-Walid or another person said in a different version of this Hadith, "So Umm Jamil stumbled over her waist gown while she was making circuits (Tawaf) around the House (the Ka`bah) and she said, `Cursed be the reviler.' Then Umm Hakim bint `Abdul-Muttalib said, `I am a chaste woman so I will not speak abusively and I am refined so I do not know. Both of us are children of the same uncle. And after all the Quraysh know best." This is the end of the Tafsir of this Surah, and all praise and blessings are due to Allah.

## The Tafsir of Surat Al-Ikhlās

(Chapter - 112)

Which was revealed in Makkah

### The Reason for the Revelation of this Surah and its Virtues

Imam Ahmad recorded from Ubayy bin Ka`b that the idolators said to the Prophet , "O Muhammad! Tell us the lineage of your Lord." So Allah revealed

(قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ  
- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

(Say: "He is Allah, One. Allah He begets not, nor was He begotten. And there is none comparable to Him.") Similar was recorded by At-Tirmidhi and Ibn Jarir and they added in their narration that he said,

(الصَّمَدُ)

"(As-Samad) is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance.

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

(And there is none comparable to Him.) This means that there is none similar to Him, none equal to Him and there is nothing at all like Him." Ibn Abi Hatim also recorded it and At-Tirmidhi mentioned it as a Mursal narration. Then At-Tirmidhi said, "And this is the most correct."

### A Hadith on its Virtues

Al-Bukhari reported from `Amrah bint `Abdur-Rahman, who used to stay in the apartment of `A'ishah, the wife of the Prophet , that `A'ishah said, "The Prophet sent a man as the commander of a war expedition and he used to lead his companions in prayer with recitation (of the Qur'an). And he would complete his recitation with the recitation of ` Say: He is Allah, One.' So when they returned they mentioned that to the Prophet and he said,

«سَلُوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟»

(Ask him why does he do that.) So they asked him and he said, ` Because it is the description of Ar-Rahman and I love to recite it. So the Prophet said,

«أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ»

(Inform him that Allah the Most High loves him.)" This is how Al-Bukhari recorded this Hadith in his Book of Tawhid. Muslim and An-Nasa'i also recorded it. In his Book of Salah, Al-Bukhari recorded that Anas said, "A man from the Ansar used to lead the people in prayer in the Masjid of Quba'. Whenever he began a Surah in the recitation of the prayer that he was leading them, he would start by reciting ` Say: He is Allah, One' until he completed the entire Surah. Then he would recite another Surah along with it (after it). And used to do this in every Rak' ah. So his companions spoke to him about this saying; ` Verily, you begin the prayer with this Surah. Then you think that it is not sufficient for you unless you recite another Surah as well. So you should

either recite it or leave it and recite another Surah instead.' The man replied, 'I will not leave it off. If you want me to continue leading you (in prayer), I will do this; and if you all do not like it, I will leave you (i.e., I will stop leading you).' They used to consider him to be of the best of them to lead them in prayer and they did not want anyone else to lead them other than him. So, when the Prophet came they informed him of this information and he said,

«يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تَفْعَلَ مَا يَأْمُرُكَ بِهِ  
أَصْحَابُكَ، وَمَا حَمَلَكَ عَلَى لُزُومِ هَذِهِ السُّورَةِ فِي  
كُلِّ رَكْعَةٍ؟»

(O so-and-so! What prevents you from doing what your companions are commanding you to do, and what makes you adhere to the recitation of this Surah in every Rak`ah) The man said, 'Verily, I love it.' The Prophet replied,

«حُبُّكَ إِيَّاهَا أُدْخِلُكَ الْجَنَّةَ»

(Your love of it will cause you to enter Paradise.) This was recorded by Al-Bukhari, with a disconnected chain, but in a manner indicating his approval.

### **A Hadith that mentions this Surah is equivalent to a Third of the Qur'an**

Al-Bukhari recorded from Abu Sa`id that a man heard another man reciting

(قُلْ هُوَ اللَّهُ أَحَدٌ)

(Say: "He is Allah, One.") and he was repeating over and over. So when morning came, the man went to the Prophet and mentioned that to him, and it was as though he was belittling it. The Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ»

(By He in Whose Hand is my soul, verily it is equivalent to a third of the Qur'an.) Abu Dawud and An-Nasa'i also recorded it. Another Hadith Al-Bukhari recorded from Abu Sa`id, may Allah be pleased with him, that the Messenger of Allah said to his Companions,

«أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ ثُلُثَ الْقُرْآنِ فِي لَيْلَةٍ؟»

(Is one of you not able to recite a third of the Qur'an in a single night) This was something that was difficult for them and they said, "Which of us is able to do that, O Messenger of Allah" So he replied,

## «اللَّهُ الْوَاحِدُ الصَّمَدُ ثُلُثُ الْقُرْآنِ»

("Allah is the One, As-Samad" is a third of the Qur'an.) Al-Bukhari was alone in recording this Hadith.

### **Another Hadith that its Recitation necessitates Admission into Paradise**

Imam Malik bin Anas recorded from `Ubayd bin Hunayn that he heard Abu Hurayrah saying, "I went out with the Prophet and he heard a man reciting `Say: He is Allah, the One.' So the Messenger of Allah said,

«وَجَبَتْ»

(It is obligatory.) I asked, `What is obligatory' He replied,

«الْجَنَّةُ»

(Paradise.)" At-Tirmidhi and An-Nasa'i also recorded it by way of Malik, and At-Tirmidhi said, "Hasan Sahih Gharib. We do not know of it except as a narration of Malik." The Hadith in which the Prophet said,

«حُبُّكَ إِيَّاهَا أَدْخَلَكَ الْجَنَّةَ»

(Your love of it will cause you to enter Paradise.) has already been mentioned.

### **A Hadith about repeating this Surah**

Abdullah bin Imam Ahmad recorded from Mu`adh bin `Abdullah bin Khubayb, who reported that his father said, "We became thirsty and it had become dark while we were waiting for the Messenger of Allah to lead us in prayer. Then, when he came out he took me by my hand and said,

«قُلْ»

(Say.) Then he was silent. Then he said again,

«قُلْ»

(Say.) So I said, `What should I say' He said,

(قُلْ هُوَ اللَّهُ أَحَدٌ )

وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا،  
تَكْفِيكَ كُلَّ يَوْمٍ مَرَّتَيْنِ»

(Say: "He is Allah, One," and the two Surahs of Refuge (Al-Falaq and An-Nas) when you enter upon the evening and the morning three times (each). They will be sufficient for you two times every day.)" This Hadith was also recorded by Abu Dawud, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih Gharib." An-Nasa'i also recorded through another chain of narrators with the wording,

«يَكْفِيكَ كُلَّ شَيْءٍ»

(They will suffice you against everything.)

### Another Hadith about supplicating with it by Allah's Names

In his Book of Tafsir, An-Nasa'i recorded from `Abdullah bin Buraydah, who reported from his father that he entered the Masjid with the Messenger of Allah , and there was a man praying and supplicating saying, "O Allah! Verily, I ask you by my testifying that there is no God worthy of worship except You. You are the One, the Self-Sufficient Sustainer of all, Who does not give birth, nor were You born, and there is none comparable to Him." The Prophet said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَهُ بِاسْمِهِ الْأَعْظَمِ،  
الَّذِي إِذَا

### A Hadith about seeking a Cure by these Surahs

Al-Bukhari recorded from `A'ishah that whenever the Prophet would go to bed every night, he would put his palms together and blow into them. Then he would recite into them (his palms), `Say: He is Allah, One', `Say: I seek refuge with the Lord of Al-Falaq', and `Say: I seek refuge with the Lord of mankind.' Then he would wipe whatever he was able to of his body with them (his palms). He would begin wiping his head and face with them and the front part of his body. He would do this (wiping his body) three times. The Sunan compilers also recorded this same Hadith.

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ  
- وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

(1. Say: "He is Allah, One.") (2. "Allah As-Samad.") (3. "He begets not, nor was He begotten.") (4. "And there is none comparable to Him.") The reason for the revelation of this Surah has already been mentioned. `Ikrimah said, "When the Jews said, `We worship `Uzayr, the son of Allah,' and the Christians said, `We worship the Messiah (`Isa), the son of Allah,' and the Zoroastrians said, `We worship the sun and the moon,' and the idolators said, `We worship idols,' Allah revealed to His Messenger ,

(قُلْ هُوَ اللَّهُ أَحَدٌ )

(Say: "He is Allah, One.") meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (Al-Ahad) cannot be used for anyone in affirmation except Allah the Mighty and Majestic, because He is perfect in all of His attributes and actions. Concerning His saying,

(اللَّهُ الصَّمَدُ )

(Allah As-Samad.) `Ikrimah reported that Ibn `Abbas said, "This means the One Who all of the creation depends upon for their needs and their requests." `Ali bin Abi Talhah reported from Ibn `Abbas, "He is the Master Who is perfect in His sovereignty, the Most Noble Who is perfect in His nobility, the Most Magnificent Who is perfect in His magnificence, the Most Forbearing Who is perfect in His forbearance, the All-Knowing Who is perfect in His knowledge, and the Most Wise Who is perfect in His wisdom. He is the One Who is perfect in all aspects of nobility and authority. He is Allah, glory be unto Him. These attributes are not befitting anyone other than Him. He has no coequal and nothing is like Him. Glory be to Allah, the One, the Irresistible." Al-A`mash reported from Shaiq, who said that Abu Wa'il said,

(الصَّمَدُ )

(As-Samad.) is the Master Whose control is complete."

### Allah is Above having Children and procreating

Then Allah says,

(لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

(He begets not, nor was He begotten. And there is none comparable to Him.) meaning, He does not have any child, parent or spouse. Mujahid said,

(وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ )

(And there is none comparable to Him.) "This means He does not have a spouse." This is as Allah says,

(بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أُنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ  
تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ)

(He is the Originator of the heavens and the earth. How can He have children when He has no wife He created all things.) (6:101) meaning, He owns everything and He created everything. So how can He have a peer among His creatures who can be equal to Him, or a relative who can resemble Him Glorified, Exalted and far removed is Allah from such a thing. Allah says,

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا - لَقَدْ جِئْتُمْ شَيْئًا إِدًّا -  
تَكَادُ السَّمَوَاتُ يَتَّقَطُرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ  
وَتَخِرُّ الْجِبَالُ هَدًّا - أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا -  
وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا - إِنْ كُلُّ مَنْ  
فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا -  
لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا - وَكُلُّهُمْ آتِيهِ يَوْمَ  
الْقِيَامَةِ فَرْدًا )

(And they say: Ar-Rahman has begotten a son. Indeed you have brought forth (said) a terrible evil thing. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son to Ar-Rahman. But it is not suitable for Ar-Rahman that He should beget a son. There is none in the heavens and the earth but comes unto Ar-Rahman as a slave. Verily, He knows each one of them, and has counted them a full counting. And all of them will come to Him alone on the Day of Resurrection.) (19:88-95) And Allah says,

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ - لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ )

(And they say: "Ar-Rahman has begotten a son. Glory to Him! They are but honored servants. They speak not until He has spoken, and they act on His command.) (21:26-27) Allah also says,

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ )  
سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ -)

(And they have invented a kinship between Him and the Jinn, but the Jinn know well that they have indeed to appear before Him. Glorified is Allah! (He is free) from what they attribute unto Him!) (37:158-159) In Sahih Al-Bukhari, it is recorded (that that the Prophet said),

«لَا أَحَدَ أَصْبَرَ عَلَىٰ أَدَىٰ سَمِعَهُ مِنَ اللَّهِ، يَجْعَلُونَ لَهُ وَلَدًا، وَهُوَ يَرْزُقُهُمْ وَيُعَافِيهِمْ»

(There is no one more patient with something harmful that he hears than Allah. They attribute a son to Him, while it is He Who gives them sustenance and cures them.) Al-Bukhari also recorded from Abu Hurayrah that the Prophet said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ لَهُ ذَلِكَ، وَشَتَمَنِي وَلَمْ يَكُنْ لَهُ ذَلِكَ، فَأَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: لَنْ يُعِيدَنِي كَمَا بَدَأَنِي، وَلَيْسَ أَوَّلُ الْخَلْقِ بِأَهْوَنَ عَلَيَّ مِنْ إِعَادَتِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ: اتَّخَذَ اللَّهُ وَلَدًا، وَأَنَا الْأَحَدُ الصَّمَدُ، لَمْ أَلِدْ وَلَمْ أُولَدْ، وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ»



(Allah the Mighty and Majestic says, "The Son of Adam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: `He (Allah) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: `Allah has taken a son.' But I am the One, the Self-Sufficient Master. I do not give birth, nor was I born, and there is none comparable to Me.") This is the end of the Tafsir of Surat Al-Ikhlās, and all praise and blessings are due to Allah.

## **The Tafsir of Al-Mu`awwidhatayn (Surahs Al-Falaq and An-Nas)**

### **(Chapters 113-114)**

#### **Which were revealed in Al-Madinah**

#### **The Position of Ibn Mas`ud concerning Al-Mu`awwidhatayn**

Imam Ahmad recorded from Zirr bin Hubaysh that Ubayy bin Ka`b told him that Ibn Mas`ud did not record the Mu`awwidhatayn in his Mushaf (copy of the Qur'an). So Ubayy said, "I testify that the Messenger of Allah informed me that Jibril said to him,

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

(Say: "I seek refuge with the Lord of Al-Falaq.") (113:1) So he said it. And Jibril said to him,

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

(Say: "I seek refuge with the Lord of mankind.") (114:1) So he said it. Therefore, we say what the Prophet said."

#### **The Virtues of Surahs Al-Falaq and An-Nas**

In his Sahih, Muslim recorded on the authority of `Uqbah bin `Amir that the Messenger of Allah said,

«أَلَمْ تَرَ آيَاتِ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يُرَ مِنْهُنَّ قَطُّ:

(Do you not see that there have been Ayat revealed to me tonight the like of which has not been seen before) They are

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

(Say: "I seek refuge with, the Lord of Al-Falaq.") (113:1) and;

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

(Say: "I seek refuge with the Lord of mankind.") (114:1) This Hadith was recorded by Ahmad, At-Tirmidhi and An-Nasa'i. At-Tirmidhi said, "Hasan Sahih."

### Another Narration

Imam Ahmad recorded from `Uqbah bin `Amir that he said, "While I was leading the Messenger of Allah along one of these paths he said,

«يَا عُقْبَةُ أَلَا تَرْكَبُ؟»

(O `Uqbah! Will you not ride) I was afraid that this might be considered an act of disobedience. So the Messenger of Allah got down and I rode for a while. Then he rode. Then he said,

«يَا عُقْبَةُ، أَلَا أَعَلَّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ  
قَرَأَ بِهِمَا النَّاسُ؟»

(O `Uqbah! Should I not teach you two Surahs that are of the best two Surahs that the people recite) I said, `Of course, O Messenger of Allah.' So he taught me to recite

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

(Say: "I seek refuge with the Lord of Al-Falaq.") (113:1) and

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

(Say: "I seek refuge with the Lord of mankind.") (114:1) Then the call was given to begin the prayer and the Messenger of Allah went forward (to lead the people), and he recited them in the prayer. Afterwards he passed by me and said,

«كَيْفَ رَأَيْتَ يَا عُقَيْبُ، أَقْرَأَ بِهِمَا كُلَّمَا نِمْتَ  
وَكُلَّمَا قُمْتَ»

(What do you think, O `Uqayb Recite these two Surahs whenever you go to sleep and whenever you get up.)"

An-Nasa'i and Abu Dawud both recorded this Hadith.

### Another Narration

إِنَّ النَّاسَ لَمْ يَتَّعَوْدُوا بِمِثْلِ هَذَيْنِ:

(Verily, the people do not seek protection with anything like these two:

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

(Say: "I seek refuge with the Lord of Al-Falaq.") (113:1) and;

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ) «

(Say: "I seek refuge with (Allah) the Lord of mankind.") (114:1)

### Another Narration

An-Nasa'i recorded that `Uqbah bin `Amir said, "I was walking with the Messenger of Allah when he said,

«يَا عُقْبَةُ قُلْ»

(O `Uqbah! Say!) I replied, `What should I say' So he was silent and did not respond to me. Then he said,

«قُلْ»

(Say!) I replied, `What should I say, O Messenger of Allah' He said,

«(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ)»

(Say: "I seek refuge with the Lord of Al-Falaq.") So, I recited it until I reached its end. Then he said,

«قُلْ»

(Say!) I replied, `What should I say O Messenger of Allah' He said,

«(قُلْ أَعُوذُ بِرَبِّ النَّاسِ)»

(Say: "I seek refuge with the Lord of mankind.") So, I recited it until I reached its end. Then the Messenger of Allah said,

«مَا سَأَلَ سَائِلٌ بِمِثْلِهَا، وَلَا اسْتَعَاذَ مُسْتَعِيدٌ  
بِمِثْلِهَا»

(No person beseeches with anything like these, and no person seeks refuge with anything like these.)"

### Another Hadith

An-Nasa'i recorded that Ibn `Abis Al-Juhani said that the Prophet said to him,

«يَا ابْنَ عَابِسٍ أَلَا أَدُلُّكَ أَوْ أَلَا أَخْبِرُكَ بِأَفْضَلِ مَا  
يَتَعَوَّدُ بِهِ الْمُتَعَوِّدُونَ؟»

(O Ibn `Abis! Shall I guide you to -- or inform you -- of the best thing that those who seek protection use for protection) He replied, "Of course, O Messenger of Allah!" The Prophet said,

«(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ )

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ )

هَاتَانِ السُّورَتَانِ»

(Say: "I seek refuge with the Lord of Al-Falaq.") ( and (Say: "I seek refuge with the Lord of mankind.") ( These two Surahs (are the best protection).) Imam Malik recorded from `A'ishah that whenever the Messenger of Allah was suffering from an ailment, he would recite the Mu`awwidhatayn over himself and blow (over himself). Then if his pain became severe, `A'ishah said that she would recite the Mu`awwidhatayn over him and take his hand and wipe it over himself seeking the blessing of those Surahs. Al-Bukhari, Abu Dawud, An-Nasa'i and Ibn Majah all recorded this Hadith.

It has been reported from Abu Sa`id that the Messenger of Allah used to seek protection against the evil eyes of the Jinns and mankind. But when the Mu`awwi- dhatayn were revealed, he used them (for protection) and abandoned all else besides them. At-Tirmidhi, An-Nasa'i and Ibn Majah recorded this. At-Tirmidhi said, "This Hadith is Hasan Sahih."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(In the Name of Allah, the Most Gracious, the Most Merciful.

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ- مِنْ شَرِّ مَا خَلَقَ- وَمِنْ  
شَرِّ غَاسِقٍ إِذَا وَقَبَ- وَمِنْ شَرِّ النَّكَّاتِ فِي  
الْعُقَدِ- وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ-)

(1. Say: "I seek refuge with the Lord of Al-Falaq,") (2. "From the evil of what He has created,") (3. "And from the evil of the Ghasiq when Waqab,") (4. "And from the evil of the blowers in knots,") (5. "And from the evil of the envier when he envies.") Ibn Abi Hatim recorded that Jabir said, "Al-Falaq is the morning." Al-`Awfi reported from Ibn `Abbas, "Al-Falaq is the morning." The same has been reported from Mujahid, Sa`id bin Jubayr, `Abdullah bin Muhammad bin `Aqil, Al-Hasan, Qatadah, Muhammad bin Ka`b Al-Qurazi and Ibn Zayd. Malik also reported a similar statement from Zayd bin Aslam. Al-Qurazi, Ibn Zayd and Ibn Jarir all said, "This is like Allah's saying,

(فَالِقُ الْإِصْبَاحِ)

(He is the Cleaver of the daybreak.)." (6:96) Allah said,

(مِنْ شَرِّ مَا خَلَقَ )

(From the evil of what He has created,) This means from the evil of all created things. Thabit Al-Bunani and Al-Hasan Al-Basri both said, "Hell, Iblis and his progeny, from among that which He (Allah) created."

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ )

(And from the evil of the Ghasiq when Waqab,) Mujahid said, "Ghasiq is the night, and ` when it Waqab' refers to the setting of the sun." Al-Bukhari mentioned this from him. Ibn Abi Najih also reported a similar narration from him (Mujahid).

The same was said by Ibn `Abbas, Muhammad bin Ka`b Al-Qurazi, Ad-Dahhak, Khusayf, Al-Hasan and Qatadah. They said, "Verily, it is the night when it advances with its darkness." Az-Zuhri said,

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ )

(And from the evil of the Ghasiq when Waqab,) "This means the sun when it sets." Abu Al-Muhazzim reported that Abu Hurayrah said,

(وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ )

(And from the evil of the Ghasiq when Waqab, ) "This means the star." Ibn Zayd said, "The Arabs used to say, ` Al-Ghasiq is the declination (of the position) of the heavenly body known as Pleiades. The number of those who were ill and stricken with plague would increase whenever it would decline, and their number would lessen whenever it rose."

Ibn Jarir said, "Others have said that it is the moon."

The support for the people who hold this position (that it means the moon) is a narration that Imam Ahmad recorded from Al-Harith bin Abi Salamah. He said that `A'ishah said, "The Messenger of Allah took me by my hand and showed me the moon when it rose, and he said,

«تَعَوَّذِي بِاللَّهِ مِنْ شَرِّ هَذَا الْغَاسِقِ إِذَا وَقَبَ»

(Seek refuge with Allah from the evil of this Ghasiq when it becomes dark.)" At-Tirmidhi and An-Nasa'i both recorded this Hadith in their Books of Tafsir in their Sunans. Allah said,

(وَمِنْ شَرِّ النَّقَّاتِ فِي الْعُقَدِ )

(And from the evil of the blowers in knots,) Mujahid, `Ikrimah, Al-Hasan, Qatadah and Ad-Dahhak all said, "This means the witches." Mujahid said, "When they perform their spells and blow into the knots."

In another Hadith it has been reported that Jibril came to the Prophet and said, "Are you suffering from any ailment, O Muhammad" The Prophet replied,

«نَعَمْ»

(Yes.) So Jibril said, "In the Name of Allah, I recite prayer (Ruqyah) over you, from every illness that harms you, from the evil of every envious person and evil eye. May Allah cure you."

### Discussion of the Bewitchment of the Prophet

the Book of Medicine of his Sahih, Al-Bukhari recorded that `A'ishah said, "The Messenger of Allah was bewitched until he thought that he had relations with his wives, but he had not had relations with them." Sufyan said, "This is the worst form of magic when it reaches this stage." So the Prophet said,

«يَا عَائِشَةُ، أَعْلِمْتِ أَنَّ اللَّهَ قَدْ أَفْتَانِي فِيمَا  
اسْتَفْتَيْتُهُ فِيهِ؟ أَتَانِي رَجُلَانِ فَقَعَدَا أَحَدُهُمَا عِنْدَ  
رَأْسِي وَالْآخَرَ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ  
رَأْسِي لِلْآخَرَ: مَا بَالُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ،

قَالَ: وَمَنْ طَبَّهٗ، قَالَ: لَبِيدُ بْنُ أَعْصَمَ: رَجُلٌ مِنْ  
بَنِي زُرَيْقٍ حَلِيفٌ لِيَهُودَ، كَانَ مُنَافِقًا، قَالَ: وَفِيمَ؟  
قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، قَالَ: وَأَيْنَ؟ قَالَ: فِي  
جُفِّ طَلْعَةِ ذَكَرٍ، تَحْتَ رَاعُوفَةٍ فِي بئرِ دَرُوانَ»

(O `A'ishah! Do you know that Allah has answered me concerning that which I asked Him Two men came to me and one of them sat by my head while the other sat by my feet. The one who was sitting by my head said to the other one, `What is wrong with this man' The other replied, `He is bewitched.' The first one said, `Who bewitched him' The other replied, `Labiid bin A`sam. He is a man from the tribe of Banu Zurayq who is an ally of the Jews, and a hypocrite.' The first one asked, `With what (did he bewitch him)' The other replied, `With a comb and hair from the comb.' The first one asked, `Where (is the comb)' The other answered, `In the dried bark of a male date palm under a rock in a well called Dharwan.') `A'ishah said, "So he went to the well to remove it (the comb with the hair). Then he said,

«هَذِهِ البئرُ الَّتِي أَرَيْتُهَا، وَكَانَ مَاءُهَا نُقَاعَةً  
الْحِنَاءِ، وَكَانَ نَخْلُهَا رُؤُوسُ الشَّيَاطِينِ»

(This is the well that I saw. It was as if its water had henna soaked in it and its palm trees were like the heads of devils.) So he removed it (of the well). Then I (`A'ishah) said, `Will you not make this public' He replied,

«أَمَّا اللهُ فَقَدْ شَفَانِي، وَأَكْرَهُ أَنْ أَثِيرَ عَلَى أَحَدٍ  
مِنَ النَّاسِ شَرًّا»

(Allah has cured me and I hate to spread (the news of) wickedness to any of the people.)"

(بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ)

In the Name of Allah, the Most Gracious, the Most Merciful.

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ- مَلِكِ النَّاسِ- إِلَهِ النَّاسِ-  
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ- الَّذِي يُوَسْوِسُ فِي  
صُدُورِ النَّاسِ- مِنَ الْجِنَّةِ وَالنَّاسِ﴾-

(1. Say: "I seek refuge with the Lord of An-Nas,") (2. "The King of An-Nas,") (3. "The God of An-Nas,") (4. "From the evil of the whisperer who withdraws.") (5. "Who whispers in the breasts of An-Nas.") (6. "Of Jinn and An-Nas.") These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Adam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allah protects.

It is confirmed in the Sahih that he (the Prophet ) said,

﴿مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ وَكَّلَ بِهِ قَرِينُهُ﴾

(There is not a single one of you except that his companion (a devil) has been assigned to him.) They (the Companions) said, "What about you, O Messenger of Allah" He replied,

﴿نَعَمْ، إِلَّا أَنْ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ، فَلَا يَأْمُرُنِي  
إِلَّا بِخَيْرٍ﴾

(Yes. However, Allah has helped me against him and he has accepted Islam. Thus, he only commands me to do good.) It is also confirmed in the Two Sahih from Anas, who reported the story of Safiyyah when she came to visit the Prophet while he was performing I'tikaf, that he went out with her during the night to walk her back to her house. So, two men from the Ansar met him (on the way). When they saw the Prophet , they began walking swiftly. So, the Messenger of Allah said,

﴿عَلَى رَسَلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ﴾

(Slow down! This is Safiyyah bint Huyay!) They said, "Glory be to Allah, O Messenger of Allah!" He said,



«إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ،  
وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمْ شَيْئًا، أَوْ قَالَ:  
شَرًّا»

(Verily, Shaytan runs in the Son of Adam like the running of the blood. And verily, I feared that he might cast something into your hearts -- or he said -- evil.) Sa`id bin Jubayr reported that Ibn `Abbas said concerning Allah's statement,

(الْوَسْوَاسُ الْخَنَّاسُ)

(The whisperer (Al-Waswas) who withdraws.) "The devil who is squatting (perched) upon the heart of the Son of Adam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allah he withdraws." Mujahid and Qatadah also said this.

Al-Mu`tamir bin Sulayman reported that his father said, "It has been mentioned to me that Shaytan is Al-Waswas. He blows into the heart of the Son of Adam when he is sad and when he is happy. But when he (man) remembers Allah, Shaytan withdraws." Al-`Awfi reported from Ibn `Abbas;

(الْوَسْوَاسُ)

(The whisperer.) "He is Shaytan. He whispers and then when he is obeyed, he withdraws." As for Allah's saying;

(الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ)

(Who whispers in the breasts of An-Nas.) Is this specific for the Children of Adam as is apparent, or is it general, including both mankind and Jinns

There are two views concerning this. This is because they (the Jinns) are also included in the usage of the word An-Nas (the people) in most cases.

Ibn Jarir said, "The phrase Rijalun min Al-Jinn (Men from the Jinns) has been used in reference to them, so it is not strange for the word An-Nas to be applied to them also." Then Allah says,

(مِنَ الْجِنَّةِ وَالنَّاسِ)

(Of Jinn and An-Nas.) Is this explanatory of Allah's statement,

(الَّذِي يُوسَّسُ فِي صُدُورِ النَّاسِ)

(Who whispers in the breasts of An-Nas.) Then, Allah explains this by saying,

(مِنَ الْجِنَّةِ وَالنَّاسِ )

(Of Jinn and An-Nas.) This is supportive of the second view. It has also been said that Allah's saying,

(مِنَ الْجِنَّةِ وَالنَّاسِ )

(Of Jinn and An-Nas) is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and Jinns. This is similar to Allah's saying,

(وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينَ الْإِنْسِ  
وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ  
غُرُورًا)

(And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion.) (6:112) Imam Ahmad recorded that Ibn `Abbas said, "A man came to the Prophet and said, `O Messenger of Allah! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly). ' The Prophet said,

«اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى  
الْوَسْوَسَةِ»

(Allah is Most Great! Allah is Most Great! All praise is due to Allah Who sent his (Shaytan's) plot back as only a whisper.)" Abu Dawud and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir. All praise and thanks are due to Allah, the Lord of all that exists.

)Every effort has been made to assure the accuracy of this publication. If, however, any errors are noticed by the reader, we would kindly request notification to be corrected in future editions.(